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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 4, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

## THE OLD AND THE NEW.

One day is not different from another day, in fact; yet the last day of the old year and the first day of the new possess a significance by reason of their position on the calendar that gives them an importance that no other days possess. On the last day of the year, we think of all that has happened during the preceding twelvemonth, recount our successes and failures, live again through our joys and sorrows, and take stock of our possessions to see whether we have gained or lost; on the first day of the new year, we make resolutions and form plans, dream dreams and see visions of what another year will bring forth. It is well that we do so; wise are we if we can say with the great Apostle: "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

## IN SPITE OF DIFFICULTIES.

To us, there has always been a grim kind of humor in the wail of the sluggard, "There is a lion without; I shall be slain in the streets"; yet it is full of tragedy, too. Many a man faces difficulties that seem insuperable, and his courage fails him before he has even put his hand to the accomplishment of the task that beckons to him, when, if he would throw his whole soul into the work, he might achieve a magnificent success. It is a pleasure to move steadily forward when there is no one to molest or make afraid; it is a triumph to wrest victory from the very jaws of defeat. Hudson Maxim, the great scientist, won such a triumph. In the January number of the American Magazine (one of the very best periodicals we have an opportunity of reading), he gives some of the difficulties that confronted his as a boy eager for an education. Poverty was the portion of his home. He says: "I had neither hat nor a pair of shoes until I was thirteen years of age. When it was too cold in winter to go outdoors, I had to stay in the house. * * * Very well do I remember playing on the ice of a near-by stream with the boys of a neighbor who had shoes. They could run and slide on the ice, while I could not, because my bare feet would not slip. Happily, I thought of the expedient of coating the bottoms of my feet with snow by rubbing them in the snow or frost, when for a while I, too, could slide on my feet. At one time I went to school barefoot, a distance of two miles, for several weeks after the early snows came. I ran along through the snow as long as I could stand it, then I climbed up on a fence or a big boulder, and rubbed my feet and ankles to warm them—then went on. My thirst for knowledge was always a passion, yet I was nine years old before I had a chance even to learn my letters. I had then made up my mind that I was going to the country school as soon as it opened for the summer session. I went to school bookless, but after a few days the teacher took pity on me and gave me a primer. * * * My progress was rapid whenever I had an opportunity of attending school, but such opportunities were rare. However, by working on farms, on railroads, in brickyards and stone quarries, I managed to pay my tuition, during three months of the year, at the Maine Wesleyan Seminary, at Kent's Hill. I boarded myself while there, living mainly on brown bread and baked beans, which I cooked myself." We wish every poor boy in the land could read the whole article—it might mean an inspiraion that would give the world many great men. We do not know whether Napoleon said it or not, but it is everlastingly true—"There are no Alps!"

## THE PUNISHMENT OF CRIME.

The New Orleans Christian Advocate, it need not be said, stands always and uncompromisingly for obedience to the law, the orderly processes of justice, and the just punishment of all those who have been convicted of crime. It has consistently and emphatically registered its protests against lynching as a crime against law and order and as a menace to our cizilization. It does not believe that the welfare of the community, of the State, or of the nation can be promoted by extra-judicial attempts to administer punishment to those who are suspected of being law-breakers, or to those who have been convicted of crime, and it can find no palliation for the offense of those who deliberately propose to take the enforcement of the law into their own hands. It knows that crimes are sometimes committed that so outrage the feelings of a community as to make it seem expedient to administer summary punishment apart from and above the law; but it has the profound conviction that more is lost than is gained by allowing the aroused passions of even the most reputable citizens to control in such cases. It believes that sworn officers of the law are recreant to their trust when they shut their eyes to plain violations of the law and fail or refuse to perform their plain duty; it believes, also, that law-abiding citizens not only have the right in such cases, but are also under obligation, by the definite and open expression of their opinion, according to forms provided for and guaranteed by the Constitution, to take such steps as will result in upholding the sanctity of the law. Crime is crime, no matter where and no matter by whom committed, and to allow crime to go unpunished when the criminal or criminals can be apprehended is to endanger society and threaten the overthrow of the State. It is a comfort to reflect upon the fact that in the divine scheme of justice the innocent are never punished, and the guilty never escape.

## THE ARBUCKLE CASE.

The Arbuckle case, which brought the whole motion picture industry into such unenviable nooriety a few months ago, is again before the public through the declaration of Mr. Will H. Hays, president of the Motion Picture Producers and Distributors of America, Inc., in which he says, "I neither sponsor him nor stand in his way, but in the spirit of American fair play and, I hope, of Christian charity, I propose that as far as I am concerned he can have his chance," and through the statement of one of the great producers, who says: "I am going to employ Mr. Arbuckle. I am glad to help in giving him his chance." We agree with Mr. Hays that it is in keeping with the spirit of fair play and of Christian charity to give Arbuckle another chance. We must practice forvigeness as one of the cardinal Christian virtues, and we must not withhold it when there is sufficient evidence of penitence and reformation. Mr. Hays declares that Arbuckle's conduct since his trouble merits the chance that is now to be given him, and we are not in position to deny his statement; we do warn the public, however, against a too quick acceptance of the Arbuckle pictures before he has demonstrated beyond any doubt the sincerity of his penitence and the permanency of his reformation. Give him a chance, yes—but demand that that chance be used in such way as to commend and endorse the Christian spirit which gives it. It is only a Christian spirit which can give such a chance, and if Arbuckle abuses the clemency it extends to him, he will prove himself an ingrate too base to merit the respect of men.

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## TRAVEL LETTERS FROM DR. AND MRS. I. W. COOPER.

### London.

Would a stay of a month in America entitle a foreigner to think himself a competent critic of our people and of our social customs? We believe not. And yet, a sojourn of this brief length gave us very distinct, if not very broad and fair impressions of English people, and it stamped indelibly upon our minds pictures of historic places which we visited.

Let's begin with the weather—that is such an American way to begin—and so safe! All our lives we had read of London fogs, so we fully expected to be greeted by one; but though September showed us a variety of cool, damp, rainy and sunshiny days, such as we often have in this country, in November, we saw no fog thicker than many through which we had safely passed in Mississippi. So we are sure that we did not get fairly acquainted with English weather.

Eating is another source of perennial interest, and here we found things more according to Hoyle. No dinner menu was complete without its roast beef, and even in the simplest hotels and inns, English afternoon tea and scones were served as regularly as 4 o'clock arrived. The waiters in their dress suits, the butlers in their liveries, and the crested silver and china in some of the hostelries, made us feel that we were truly in a country which not only expected every man to do his duty, but every one to put the best foot foremost, at all times.

Cleanliness and tidiness seemed characteristic not only of the buildings which we entered, but of the streets through which we passed. Yet, in spite of this great asset, not all of London's streets are beautiful or attractive, though many of them are. The smoke and dampness of decades have so encrusted many buildings that they have lost all brightness of hue. Those who consider themselves artistic connoisseurs claim that this very dinginess is beautiful in contrast with the blatant newness" of things American—but we do not envy England this particular phase of beauty.

London streets were not so narrow and crooked as we had expected to find them. In many instances, they are beautiful thoroughfares. They are not defaced by overworked electric cars and on most streets there are no surface car lines. The popular form of passenger traffic is the double-decker automobile bus—similar to those which we use on Fifth Avenue, New York. Indeed, there is such a network of these bus lines that we think of them as constituting the mode of transportation in London, though taxies and subway trains carry their share of human freight. To our surprise, London seemed more busy, more crowded, and more hurried than Paris. And London shops compared most favorably with those of Paris, both as to variety of goods and cleverness of display.

The streets of London were so unique that of themselves they formed an almost endless source of interest. The Englishman's bump of reverence is large, so we saw in crowded streets several historical, or literary, landmarks, standing in their primitive state side by side with modern commercial structures. Many interesting monuments have been erected in various parts of the city, and these stones have been placed, in almost every instance, in positions of unusual advantage—often the center of circles where many streets converge. The open squares and small parks are rather unique and attractive, but most of them have little claim to beauty.

Hyde Park itself did not seem at all beautiful at the season when we saw it, but it was most interesting because of its vast extent, covering as it does an area of 390 acres—and because of its utterly democratic nature. Here rich and poor alike find pleasure in walking and riding and in picnicking on grass and benches. But more democratic even than its use by various classes is a certain custom which "operates" there on Sunday afternoon. At that time, propagandists and would-be orators and debaters of all kinds gather and give voice, unreservedly, to their particular views of politics or religion. People collect in groups of tens or hundreds, as the fame of the speaker or the interest of his subject suggests, and listen to these impromptu speeches and debates, which are marked by the utmost freedom of speech. It seemed to us, the afternoon we heard them, that this freedom sometimes overstepped the bounds of liberty and went into license, such as would not have been tolerated here—and yet England is not supposed to be as democratic as we are! To give you some idea of the variety and kind of these speeches, we will mention some of the subjects which we heard introduced—[illegible] remember, we heard only a few, while dozens of other speeches were in progress in other places. One spoke in defense of Socialism and criticised King George, Lloyd George and every one connected with the English government; another defended Germany and German principles—and this in London! Of course one speaker discussed the Irish question; one woman gave "Figures on Suffrage;" another sang while her companion preached a Salvation Army sermon. Most of these speakers seemed fervent but rather ignorant. The audiences flitted from one group to another until some statement or some counter debate caught and held the attention of the listener. We left feeling that we had witnessed an extraordinary bit of drama.

But through the streets and parks of London were interesting, we found the public buildings much more so. Westminster Abbey? Why of course, it was first on our list! In fact, it seemed to us, in more ways than one, the very center of London. Its fascinating history drew us there at least a half dozen times, and then we left unsatisfied with what we knew of it. Minster, we found, was an old Saxon term for church, so when in the seventh century a chapel was built on this spot, it was called Westminster, to distinguish it from St. Paul's, which at that time was called Eastminster.

Westminster Abbey, as it now stands, represents a growth of over eight hundred years in structure. No wonder that it is beautiful, both without and within! Another reason for its perfection is that it is a carefully wrought architectural combination of English ideas of solidity and strength and Gothic lightness and grace. The resultant appears Gothic at least on the exterior, which forms a perfect cross. Much has been written of the impressive grandeur of the interior which is partly due to its unusual heighth (102 feet) and partly to its beautiful proportions and dim lighting.

It leaves with one the impression of solemnity and real religious fervor which many of the cathedrals on the Continent fail to produce. It is, perhaps, best known not as a place of worship, but as a Hall of Fame, for here are buried many of England's greatest statesmen, warriors, kings, queens, artists and literary men. And many of those who are not actually buried here have monuments or tablets to commemorate their lifework. The South transcept, which contains the Poets' Corner, was of greatest interest to us. We were pleased to find here, among memorials to England's bards, a bronze bust of Longfellow. But the Abbey is undoubtedly overcrowded with monuments, many of whch are, to say the least, lacking in artistic interest.

Near the Abbey, along the west bank of the Thames, stand the massive, handsome Parliament buildings. We had to content ourselves with a view of their exterior, for while we were there, they were closed to visitors on account of the Irish trouble, which made authorities very vigilant lest some government building be destroyed by bombs. The architecture of the Parliament buildings is not so ornate as that of the Abbey, but is in harmony with Westminster. The buildings are surmounted by lofty spires and towers. Perhaps the most interesting of these towers is the clock tower, which is crowned by a belfry spire 320 feet high. The clock in this belfry has four faces, each 30 feet in diameter. It is known as Big Ben and strikes the hours on a bell weighing 9 tons. Big Ben seems to dominate Westminster Square, which is interesting and beautiful not only because of the Parliament buildings and the Abbey, but for its parkway, its monuments and other imposing buildings.

Among these latter is the large, handsome church in which the Ecumenical Conference of 1921 was held. It is called Central Hall, or the New Wesleyan Chapel of Parliament Square. Its dome-like architecture is interesting in contrast to the spires of Westminste[illegible] It is very modern and complete in all of its appointments and contains one of the largest auditoriums and finest pipe organs in the city of London. It is truly a wonderful type of the institutional church and a building of which Methodists the world over should be proud. However, it is new and has no history back of it, so it did not have the attractive power possessed by City Roads Chapel, and its companion building, Wesley's parsonage. Here too are found Wesley's grave, back of the chapel, and the famous Bunhill Cemetery, just across the street from the chapel. In it are buried Susanna Wesley, John Bunyan, Daniel Defoe, and others of great note. We doubt if many Methodists from across the waters miss visiting City Roads and Bunhill while they are in London.

It hardly seems right to speak of any of the great churches of London without mentioning St. Paul's, for it is the largest and most magnificent Protestant church in the world. The original building was destroyed in the great London fire. The present structure was designed by the famous architect, Sir Christopher Wren. He and other celebrities, such as Wellington and Nelson, are buried here. This Cathedral is not half so crowded with memorial stones as is Westminster, but many of those to be found are subject to criticism because they reflect heathen mythology rather than Christian doctrine. The architecture of the interior, too, has been much criticised, particularly the structure of the dome. All agree, however, that the exterior is very beautiful and imposing. The monument to Queen Victoria which stands just in front of St. Paul's is one of the best we saw in the Kingdom.

(To be continued)

## THE CRIES OF THE CHILDREN.

By Bishop James Cannon, Jr.

As I stood on the pier at Constantinople with a number of Near East Relief workers discussing the awful conditions in Smyrna and Asia Minor in general, I was startled by a great multitude of cheers which went up from a ship moving slowly up the Bosporus. It was the first shipload of orphan children coming from Beirut in Syria to Constantinople. There were twenty thousand of these children in Asia Minor, besides the more than twenty thousand in the Russian Caucasus, and nearly twenty thousand in and around Constantinople, making a total of about sixty thousand in all. It has become evident to the workers that the orphans in Anatolia could not remain there in safety, and so arrangements had been made to bring them out, and thousands of them had been sent overland through Asia Minor down into Syria, at great expense and great risk, to be sent by ship to Constantinople.

It would seem that these orphans could have remained in safety under the nourishing care of American workers anywhere in the world. I am satisfied that they would have been safe among the savages in the heart of the Belgian Congo, among whom I traveled last winter. But the Congo natives are more humane than the Turks. The Turks are more intelligent, but they are also more cruel, and these Christian orphans could remain in Anatolia only at the risk of their lives.

This first shipload of about fourteen hundred had seen the American flag and had been told that they were passing the pier and the buildings of the Near East Relief, and so there arose shouts and cheers from their childish throats in expression of their happiness and gratitude. The next morning, in company with some of the workers, I went on board the ship to see them disembark. The scene occasioned mixed emotions. Children were swarming everywhere on the deck, laughing and singing, happy to feel that they had escaped from their enemies, the Turks, and that they were safe in the hands of their protectors. They ranged in age from three to fifteen years old, and while they were excited and happy as only children can be, it was a tragic thought as I moved among them to realize that there were no men and women on the ship, but that they were all children because they were all orphans; and then there arose at once that awful undertone questioning, "Why were these orphans and the rest of the sixty thousand orphans without fathers or mothers or homes?" And the answer came back sixty thousand times, "The Turks."

The children were all taken off the ship, put under the shower bath, thoroughly cleaned from head to foot, their ragged dirty clothes replaced with simple but clean garments, and then placed in the buildings which had been rented and fitted up for their use. Late in the evening of the next day, I went to see them, and marvelled at the simple, practical, effective handling—houses thoroughly cleaned and renovated, simple but sufficient cots and bedding, plain but nourishing food, day classes in languages and industrial work, the making of all their own clothes, hats and shoes, and ample opportunity for sufficient play under the direction of the American workers and older Greek and Armenian men and women.

The Near East staff is efficiently organized. The Director, Mr. H. C. Jaquith, himself being not only the genial but also the very efficient head. He has shown unusual ability in handling great and unexpected difficulties. Under his direction the Near East Relief was promptly at work at Smyrna, giving the largest possible amount of succor to the helpless, suffering, starving people. When the fire destroyed the supplies which had been sent, fresh supplies were sent from the warehouses in Constantinople, which had been stored to feed the orphans through the coming winter. Now that the Turk has come back into Constantinople and Thrace, the question which will not down is, "What will finally become of these thousands of orphans?" The Turkish leaders have flatly told the missionary workers that they are not welcome in Turkey, either among Armenians or Turks. The Turkish people have no sympathy with the work America has been doing in saving the lives of these Christian orphan children. How could those who killed the fathers and mothers be expected to love their children?

I talked over the matter of the final disposition of the orphans with Mr. Jaquith and Miss Emma Cushman, whom many of our women missionary workers will recall as one of the workers at Scarritt Bible and Training School in 1899. It would be idealistic to have these children to grow up in Turkey trained to be leaders in a new era, but unless the governments of the great Christian nations meet their responsibilities better in the future than they have done in the past, the Turks will take these orphans as they grow up—the girls as slaves for their harems, and the boys for the army, or for deportation—usually another name for death. As long as they remain in Turkey, they will be Turkish subjects and can be seized by the Turks at any time.

In addition to the sixty thousand orphans under the care of the Near East Relief before the destruction of Smyrna, there will be at the end of the coming winter, after many, many thousands of the refugees have perished from exposure, disease and starvation, thousands more of orphan children. If their lives are to be saved, they must be saved and the orphans must be trained very largely by the gifts of the Sunday school children of America. Other nations will give comparatively little. France, notwithstanding her insistent claim for sympathy for her devastated region, notwithstanding the help she has received from America, has shown practically no concern for the victims of the Smyrna horrors. She has voiced no condemnation of Turkey, and has made no substantial gift to relieve the suffering people. Great Britain and her dominions will give something, but as in China, as in Russia, as in the Near East, in the past, so in the future, the Christian people of America must feed and clothe and shelter the victims of Turkish cruelty if they are to be saved. And this is the least that we can do. Our Government was unwilling to take the responsibility of demanding that these Turkish atrocities must cease. The Christian nations put an end to the atrocities in the Belgian Congo, we saved Cuba from "Butcher Weyler," we saved western Europe from German militarism; why cannot our Government save the Christians of the Near East?

The cries of these orphan children are sounding to-day throughout the world. Our Lord and Master, in his own picture of the last judgment, declares most positively that one of the principles of judgment in that great day will be, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," and contrariwise, "Inasmuch as we did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal."

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## PREPARATION OF THE FORCES FOR THE CAMPAIGN OF EVANGELISM IN THE SUNDAY SCHOOL.

By Dr. John W. Shackford.

The General Sunday School Board is urging that during the first three months of the new year special emphasis shall be given throughout the church in all our Sunday schools to evangelism.

The plan proposed by the Board suggests that the first month or period be given to the preparation of the forces, the second to active evaugelism in the Sunday school, and the third to the preparation of pupils for reception into church membership on Easter Sunday.

It is important that all Sunday schools desiring to co-operate in this plan should begin to make their arrangements for the thorough-going preparation of the forces during the month of January. The Board desires to urge that any effort to hold Decision Day service later on without the proper preparation for that day in such manner as the Board has suggested will, in large measure, defeat the very purpose for which this plan has been suggested, namely, to make our Sunday school evangelism more spiritually vital and more fully in accord with the religious needs of our Sunday school pupils.

One of the distinct purposes in the plan of the Sunday School Board is to guard against what is too often a superficial and mechanical form of evangelism in our Sunday schools. As Methodists, we have a history of presenting to those of mature years a challenge to accept Christ. The appeal in this presentation is to the will. It is an appeal to surrender to the Lordship of Christ. It is the acceptance of a new center of life control; the yielding of a selfish will and the acceptance of another sovereignty. But when the methods so successful in adult evangelism are taken over into Decision Day Services with young children, and when children are called upon without previous instruction and personal help to make decision on life issues of this kind, it is easily possible that because of their very great responsiveness and susceptibility that they may respond on Decision Day to the invitation, and at the same time, because of the lack of personal attention, that that which we call a decision may easily represent the most superficial desire on the part of the child to do what the pastor or teacher suggests ought to be done or even may mean no more than imitation of what other children are doing at the time.

When a service of this sort is neither prepared for nor followed by careful personal attention to the needs of each individual child and youth, it is possible that large numbers may be brought into church membership in such wise that the Decision Day Service and uniting with the church alike may have very little spiritual significance.

The General Sunday School Board most earnestly holds that a little child may very easily come to love Jesus Christ as a personal Savior and Friend and to recognize the Heavenly Father in an experience that is as real and genuine for a child as the religious experience of any saint is real to the aged. But the child is to be helped into this experience through careful, personal friendship on the part of those who know Jesus Christ and who, as teachers of the things of the inner life, give the most careful and profound attention to those matters. The pastor and Sunday school workers are called upon to save the whole movement of Sunday school evangelism from what is too often a just criticism that a form and outward act are substituted for a personal experience. Let us beware that we do not give our children who ask for bread a stone.

If, however, we are to help children and youth into a religious experience that is true to childhood and youth, rather than to attempt to impose an adult type of religious experience upon them, then we need to study children and youth and their religious needs. Even a shepherd must know his lambs if he is to feed them.

In the December number of the Sunday School Magazine there appears an article dealing with the preparation of the forces. The suggestion is made that during January the pastors gather the teachers and leaders of their Sunday schools together for an earnest, thorough-going, prayerful study of what evangelism is and how it is to be accomplished in the Sunday school. Let them consider: Who are the pupils in each class who already love and trust Jesus as their Savior and who openly recognize God as their Father? Who are they who are in doubt and uncertainty? Who are they who do not acknowledge the Savior and yet perhaps are feeling after Him? And who are they who are ignorant altogether of Him? There is need of a study of home environment and of the individual pupil. There is need of a personal talk with the parents on the part of the pastor and teachers and there is need of much enlightenment and guidance in evanglism which the pastor above all others ought to be prepared to give.

If for a series of four or five meetings the pastor-evangelist shall study these matters with the working force of his Sunday school; if he shall try with them to discover the best approach to the junior, the most helpful way to deal with the intermediate and senior, the most effective evangelism for the young people of the Sunday school; if he shall succeed in getting his teachers and Sunday school officers and the Christian parents of the Sunday school to co-operate in a simultaneous effort to bring the claims of the Christian life to the foreground, and to present Jesus Christ in all His loveliness and appealing power to all the members of the Sunday school; if, as a result of united prayer and study and conference, Jesus Christ shall become very real to teachers and to pupils alike so that when Decision Day comes, purposes registered on that day shall be but the outer expressions of inner experience, then the purpose of the campaign shall have been accomplished.

To assist in these group studies in evangelism during the month of January, the General Sunday School Board has provided a series of pamphlet studies on Sunday School Evangelism, including a study of the teacher as an evangelist, and of evangelism for each of the age groups of the Sunday school, a pamphlet on Confession or Decision Day, and one on preparation for Church membership. Any of these may be ordered free of charge from the General Sunday School Board.

# NEWS FROM THE DISTRICTS.

## NORTH MISSISSIPPI CONFERENCE.

### Corinth District.

A Happy and Prosperous New Year to the New Orleans Christian Advocate and all of its readers!

We hope to report progress in this column regularly from the Corinth District. Only "facts" can be reported, so let every pastor and layman in the Corinth District do his very best, and MAKE progress.

If you expect your charge to have special mention, "Do Something Worth While." There are THIRTY pastoral charges in this district, and I cannot mention all each time, for lack of space, but will mention only those this time where the first quarterly conference has been held.

First Church, with Brother E. R. Smoot as leader, is starting the new Conference year under favorable conditions; fine Sunday school under the superintendency of R. M. Weaver and J. H. Blakemore; large Men's Class taught by Mayor J. A. Lowe; ten new stewards added to the strong board; salary same as last year.

Brother Smoot's meeting continues in interest and large attendance. The Missionary Society with Mrs. J. W. Rankin as President is doing good work.

South Side and Rev. J. D. Boggs have a mutual admiration society. They now have "full time," and have advanced the salary accordingly. Good start.

Brother D. R. McDougal says he is still "running in high" on the Corinth circuit. He boasts of a successful Epworth League in a country church, Gaines Chapel. There was an advance in salary over last year. Prospects bright.

Rev. W. G. Burks captivated the Kossuth church with a "short sermon" at his first appointment. Promise of a good year. Salary same as last year.

Blue Mountain charge is delighted with its new pastor, Rev. B. F. Hammond. He comes under the tongue of good report from North Alabama Conference. He is planning big things for the year. Salary same as last year.

Rev. W. R. Williams seems to be making full proof of his ministry on the Dumas charge. He is a true man and a great preacher. Salary same as before.

Rev. J. W. York has already started collecting his Conference collections on the New Albany circuit. He had sixty dollars in cash from one church on his benevolences at his first quarterly conference. He also announced a revival meeting for Christmas week, at one of his churches, where the pastor was to conduct it. Same salary.

New Albany station is a great church. They are well pleased with their new pastor, Rev. J. D. Wroten, and they express their appreciation, not in words only, but by a substantial increase in salary. This church furnished the directors for the North Mississippi Conference in both great movements, the Centenary, and Christian Education, in D. H. Hall and J. G. Houston. It subscribed its full quota and more in each, and the best part is, it is paying up in full. This is worthy of emulation. We must redeem our pledges to these worthy causes.

Rev. J. H. Holder is a tireless worker, and is doing his very best to collect the Christian Education Pledges. Please help him by paying your pledges.

Guntown charge has great possibilities and Brother W. M. Langley has made a good impression on his first round. They need, and are talking a new parsonage.

Rev. J. J. Garner is happy to be returned to Baldwyn, and the people are just as much pleased to have him. He is planning his revivals, and for the collection of benevolences "in full."

Rev. J. T. Gullett, on the Booneville circuit, led the district last year in the number of accessions on profession of faith, and is expecting to do the same again.

Rev. E. G. Mohler starts well at Booneville. They advanced the salary to $2400 and have repaired the parsonage at a cost of about $600.

We want and expect every pastor in the Corinth District and a full quota of laymen to attend the great State-wide Conference on Home Missions and Evangelism, January 16 and 17, at Jackson, Miss.

We want every column level at the Annual Conference at Greenville.

We must all work and all work together for **"everything in full."**

Yours for service,
J. B. RANDOLPH, P. E.

## MISSISSIPPI CONFERENCE.

### Brookhaven District.

The pastors are all in their places and ready for the best year's work they have ever done, Brothers Broadfoot, Price, Harkey and Purcell, the new pastors on the district for this year, each had a hearty welcome that made him at once at home, and Brother Ferguson, who was moved to Summit and Topisaw, is happy among those excellent people. The pastors returned are equally fortunate and delighted. Of course with such pastors as serve the charges of the Brookhaven District, the good people are happy and ready for a splendid advance.

The presiding elder had the privilege of officiating at the wedding of Mr. B. Malcolm Guess and Miss Susie Lee Perkins at the home of the bride's parents in Brookhaven, on the evening of the 28th. It was a happy home-wedding, with relatives and friends present, and the young couple looked their best. Brother Guess is the enthusiastic secretary of the Y. M. C. A. at our State University in Oxford, where the happy young couple will make their home.

The pastors and presiding elder of the district will spend January 25 and 26 in Brookhaven in earnest prayer and heart-to-heart conference. Every pastor is expected to be present. There will be preaching at night. H. M. ELLIS, P. E.

### Jackson District.

Dear Mr. Editor: Yes, thank you—we will be here regularly. Conference at Crystal Springs was a great Conference. All the pastors and all the lay delegates except one attended, and scores of our laymen went to hear the preaching by Arthur J. Moore, and the great uplifting sermon by Bishop Ainsworth on Sunday at 11 a.m. Eight hundred and forty-eight (848) joined the church in the bounds of Jackson District on profession of faith, Galloway Memorial leading with 117, Capitol Street being a close second with 108; Benton led the circuits with 45; Brandon and Pelahatchie, the double barrel station, with 68.

Nineteen charges paid salaries in full. Sixteen paid salaries and all benevolences. If we have no disaster, we will make it 100 per cent this year.

There were only two moves in the district—G. P. McKeown and W. L. Blackwell. The district loses two good men. Their successors, Percy Vaughn and A. S. Byrd, are received as choice men, and we look for a successful year by both of them.

Immediately after Conference, E. K. Means, pastor of Galloway Memorial, visited his father in Kentucky, and reports having had a splendid trip, and his father in good health for one of his age.

Rev. H. F. Tolle, pastor of Capitol Street, and his good people are now wrestling with the problem of an auditorium, which they hope to erect during this year. The plans contemplate remodeling the present church for Sunday school purposes, and building an auditorium to seat at least 1500 people, and the basement to accommodate the adult department of the Sunday school. When this is completed, Methodism will have two great church buildings in Jackson. We have now in the two congregations about 4000 members, and this number is being added to every week. Rev. F. L. Applewhite, pastor of Rankin Street, is now in the midst of a meeting, led by Rev. J. V. Bennett, Conference evangelist. His congregation at Pearl Chapel, just across the river from Jackson, is bringing rapidly to completion a beautiful chapel, with modern equipment for Sunday school work. His congregation at Rankin Street is growing rapidly, and they have purchased a lot in a better location on which they hope to build a church during the year, adequate to their needs.

Three preachers in the district are in their first year, eleven in their second year, one in the fourth year, and the remaining in the third year.

When the readers of the Advocate think of Canton, the church with a historic record, they can change the picture and visualize a splendid modern brick building that would do credit to any congregation or any city in the Southland. They hope to be worshiping in it by February. Rev. H. A. Gatlin and his people deserve great credit.

Our congregation at Bolton will soon occupy a beautiful brick church, the gift of Brother and Sister John L. Gaddis, Sr., as a memorial to their son, who was called to his reward a few years ago. The church will cost about $20,000. Brother H. M. Johnson and his people will be well equipped.

The building plans for the year, in addition to those above mentioned, are, a new church at Bentonia, Clinton, rebuilding or remodeling at Mt. Olivet, Benton, and New Hope.

On December 13-14, we had a splendid rural Sunday School Institute at Harrisville, conducted by Brother Brabham. If any of the brethren are in doubt about putting over a rural program, and doing the impossible in building a church, they might write to Rev. I. H. Sells, Harrisville, and he, or his good wife, might give them some points.

When these notes appear in print the district stewards will have met and made the apportionments for the year. M. L. BURTON, P. E.

## LOUISIANA CONFERENCE.

### Shreveport District.

First Church reported to Conference a membership of 2061, with a net gain of 354, and reported a total raised for all purposes of $86,078. The great Sunday school, superintended by W. A. McKennon, reported an enrollment of 2306. Few churches in the connection have so commanding a location and an opportunity so great. Dr. Brooks has not lost a minute in the projection of wise plans for another successful year.

Rev. W. W. Holmes, the newly appointed pastor of Noel Memorial Church, has begun his work with enthusiasm and is finding a hearty response in the congregation. The six years' pastorate of Dr. Drake has been a time of notable development, and the new pastor rightly appraises the splendid opportunity which is given to this church to increase both in numbers and efficiency. A most cordial reception was given Brother Holmes and wife on the evening of December 15.

# NEWS FROM THE DISTRICTS.

Texas Avenue Church has been self-supporting for the past year; notwithstanding financial trouble as the result of the railroad strike this church made a most creditable report. During the two years' pastorate of Brother Walton, a conscientious, painstaking and efficient leader, the church has made steady progress in spiritual life and in all its organized activities. The need for a much larger house of worship is felt and the congregation are thinking and planning with this end in view.

Mangum Memorial Church, named in honor of the consecrated pastor who died at his post last year, is well located in a rapidly growing section of Shreveport known as Queensborough. The pastor, Brother Rousseaux, and the congregation, are entering most vigorously upon the year's work with a determination to reduce the church indebtedness and to succeed in every department of church life. Rev. A. W. Turner is a valuable member of this congregation.

Cedar Grove is a manufacturing town immediately adjoining Shreveport which will, in time, be included in the city limits. In spite of practical difficulties, the young pastor, Brother H. L. Johns, is doing a most valuable and constructive work there. He is a splendid organizer. To meet the temporary needs of the Sunday school, a separate building was erected last year on an adjacent lot, and the old church must, as soon as possible, be remodeled or replaced by a new one.

In Bossier City, a growing town just across the river from Shreveport, our church and parsonage are centrally located and our work is progressing under the pastorate of Brother A. H. Parker. Last year this church was a station for the first time and made a creditable showing.

Bossier City, Cedar Grove, and Mangum Memorial Churches, which have for some time been assisted by the Conference Board of Missions, have all this year increased the amount assessed for the pastor and hope in a few years, at most, to be self-supporting.

In order to meet more adequately the needs of our steadily expanding community, a City Board of Missions and Church Extension will be organized in Shreveport on Jan. 9.

Our church in Mansfield was never more hopeful. With a largely increased budget last year, all finances were paid in full by Nov. 1, after which the pastor, Brother J. W. Pearson, conducted a glorious revival meeting. One hundred and fifty-five accessions were reported to Conference for the year. The congregation are delighted over the return of the pastor.

The old Naborton and South Mansfield charge will be served this year as a part of a mission enterprise under the direction of the Mansfield Church.

The entire community of Logansport was rejoiced over the return of Leland Clegg for the third year. The church building enterprise there will be pushed to completion in the near future.

The presiding elder made a flying trip recently to the three oil field stations north of Shreveport on the Kansas City Southern—Mooringsport, Oil City, and Vivian. All of these have new pastors—Reames, Bozeman, and Ware—who have begun their work with zeal and hope. The presiding elder hopes to organize the preachers and laymen of these three towns so that evangelistic plans may be formed for reaching the oil camps of this section.

Brother Don Dulaney is very happy in his first charge at Greenwood, and good things may be expected from this excellent young man.

Having already gone beyond the space allotted, things that should be reported concerning other charges, our colleges, and so forth, are reserved until the next time. R. H. WYNN, P. E.

## Ruston District.

Dear Brother Carley: You remember that Bishop Candler, in his remarks introductory to the reading of the appointments, said: "In the quarter of a century that I have been presiding at Conferences, I have never held one more harmonious than this one has been." Of course, we were glad to hear this. The Ruston District, so far as I have been able to observe, has been continuing that harmony. I have not heard a murmur.

While I haven't been able to visit many of the charges as yet, I want to say a few words of what I have observed, with the privilege of saying more concerning other places when my time comes again.

Farmerville was left to be supplied. I was just a bit afraid they would feel neglected, so I went over on Saturday evening after the close of the Conference to explain. They were all in a good humor. That evening I visited in the home of Brother Whitman, who had just installed a radio station. I enjoyed a radio concert, especially a lecture on Free Masonry, from Dallas, Texas. The next morning I attended Sunday school, as is my habit wherever I go. Brother E. M. Decker is the Sunday school superintendent. The whole thing moved like a piece of machinery. Since that Bishop Candler has appointed Rev. John H. Williams as pastor of Farmerville. He is a recent graduate from Emory University.

Marion circuit was also left to be supplied, and Rev. W. W. Lantrip has been appointed pastor of that charge. They all seem perfectly delighted, both pastor and people, with this arrangement.

Rev. J. C. Price has been cordially received at Jonesboro for his second year. This reception was not only in words, but the good people of Jonesboro gave him a substantial reception in the shape of a pounding. The outlook is fine for the year.

While I haven't visited Dubach since Conference, I have seen several of the leading members of that church, among them Brother R. T. McClendon, one of the noble laymen not only of Dubach charge, but of our Conference. The expressions I have heard from all are that Rev. J. W. Faulk is in high favor with his people.

Haughton and Doyline charge has cordially received Rev. J. O. Bennett for his second year. He is very much encouraged with the outlook for the coming year. He places special emphasis on his Sunday schools and prayer meetings led by the laymen. He says he has an average of forty in attendance at these prayer meetings. They have raised about $200 since Conference to pay for a piano. Two have joined the church since Conference.

Bernice charge was pleased with the return of Rev. O. L. Tucker. They had remodeled and almost made new the parsonage before Conference, so he will have an opportunity of living in the new parsonage another year. The prospects are good for the new year.

Prof. E. H. Fisher, chairman of the Board of Stewards at Arcadia, writes the following:

"Rev. H. W. Ledbetter has arrived in Arcadia as pastor of the Methodist church, and has entered actively into his work. He has been highly received by the members of his church and the entire citizenship of the town. When he had been one week here he knew over half of the membership of the church by name. On Dec. 15 a reception was tendered him at the home of Mr. and Mrs. V. C. Pipes in their spacious new house. A large number of his members were present, together with a number from other denominations of the town.

"The Board of Stewards have had one meeting and fixed the pastor's salary $200 over what it was last year. They have also employed an organist for the church. A simple and efficient manner of handling the finances of the church has been adopted. By this method the treasurer will draw a draft on each member at the end of each month, and same will be paid at the different banks. By this means a great deal of time is saved in not having a collector to visit each member every month.

"The church seems to be highly pleased with Brother Ledbetter and a prosperous year is looked for."

Rev. W. C. Childress, on account of sickness in his family, was delayed somewhat in getting to his work, but he is now on the ground. The people of Minden are delighted and seem enthusiastic over the work for the next year.

Rev. N. E. Joyner and the good people of Ruston are determined to make this a good year. The Sunday school gave a Christmas pageant under the direction of Prof. H. E. Townsend and Mrs. D. M. Atkins. It was quite a success. Rev. Briscoe Carter, the financial secretary of the Orphanage, is on the ground and at work. Brother Vaughan, the reliable, is still at it.

On December 31 the Methodists of Haynesville entered their new and commodious church building. Dr. S. A. Steele, of Mansfield, preached the opening sermon at 11 a.m. on that date, and in the evening delivered his great lecture, "Pioneers of Methodism." A watch-night service and a literary program completed the other features of the opening day. This congregation has brought to completion an $8000 parsonage property and this fine brick church building during the last twelve months. The church will seat 725, and is arranged for departmental Sunday school work. The whole building program at Haynesville, including furniture, windows, and buildings, reached the sum of $60,000. K. W. DODSON, P. E.

## TO THE PREACHERS IN CHARGE, AND THE LAYMEN OF MISSISSIPPI.

The Conference on Home Missions and Evangelism will begin in Galloway Memorial Church Monday, January 15, at 7:30 p.m. Bishop Ainsworth will preside, and Dr. Goodell will deliver the address of the evening. The Conference will continue until noon of the 17th. In the afternoon or evening hour, the Federated Bible Classes will begin the interdenominational convention.

All railroads in Mississippi have granted the one and one-third fare for the round trip, on the certificate plan. Let every delegate coming by rail secure a certificate, when buying his ticket.

It is very much desired by the committee that we have the names of all delegates who expect to attend. If the pastors and lay leaders will aid us in this matter, it will be very much appreciated. Yours for a great Conference,

M. L. BURTON,
For Committee.

## ANNUAL MEETING OF THE GENERAL CONFERENCE BOARD OF EDUCATION.

The General Conference Board of Education will hold its regular annual meeting at Nashville, Tennessee, April 11 and 12, 1923.

E. D. MOUZON,
President.
STONEWALL ANDERSON,
General Secretary.

Raising the Dead: Why should it be thought a thing incredible with you, that God should raise the dead?—Acts 26:8.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.
Board of Finance, M. E. Church, South.
510-513 Security Building, St. Louis, Mo.

## THE TRAGEDY OF SUPERANNUATION.

By Rev. Lester Weaver.

Attention is called to the tragic element in the life of any preacher of the church who has by enfeebled mind or body been crushed into silence—that is, been superannuated. We have not yet sympathized as we should with such a death in life. Of such a one the poet laureate of Nebraska sung:

"Let me go quickly like a candlelight
Just at the heyday of its glow.
Give me high noon, and let it then be night.
Thus would I go.
And grant that when I face the grisly thing
My song may trumpet down the gray perhaps;
Let me be as a tune-swept fiddle string
That feels the Master melody—and snaps."

Not all the sadness of superannuation is confined to being hungry and cold and houseless and penniless and friendless. A superannuated preacher is a fallen master possessed of the inarticulate Master's word which if spoken would bring life and liberty to many. He must, however, in silence endure the agony of knowing that he is no longer able to speak it. When we have done all possible to make him happy and contented, his heart breaks because he cannot help right the wrongs and relieve the sufferings he sees. When we have done our best for him, we can only partly accomplish what we should like to do, for so used is he to caring for other people that he makes an awkward invalid. By the practice of diverse economies and by stinting themselves, preachers are probably actually less sensitive to privations and hardships than are other men. Nevertheless, when they are old and lack food, they get hungry; and when they lack clothes, they can feel the bite of the north wind; and when they become homeless and friendless, just like other people in the same situation, they feel lonely. But they have practiced courage so long that their cheerful smile often deceives us. They are the victims of their own virtues. That is why we know so little about their sufferings.

Preachers are often possessed of an optimism that leads them into illusions. Recently a group of them met by appointment to transact some routine business in an industrial center, and they drifted into a discussion of their personal problems. Each of them received twice the average salary of preachers, each of them was economical; but not one of them had been able to save money. However, their native ability and training were such that they would have been leaders in the business of the community had they been business men. But, with all their natural and acquired ability, not a single one of them would have had any visible means of support had he been superannuated next day. One, who was versed in the principles and practice of agriculture, thought he might be able to make a living as a truck farmer; but it was pointed out to him that a worn-out preacher would probably not cut a great figure as a farmer. Another, who was a college graduate with seminary training in Princeton, boasted his ability as a breadwinner in the trade of brick masonry; but he was reminded that when the Church had exhausted the juices of his youth he would be too stiff and weak to lay brick. A third, the possessor of a string of college and university degrees, found some satisfaction in the reflection that when he should be shelved he would be able to step into a college professorship; but his hopes were blighted when he was forced to confess that teaching was fast becoming so much a distinct profession that any superannuate would stand little chance of a position in an educational institution. Thus they talked until each of them realized that he had been deluding himself with the dream of doing something else when he could no longer hold a pastorate. And herein is the peril: The ministry is composed of men who, whatever their faults and limitations, think so exclusively of the welfare of others and plan so little for their own future that they are, of all men, the most likely to come to old age penniless.

The irony of the situation is that, while the teachings of the Church have inspired in others many worthy movements to pension worn-out workmen in various realms of industry and effort, the worn-out preachers themselves are still shamefully neglected. When so-called soulless corporations devise big schemes for caring for their broken-down employees, it is hard to explain how the Church, whose mission it is to kindle and feed all the fires of benevolence, can be content to pay her preachers such scant salaries while they are active and leave them when inactive from physical weakness and old age without the commonest necessities.

The Superannuate Endowment Fund which is being raised by our great Board of Finance is not merely a depository of cash to be doled out as charity to unfortunates who compel our compassion. It is rather the medium through which a rich Church passes on to her disabled heroes a small part of their back pay. The man who contributes does not give, but helps to pay the Church's debt to her worn-out preachers. The Board is not asking alms for these old men, but is urging that they be permitted to share a small part of the wealth they have created. The man who assists this movement with his money simply transfers a small part of his property to the upkeep of a group of men who by their unselfish service lifted him out of "the mud and scum of things."

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**The Leaven at Work in Europe.**—From ocean to ocean and gulf to line and from beyond the seas good tidings come indicating that a tide of interest and affection is setting in toward the Church's worn-out preachers that will not go out until they are fully remembered. Among the many expressions being recived by the Secretary, the following is selected as an example of what is happening in the hearts of our Southern Methodists:

"Warsaw, Poland, Nov. 3, 1922.

"Dear Brother Todd: Inclosed herewith I am sending check for fifty dollars as a small Christmas offering from Mrs. King and myself to be added to the funds being raised for the 'forgotten man.' This cause has always been on my heart, and I beg your and his indulgence for having waited this long to contribute our mite. May God abundantly bless you in this work!

"Very cordially yours,
"H. K. KING."

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**The Lift of a Mother Heart.**—Mrs. T. S. Randle, one of the Church's claimants in the Louisiana Conference, is constantly doing something to boost the cause of superannuate endowment. Her motive is purely that of serving the grand old worn-out men who live in the great silence. Through a period of three years this good woman has been sending occasional checks of various amounts representing gifts she has secured from those interested in the cause. Recently I visited the Louisiana Conference at Shreveport, and after delivering an address on Wednesday night I tarried for a few minutes on the front pew. Mrs. Randle worked her way through the great throng of people to the front of the church and sat down beside me. She said: "I know you will be hurrying away to another Conference, and I wanted to have a few words with you before your departure. I am here attending the Conference and am making use of my time by collecting a few dollars for the 'forgotten man.' You will find a check representing what I have collected when you get back to the office." Ten days later I returned to the office and found that she had sent a check for $78 which she had collected for the purpose stated. This check makes nearly one thousand dollars that she has sent to the Board for superannuate endowment, and the total amount is made up principally from gifts of $1 each that she has collected from her friends.—If one of our Conference claimants can do so much for this great cause, what can those of us who are still comparatively young and active in the service do if we have her vision and spirit to carry on? May unmeasurable blessings be upon you, Sister Randle, and may your loyalty to the "forgotten man" become the ruling passion of us all!

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A gentle reminder: Every active preacher of the Methodist Episcopal Church, South, regardless of his age or station, is a "forgotten man" in the making.

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Ruler Over All: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.—1 Chronicles 29:11.

# *The Home Circle*

## HIS WISH.

By Alix Thorn.

I wonder how a little boy
  Can ever hope to be
As tall and strong and broad beside
  As people that I see!

I s'pose it's just rememb'ring
  The things that mother said,
To eat just what she tells me to,
  And like to go to bed.

And then some day I do suppose
  The folks I've always known,
Will look at me surprised, and say,
  "Why, how that child has grown!"

—Exchange.

## A CLEVER SPIDER.

Soon after breakfast one sunny morning Marian heard her young friend Dorothy at the door calling for her to come out and play.

"Hello, Dorothy!" she answered. "I can come just as soon as I finish dusting this room for mother."

"If you will give me a dust-cloth, I'll help you dust," offered her little neighbor. "Then we can play all the sooner."

So the two girls went to work together, Marian dusting the window-sill and Dorothy taking the nearest chair.

"Oh, Dorothy," Marian exclaimed suuddenly, "look here! A new spider web in the window! Come and see the cunning spider sitting in the middle of it."

"Oh, I wonder if it will do the trick my daddy makes them do for me!" Dorothy cried, as she dropped her duster and ran to the window. "Wait a minute; I'll make it do the trick."

With a piece of paper in her hands Dorothy gently tore the spider's web, taking care not to destroy it but only to break away a small section or two.

Marian could not help an exclamation of fright as the spider darted out of its web; but it did not run far. It stopped on the window-sill close to the web, standing so motionless that if the girls had not been watching they would have seen nothing but a brown speck in the wood. It certainly did not look like a spider.

"Is that all?" asked Marian, disappointed. "I thought it was going to do a trick."

"Just you wait," replied Dorothy. "She is frightened now, and my daddy says this is her way of hiding from her enemies, by standing so still they won't notice her. As soon as she thinks she is safe she will come out."

The two grls stood almost as still as the spider, waiting for the tiny brown spot to move. All at once they saw it stir, then dart quickly back into the web. After running about to see how much harm had been done, the spider stopped a moment as if to think the matter over. Then she ran swiftly down one side of the torn place, spinning a web as she went. So quickly did she mend the web that the girls could not see how it was done.

"Why, the clever little creature!" cried Marian. I didn't suppose a spider knew enough to do that."

"They do, though. That is what my daddy showed me. I could hardly believe it when I first saw one."

"My mother says," remarked Marian, "that it is a good housekeeper who mends a tear as soon as it is made. I think this spider must be a very good housekeeper, better than I am sometimes."

"What shall we do with her now?"

"Let's open the window and push her out. She can make a new web outdoors."

So they did. Then the two girls hurried to finish their dusting so that they could run out and play together in the sunshine; and Marian's mother, who had been listening, thought the spider was not the only good little housekeeper she knew.—Selected.

## TWO BOYS AND TWO DOGS.

Thomas came running in, out of breath. "I think it's just awful the way dogs fight!" he cried, when he could get his breath. "Dash and a stray dog are going for each other out in the road, and there wasn't one thing to fight about, either!"

Father said he would walk straight out and stop such doings, and Thomas hurried along after him, still indignant.

Laurie spoke up from the window-seat. "I know what started the fight," he remarked; "I saw 'em begin. Dash found the stray dog sniffing at an old, dry bone that's been lying near the gate for days, and tried to take it away from him. Wasn't that mean, Cousin Will?"

"Did it belong to Dash?" Cousin Will asked.

"Why, yes, I suppose he had buried it weeks ago and dug it up again, but it couldn't possibly have been any good to him, so why raise a row over it?"

Cousin Will said he could not imagine, and put on his hat and went for a drive with father, while Laurie curled up in the window and was soon far away in an exciting story.

Presently Thomas came back and began looking around for something to do with himself, not being a reader like his brother. As he whistled about aimlessly, his eyes fell on an old stick of sealing-wax in a corner of the mantelpiece.

"Just the thing to mend my ball with," he said aloud to himself.

Laurie glanced up from his book. "Thomas Lindsay, you know as well as you know your name that that's my wax!"

"I didn't know anything of the kind," retorted Thomas, swelling; "but if it is; you've left it around here for ages, and I found it, and now I'm going to use it."

Laurie got up and said that he should not; Thomas contended that he would. Laurie confessed he had forgotten all about the article, but that, nevertheless, it was still his.

A scuffle began, and when three chairs had been turned over, the tablecloth, pulled awry, and two pairs of cheeks were blazing red, father and Cousin Will walked in, looking for something they had forgotten. Both boys tried to explain, talking very fast at the same time. Father looked at one; Cousin Will fixed serious eyes on the other. The stick of sealing-wax was nothing but a pinch of dust on the floor.

When the tale stopped for a second, father said: "Thomas, my son, I had to go out again and run the strange dog off with a whip to keep him from coming here and making needless disturbance."

Thomas shuffled his feet, remembering his late indignation. Then he left the room. Father found what he wanted, and went too.

Cousin Will loitered a moment. "What are you going to do about your sealing-wax, Laurie?" he wanted to know. "Did you value it very much?"

"No," Laurie replied. "Fact is, I didn't." He was setting up the chairs and straightening the cloth, but he did not look up.

"Something like the bone and Dash, eh?" his cousin went on.

"Just like that," Laurie owned.

"We locked Dash up awhile to teach him manners," Cousin Will went on, thoughtfully.

Laurie gave a long whistle that ended in a laugh. "Whew!" he remarked. "I'm going to find Thomas, and we'll tell father to turn Dash out and count on us not to be so silly next time."

"Come on," Thomas called from the doorway, "I'm ready." And from that day their quarrelling ceased.—Nancy Byrd Turner, in Picture Story Paper.

## CARRY THE LIGHT.

A cold firebrand and a burning lamp started out one day to see what they could find. The firebrand came back and wrote in its journal that the whole world was dark. It did not find a place, wherever it went, in which there was light. Everywhere was darkness. The lamp, when it came back, wrote in its journal, "Wherever I went it was light." What was the difference? The lamp carried light with it, and when it went abroad it illumined everything about it. The dead firebrand carried no light, and it found none where it went.

It is the power of the soul to carry its light with it. Are you hedged in on every side? You have the power if you know how to use it of making your circumstances pleasant. Are those fountains from which you have been wont to derive comfort stopped up? You do not need them. You can develop fountains of comfort in yourselves.

—Beecher.

Power of Prayer: Jesus answered and said, All things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Matthew 21:22.

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# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## NEWS FROM THE DISTRICTS.

We are beginning in this issue of the Advocate a feature which we expect to make permanent, and which we believe will add greatly to the interest and value of the paper, and to its usefulness as an agency for building up the church and the Kingdom. We refer to "News from the Districts," through which we hope to present every week items of interest from all our patronizing territory. Our plan is to give each week reports from two districts from each of the Conferences—the North Mississippi, the Mississippi, and the Louisiana. We have presented the plan directly and by correspondence, to all the presiding elders, and the assurances we have received of co-operation on their part encourage us to believe that the plan can be carried out successfully. It is only by their co-operation, of course, that we can make it successful.

At the beginning of the new calendar year, we call attention again to the important place the church paper occupies in the work of the church as a whole, and to the necessity of giving it a wide circulation among our people if it is to perform the duty expected of it. It is true beyond question that the church paper is the most efficient means yet devised for spreading information concerning the work of the church, and it is likewise thoroughly established that the well-informed church member is the most active and useful. The New Orleans Christian Advocate seeks in every way possible to give the information that all our people need. Its departments dealing with the Sunday school, the Epworth League, and the Woman's Missionary Society are re-enforced by articles, editorial, contributed, and selected, that present all phases of the work, in addition to which there is a page especially devoted to the interests of the children in the home. It contains many important official notices and announcements, so that its readers may keep in touch with what is going on, not only in their own territory, but also throughout the church at large. The Advocate is thoroughly loyal to the doctrines, polity, institutions, and programs of the church, and is worthy of a place in every Methodist home. We earnestly urge all our pastors to bring it to the attention of their people and do all in their power to secure its wide circulation. With its fifty-two issues a year, containing more than eight hundred pages, all told, it is easily worth the small sum of $2 a year—less than 4 cents a week. Its circulation ought to be largely increased this year, and we believe it can be so increased by proper effort. We call upon all the friends and supporters of the Advocate to help make this one of the best years in the long and honorable history of the paper.

## PERSONAL AND OTHER NOTES.

Southwestern University, Georgetown, Texas, recently celebrated the fiftieth anniversary of its founding.

Rev. W. A. Wilson, North Mississippi Conference evangelist, requests us to say that his present address is Box 77, Sherman, Miss., instead of New Albany, Miss.

The annual meeting of the general evangelists of our church was recently held in Dallas, Texas. There are about fifty of these men who give their time to connectional evangelism.

The Conference on Home Missions and Evangelism, to be held at Jackson, Miss., January 16-17, will be a great occasion. Let all Methodists pray for the success of that meeting.

A booklet, "Suggestions for a Series of Lenten Sermons," has been issued by the Commission on Evangelism, 287 Fourth Avenue, N. Y., which may be had free of charge upon application.

A revival meeting at Belzoni, Miss., began last Sunday, with Rev. Jno. W. Robertson doing the preaching. The pastor, Rev. H. P. Lewis, has organized his forces for a great meeting.

An encouraging report comes to us of the work of the church at Bastrop, La., Rev. G. A. Morgan, pastor. The church is growing steadily, and the pastor's salary has been increased $300 over last year.

Rev. Paul H. Grice has been given a cordial welcome by the people of the Shiloh charge, Mississippi Conference, on his return for the second year. The outlook for a great year's work is encouraging.

Dr. A. J. Weeks, editor of the Missionary Voice, has been chosen as publicity manager for the Centenary Commission, which position recently became vacant through the resignation of Dr. J. S. Chadwick.

Rev. J. M. Alford has been received for the second year at Winnsboro, La., with many expressions of appreciation. This promises to be a great year in the ministry of this faithful servant of the church.

We learn from an exchange that the First Methodist Church of Dallas, Texas, Dr. C. C. Selecman, pastor, has sent a check for $1,171.25 as a contribution of the Golden Cross Society to the Dallas Sanitarium.

Dr. Lucius C. Clark was inaugurated as chancellor of the American University, Washington, D. C., on December 15. Dr. J. J. Tigert, United States Commissioner of Education, was one of the speakers on that occasion.

It is announced that Miss Maude Royden, England's famous woman preacher, is expected to visit the United States early in this year and engage in an extensive evangelistic tour. Most of her engagements are in New England.

At the recent quarterly conference of the Belzoni charge, North Mississippi Conference, a committee was appointed to act in the matter of securing a parsonage. The committee is composed of R. L. Nelson, J. T. Scroggins, and O. J. Turner.

One hundred and twenty charges in the Florida Conference have placed the Florida Christian Advocate, the Conference organ, in every Methodist home. No wonder the Florida Conference is one of the fastest-growing Conferences in the connection.

Rev. W. W. Holmes and family were given a royal welcome by the congregation of the Noel Memorial Church, Shreveport, La. The work of the new year in that great church has begun well, twenty-one new members having been received since Conference.

A prayer meeting is being held at Greenville, Miss., at noon on Wednesday of each week, to pray for the success of the revival meeting at Leland, Miss., soon to be held by Gipsy Smith, Jr. The first meeting was held in the Big Brothers' room at the Methodist Church.

According to a statement of Dean Flickinger, of the College of Liberal Arts of Northwestern University, about 60 per cent of the graduates of that department are engaged in educational or social work at the present time, only about 15 per cent being engaged in business.

Mr. Beverly Hebert has been elected financial secretary of the Noel Memorial Methodist Church, Shreveport, La. Mr. Hebert is a son of Rev. Martin Hebert, of the Louisiana Conference, is a member of the faculty of the Centenary Training School, and has long been active in church work.

The Chicago City Council recently granted permission for the erection of the projected tower and steeple of the Temple of the First Methodist Church of that city. It is said that the Temple will be the highest church building in the world when completed, rising 561 feet above the pavement.

Rev. Frank E. Singleton, whose father and brother were so well known in Louisiana as pastors of some of the leading churches, is himself a member of the Central Texas Conference and pastor of the great Polytechnic Methodist Church. On a recent Sunday more than 1000 people were at the Sunday school.

Rev. Ralph E. Nollner, who is so well and favorably known throughout the church because of his work in connection with the Epworth Leagues, was recently elected president of the International Young People's Commission, an organization of the denominational leaders of the young people of the United States and Canada.

At the recent meeting of the general evangelists in Dallas, Texas, the Committee on Evangelism approved the following for appointment as general evangelists: J. W. McCarty, Birmingham, Ala.; E. T. Adams, Wilmore, Ky.; J. Ed Morgan, Texarkana, Texas; M. N. Terrell, Sherman, Texas; R. B. Freeman, Abilene, Texas.

The first service in the auditorium of the beautiful new church at Bogalusa, La., Rev. Elmer C. Gunn, pastor, will be held next Sunday, Jan. 7. Mrs. C. W. Goodyear, of Buffalo, N. Y., has contributed $5000 for the purpose of placing an organ in the church as a memorial to Mrs. Elizabeth Sullivan, for whom the church is named.

The St. Louis Christian Advocate says that Rev. J. E. Baker probably holds the record in our church for the longest continued pastorate, he now being in his ninth successive year as pastor of the Marvin Memorial Church, St. Joseph, Mo. Rev. J. A. Alford, of the Second Methodist Church, New Orleans, is a close second, he now being in his eighth successive year.

A meeting of the Centenary secretaries of the church was held at Nashville, Tenn., December 28-29, the purpose of which was to consider the earliest possible collection of the Centenary pledges now due. Rev. B. P. Jaco, of the North Mississippi Conference, Mr. W. D. Hawkins, of the Mississippi Conference, and Mr. Stephen S. Thomas of the Louisiana Conference, were all in attendance.

The Daily Democrat-Times, of Greenville, Miss., in its issue of Dec. 20, gives an interesting account of the visit of the Big Brother Class to Winterville. About fifty members of the class made the trip, accompanied by the pastor, Rev. E. Nash Broyles. This class numbers among its membership many of the leading business and professional men of Greenville, and they gladly give of their time and talent to help carry forward the great work the class is engaged in.

The recent death of Mr. John Wanamaker removed a notable figure from the religious life of the nation. He was especially interested in Sunday school work, being, at the time of his death, president of the World's Sunday School Association. It is said that while he was Postmaster-General in President Harrion's cabinet he went from Washington to Philadelphia every Saturday night in order to be present at the Bethany Sunday school, started by him in 1858 with twenty-seven members, but which grew, during his lifetime, to a membership of 5000. Mr. Wanamaker was a member of the Presbyterian Church.

The last Sunday of 1922 was a great day for the Methodism of Haynesville, La. It marked the opening of the new church building, erected at a cost of $50,000, with every modern convenience for church work. The Sunday school department can take adequate care of 500 pupils without using the church auditorium. The building is of red brick, with white stone trimmings. The opening sermon was preached in the morning by Dr. S. A. Steel, and at the evening hour his famous lecture, "Pioneers of Methodism," was delivered. Rev. A. J. Gearheard is the pastor of this church, and the building committee is composed of J. R. Bevill, J. C. McEachern, W. E. Browning, H. P. Camp, Mrs. S. L. Beene, Mrs. L. L. Beene, Mrs. D. E. Baucum.

We take the following from the Lincoln County Times, Brookhaven, Miss., issue of December 28: "Dr. and Mrs. I. W. Cooper entertained at dinner Thursday night a large company honoring the new Methodist pastor, Rev. A. M. Broadfoot. The guests were the officials of the Methodist church and Sunday school, several pastors of the district, and other invited guests. They were received by Dr. and Mrs. Cooper in the beautiful 'Y Hut.' The dinner was served in the college dining hall, where Christmas decorations gave charm to the spacious apartment. Interspersing the six courses of the elegant repast, with Rev. H. M. Ellis as master of ceremonies, several timely speeches were made. In every one, welcome and co-operation were heartily expressed, the first, S. D. McCullen for the Methodist congregation, followed by Rev. A. F. Fogartie for the Presbyterians, Rev. J. A. Taylor for the Baptists, T. M. Symlie for the officers of the city, not only welcoming Mr. Broadfoot, but extending to all interested citizens the privilege of attendance on the meetings of the city council and intelligent assistance in the affairs of the city. Mr. Broadfoot responded happily, grateful for the cordiality and brotherliness of the welcome, and heartily entered into the spirit of good-fellowship which characterized the gathering."

## A CORRECTION.

In the "Personal and Other Notes" in our issue of last week, in announcing the marriage of Miss Marie Smith, daughter of Rev. J. L. Smith, our pastor at Gloster, Miss., unfortunately we, in some strange way, fell into error in stating that the ceremony was performed by Rev. J. R. Jones and Rev. Claude P. Jones. As a matter of fact, the ceremony was performed by the father of the bride, assisted by Rev. J. R. Jones. The young lady's name is Marie, instead of Muriel, as we gave it. We greatly regret the errors, and beg the pardon of all concerned.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. R. Lott, Holly Springs, Miss., 146 (every Methodist family); Rev. W. L. Linfield, Gulfport, Miss., 2; Rev. J. M. Alford, Winnsboro, La., 2; Rev. P. H. Grice, Johns, Miss., 2.

## CONCERNING LAY ACTIVITIES IN THE MISSISSIPPI CONFERENCE.

Dear Brethren: In wishing you "A Happy and Prosperous New Year," may I not express the confident hope that we are all ready to enter with renewed zeal upon the duties of the church, feeling thankful that there is a place of opportunity for us in "The Biggest Business on Earth?" The laymen of our church asked for a more definite place in its organization, which was granted, and now it is important that every member should, as far as possible, co-operate with boards and committees "in executing their plans for larger service in all church work." It is not sufficient that we read our Bibles, say our prayers, occupy a seat at church on Sunday, and pay a sum pledged to the support of the church before the preacher leaves for Conference. We must not only learn what the plans of our church are, but why larger plans are made and what it will mean to fulfill them speedily, as well as what delay may cost. This may be accomplished largely by reading the literature of the church, but it is a source of inspiration and instruction to come into personal touch with others, and we are not likely to overestimate the value of group conferences and great messages from leaders of vision, information, and an enthusiasm born of personal observation and experience. Thus we come to take a deeper and more comprehensive interest in the affairs of the church, and more willing participation in its evangelistic, missionary, and general development programs.

The Conference on Home Missions and Evangelism, as planned by Bishop Ainsworth, to be held in Jackson on January 16 and 17, should be of great interest to Mississippi Methodists of both Conferences, and others who can attend. Will the lay leaders of the Mississippi Conference please plan to be present at every session, and secure the attendance of from five to ten laymen from every charge? Since many of our members do not subscribe for, or see their Conference organ, I suggest that the church Lay Leaders arrange, if possible, for the reading before each congregation of the article on the Jackson Conference, by Bishop W. N. Ainsworth, as published on page 9 of the December issue of the New Orleans Christian Advocate, and also the editor's comment. These and other articles could well be made the basis for exhortations through the activity of the regular Lay Speaker's Committee. Our men and women should be eager to hear the speakers of national reputation who will participate in the program.

Immediately following this Conference, and including the afternoon of the 17th, will be held an Interdenominational Conference through the 18th, which will be of great importance to the entire State, and our laymen should arrange to remain to the close, if possible. Let all delegates who wish rooms secured send their names to Rev. M. L. Burton, Jackson, Miss., and also note that every railway line in the State will give a round-trip rate of one and one-third fare. The District and Associate District Lay Leaders will be asked to meet on the evening of the 16th for a session of the Conference Board of Lay Activities.

Fraternally,
J. M. SULLIVAN,
Conference Lay Leader.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

I have moved into mine own house, 628 Kings Highway, Shreveport, La. For forty years, more or less, the church has furnished me and mine an abiding place. After various experiences in house-hunting a resting place is found. Real estate agents, building and loan assocations have been reckoned with, insurance paid, and a little cottage secured. Home! That's a wonderful word; and a wonderful place. The sailor from the sea, the hunter from the hill, the preacher from the field. Some one else, in fact several some ones, have been choosing home and field for me during these years; now that I have graduated I am privileged to choose my domicile. I am not sad nor sorrowful, nor hurt, nor disappointed, nor sore. I am just only wondering how it feels to get out of harness, and work and preach and visit ad libitum. But I am busy. A honey bee, or any other bee, has nothing on the Madam and me. If that is slang, print it—it's expressive, and that is what speech is made for. We are preparing a home, and now I come to what I want to write. "I go to prepare a place for you." No house hunting in heaven; no agents, no building and loan associations, no taxes, no insurance as men insure, but a blessed assurance and room for earthworn wayfarers; and, best of all, no worry about where the money is coming from, for there the price is paid and it is not on the installment plan.

After all, faith has its philosophy, and personal responsibility is absolute. As a man thinketh, so is he, in heart, in mind, in life. The brilliant coloring of setting suns comes from the radiance they fling upward and across the flaming skies. The seeing eye and understanding heart balance the great ledger of life.

* * *

I have been reading about the church of the Fathers—not the Methodist fathers, but Origen, Basil, Gregory, and other colossal giants of post-apostolic times. How these ancient worthles did wrestle with one another concerning great doctrinal questions and how they did invoke all the powers of earth, hell and heaven in the dire struggles is a spectacle for succeeding men and guardian angels. These men apparently lived so near the border line of the other world, that this present one was a thing too trivial to be considered. Conviction and salvation meant about the same to them. Their heroism absolutely commands admiration, whether one agrees or disagrees with their strange and differential systems of theology. I am quite sure that a modern school of religious doctrinaires would have excluded Origen and his school from almost any evangelical church of the day, if a theological test were applied. Judged by the generally accepted system taught to-day, they are—or were—altogether too radical, and as divergent in their courses as the stars.

Of another thing I am fully persuaded: The man who appeals to the church of the fathers as a final court of decision, is appealing to an institution in which every color, form, and fashion of doctrinal thought obtained. The Christian doctrine of this age is the resultant of tremendous forces which operated in the past, and especially of those strenuous ones which played and flashed in the dawning skies of early Christendom. One might as well search in an African jungle for an Alpine eidelwiess as to seek among these for a systematized, harmonious statement of our holy faith.

Tradition at best is but a vain thing; a proper perspective reveals not only the artist's skill, but also the beauty and proportion of any system of truth.

628 Kings Highway, Shreveport, La.

## WE KNEW HIM.

By Harry Pressfield.

We villagers knew Him as one more freak;
And knew as He rose in the sacred desk,
Voicing Himself as though God did speak,
No prophet came out of our Nazareth.

We knew Him as one of our kith and kin,
He who was son of our own Joseph;
We knew all there was to be known of Him—
We raise no prophet in Nazareth.

God has no message for this Man's town,
He who says only wastes his breath,
And if he persist we'll stone him down—
We have no prophet in Nazareth.

—N. Y. Christian Advocate.

Not Be Afraid: Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.—Isaiah 12:2.

# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

On Dec. 8, 1922, at his home in St. Helena Parish, near Greensburg, La., Uncle George B. Doughty passed from this world of sorrow and pain to his eternal reward in that realm of infinite peace and happiness. He was 61 years, 1 month, and 28 days old. He was happily married for more than thirty years and was the father of a large family. His life was of the highest type of a true Christian character. For many years he was a member of the Methodist Episcopal Church, South, and for several years a steward in the Pine Hill Church. He was not only a devoted husband and father and kind to relatives and friends, but he loved his church, attended all the ordinances of the church, and, under trials and temptations, he, with patience, kept that humble Christian smile. He was a faithful worker in his church and his service will be greatly missed. His possession of Christian virtues were far superior to his profession of the same. To me this was the most admirable part of his character. On Dec. 10 he was laid to rest in the beautiful Greensburg Cemetery, with a flower-covered grave, symbolic of the love and sympathies of relatives and friends. He leaves to mourn his passing a devoted wife, seven children, three grandchildren, and a host of relatives and friends. We pray God to bless his family and to keep us all, that we may be permitted to join the angelic choir and rejoice together forever.

B. D. WATSON.

Jackson, La.

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MARJORIE STEWART TURNIPSEED, the second daughter of W. P Turnipseed and wife, was born March 6, 1909, and died suddenly on the morning of November 28, 1922, at their home in Ellisville, Miss. Funeral services were conducted in the home by the pastor, Rev. J. B. Cain, and Rev. L. Carley, and at the old family burying-ground near Ackerman, by Rev. W. L. Storment. Marjorie joined the Ellisville Methodist Church on July 1, 1917, and was received into the church by Rev. J. S. Purcell. She was a consistent member not only of the church, but the Sunday school and Epworth League, was constant in her attendance at both, and was frequently on the program of the latter. Cheerful and winsome in her disposition, she had many friends, not only among the young people, but older people as well, and her going is a distinct loss to all. She leaves, besides her father and mother, two brothers, one sister, and a host of friends.

HER PASTOR.

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MRS. EDNA HORTON, wife of Johnnie Horton, was born Aug. 14, 1881. God called her home Dec. 19, 1922. Edna was married to Johnnie Horton on Jan. 29, 1902. To this union eight children were born; three preceded her to the glory land, while the other five mourn with their father, but they mourn not as those who have no hope, for they expect to meet mamma in the sweet by and by with all of their loved ones who have gone on before. Edna was of a cheerful disposition. She had many friends. She was converted and joined the Methodist Church at Conehatta several years ago. She was willing and ready at all times to do her duty. Besides her husband and children, she leaves an aged father and mother, one sister, two brothers and a number of other relatives to mourn her going.

The home is sad and lonely
  Since Edna has passed away,
But with God she is more happy,
  And His will we must obey.

Farewell, Edna; we'll sadly miss you
  For the short time we remain;
But there are others that will greet
  you,
  And our loss is Heaven's gain.

A relative,

HATTIE.

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MRS. SAMUEL S. HOYT.—At the James Chapel, Oct. 8, 1922, Rev. J. L. Frazier, pastor, preached at the burial of Margarite (Hano) Hoyt, about one mile from the place of her birth and six miles from that of her decease in Livingston Parish, La. The four children of her first marriage to T. Joseph King, four of her last, and six of her seven stepchildren (Hoyts), including the infant of 13 days, who was committed to Mr. and Mrs. Thomas W. Hano, were present. A sense of personal loss and genuine sympathy moved deeply and tremendously the hearts of a comparatively vast crowd of neighbors, friends and relatives. She was born of godly parents, Noah and Anne (Stewart) Hano, June 8, 1883; joined the Baptist Church at 16; married in 1905; became a Methodist in 1907; was left a widow in 1912; married again, Sept. 19, 1914, and went to her reward Oct. 7, 1922. Reared with a family altar, she taught her children to pray. Humility, self-denial, industry, generous hospitality, and many home graces beautified the life of this wife and mother. The assurance given to her pastor and others of her resignation and readiness to go, thank God, comforts those who knew her best and loved her most.

A former pastor,

J. WILSON BROWN.

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From Fayette, Miss., to that city where dwells an "innumerable company of angels," went on Nov. 14, 1922, Mr. NOEL A. KILLINGSWORTH, one of God's truest saints, who died very suddenly of acute indigestion. The translation of such a life as his brings to those who knew and loved him more of wondering delight and soul peace than of sadness. He was not only ripe for heaven; he had lived as one whose life was ever in heaven with God. Dying at the age of 63 years, and not of the visible result of any malady or disease, he simply faded from the life of earth into the life eternal to be with God. Born on January 4, 1860, at the plantation home of his father and mother in Jefferson County, he was married, December 17, 1890, to Miss Edith Hall, of Fayette, Miss., and since that time has resided in Fayette, near his plantation. Through upwards of 30 years of married life he and his devoted companion walked hand in hand and with unswerving faith. His good wife and three noble children, a son and two daughters, survive him. His sterling worth as a public-spirited citizen and splendid Christian gentleman is atttested by the people among whom he lived his long and useful life. For many years he was a trustee of the Jefferson County High School and a steward of the Fayette Methodist Church, and his loss to his family, to the church, and to the community is beyond human power to compute. A large concourse of relatives and friends bore silent testimony of their love and esteem as they gathered to see his body laid at rest, awaiting the general resurrection. The funeral was conducted by the pastor, assisted by Rev. Claude P. Jones.

C. F. EMERY.

## FROM EROS, LA.

We wish to announce that since we have reached our new field of labor, at Eros, La., our parsonage has been repaired, and we are delighted with our work. The prospects for a good year are very good indeed.

This is a grand people to serve; they certainly know how to welcome a preacher into their midst. We have been cordially welcomed, not only by words, but also by the bounteous poundings of all kinds of good things, in so much that our little Rosalie, in musing over the good things they had brought us the other night, turned and looking up to me said, "Papa, these good people are making us rich." We pray God to help us to repay these people for their goodness to us.

W. H. YOUNG.

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## FROM FLORA, MISS.

Dear Brother Carley: It seems that lines have fallen to us in pleasant places. Many tokens of kindness have been shown us since Conference. The people seem to be delighted with our return for another year, for which we are very grateful indeed. On last Friday afternoon a committee of four came to the parsonage with an auto full to overflowing with many things that made the preacher and his family happy. Groceries of every description were left, for which we are very grateful indeed. We wish, as best we can, to thank every one who had a part in this matter, and we pray God's blessings on each of them, and pray that the new year may bring happiness and great success.

REV. AND MRS. J. H. FOREMAN.

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# Epworth League.

## EPWORTH ERA NIGHT.

When in the year 1894 the Epworth League was organized with a Connectional Board and General Secretary, with the full purpose of the General Conference that it should take its place among the great church-wide agencies by which the work of the Kingdom of God was to be promoted, it was also provided that a general organ should be added to the number of famous religious periodicals that had been published by our house. At its first meeting, the newly constituted Epworth League Board took up the subject and selected the name "Epworth Era," which was suggested by Mr. J. U. Rust, the Treasurer of the Board.

An issue was prepared and printed for a sample, and by this means a subscription list was gained and the first regular issue of the series, following the sample issue, bears the date of September 13, 1894. The brilliant orator and writer, S. A. Steel, had been chosen as General Secretary, and instantly the Era attracted attention and acquired a place in our church journalism that could not be overlooked. Now, after twenty-nine years' history, the Era, a monthly magazine for young people, has the largest circulation that it has ever enjoyed, and is not only indispensable to the young people's societies, but has become a positive factor in all the great movements of the church.

One of the chief means by which the circulation of the Epworth Era has been advanced to its present great extent is Epworth Era Night, universally and for many years observed on the second Sunday of January in every Epworth League Chapter. There can be little doubt that the constant advance in the Era record will continue and, as a result of Epworth Era Night of 1923, go on at an accelerated rate.

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You may have instant blessed relief and, as scores of others report, complete recovery by the use of this simple, inexpensive discovery. Send no money. To prove that my famous Sponge Rubber Rupture Pad does Conquer Rupture, even in its worst forms, I will send a sample absolutely free to any ruptured person, in a plain sealed package. Possibly you are wondering whether this can be true. Stop it! The test is free and surely the test will tell. Cut out this notice and hand it to a ruptured friend or send it with your name and address to E. H. Scott, Hernia Expert, 525-L Scott Building, Akron, Ohio, and you will quickly receive a sample Sponge Rubber Pad with full directions. No obligation to purchase. Don't let Rupture handicap you in the battle of life, but make this test today.—Adv.

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Trust in God, as Moses did, let the way be ever so dark, and it shall come to pass that your life at last shall surpass even your longing. Not, it may be, in the line of that longing: that shall be as it pleaseth God; but the glory is as sure as the grace, and the most ancient heavens are not more than that.—Robert Collyer.

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## QUARTERLY CONFERENCES.

### NORTH MISSISSIPPI CONFERENCE

#### Aberdeen Dist.—First Round.

Verona, at Verona, Jan. 6, 7.
Shannon and Nettleton, at S., Jan. 7, 8.
Woodland, at Mantee, Jan. 13, 14.
Nettleton, at Carolina, Jan. 20, 21.
Greenwood Springs, at G. S., Jan. 24.
Vardaman, at V., Jan. 27, 28.
Calhoun City, at C. C., Jan. 28, 29.
Houlka, at Houlka, Feb. 3, 4.
Salem and Ecru, at E., Feb. 10, 11.
Randolph, at Randolph, Feb. [illegible].
Tocopola, at Thaxton, Feb. 14.
Fulton, at Van Buren, Feb. 17, 18.
Tremont, at Tremont, Feb. 18, 19.
Eupora and Mabin, at Eupora, Feb. 24, 25.
Smithville, at Smithville, Feb. 20.
Bellefontaine, at B., Feb. 23.
Mathiston, at Mathiston, Feb. 25, 26.
Algoma, at Algoma, March 3.

T. H. DORSEY, P.

#### Columbus Dist.—First Round

Kosciusko ct., at East Union, Jan. 6.
Kosciusko sta., Jan. 7, a.m.
McCool, at Bowie's, Jan. 7, 8.
Macon ct., at ——, Jan. 13, 14.
Crawford and Shafers, at Crawford, Jan. 14, 15.
Mashulaville, at Mashulaville, Jan. 20, 21.
Shuqualak, at Shuqualak, Jan. 21, 22.
High Point, at White Hall, Jan. 27.
Louisville, Jan. 28, a.m.
Noxapater, at Noxapater, Jan. 28, 29.
Starkville, Feb. 4, a.m.
Ethel, at Ethel, Feb. 4, 5.
Sturgis, at Sturgis, Feb. 10, 11.
Cedar Bluff, at Cedar Bluff, Feb. 17, 18.
Mayhew and Sessums, at Sessums, Feb. 25, 26.

A. T. McILWAIN, P. E.

#### Corinth District—First Round.

Myrtle, at Myrtle, Jan. 5.
Mooreville ct., at Allen's Chapel, Jan. 6, 7.
Mantachie ct., at Shiloh, Jan. 9.
Marietta ct., at Marietta, Jan. 10.
Rienzi ct., at Rienzi, Jan. 11.
Chalybeate ct., at Camp Grouud, Jan. 12.
Ripley sta., Jan. 12, 14, night.
Silver Springs ct., at Mt. Carmel, Jan. 13, 14.
Great State Conference on Evangelism, for all pastors and church officials, to be held at Jackson, Miss., Jan. 16 and 17.
Burnsville ct., at Hebron, Jan. 19.
Iuka ct., at Snow Down, Jan. 20, 21.
Iuka sta., Jan 21, p.m.; Jan. 22, a.m.

All pastors of the Corinth District are called to meet the presiding elder in Corinth for special conference, Tuesday and Wednesday, Jan. 23 and 24.

Paden ct., at Westt Side, Jan. 26.
Belmont ct., at Golden, Jan. 28, 29.
Tishomingo ct., at Tishomingo, Jan. 27, 28.

J. B. RANDOLPH, P. E.

#### Greenwood Dist.—First Round.

Inverness, at Inverness, Jan. 7, a.m.
Belzoni, Jan. 7, p.m.
Tutwiler, at Tutwiler, Jan. 11, a.m.
Drew, at Drew, Jan. 14, p.m.
Great Rally for Home Missions and Evangelism at Jackson, Jan. 16 and 17, five laymen from each charge, and every pastor in the district to attend.
Swift, at Morgan, Jan. 10, the pastor to set the hour.
Webb, at Webb, Jan. 21, a.m.
Minter City, at Minter City, Jan. 21, at 3 p.m.
Schlater, at Schlater, Jan. 24, p.m.
Tchula, Jan. 28, a.m.
Sidon and Cruger, at Sidon, Jan. 28, p.m.
Sunflower, at Sunflower, Feb. 4, a.m.
Ruleville, at Doddsville, Feb. 4, 3 p.m.

S. L. POPE, P. E.

#### Grenada Dist.—First Round.

Coffeeville ct., at Coffeeville, Dec. 24, Jan. 10.
Holcomb ct., at Holcomb, Jan. 7.
Poplar Creek ct., at Shiloh, Jan. 13.
Tie Plant ct., at T. P., Jan. 14.
Duck Hill ct., at Duck Hill, Jan. 14, 15.
Winona sta., Jan. 21, a.m.; Jan. 22, p.m.
Kilmichael ct., at Kilmichael, Jan. 21, p.m.; Jan. 22, a.m.
Waterford ct., at Waterford, Jan. 26.
Ashland ct., at Ashland, Jan. 27.
Lamar ct., at Lamar, Jan. 28.
Paris ct., at Paris, Feb. 3.
Abbeville ct., at Abbeville, Feb. 4.
Lexington, Feb. 9, 11.
Ebenezer ct., at Hebron, Feb. 10.

District stewards' meeting at Grenada, Dec. 7, at 2 o'clock p.m.

R. A. TUCKER, P. E.

#### Greenville Dist.—First Round.

Friais Point and Bobo, at Bobo, Jan. 7, a.m.
Shelby, Jan. 7, p.m.
District Stewards meet at Shaw, Jan. 8, 2 p.m.
Cleveland, Jan. 10, p.m.
Gunnison and Sherard, at Gunnison, Jan. 14, a.m.
Rosedale and Hillhouse, at Rosedale, Jan. 14, p.m.
Laymen and Pastors meet at Jackson, Jan. 16, 17.
Glen Allan and Benoit, at Benoit, Jan. 21, a.m.
Glen Allan and Benoit, at Glen Allan, Jan. 21, p.m.
Hollandale and Arcola, at Hollandale, Jan. 28, a.m.
Leland, Jan. 28, p.m.
Greenville, Jan. 31, p.m.
Jnestown and Duncan, at Jonestown, Feb. 4, a.m.
Jonestown and Duncan, at Jonestown, Feb. 4, p.m.
Boyle and Pace, at Boyle, Feb. 11, a.m.
Boyle circuit, at New Salem, Feb. 11, 3 p.m.

The mass meeting at Jackson, Jan. 16, 17, is of sufficient importance to provoke a record attendance from this territory. Make your plans NOW, brethren. It will be the best money and time you have ever invested for your church. The district stewards' meeting at Shaw should have the individual attention of every district steward. Due personal notice will be given later. The Shaw quarterly conference will be held in connection with the district stewards' meet. District Conference at Jonestown, May 8-11. In arranging your meetings, brethren, give this fact due attention.

JAMES H. FELTS, P. E.

CHAMBERLAIN'S COUGH REMEDY
FOR THE RELIEF OF
Coughs, Colds, Croup
WHOOPING COUGH, HOARSENESS
BRONCHITIS
-SOLD EVERYWHERE-

#### Sardis District—First Round.

Crenshaw, at Sledge, Feb. 4.
Cockrum, at Palestine, 11 a.m., Jan. 6.
Pleasant Hill, at P. H., 11 a.m., Jan. 7.
Horn Lake, at H. L., preaching, p.m., Jan. 7; Q. C., 11 a.m., Jan. 8.
Sardis ct., at Terza, 11 a.m., Jan. 10.
Longtown, at Longtown, 11 a.m., Jan. 11.
Arkabutla, at Hunter's Chapel, 11 a.m., Jan. 12.
Crowder, at Crowder, evening, Jan. 14.
Mt. Pleasant, at M. P., Jan. 20, 21.
Tyro, at Free Springs, Jan. 27, 28.
District Preachers' Meeting, at Sardis, Jan. 23-24, beginning at 11 a.m., Jan. 23.
District Conference, at Senatobia, May 15-17.

J. TILLERY LEWIS, P. E.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

OTHINE
For the treatment of
FRECKLES
In Use for Over 14 Years
Your freckles need attention NOW or may remain all winter. Use Othine—double strength—the old and time-tried guaranteed treatment that has given satisfaction to millions of women, and rid yourself of these homely spots.
At all Druggists and Department Stores.

Piles Can Be Cured
(Itching, Blind, Bleeding or Protruding)
Many sufferers have been made very happy over the results obtained from the use of PAZO OINTMENT—60c at any Drug Store.
(Follow the Directions Carefully.)

WINTERSMITH'S CHILL TONIC
SOLD 50 YEARS — A FINE GENERAL TONIC
If not sold by your druggist, write Wintersmith Chemical Co., Louisville, Ky.

# Sunday School

## NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

1923! It is easy to turn over a new leaf, to make good resolutions; and just as easy to soil the white page and break the resolutions—as it has always been. One resolution is sufficient and all-inclusive and that is to give the whole heart unreservedly to God. It is death to the flesh, to make the surrender and death daily to remain surrendered. The surrender is effective and fruitful to the extent that we study God's Word, pray in faith, and do his will. We study the Bible to know what he would have us do; we pray that we receive strength to do his will. This resolution let us make and keep—study the Word and pray through to victory.

Your school is depending upon you, Brother Superintendent, to get the new "Program of Work" we have been talking about and put it before them that they may see where they stand in comparison with others; above all how they stand before God and a dying world. You may not believe it, but your school is more anxious to do something worthy than you think. The school is waiting for you to lead somewhere and do something worthy of our Lord and his church. If my heart could speak out what it feels, it would say, "Man, for the sake of him who died to redeem us, for the sake of helpless childhood, and for the sake of dying men, wake up and do more than you have been doing; wake up, wake up, and go to work in earnest." Send for your "Program of Work" and work it.

One point in this program is evangelism. Evangelism is not simply holding a protracted meeting once a year. Evangelism includes every proper thing that is done in the revival meeting and a great deal more. Evangelism seeks to lead the heart into right relations with Jesus Christ and nurtures that heart and trains the life in service throughout the entire year and through all the years. Is it necessary to pray much to make the revival a success? It is just as needful for the teacher and all concerned to pray and be filled with the Holy Spirit to evangelize. To be brief, Jesus practiced evangelism—he is the Evangel. Write to me for leaflets on evangelism, a sufficient number for each teacher. Then lead each teacher in the study of these leaflets, lead them to pray and work until every unsaved soul in the school is brought to Christ. The school that is not evangelizing needs to be evangelized. May God give us a passion for lost souls.

In this program of work given us there is a place for Missions, a regular place. The less of the missionary spirit we possess, the better is the devil pleased; the more of the spirit of missions in our schools, the more do we possess the Spirit of Christ. The missionary idea must be taught by giving the Word, by prayer, through song, and through the lives of those who are giving the gospel to the unsaved. May the Lord be merciful to the superintendent who is failing to give missionary instruction to the entire school. Look up the program in the Sunday School Magazine, send for maps of our mission fields, take a missionary special. We can take in new ground that girdles the globe.

Why are we saying so much about teacher training? It is to give the teachers the Christ idea of evangelism and missions. The missionary idea is only the evangelistic purpose extended to the uttermost parts of the earth. Our main reason for asking for the offering on the fifth Sunday in December is to train teachers in the divine art of presenting Christ to every human heart in such a compelling way that the heart will yield in obedience to our Lord and Master. A small offering from a few schools means we will be hampered in getting teachers to teach in these schools. Send the amount your school contributes to Rev. J. E. Stephens, Grenada, Miss.

GIRL HAD PAINFUL TIMES

Mothers—Read This Letter and Statement Which Follows

Portland, Indiana.—"I was troubled with irregularity and constipation and would often have to lie down because of pains. One Sunday my aunt was visiting us and she said her girls took Lydia E. Pinkham's Vegetable Compound and got well, so mother said she guessed she would let me try it. It is doing me good and I praise it highly. You are welcome to use this letter as a testimonial." — STELLA NEWTON, R. R. 8, Portland, Indiana.

Mothers—You should carefully guard your daughter's health. Advise her of the danger which comes from standing around with cold or wet feet, from lifting heavy articles, or overworking. Do not let her overstudy.

If she complains of headache, pains in back or lower limbs, or if you notice a slowness of thought, nervousness or irritability on the part of your daughter, give her careful attention.

Lydia E. Pinkham's Vegetable Compound is an excellent medicine for your daughter to take, as it is especially adopted to relieve just such symptoms. Remember it contains nothing that can injure and can be taken in safety.

## A LETTER FROM REV. J. A. POE.

Dear Advocate: I would like to tell my dear friends of the North Mississippi Conference good-by through your columns. I have spent the first half of my active life in that Conference. Many and dear are the memories of the land that is made sacred with the dust of my fathers, and of my childhood's halcyon days. It was under the soft, sunny skies, where the bluebird sends forth her rich love notes, and spring breezes whisper gently in the branches of the stately pines, and summer opens her wide arms of bountiful fruition, which autumn ripens in billows of golden glory, that I first saw the light. It was amid these tender tokens of love and mercy that I first came into the conscious presence of my Lord. So I shall ever cherish a warm feeling for my own, my native country. Many and dear are the ties of friendship there. I do not expect to find better friends here or anywhere in the world than some of my friends there.

I greatly missed the association of my preacher brothers that gathered in Conference at Water Valley, Nov. 8. And as I was driving toward my new field of labor, my mind kept turning back to the place where I knew they had met. But I had turned my face toward the North and had to push on. It must have been a great Conference, for Felts said so, and he knows a few things, and sees many things, but he is not quite Argus-eyed. He said there were no politics in that session, or words to that effect. Now, if there were no politics and favoritism mixed in that divinity it was pentacostal, and bordering on the millennial. There was as little in his heart as could be found in any of them, no doubt, for Felts is some fine man. But they are as fine a body of soldiers as can be found anywhere, and I love them. When shall I see their dear faces again? I shall never forget them or cease to pray for them. And I wish to take this opportunity to ask them, and all my friends, to pray for us.

I think we are going to have a fine pastorate here. We have been cordially received, and every token of appreciation has been shown us that we could expect. I trust the hand of the Lord has led us this way. Brandenburg, like Rome, is situated on seven hills, but the "Areopagus" is not on one of them, but nestles hard by the historic Ohio,

"Where the ships of traffic go,
And the murky, icy waters flow."

The place is picturesque, in that it resembles some scenes of Switzerland, with its nice homes nestling like gems on vine-clad hills. Its public buildings are splendid for a town of its size.

This is a fine Conference, and ranks high in Centenary and Education pledges and payments. The church throughout this section seems to be taking on new life, and advancing along all lines. The revival spirit is especially noticeable, and even at this date the Conference Organ gives accounts of sweeping revivals almost every week. The population is dense and homogeneous in race, but very heterogeneous in cults. The Baptist church seems to be in the ascendency just at this time, with the Methodists a close second. The success of the Baptist cause here is doubtless due to the influence of the fine Seminary located in Louisville, from which goes out an army of students, filling every available pulpit every Sunday, and often on Saturday. The church that sends laborers into the fields will reap a harvest. And the church that takes care of the lowly and poor of to-day will be the church of wealth and power tomorrow. It is to be regretted that some of our students see fit to seek that institution for theological training. There may be a good reason for it. I understand it is free from the teaching of the so-called Rationalist. And the general association of that church declared its opposition to the teaching of any doctrine contrary to the standards. It also declared positively that it would withdraw all support from any school that had Modernism taught by their professors. Good for that old ship of the mighty deep! Well, I have wandered far afield, and hear some good brother laugh and say FOGY. But as sure as God is INFINITE and His ways past finding out (and they are), Rationalism and the church of Jesus Christ are not handmaidens and will not go together. The Christ was a mystic of mystics, and never attempted to prove his divinity, except by his works, and offered no explanation of his sonship, or definition of the Trinity. He was all he claimed to be, or he was an impostor. There is no middle ground. If He was not false as hell, then Rationalism is blatant Skepticism.

CABBAGE PLANTS. Fulwood's Frostproof cabbage plants ready now. Varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices, by express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. By parcel post postpaid, 100 for 50c; 500 for $1.25; 1,000 for $2.25. First class plants from best Long Island seed. Satisfaction guaranteed or money returned. P. D. Fulwood, Tifton, Ga.—Adv.

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CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1900 Park Square,
SEDALIA, MO.

We have a fine district, and it stands next to head in the list. Our aim is to stand beside the one that is head at the end of this year. Our presiding elder, Rev. J. H. Nicholson, is wide-awake, and on his job to a finish. He is getting out a district paper, and pushing every department of his growing district.

May God bless the dear New Orleans Advocate; it has come to see me almost every week since I was a schoolboy. I would feel lost without it. Some great men have been connected with it—Boswell, Galloway, Meek, and last but not least, Carley, all great Editors. J. A. POE.

Bradenburg, Ky., Dec. 19, 1922.

A blind man and a lame man meeting upon the way, the lame man said, "If thou wilt be feet unto me, then I will be eyes unto thee." So the blind man carrying the lame, and the lame guiding the blind, both arrived at their journey's end in a good hour.—Aesop.

Ye Would Not: O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.—Isaiah 48:18.

ANGELL'S

COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES R. ANGELL,
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

### FROM HOLLY SPRINGS, MISS.

Dear Brother Carley: I am sending with this note a list of 146 subscriptions to the New Orleans Christian Advocate, which is a copy for every Methodist home in the town. This is the fourth year they have put the Advocate in the budget, and it appears now that it will be the permanent policy of the Board of Stewards to place in the homes of the people a religious paper. The majority of them think that the expenditure is justifiable in that results are gained in interest and loyalty. One man said he read the New Orleans Advocate from front to back. It is needless to say that he is always present at preaching, prayer meeting, board meetings, quarterly conferences. A lady said she was always glad when she saw it in her box.

We are planning to do better work here at Holly Springs than we have ever done. It is our purpose to accept the "B" program of service in the Sunday school and to try to attain what is required. At our January meeting of the Workers' Council we are going to study it. It is certainly gratifying to know that we now have a definite plan to work by in the Sunday school. The Missionary Society is planning to do excellent work, too. Their watchword is, "Every Methodist woman a member of the Society."

Our young people are looking forward to a rally time, too, in the early months of the year. It has been their plan to have some worker from the Central office of the Epworth League to give a series of lectures on League work. We want to do that again this year. In March we will have our revival. I want to have one of the very best men in Southern Methodism to assist us, believing as I do that the church must ever hold to the fundamental conceptions of evangelism, intensive and educational. From this revival we hope to group a number of laymen for surrounding missionary work.

Our Centenary and Educational treasurers are making earnest efforts to secure those funds.

Pray for us that we may grow in grace and strength.

W. R. LOTT, P. C

**Iowa Physician Makes Startling Offer To Catarrh Sufferers**

**Found Treatment Which Healed His Own Catarrh, and Now Offers to Send It Free to Sufferers Anywhere.**

Davenport, Iowa—Dr. W. O. Coffee, Suite 726 St. James Hotel Building, this city, one of the most widely known physicians and surgeons in the Central West, announces that he found a treatment which completely healed him of catarrh in the head and nose, deafness, and head noises, after many years of suffering. He then gave the treatment to a number of other sufferers, and they state that they also were completely healed. The Doctor is so proud of this achievement, and so confident that his treatment will bring other sufferers the same freedom it gave him, that he is offering to send a ten-days' supply absolutely free to any reader of this paper who writes him. Dr. Coffee has specialized on eye, ear, nose, and throat diseases for more than thirty-five years, and is honored and respected by countless thousands. If you suffer from nose, head, or throat catarrh, catarrhal deafness, or head noises, send him your name and address today.—Adv.

**Dicks' Antiseptic**
**Kills Germs**

For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.

25 CTS.

### QUARTERLY CONFERENCES.

### LOUISIANA CONFERENCE.

**Monroe Dist.—First Round.**

Columbia, Jan. 6, 7.
Oak Ridge, Jan. 10.
Rayville, Jan. 13, 14.
Tallulah, Jan. 14, 15.
Epps, Jan. 20, 21.
Oak Grove, Jan. 21, 22.
Ferriday, Jan. 27, 28.
Sicily Island, Jan. 28, 29.
Gilbert, Feb. 3, 4.
Mangham, Feb. 4, 5.
Waterproof, Feb. 10, 11.
Chatham, Feb. 17, 18.
Eros, Feb. 18, 19.
Winnsboro, Feb. 21.
Lake Providence, Feb. 24, 25.

District stewards meeting at Rayville, Tuesday, Jan. 16, 11 a.m.

W. D. KLEINSCHMIDT, P. E.

### MISSISSIPPI CONFERENCE.

**Brookhaven Dist.—First Round.**

Pleasant Grove, at Pleasant Grove, Jan. 6, 7.
Monticello, at Monticello, 7 p.m., Jan. 7.
Adams, at Adams, Jan. 13, 14.
Bogue Chitto and Norfield, at Norfield, 7 p.m., Jan. 14.
Meadville and Bude, at Bude, Jan. 21.
Wesson and Beauregard, at Wesson, 7 p.m., Jan. 21.
Gallman, at Bethesda, Jan. 24.
Foxworth, at Hopewell, Jan. 27, 28.
Tylertown, 7 p.m., Jan. 28.
Osyka, at Osyka, Jan. 31.
Barlow, at Rehoboth, Feb. 3, 4.
Brookhaven, 7 p.m., Feb. 4.
McComb, Pearl River Ave., Feb. 7.
Crystal Springs, 11 a.m., Feb. 11.
Georgetown, at Georgetown, 7 p.m., Feb. 11.
Magnolia, Feb. 14.
McComb, Centenary, 11 a.m., Feb. 18.
McComb, La Branch St., 7 p.m., Feb. 18.
Scotland, at New Hope, Feb. 21.
Summit and Topisaw, at Topisaw, Feb. 24, 25.
Fernwood, at Fernwood, 7 p.m., Feb. 25.

H. M. ELLIS, P. E.

**Hattiesburg Dist.—First Round.**

Collins, Jan. 7, 11 a.m.
Seminary, Jan. 7, 7 p.m.
Petal, Jan. 14, 11 a.m.
Bonhommie, Jan. 14, 7 p.m.
Heidelberg, at Vossburg, Jan. 21, 11 a.m.
Ellisville, Jan. 21, 7 p.m.
Williamsburg, at Good Hope, Jan. 28, 11 a.m.
Prentiss, Jan. 28, 29, 7 p.m.
Eucutta, at New Hope, Thurs., Feb. 1, 11 a.m.
Taylorsville, Feb. 4, 11 a.m.
Mt. Olive-Magee, at Magee, Feb. 4, 7 p.m.
Hattiesburg, Court St., Feb. 11, 11 a.m.
Purvis, Feb. 11, 12, 7 p.m., 9:30 a.m.
Lucedale ct., at Merrill, Feb. 18, 11 a.m.
New Augusta, Feb. 18, 7 p.m.
Sumrall, Wed., Feb. 21, 7 p.m.
Leakesville, at Pine Grove, Feb. 25, 11 a.m.
Lucedale, Feb. 25, 7 p.m.
Avera, Mar. 4, 11 a.m.
Hattiesburg, Broad St., Mar. 4, 7 p.m.

W. W. GRAVES, P. E.

**Jackson Dist.—First Round.**

Canton, Jan. 7, 11 a.m., 2 p.m.
Bolton, at Raymond, Jan. 14, 11 a.m., 2 p.m.
Edwards, Jan. 21, 11 a.m., 2 p.m.
Flora, Jan. 21, 7 p.m.
Flora, Jan. 22, 2 p.m.
Madison, Jan. 24, 11 a.m.
Satartia, at Mt. Olivet, Jan. 27, 28, 11 a.m.
Bentonia, Jan. 28, 2 p.m., 7 p.m.
Harrisville, at Rexford, Feb. 3, 4, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Feb. 4, 2:30, 7 p.m.
Camden, at Camden, Feb. 13, 14, 11 a.m.
Sharon, at Sharon, Feb. 14, 2:30 p.m.
Vaughn, Feb. 16, 11 a.m.
Benton, at Midway, Feb. 17, 11 a.m.
Eden, at Eden, Feb. 18, 2:30 p.m., 7:30 p.m.
Yazoo City circuit, at ——, Feb. 24, 25, 11 a.m.
Yazoo City, Feb. 25, 2:30, 7 p.m.
Brandon, at Pelahatchie, Mar. 4, 11 a.m., 2 p.m.
Monterey, at Mt. Carmel, Feb. 5, 11 a.m.

M. L. BURTON, P. E.

**Meridian Dist.—First Round.**

Porterville, at Chapel Hill, Jan. 6, 7.
Scooba, Jan. 7, p.m.
Cleveland, at Mellen, Jan. 12.
DeKalb, at Pleasant Ridge, Jan. 13, 14.
Vimville, at Pleasant Hill, Jan. 20, 21.
Meridian, Seventh Ave., Jan. 21, p.m.
Daleville, at Lockhart, Jan. 21, 22.
Lauderdale and Electric Mills, at Elec. M., Jan. 28.
Waynesboro circuit, at Fedora, Feb. 3, 4.
Waynesboro, Feb. 4.
Matherville, at Poplar Springs, Feb. 10, 11.
DeSoto, at Crandall, Feb. 11, 12.
Enterprise, Feb. 15, 16.
Pachuta, Feb. 16, 17.
Quitman, Feb. 18.
Shubuta, Feb. 18, p.m.
Bucatunna, at State Line, Feb. 25.

PAUL D. HARDIN, P. E.

**Seashore Dist.—First Round.**

Americus, Fri., 11 a.m., Jan. 5.
Moss Point, 11 a.m., Jan. 7.
Escatawpa, 3 p.m., Jan. 7.
Pascagoula, 7 p.m., Jan. 7.
Lumberton, 11 a.m., Jan. 14.
Columbia Mission, at Hub, 3 p.m., Jan. 14.
Columbia, 7 p.m., Jan. 14.
Poplarville, 11 a.m., Jan. 21.
Picayune, 7 p.m., Jan. 21.
Carriere, Mon., 11 a.m., Jan. 22.
Vancleave, at Vancleave, 11 a.m., Wed., Jan. 24.
Mentorum, at Alexandria Memorial, 11 a.m., Saturday, Jan. 27.
Brooklyn, 11 a.m., Jan. 28.
Wiggins, 7 p.m., Jan. 28.
Saucier, at Saucier, Wed., 7 p.m., Jan. 31.
Ocean Springs, at Ocean Springs, 11 a.m., Feb. 4.
Back Bay, 7 p.m., Feb. 4.
Gulfport, Q. C., Mon., 7:30 p.m., Feb. 5.
Biloxi, Q. C., Tues., 7:30 p.m., Feb. 6.
Long Beach, Q. C., Wed., 7:30 p.m., Feb. 7.

W. M. SULLIVAN, P. E.

**Vicksburg Dist.—First Round.**

Harriston, at Lorman, 11 a.m., Jan. 7.
Port Gibson, 7:30 p.m., Jan. 7.
Hermanville, 11 a.m., Jan. 14.
Utica, 7:30 p.m., Jan. 14, 15.
Washington, 11 a.m., Jan. 21.
Natchez, 7:30 p.m., Jan. 21.
Rosetta, 11 a.m., Jan. 26.
Gloster, 11 a.m., Jan. 27.
Centerville, 11 a.m., Jan. 28.
Woodville, 7:30 p.m., Jan. 28.
Rocky Springs, at Willows, 11 a.m., Feb. 4.
Vicksburg, Gibson Memorial, 7:30 p.m., Feb. 4, 5.
Roxie, 11 a.m., Feb. 11.
Vicksburg, Crawford Street, 7:30 p.m., Feb. 11, 12.
Oak Ridge, at Flower Hill, 11 a.m. Feb. 14.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 18.
Silver City, 7:30 p.m., Feb. 18.
Mayersville, Feb. 24.
Anguilla at Delta City, 11 a.m., Feb. 25.
Rolling Fork, 7:30 p.m., Feb. 25.

J. R. JONES, P. E.

Ye Shall Be Satisfied: Ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed.—Joel 2: 26.

**FORD RUNS 57 MILES ON GALLON OF GASOLINE.**

A new automatic Vaporizer and Decarbonizer, which in actual test has increased the power and mileage of Fords from 25 to 50 per cent and at the same time removes every particle of carbon from the cylinders is the proud achievement of John A. Stransky, 3305 South Main Street, Pukwana, South Dakota. A remarkable feature of this simple and inexpensive device is that its action is governed entirely by the motor. It is slipped between the carburetor and intake manifold and can be installed by anyone in five minutes without drilling or tapping. With it attached, Ford cars have made from 40 to 57 miles on one gallon of gasoline. Mr. Stransky wants to place a few of these devices on cars in this territory and has a very liberal offer to make to anyone who is able to handle the business which is sure to be created wherever this marvelous little device is demonstrated. If you want to try one entirely at his risk send him your name and address today.—Adv.

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Truly, "*The World's Liniment.*" Sloan's eases backache, neuralgia, sore, aching muscles, rheumatic twinges—all the pains of congestion.

Sloan's Liniment—*kills pain!*

# *Woman's Missionary Society*

All communications for this Department should be sent to
Mrs. J. G. Snelling, 1431 Octavia St., New Orleans, La.

## NORTH MISSISSIPPI CONFERENCE

### The Society At Lula.

**The Woman's Missionary Society of Lula, Miss., has just closed a very successful year's work; and but for the death of its efficient president, Mrs. W. L. Rhodes, it has been a happy and harmonious year.**

**The various departments have done excellent work, which enabled all the officers and superintendents, at the December business meeting, to give good accounts of their stewardship during the year, 1922.**

**The Social Service report was especially gratifying, its totals of visits, trays, flowers, garments, and money donated to worthy and needy cases, would do credit to a society with a membership twice as large.**

The budget system has taken care of its finances and has enabled the society to meet its every obligation. We have improved the parsonage and added to its furnishings, and have a substantial balance of local funds in the bank. Over this last mentioned fact, a reader of Vergil is tempted to exclaim, "Mirabile dictu." But the Methodist women of Lula are singing, instead, "Praise God from Whom all Blessings Flow."

The auxiliary will celebrate its "Harvest Day" victory with a great "Harvest Home" jubilee, during the holidays; plans for which are now being enthusiastically worked out.

The newly elected executive staff is at work reorganizing all the departments according to the Council's standard plan, with a view to a great forward movement among the women of the charge in 1923:

The following officers will cooperate for the realization of these plans, and for the advancement of the Kingdom, at home and abroad: Mrs. J. M. Wyatt, president; Mrs. H. B. Watson, vice president; Mrs. H. D. Riley, corresponding secretary; Mrs. N. Yeates, recording secretary; Mrs. Will Wellman, treasurer; Mrs. Leo Hall, agent for the "Voice;" Mrs. W. H. Eason, superintendent Social Service; Mrs. T. H. Brown, superintendent of Supplies; Mrs. Geo. Morgan, superintendent of Mission Study; Mrs. R. M. Carnathan, superintendent of parsonage "Upkeep;" Mrs. Erasmus Morgan, musical leader.

## LOUISIANA CONFERENCE.

### Interesting News of Miss Howell and Her Wonderful Work.

New Orleans, La., Nov. 10, 1922.

Dear Auxiliaries: I'm going to give to you some of the items of interest from Miss Howell's fourth "Travel-Letter" written en route from Seoul to Fusan, Korea. She says: "I am writing on the train as I travel from Seoul to Fusan. My little portable Remington is the 'joy of my life.' I wonder how I ever got along without it. We do not stop long enough anywhere to have stenographic help and if I did not have my own typewriter I could scarcely write to you at all. We are busy every moment way into the hours of the night. We attended seven committee meetings yesterday and then there were all the interviews besides.

### The Visit to Osaka, Japan.

"I could scarcely wait to get to Osaka to see the new site for the Lambuth Bible School that we had purchased with our Centenary funds. It is right in the heart of the city with its almost two million people. The Christian Japanese doctors who are so interested in the Child Welfare Department of the school met me at the station and went over with Miss Williams, Miss Cook and me to the site. They told me that twenty-five per cent of the babies born in Osaka die before they are a year old. The contract has been let for the building and the contractor was already on the grounds. Before we left we all knelt in prayer with the contractor and committed the building of the house to God. The contractor is not a Christian and arose with tears in his eyes. We prayed that no life might be lost in the process of building and that no penny of the money put into the undertaking might be lost.

"You will wonder what is to become of the Kindergarten Department while the work is going on. Through the kindness of the Presbyterians, our school will be housed in a portion of one of their school dormitories—not far from the new site and our class work will be done in the West Osaka church. The faculty met at the church and we had such a pleasant talk together. How I wish you could have seen these Japanese women and their enthusiasm for the work! The faculty also knelt in prayer that the year's work, in spite of all the obstacles, might be very fruitful. It was a joy to feel their spirit.

### The Work In Kure.

"I had to rush down to Kure before coming to Korea because the three workers there were out of house and home. Something had to be done immediately! Last year our workers lived in a home that we rented from the Presbyterians and were very comfortable. At the very end of the summer our workers heard that the Presbyterians were planning to use their house this fall and it could no longer be rented by us. There were no other foreign houses in the place and no chance to rent a good Japanese house. The question was what to do. There was but one hope in the minds of our workers and that was to see if the Presbyterians would agree to sell their house to us, which they agreed to do. The house is large and roomy, and will do for the Social-Evangelistic Center with very little remodeling. There is enough land to build another residence for the workers and also room for a home for the Japanese workers. It is wonderful to think of the work we can do in this city.

### Our Welcome to Korea.

"You cannot picture the way we were welcomed by the folks in Korea. When we got off the train at Seoul there were about two hundred at the station to greet us. It was indeed a royal welcome and one we can never forget as long as we live. When our party reached Songdo we were met by 2600—think of it! There were Koreans, missionaries, and students—boys and girls—a thousand from the Anglo-Korean Boys' School. Certainly no one could have been more royally welcomed to any place. Don't you imagine Paul was welcomed in such a way when he went to the various churches? I feel as if I were living over the book of Acts.

### The Mission Meeting In Korea.

For three days we were in the Mission Meeting in Songdo. Really, the Korea of to-day is not the Korea of 1919. The changes in the three years since my last visit were inconceivable. It would take an annual survey to keep pace with the work; the missionaries reported all the schools as having doubled in student bodies this past year. Holston Institute, the Council's school, has twelve hundred girls this fall—think of it! Carolina Institute in Seoul has over 500. The Lucy Cunningham School in Monson has also about 500. School-rooms have been subdivided and halls have been turned into class rooms—missionaries' homes have been turned into class rooms, thus doing away with all privacy for the workers. Classes are being held in the yards under trees with no way of housing them this winter. The churches are being used for overflow classes. School fees have been increased to keep the crowds out, but it makes no difference with them, for they are determined to have an education at any cost. They want a Christian education. The call for buildings and equipment was almost more than I could stand.

### The Great Need at Carolina Institute.

"The need for better and enlarged equipment at Caorlina Institute in Seoul is the most pressing question I am facing in Korea. The siutation is really very grave. At roll call the morning when I was present there were four hundred and eightly girls who answered to roll call. They have no place out of doors where they can assemble and no adequate class rooms or dormitory space. There are six girls in rooms intended for three, and every available space is being used for classes. All of our schools in Korea are turning away girls for lack of space. We must have a good school in this Capital city or lose a great opportunity. How are we going to meet this great need that has arisen so quickly on account of the educational awakening? If our church people at home could see this situation, they would pay their Centenary pledge, I'm sure."

This is not all of her letter but I will not tax you with more at this time. When we realize the pressing needs as seen by one of our own Secretaries, I'm sure it will inspire us in the ranks to greater activity and sacrifice in order to meet these needs.

Yours in service,
MRS. S. A. MONTGOMERY,
Cor. Secretary.
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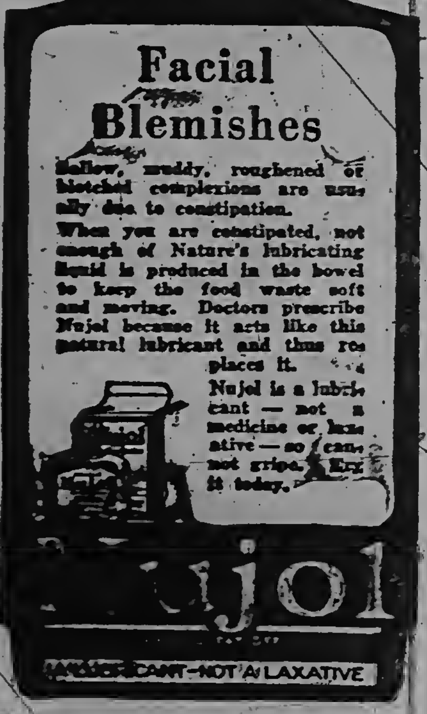

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Sallow, muddy, roughened or blotched complexions are usually due to constipation.
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## QUARTERLY CONFERENCES.

### LOUISIANA CONFERENCE.

**Alexandria District—First Round.**

Campti, at Campti, Jan. 7, a.m.
Coushatta, Jan. 7, p.m.
Alexandria, Jan. 8, p.m.
Melder Ct., at Melder, Jan. 11.
Marksville Ct., at Evergreen, Jan. 14, a.m.
Bunkie, Jan. 14, p.m.
Colfax, at Colfax, Jan. 16, p.m.
Melville, at Melville, Jan. 21, a.m.
Opelousas, Jan. 21, p.m.
Livonia, at Livonia, Jan. 24.
Plaquemine and Donaldsonville, at ———, Jan. 25.
Oakdale, Jan. 28, a.m.
Glenmora, Jan. 28, p.m.
Natchitoches, Jan. 30, p.m.
Rochelle and Standard, at Standard, Feb. 1, p.m.
Jena and Jonesville, at Jena, Feb. 4, a.m.
Trout and Good Pine, at Trout, Feb. 4, p.m.

W. L. DOSS, Jr., P. E.

**Baton Rouge Dist.—First Round.**

St. Francisville, at St. F., Jan. 7, a.m.
Baton Rouge, First Church, Jan. 7, p.m.
Natalbany and Pine Grove, at Natalbany, Jan. 14, a.m.
Hammond, Jan. 14, p.m.
Bogalusa ct., at Bogalusa, Jan. 21, a.m.
Bogalusa, Jan. 21, p.m.
Pearl River ct., at Pearl River, Jan. 28, a.m.
Slidell, at Slidell, Jan. 28, p.m.
Springfield ct., at Springfield, Feb. 4, a.m.
Ponchatoula, at Ponchatoula, Feb. 4, p.m.
Franklinton ct., at Fisher, Feb. 11, a.m.
Franklinton, Feb. 11, p.m.
Olive Branch, at Olive Br., Feb. 18, a.m.
Baker, at Baker, Feb. 18, 3 p.m., 7 p.m.
Tickfaw Mis., at Pine Ridge, Feb. 25, a.m.
Amite, Feb. 25, p.m.
Greensburg, at Days, Mar. 4, a.m.
Kentwood, Mar. 4, p.m.
Covington, at Covington, Mar. 11, a.m.
Gonzales, at Meadows, Mar. 18, a.m.

J. W. LEE, P. E.

**Lake Charles Dist.—First Round.**

Abbeville and Kaplan, at Abbeville, Jan. 7, 11 a.m.
Gueydan and Estherwood, at Gueydan, Jan. 7, 7:30 p.m.
Crowley, Jan. 14, 11 a.m.
Eunice Ct., at Eunice, Jan. 14, 7:30 p.m.
New Iberia, Jan. 21, 11 a.m.
Lafayette, Jan. 21, 7:30 p.m.
Merryville, Jan. 28, 11 a.m.
De Ridder, Jan. 28, 7:30 p.m.
Sulphur and Vinton, at Vinton, Feb. 4, 11 a.m.
Lake Arthur, Feb. 4, 7:30 p.m.
Branch Ct., at Branch, Feb. 11, 11 a.m.

J. B. WILLIAMS, P. E.

**Ruston Dist.—First Round.**

Jonesboro, at Jonesboro, Jan. 17, preaching, 11 a.m.
Gibsland, at Gibsland, Jan. 24; preaching, 11 a.m.
Arcadia, Jan. 31; preaching, 11 a.m.
Elmore, at Wesley, Jan. 4; Q. C., 2 p.m.
Sibley, at Pine Grove, Jan. 5; Q. C., 2 p.m.
Winnfield, Jan. 7; preaching, 11 a.m; Q. C., 2 p.m.
Winnfield circuit, at Joyce, Jan. 7, preaching, 7:30 p.m.; Q. C., 4 p.m.
Bienville, at Bienville, Jan. 14, preaching, 11 a.m.
Bernice, at Bernice, Jan. 16; Q. C., 2 p.m.
Farmerville, Jan. 17; Q. C., 7:30 p.m.
Marion, at Marion, Jan. 18; Q. C., 2 p.m.
Minden, Jan. 21, preaching, 11 a.m.
Homer, Jan. 23; Q. C., 7:30 p.m.
Haynesville, Jan. 24; Q. C., 7:30 p.m.
Dubach, at Dubach, Jan. 26; Q. C., 2 p.m.
Springhill, Jan. 28, preaching, 11 a.m.
Cotton Valley, Jan. 28, preaching, 7:30 p.m.
Ringgold, at Ringgold, Feb. 4, preaching 11 a.m.
Wesley, at Hall Summit, Feb. 5; Q. C., 2 p.m.
Simsboro, at Simsboro, Feb. 7; Q. C., 2 p.m.
Haughton and Doyline, at Haughton, Feb. 11, preaching 11 a.m.
Ruston, Feb. 12, 7:30 p.m.
Castor, Feb. 14; Q. C., 2 p.m.
Athens, Feb. 18; Q. C., preaching, 11 a.m.
District Stewards' meeting, at Arcadia, Jan. 11, at 10:30 a.m.

K. W. DODSON, P. E.

**Shreveport Dist.—First Round.**

Greenwood, Jan. 7 a.m.
Oil City, Jan. 7, p.m.
Vivian, Jan. 10, p.m.
Pelican, Jan. 13, p.m.
Pleasant Hill, Jan. 14, a.m.
Grand Cane, at Stonewall, Jan. 21, a.m.
Mansfield, Jan. 21, p.m.
Noel Memorial, Jan. 24, p.m.
Plain Dealing, Jan. 28, a.m.
Mooringsport, Jan. 31, p.m.
Bayou La Chute, Feb. 4 a.m.
First Church, Shreveport, Feb. 7, p.m.
Longstreet, Feb. 11, a.m.
Logansport, Feb. 11, p.m.

R. H. WYNN, P. E.

BLACK DRAUGHT OVER 30 YEARS

"Saved Me Many a Sick Spell," Says Texas Farmer, Who Has Long Known Usefulness of Black-Draught.

Naples, Texas.—"I have used Thedford's Black-Draught for years—I can safely say for more than 30 years," declares Mr. H. H. Cromer, a substantial, well-known farmer, residing out on Route 3 from here.

"I am 43 years old, and when a small boy I had indigestion and was puny and my folks gave me a liver regulator. Then Black-Draught was advertised and we heard of it.

"I began to take Black-Draught, and have used it, when needed, ever since. I use Black-Draught now in my home, and certainly recommend it for any liver trouble.

"I have given it a thorough trial, and after thirty years can say Black-Draught is my stand-by. It has saved me many sick spells."

Mr. Cromer writes that he is "never out of Black-Draught," and says several of his neighbors prefer it to any other liver medicine. "I always recommend Black-Draught to my friends," he adds.

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Black-Draught helps to keep the liver in trim, helping prevent or relieve such troubles as constipation, biliousness, indigestion, sick headache,

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This is the time when you must positively use care in selecting foods—when you must use care in selecting articles of food, to be sure that you get the real food values that help build up good health.

You must have the vital elements in foods if you want to keep well. These vital elements cause the food you eat to assimilate—it means health and growth in children—also in grown-ups. It means replacement of worn out tissue, the building of lost bodily vigor. In fact, it is absolutely necessary to life itself.

Many food authorities agree that pure baking powder and good plain flour are much better for food value and health than many self-rising flours.

For the best of health—for the most economical results—use only plain flour and good baking powder.

YOU, AS A GOOD HOUSEWIFE know that the time to add anything to flour is just before you begin your baking, not months before and you also know that no prepared mixtures such as the self-rising flour can be as fresh—can be as certain in results—as the good old fashioned straight flour and pure baking powder.

For best results use—
Calumet Baking Powder and a good plain flour.

## CUBA STILL A CHALLENGE TO OUR FAITH.

By Garfield Evans.

As our train rounded a curve, the conductor pointed to the buildings nestled in a cove across the bay and advised us it was the city of Antilla. After greeting the genial pastor, it was difficult to keep from stopping time and again to look and feast on the wonderful view overlooking the Antilla Harbor where with its depth and complete protection it could safely harbor several navies. As we looked out from the "casa de ministro" (parsonage) we could see at least three other towns situated about the bay.

The town has a population of about 6,000 and is the port and wholesale center for the northeastern end of the Island. To understand the importance of the port, one may observe that one company, the United Fruit Company, alone has 45,000 acres of land in sugar cane around the bay.

As was the case in almost every congregation, an interested group of young people met me to talk over the work of the church and the part in which they could best contribute their service. They were delighted to find that a League Manual had been prepared for them in Spanish and that other literature was to follow soon. Their interest and activity were all the more remarkable when it was realized that there was no other church, either Protestant or Catholic, in the entire city.

The pastor pointed across the bay to smoke on a large "ingendo" (sugar mill and plantation). They explained to me that it was the largest or one of the largest mills on the Island. And then as we looked at the mountains he told me of the villages and settlements far up and beyond the first range of mountains, where he occasionally made visits and could make more if there were funds available to meet the expense of travel, although the trips require three days' time and have to be made by boat and horse.

I am writing this article while waiting at Entronque San Luis (St. Louis Junction). Although I was advised by a railway official that I would make close connections, I have nevertheless had to wait six hours. No official is supposed to know the schedule of another railway's trains, and he replies with disdain when you make inquiry concerning any other railway. Nevertheless it should be recorded that officials are uniformly courteous; the trains make a good average time and are able to make remarkable schedule time. A railway wreck such as a train collision is seldom heard of.

Looking out from my car window at one station, my attention was attracted by the many venders of "dulces" (sweets), fruits, and sandwiches. I was tempted to make a purchase when I observed that everything was covered with flies. On one side of the train were numerous small quick lunch stands with their fruits and lunches unscreened and exposed to the flies that swarmed everywhere. There was no sewerage and the odors coming from the muddy street, where the garbage is frequently thrown, were nauseating, to think nothing of eating anything.

But worst of all, I noticed what looked like several human beings or piles of rags lying on the station platform on the other side of the train. At first I thought they were tramps whom no [illegible]e had "urged on." But I soon found that they were probably laborers going to another "ingenia" looking for work, and being sick were unable to go farther. The expression on one face showed clearly that unless medical attention was soon given he had no hope. They probably had malaria, as there is a large amount here now, as well as influenza, and the type of malaria is very malignant. These poor sufferers were covered with flies in the day time and if they remained at night were inflicted by mosquitoes, the flies making no choice of the sick or the restaurant a few feet away. But the tragedy of the situation was that nobody cared. There were throngs at the train. I counted four policemen standing a few feet away. There were several soldiers (acting as military police). But that was not their business. What difference did it make if the sanitary conditions were intolerable or these poor creatures were dying?

It must not be thought that Cuban people have no heart; but, on the other hand, it must be recognized that only Christianity enlightens the conscience and gives the proper standards of regard of humanity and the impulse for cleanliness and sanitation.

Entronque San Luis.

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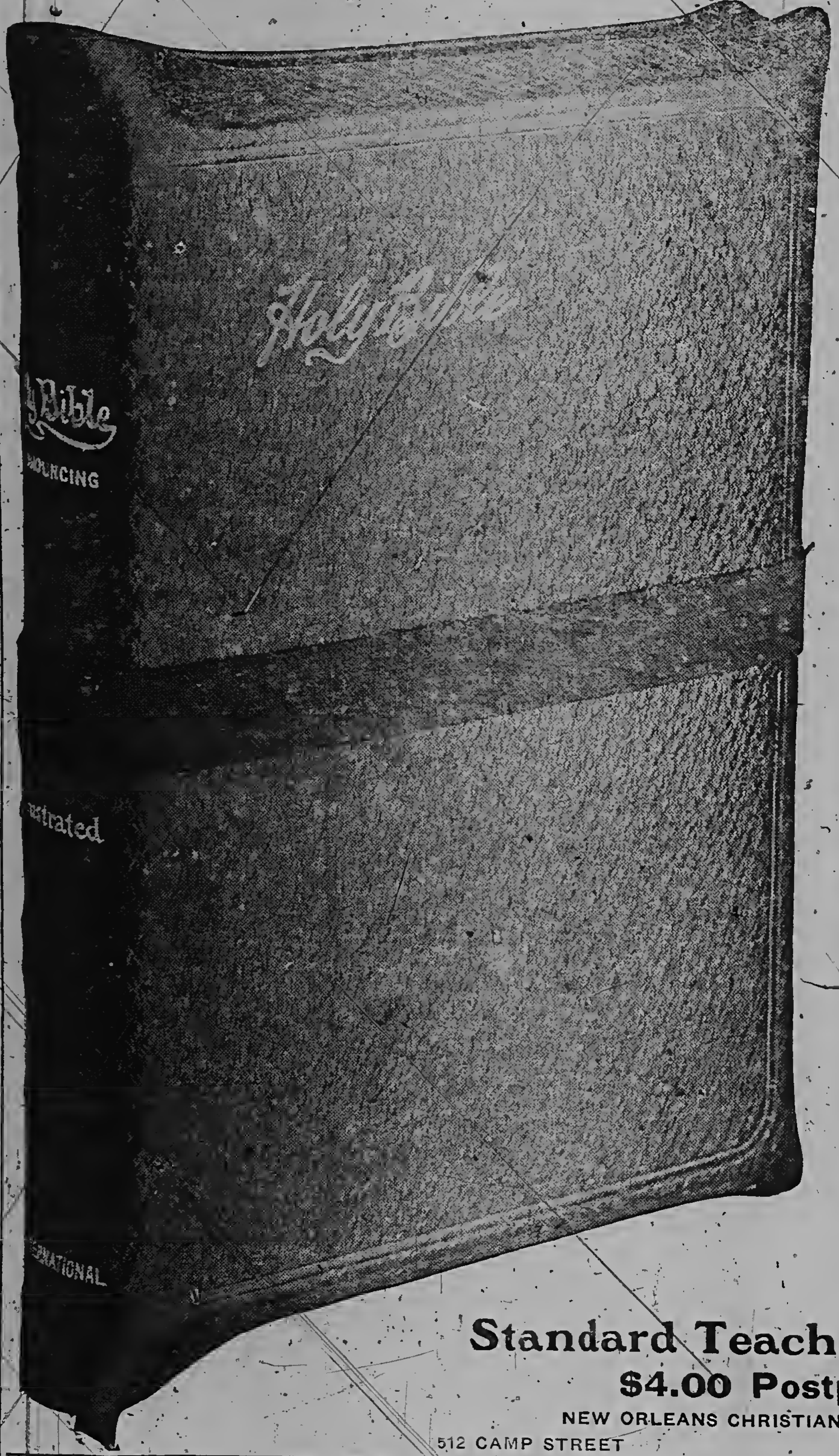
God's Gentleness: God is my strength and power; and he maketh my way perfect. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.—2 Samuel 22: 33, 36.



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Conference On Home Missions And Evangelism, Jackson, Miss., Jan. 16-17.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 70—No. 2. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3492.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 11, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

## THE REAL JOY.

Very happy is the pastor who sees all the work of the church prospering under his leadership. It is an inspiration to him for all the services to be well attended; for all the organizations of the church to be functioning efficiently; for all the financial obligations of the church to be promptly met; for the membership of the church to show a healthy and steady gain. But the preacher's greatest joy is not in these things, great as they are; his real joy is found in seeing people brought from darkness into light, from the power of Satan unto God. The things mentioned above naturally and logically follow this blessed result, of course; but it is in the actual birth of a soul into the Kingdom of God that we find our chiefest joy. May such joy be the portion of us all in the very beginning of this new year!

## THAT CONFERNCE AT JACKSON.

For the last time before the delegates assemble, we call attention to the Conference on Home Missions and Evangelism to be held at Jackson, Miss., January 16-17. The coming together, in that meeting of the ministers and many of the representative laymen of Mississippi Methodism ought to mark the beginning of a new era in the religious work of that great State, and we believe it will do so. There is a spirit of expectancy on the part of the people everywhere to-day, looking to a program of evangelistic activity that will make the whole world more Christian. The laymen of the church have come to know that they, with the ministers, are responsible for the evangelization of the world, and they are responding in a magnificent way to the call for service that that knowledge involves. Under the leadership of Bishop Ainsworth, Methodism in Mississippi proposes to do its share of the work that needs to be done, and that meeting at Jackson will devise plans that will result in great achievements. We urge all concerned to make the resolution now to be there, both to give and to receive.

## LIMITATION OF ARMAMENTS.

If we sit complacently by and imagine that all the beautiful words that have been spoken within the past two or three years are going to eventuate in a warless world, we are likely to have a rude awakening some of these days. While some are speaking for peace, others are urging preparation for war—and preparation for war nearly always means war, sooner or later. The following quotation from a speech recently delivered by Representative Patrick H. Kelley shows something of what the United States proposes to do in the way of being ready for the next war: "I understand from what I have read in the papers and from official information that the Navy Department recommends the construction of sixteen 10,000-ton ships at a cost of $10,500,000 apiece, making a total of $168,000,000; that it recommends that the battleships that we retain under the treaty be remodeled at an estimated cost of somewhere about $90,000,000; that it recommends three mine-laying submarines at a cost of $4,000,000 apiece to be constructed, or $12,000,000 in all for mine-laying submarines; that three scout submarines be built at a cost of $4,000,000 apiece, making $12,000,000 more; that an additional airplane carrier be constructed at a cost of $22,000,000; that six gunboats be constructed at a cost of $8,100,000; and that additional aircraft be constructed at a cost of $19,000,000 more, making a projected program of $331,000,000 as against a saving of $128,000,000 which we make by discontinuing the 1916 program (that is, through the Washington Conference of last winter)." It seems to us that it is about time for another conference on limitation of armaments to be called.

## THE DIGNITY OF THE PULPIT.

Those who had the privilege and pleasure of attending the North Mississippi and the Mississippi Annual Conferences will remember many pertinently striking remarks made by Bishop W. N. Ainsworth during their sessions. One we decall that we felt like applauding at the time, and that furnishes us the caption for this paragraph—"Do not cheapen the pulpit!" We believe it is perfectly proper for a preacher to make use of striking subjects in order to arrest the attention of those who might not otherwise be attracted by the services of the church—provided those subjects deal with matters of genuine religious interest and provided they do not attempt to imitate the flamboyant style of the circus billboard. If the pulpit were a place for the exhibition of trained animals, or for the spectacular performance of skilled acrobats, it might afford to advertise itself by fantastic phrases and eccentric actions; but the pulpit is a place for the presentation of the most sacred subjects that relate to human life, and anything that detracts from its dignity or compromises its position is both unworthy and unnecessary. A preacher may be interesting without being imbecilic, and profitable without being profane. If the pulpit has lost its power, it is not because it has lost its theme. The great proclaimers of the gospel of the past are known, not because of their ability to advertise, but by their ability to minister to the souls of men. Anyway, when the preacher puts his heart into his message, so that he stirs the hearts of his hearers, the fame thereof will go into all the regions round about.

## IT NEVER FAILS.

An exchange quotes the following: "When I had an income of $10,000, we could not afford to give anything away. We had to spend it all 'keeping up with the Joneses.' I lost everything I had. We started over on an income of $2,000 a year, but on an entirely different spending basis. We decided to put the Lord first instead of last. We found our family could live, enjoying better health and more happiness than ever, after paying our tithe, on $1,800. My income has now increased, and we give to the church and other things over two-tenths of our income. Most people can live on much less than they are spending, if they make up their minds to do so. We simply made up our minds to apply religion and good sense in money matters." We know a good many tithers—and the testimony of them all is similar to that given in the above incident. We have yet to hear of a case where the conscientious payment of the tithe resulted in increased financial hardships; on the other hand, we have heard many testimonials to the effect that increased material prosperity resulted from first rendering unto the Lord that which belongs to Him. When we rob God of our tithes and offerings, we rob ourselves of rich blessings, both material and spiritual.

## CONSERVATION OF ENERGY.

We were very forcibly struck by a remark made by Bishop Warren A. Candler at the recent session of the Louisiana Conference: "I wonder if the church itself is not helping to break up the home—meetings of some kind every night, no time to stay at home." We hardly think many of our homes are likely actually to be broken up by reason of frequent attendance upon church meetings—but there is room for thought in the suggestion Bishop Candler makes. It is often the case that the same group of people are interested in all the work of the church, and all the activities in connection with that work devolve upon them. If they should attend all the meetings that are held to promote these interests, it is very true that they would not have much time "to spend at home," and the home circle would necessarily lose something of its charm. The remedy, as we see it, is for some plan of correlation to be developed by which fewer meetings will be necessary, or for more people to be enlisted in the work of the church so that a few will not have most of the burden to carry. It is possible to conceive of dissipation in connection with religious work as well as in connection with any other work—and one is almost as bad as the other. A development of our resources ought to result in a conservation of our energies.

And then the home of Samuel Johnson! Through it we were guided by a most elegant woman, who seemed to be an ardent admirer of the Doctor. She quoted most aptly page after page from Boswell—and entered into his enthusiasm! But to further vivify his past, we went to Chessy Cheese Inn, sat at a table where he often imbibed his numerous cups of tea and sputtered out his arguments and philosophies. We could fairly see him here, for the inn with its sanded floor, open fireplace, overhanging beams and rough board tables, was just as it had been in the days when he and "Goldy" drank their beer and tea. We paid rather dear for our whistle—in other words, for our tea, turtle-soup and cold sliced tongue—but we felt that it was worth the money to have lived in spirit with the great Doctor and his admiring coterie of friends. We left rejoicing that we, too, are English-speaking people and heirs of England's greatest wealth—her literature.

## THE GOLDEN CROSS FOR OUR HOSPITALS.

By Alfred F. Smith, Chaplain Barnes Hospital.

A beautiful emblem is the cross always. Its significance reaches as far as the benefits of Calvary and embraces all that Jesus said and did in His ministry. It includes the parable of the Good Samaritan, the story of the healing at Bethesda and the whole intent of the Savior who directed its followers, immediate and of all ages, in the language: "Into whatsoever city ye enter, heal the sick that are therein; and say unto them, the Kingdom of God is come nigh unto you."

The standard of the healing cross is lifted in the church. It is burnished with gold and more glorious far than the sign which Moses raised in the camp of the dying Israelites.

Our church has come late to an organized service to the sick Therefore must we act concertedly and liberally. And we will; for, fortunately, the appeal of the suffering falls on no deaf ears, and the plan, wisely devised by the General Conference of 1922, for securing funds for hospitals, has had a ready acceptance everywhere it has been presented. This plan is recognized as graciously inviting and richly meriting the cooperation of every member in our entire connection, and is laid out in the "Golden Cross Society of the Methodist Episcopal Church, South," as follows:

### Membership.

Any one desiring to aid needy and suffering humanity may become a member of the Golden Cross by the payment of one dollar per year.

### Other Memberships.

Supporting membership, $10; sustaining membership, $25; service membership, $50; life member, $100; life patron, $500; knight of the Golden Cross, $10,000.

### Annual Membership Enrollment.

The period beginning Thanksgiving Day and extending to and including Christmas Day, each year, shall be designated as Annual Membership Enrollment; however, members may be enrolled at any time or place.

### Local Chapters.

Let there be organized one, and only one, local chapter of the Golden Cross in each church, but at the discretion of the pastor and church director, auxiliaries may be formed in the Sunday school, the Epworth Leagues, Woman's Missionary Society, or in any other organized department of the church.

### Church Director.

The pastor shall appoint a church director of the Golden Cross.

### Recruiting Stations and Officers.

Every church, Sunday school, League and Missionary Society in the Methodist Episcopal Church, South, shall be a recruiting station for the Golden Cross. The pastor, Sunday school superintendent, president of League (Junior, Intermediate, or Senior) and the president of the Woman's Missionary Society shall be recruiting officers.

### Use of Funds.

Funds accruing from membership-fees and from gifts and bequests shall be used for the erection, endowment or support of hospitals as may be determined by the General Conference or the Annual Conferences of our church. We suggest that 80 per cent be applied to any local institution within the bounds and under the jurisdiction of the Annual Conference, and 20 per cent be divided between such general institutions as may be established by our church.

The amount of money to be collected through the Golden Cross memberships will depend upon the degree of fidelity with which the claim of sick and injured people, without means with which to secure hospital care, may be presented. If the story is told with due sympathy, the people will readily enroll. The cry of perishing mothers and fathers, the languid look of anguished humanity, all the dole of pain that appeals for soothing and healing, pierces the very heart of Christians and there is no relief which they so eagerly supply. One dollar is a small offering, but one dollar from each of the thousands of people in our church will furnish care and treatment for a great number of sufferers; and, being apprised of this simple way afforded to every person, of aiding the sick, there will assuredly be a general desire to participate. No followers of the Great Physician will consent to be outside the company of the benefactors.

A few practical suggestions are these:

1. Every pastor should get Golden Cross pamphlets and subscription blanks from the office of the General Hospital Board, 416 Wesley Memorial Building, Atlanta, Ga.
2. The plan of organization and canvass suggested in the Golden Cross pamphlet should be carried out.
3. The time between Thanksgiving and Christmas should be utilized for the enrollment.
4. The money should be sent, as soon as collected, to the treasurer designated by the Conference to receive it.

Finally, let it be recalled that annually the Protestant Hospitals of America, according to the disclosure of a careful survey, for want of accommodations, turn away 365,000 sick people; that while our churches are properly sending relief to overseas sufferers, there are these thousands, hundreds of thousands (as needy and as pathetic as those in the regions beyond) who die at the steps of our inadequate hospitals; that the good people of our churches, if they know the need and the way to help, will show compassion in the unanimity of their giving.

St. Louis.

## SAFETY SIGNALS.

By Rev. S. J Davies.

"Comfort ye, comfort ye my people saith your God." This a message out of the heart of the prophet. "Speak comfortably to Jerusalem," continued the Spirit, voicing the need of the oppressed nation. Assyrian, Babylonian, Chaldean, had, in turn, wasted their land and spoiled their heritage. There was great need of a message of consolation. God sent them Isaiah, prince of all that long line of divinely inspired messengers who had been the guides and teachers of his people. Wonderful man! Poet, preacher, seer, whose words ring like the melody of silvern bells, and flow like the crystal sweep of sun-kissed streams! Yet, withal, they are strong, trenchant, surcharged with righteous passion against sin, and so filled with deathless devotion to righteousness, that they still live, and will live, so long as the warfare between these two contending principles continues. The old world needs a gospel of comfort today. A new year dawns on us and many are sad, some broken-hearted, some despairing, not a few desperate and ready for any adventure on land, on sea, here or hereafter. It seems to me that the gospel of condemnation, harsh denunciation, unholy and unfeeling criticism, is not needed now. For the heart of the old world is sore. There are wounds unhealed; there are homes desolate; there are lives blighted; there are hopes crushed. Speak comfortably—the Master did, and when He was ready to leave them He promised the Comforter. But God has ordained that the message of this Blessed One be borne in human vessels. It is His way, and you may rest assured it is the best way. God grant that out of this chaos of unrest and threatening disasters, He will direct His prophets to quiet this people: "beauty for ashes, the oil of joy for the spirit of mourning."

* * *

He was prominent in the affairs of our city. He was a trusted agent for one of the greatest financial institution known to the world. His salary was more than sufficient for his need and that of those dependent on him. All the luxuries, we may say, of this luxurious age, were at his command. There were the home, the wife, the children. He was not an old man—only forty years he had lived and toiled. Suddenly the grim reaper garnered his sheaf. He died from **overwork.** The end was tragic, the loss was great. Overwork! The nerves break down, the heart fails, the brain fags, life ends. The latter part of that life, the richest part, the most fruitful, useful part, was lost. This tragedy is being re-enacted day by day in these strenuous times. Men hurry to the grave through the fierce struggle for place, for power, for wealth. And this Moloch in the market places claims the best and fairest of our men. No sluggard dies from overwork. The victims of this relentless pace are men who drive, and push, and toil, sparing neither brain nor brawn, until the curtain falls and the drama ends. This is a waste of the best. It must be a sin in the sight of God. Besides this, the game is not worth the price. Instead of making unto themselves friends of mammon, they make it a deadly enemy. Never before, in this old world's history, were there so many things to make life worth living—and never before was it counted so cheap. The waste of life in this giant machine men call business is appalling. Yet this truth abides, if the slaves of industrialism will but heed it: Man is ever more than money, and life is a gift of God to be used and not abused.

Shreveport, La.

## TO THE PREACHERS IN CHARGE, AND THE LAYMEN OF MISSISSIPPI.

The Conference on Home Missions and Evangelism will begin in Galloway Memorial Church Monday, January 15, at 7:30 p.m. Bishop Ainsworth will preside, and Dr. Goodell will deliver the address of the evening. The Conference will continue until noon of the 17th. In the afternoon or evening hour, the Federated Bible Classes will begin the interdenominational convention.

All railroads in Mississippi have granted the one and one-third fare for the round trip, on the certificate plan. Let every delegate coming by rail secure a certificate, when buying his ticket.

It is very much desired by the committee that we have the names of all delegates who expect to attend. If the pastors and lay leaders will aid us in this matter, it will be very much appreciated. Yours for a great Conference,

M. L. BURTON,
For Committee.

## NOTICE TO RURAL PASTORS OF THE NORTH MISSISSIPPI CONFERENCE.

Through the interest and liberality of one of our laymen, a prize of $25 is offered to the church or charge that makes the greatest proportion of improvement on church building or parsonage during this year.

The rules of the contest are the same as the rules governing the Mission Board's prize for such improvements, except, of course, this offer is limited to the rural charges of the North Mississippi Conference.

Write at once to Rev. Robt. H. Ruff, Secretary, Rural Work, P. O. box 510, Nashville, Tenn., for rules and instructions. If your charge or church is located in a place of not over 2,500 inhabitants, it is considered rural; so let's make the prize winner do a good job of improvement.

T. B. THROWER, President,
Rural Pastors' Association,
North Missisipipi Conference.

Shuford, Miss.

# NEWS FROM THE DISTRICTS.

## NORTH MISSISSIPPI CONFERENCE.

### Aberdeen District.

All the preachers in our district except one are in place, and in almost every case the preachers and the people whom they serve are happy and hopeful.

We have a vacancy at Fulton, the connty site of Itawamba County. It is important that we have a strong man there. The County Agricultural High School is located there, and a new parsonage is being built. Brother W. M. Camphell, our district evangelist, is going to Fulton to spend two or three weeks right soon; by that time the parsonage will be finished and we shall be ready for the man we need. I should like to hear from him if he should chance to read these lines.

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We have been much encouraged by the optimism that prevails throughout the district. We had an increase of about 25% in the assessment for Benevolences, but there is little complaint about being "overloaded."

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The church at Aberdeen has about concluded to raise the salary for the pastor to $3,000. After having paid the indebtedness on the church building last year, the membership set to the task of beautifying the interior—carpeting, painting, etc. It is now one of the most beautiful auditoriums I have seen.

* * *

The readers of the Advocate will be glad to know that Brother R. M. Evans, our pastor at Verona, has sufficiently recovered from a long and serious illness to think that he will soon be able to be about his duties as pastor again.

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The church at Okolona, under the skillful work of Brother E. H. Cunningham, has started the new year with great zeal, having cheerfully accepted a $420 raise on the assessments for Benevolences; in addition they have raised the pastor's salary $500, which makes the salary for that church $3,000—a raise of $1,200 in two years.

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Brother J. T. McCafferty has a good start for the new year at Amory—there was an increase of $100 for pastor's salary for the year.

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Brother D. W. Babb, than whom there is not a more faithful servant in any church, is entering joyously and skillfully upon his fifth year at Prairie and Strong. The people of that charge are wise enough to be glad to have him as their pastor.

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Other pastors whom I have visited since Conference are Brothers Hall, at Tupelo; Mounger, at Pontotoc; McKeithen, at Houston and Driskell, at Buena Vista. All of these are in high favor with the people whom they serve, and the outlook is most encouraging.

T. H. DORSEY, P. E.

### Columbus District.

We feel that the District is getting a good start for the new Conference year. Our District Stewards met at West Point, Dec. 12, with a good attendance, considering the bad weather. The spirit of co-operation was manifest throughout the meeting. Every one present seemed to want to do what was best for the advancement of the cause.

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There seems to be general feeling among both preachers and laymen, throughout the District, to make this the greatest year in the history of the Columhus District. We have not visited all the charges since Conference, but have heard from all and find that the preachers are settled, and both preachers and laymen are working and praying for a great year.

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We are expecting a great service from our laymen this year. Brother J. H. McKinnon and Dr. H. H. Ellis have been appointed Associate Lay Leaders to assist our efficient Lay Leader, Dr. N. D. Guerry. Brother McKinnon will have charge of the Lay Activities of Choctaw, Attala and Winston Counties; Dr. Ellis will have charge of Lowndes County and the city of West Point; Dr. Guerry will have charge of Oktibbeha, Noxubee and all of Clay except the city of West Point, and of course the general oversight of the entire District.

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The two new pastors at Columhus, E. S. Lewis at First Church, and A. S. Raper at Central, have made a fine start and we predict for both churches a great year.

Brother T. H. Lipscomb has been well received at West Point, and both preacher and people are well pleased with the appointment.

Brother Woollard is among his old friends at Starkville, he having served them as presiding elder for four years. He has made a fine impression on the entire community.

Brother C. W. Avery has been given a royal reception at Crawford, Crawford and Shaeffer's charge, and says he is both comfortable and happy.

Brother R. T. Hollingsworth, who transferred to us from the Mississippi Conference, has made a fine start at Caledonia. Brother Hillingsworth is a native of Chickasaw County. He was reared at Houston, and we feel that he is just getting back home. We are very fortunate to have him come back to us.

The people at Mayhew and Sessums are delighted with Brother J. R. James. We hear nothing but good things from over that way.

Brother W. R. Goudelock writes that he is preaching to overflow crowds at Noxapater. Brother Goudelock is serving one of our strongest hill circuits. I do not know of a more promising field than the Noxapater charge.

If poundings mean anything, Brother T. J. Hopper has been well received at Mashulaville. He received two poundings, one from the Methodists and one from the Baptists. Brother Hopper served this charge several years ago and the people are delighted to have him again.

Brother W. M. Camphell, our Missionary Evangelist, located at West Point, is rapidly getting things in shape for his work. He has preached at several places in our District and made a fine impression wherever he has been. All feel that he is the right man in the right place.

Brother Wade Heath is one of the old men on the same old job, but he has made quite an addition to the parsonage since Conference—a housekeeper. The brethren who promised him socks, hams, cows, etc., must now come across.

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Work on Central Church, Columbus, is moving along nicely. The plastering of the main auditorium has been completed and the flooring will soon be down. They have also purchased a fine piece of parsonage property since Conference. This congregation now has one of the finest pieces of property in the entire city—two corner lots on College and Twelfth Streets, just in front of the M. S. C. W.

The West Point church has recently installed an up-to-date heating plant at a cost of $4,000. When this building is fully completed, it will be the handsomest in the Conference.

At the first quarterly conference, First Church, Columbus, the Trustees were authorized to repair and decorate the interior of the main auditorium. The work contemplated will cost several thousand dollars.

The Macon church has recently installed a large, handsome memorial window, costing something over $500.

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We have held four quarterly conferences up to this writing, Jan. 4, and there was a substantial raise in pastor's salary at three places—Columbus, First; Caledonia, and Macon.

A. T. McILWAIN, P. E.

## GREENVILLE DISTRICT.

I report only quarterly conferences held to date.

Clarksdale.—T. M. Brownlee, pastor—and people and preacher delighted. Finances reported in full for the first quarter, the salary fixed at $3,600, a great watch night service held. The pastor's wife is in great favor. All in all, there is a very happy prospect for a really great year.

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Coahoma and Lyon.—The one and only Del Longgrear leads this people, and none ever led them to better advantage. Longgrear is more than a preacher—he is resourceful to an unusual degree. The charge made its usual report —"everything in full." Salary fixed at $2,000. If there are not two new churches reflecting credit on this charge next fall, Del Longgrear will know why, and it will be no fault of his.

* * *

Evansville and Duhbs.—Plucky—that is a good word for this charge. As to T. H. Mills, he walkel into the good graces of this people the first service, and grows. Finances were reported $44 in excess of the quarter. The salary was made $1,800. This charge has suffered in material things in a way to discourage a less determined people. Mills will do the work of his life here this year.

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Lake Cormorant Charge.—J. B. Conner is in his second year, and is doing tactful work. Conner and his wife are old-fashioned enough to respect the scriptural injunction as to the use of funds coming into their hands. They lead their people in generous giving. A sore problem in this charge is being happily solved. The finances were not quite up to date, but there was a reason aside from neglect on the part of preacher or people. Mark it—a year of great prosperity is coming to this charge.

* * *

Merigold and Alligator.—Rev. J. W. Robertson held this conference for the "elder." The report is before me. All finances in full to date, including the benevolences. It makes a man think a bit to discover how this people love L. A. McKeown, the pastor. He is in his fourth year. His popularity abides. But Luke McKeown loves men—that may account for the way men love him. It is well.

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### The Rest of the District.

If there is a real friction point in the district, I am not aware of it, and I generally know what is going on in my territory. The changes made in charges at the recent Conference caused the smallest amount of criticism. Before this is in print, the district stewards will have met. They are fine business men, and will shoulder a man's job and walk with it.

I hereby call the attention of the pastors of this district to a joint meeting of the pastors of the Greenville and Greenwood Districts, at Greenwood, Thursday and Friday, Jan. 18-19. Bishop Ainsworth will be present. We will be the guests of Greenwood Methodism. It will be a heart-to-heart meeting of abiding interest. The pastors will simply "stop over" at Greenwood on the way home from Jackson.

A really good revival has been held at Boyle. Rev. J. W. Rohertson is giving a good account of himself already. His appointment to the special work he is engaged in seems to be most happy.

The presiding elder of the Greenville District will hold himself responsible for reports from time to time, following the new order indicated in the New Orleans. I believe it will be worth while. I certainly enjoyed the reports already given out.

JAMES H. FELTS, P. E.

## LOUISIANA CONFERENCE.

### Alexandria District.

The Alexandria District had a prosperous year during the last Conference year. Of the total 3,850 increase in membership for the Conference, 839 of these came from the Alexandria District. There was an increase in payment on preachers' salaries of $1,237. The preachers stayed at their posts and did a fine work. The people generally gave their preachers hearty support in their work. We are looking for another fine year.

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The outlook for our work at Elizabeth is most encouraging. Rev. W. S. Henry has been well received. He is pleased with the surroundings. The circuit has assessed $2,100 for preacher in charge. He is located in a nice, comfortable house. We have a good place of worship at Elizabeth now.

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Rev. H. W. Bowman has made a good start on the LeCompte and Woodworth charge. The assessment for preacher in charge is $2,200. Mr. W. B. Robinson has been made Sunday school superintendent at LeCompte. The ladies at that point have placed the parsonage in first-class condition. At Woodworth a missionary society has recently been organized. Mrs. H. G. Owen, of LeCompte, is District Secretary of the Woman's Missionary Society.

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Mr. J. A. Ingram has taken up the work of Sunday school superintendent at Boyce. He is anxious to fill this place well.

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Mr. T. L. Edwards, district lay leader, is calling the meeting of the District Board of Lay Activities to be held in Alexandria on Jan. 10. The laymen of the Alexandria church did some good work last year toward supplying a country church out some distance from town. Rev. C. V. Breithaupt, formerly a member of the Louisiana Conference, now a local preacher and holding his membership in the Alexandria church, is lay leader of that church. He is also preaching on Sunday nights to large crowds in the Methodist Tent in West Alexandria. This work was opened up during last year under the leadership of Rev. O. W. Bradley, of First Church, Alexandria. It is still in connection with this church that the work is being carried on.

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Mr. J. P. Bond, of Oakdale, and Dr. H. S. Joseph, of Melville, have been made Associate Lay Leaders for the district.

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Mr. C. W. Ward, of the Alexandria church, is one of the most painstaking and efficient church treasurers in the Conference. He gives freely much of his time to the work of attending to the business affairs of his church. There are other laymen on the Board of Stewards at Alexandria who are also untiring in their efforts to carry on the financial matters of their church.

* * *

Our people at Bunkie are going forward with new euthusiasm. This is an important field of labor. Rev. A. D. George has started well there.

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Rev. C. K. Smith is taking a firm hold on matters at Pineville. This is an important field. Last year Rev. W. F. Chase wrought well here. The assessment for preacher's salary has been increased $200 by this church.

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At the meeting of the Alexandria District Stewards the following district stewards and preachers were present: W. D. Wadley, Alexandria; W. B. Few, Campti; J. E. Munson, Cheneyville; J. C. Penninger, Glenmora; Charles Hatfield, Marksville Circuit; W. F. Collier, Oakdale; W. M. Mantiply, Bunkie; T. F. Glaze, Pineville; S. M. Abel, Rochelle; Rev. O W. Bradley, Alexandria; Rev. C. V. Breithaupt, Alexandria; Rev. L. E. Crooks, Campti; Rev. D. B. Boddie, Glenmora; Rev. A. D. George, Bunkie. The meeting was held in the Alexandria church at 11 a. m., on Jan. 2. Mr. W. D. Wadley was elected secretary and will forward to the pastors assessments against the several charges in due time.

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Greater Works: Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do.—John 14:12.

## PASTORS AND LAYMEN OF THE VICKSBURG DISTRICT.

Dear Brethren: Please let none fail to keep in mind the Home Mission and Evangelistic Conference Bishop Ainsworth has called to meet in Jackson Jan. 16-17. This is going to be a great meeting of the Methodists of Mississippi. Great good will come of it to those who have interest enough to be present and take part. This Conference will set a high mark for our Methodism in Mississippi. I want every pastor, and from five to ten laymen from each charge, in the Vicksburg District, to be in this great Conference.

The opening session will be held on Monday night, Jan. 15, at 7:30 o'clock, at the Galloway Memorial Church. Be on hand for the first service.

Let Rev. M. L. Burton, Jackson, Miss., know how and when you and your laymen will arrive.

Let us see to it that the Vicksburg District does not fall short. I am confidently hoping to meet you there, our good Bishop Ainsworth is confidently expecting you, and our good Lord will bless us, and prosper the work of His Kingdom in proportion to what we put of ourselves, our time, our money and our prayers into the church and the salvation of our people. Let us go to Jackson, get a vision, and, fired with a holy zeal, return to our fields to do the best year's work we have ever done.

J. R. JONES, P. E.

Vicksburg, Miss.

## IN CHRIST'S NAME WE MUST CARRY ON.

**Of the more than $35,000,000 of new money subscribed in the Centenary $15,811,000 has been collected. The remainder is now due and the need for a good share of this is desperate. At least $4,000,000 will be required to meet the obligations made for 1922 and to carry on the work up to the meeting of the Board in 1923.**

**The Bishops are leading in the movement to collect these pledges. In their recent message to the churches they say, "The Centenary, by the payments already made, has revitalized all of our missionary operations, and has thrilled every field with the possibility of immediate, marvelous achievements. Failure to consummate this movement will inevitably bring disaster to many of our most important enterprises and break the superb spirit that is now ascendant in all our work. Because of this fact the collection of these pledges is the outstanding immediate task before us."**

**During January, February, March and April the appeal will be made in all of our churches. There are 673 churches in 550 cities that have pledges of $10,000 or more. An immediate appeal will be made to these stronger churches and following this appeal will be taken to the last church and the last subscriber.**

**The Bishops will be in the field constantly.**

**By action of the Board of Missions the Secretaries will give three-fourths of their time to the campaign.**

**Conference leaders, presiding elders, pastors, and thousands of laymen will carry the appeal throughout our great connection.**

**The question is, Will Mr. Methodist See It Through?**

**He certainly will.**

**It is a solemn pledge and his honor is involved.**

**The need to-day is even greater than when the pledge was made.**

**The Centenary has made possible for our church the most radiant quadrennium in all its history, and its completion should be the pride of every Methodist.**

**From every foreign field we occupy our brethren and sisters are looking this way, and we will keep faith with them.**

## SCIENCE IN SIMPLE WORDS.

By Elmer T. Clark.

Of late I have been much interested in a renewal of the old, old controversy between science and theology. The theory of "evolution" is with us again, and once more the shafts of theologians have been leveled at it, and in certain States attempts have been made to legislate against the teaching of it.

In all of this late discussion I have been impressed with the fact that neither side really understands the other. The scientists after whom I have been reading certainly do not know much about theology and the postulates of religion. Nor have I seen among all those on our side who denounce "evolution" the name of any who have won any laurels in the scinetific field.

We do not know much about the other man's position. If each possessed full mutual information, perhaps we would not find so many things to quarrel about. At any rate we ought to know whereof we speak before we speak.

Personally, I have never been able to learn anything about science because I could not understand scientific books. I have read them apienty, but I must confess that after reading them I did not have any very clear notion of what it all meant.

Therefore I hailed with great delight the recent appearance of a set of books called "The Outline of Science," which tells the story of each branch of sicence in simple terms. Thank goodness for scientific volumes written in words that a sensible man can understand! I have hopes that even physicians will yet condescend to write the English language!

The books to which reference is made are edited by Prof. J. Author Thomson, of the University of Aberdeen, and they are published in this country by G. P. Putman's Sons. Each branch of science —biology, psychology, astronomy, geology, and all the others— are covered by recognized authorities, and the stories are told in non-techincal words. They may be read as a novel, yet we have the assurance that the facts are so accurate that experts cannnot cavil at them.

To my mind the publication of such books is a good omen. Those of us who are not scientists have a right to think, yet we cannot think constructively unless we know. We do not like to be ruled out of the arena as ignorant, especially since it has been so nearly impossible for us to know. If we will use such volumes to understand just what science really teaches, and if we can find a way to induce so-called scientists to "brush up" on the simple facts of religion, then I believe much of our misunderstanding will be avoided. For it cannot be that God has contradicted Himself, writing one story in terms of the physical, and a different tale in terms of the spiritual.

---

They "who hunger and thirst after righteousness," whose consciences will not let them rest, who seek after a better standard of right and wrong, truth and falsehood, purity and impurity, justice and injustice, than they find in the world around them; to whom justice is a positive joy, and injustice a deep and rankling grief; who long with the longing of the Psalmist, in a dry and thirsty land, to be better themselves, and to make others better also; these "shall be satisfied."—Dean Stanley.

# The Call of the Conference Claimants

[illegible]

# *The Home Circle*

## MAKE BELIEVE.

Oh. Make Believe's the magic game
We children love the best!
We girls pretend we're princesses
In silks and jewels dressed.

Sometimes we're off to see the world,
And travel at our ease;
We go by motor car or boat,
Just any way we please.

The apple-tree's been everything
From train and airship fleet
To broncos that are hard to ride,
Till fed on apples sweet.

You think that this is just a box?
It's Treasure Cave today;
Tomorrow it may be a throne—
Depends on what we play.

If you can make believe real hard,
Your wishes all come true;
We children have such jolly times—
Why don't you try it, too?

—Daisy D. Stephenson, in Christian Register.

## THE BIRDS' BUNGALOW.

By Willie C. Page.

Mother Robin flew swiftly to her elm-tree house with a fat worm in her beak for the children's breakfast.

"Dears, we must move at once," she exclaimed in great excitement.

"Why, mother? Tell us quickly," said a chorus of voices.

"I heard the landlord tell some workmen to begin at noon to cut and clear this bit of woods for planting."

"Where will we go and what will become of us?" cried the little ones, beginning to weep.

Just then Father Robin came in to supplement the early meal with a squirming grasshopper.

"The housing problem is one of the most vexing questions of the day. Everywhere 'tis the same—over-crowding and high rents," he said gravely.

"I will fly around and a warn the neighbors," said kind Mother Robin.

There was a great excitement and much chirping and chattering. In a flock they went to Sycamore Lodge to consult Prof. Owl. After polishing his glasses and looking solemn, he said:

"I suggest that we seek temporary lodgings until I can get word to the Boy Scouts and the school children. I believe if they knew of our trouble they would help us."

And the word went abroad.

The Wren family moved to the honeysuckle vines near the white house, the Sparrows to the eaves, the Thrushes to the hayloft, the Mocking bird to the old apple-tree. Mother Robin was more particular; after a long search she carried her little ones to the pocket of a rain-coat that hung inside the barn door.

"It is safe and comfortable," she whispered; "snuggle down and go to sleep."

Bobbie Calwell came to the barn whistling merrily. He fed the horse, rubbed off his pony, stopped to pet the little calf. Suddenly there was a clap of thunder, then a downpour of rain.

"Phew," said Bobbie, "I don't want to miss my breakfast;" then he espied the rain-coat, slipped it on, and made a dash for the house. He hung the slicker on a rack on the back porch and was soon busy with hot pan-cakes and syrup.

"Bobbie," called his mother, "it is time for school; you had better wear your rain-coat and take your umbrella, as it is still raining."

The teacher, Miss Taylor, was hearing a class recite when Bobbie went and stood before the fire to dry his feet. There came a "cheep, chirp"; Miss Taylor looked up in great astonishment.

"Has any of my pupils been robbing a bird's nest?"

"No, no, Miss Taylor," they said in a chorus. "You know you boys promised me never to kill a bird, or rob a nest."

"We have not," came from the class.

Then as if to shout, "They have, they have," came louder, "Cheep, Chirp."

Every eye in the school-room was turned toward Bobbie as he stood blushing. Then out of his pocket hopped a fledgling bird.

"Well, Bobbie Calwell! I thought you were a friend to the birds. Aren't you ashamed?"

"Honest, Miss Taylor," said Bobbie, putting his hand in the pocket and finding three more little helpless birds, "I did not know they were in my pocket. This rain-moat has been hanging in the barn for some time. Please excuse me and I will cary it back so the mother Robin can feed and care for them."

"Listen, children," said Miss Taylor, "I hear that Farmer West has cleared that bit of woods back beyond the church. The birds are scattered about and the squirrels are seeking homes for them. I want each of you to work after school, and we will make houses for them."

They found the correct kind of houses to build for different kinds of birds, squirrels and pigeons.

They made bungalows and apartments houses—just the right kind for each family of birds who would want a house.

How the children did work! The boys sawed and nailed, the girls painted, and the teacher encouraged and praised and directed.

Then they marched to the park, where some men helped put up the houses, and as they were leaving the birds sang a chorus of thanksgiving. Of course the children could not understand the words of the song, yet they knew by their happy voices they were rejoicing.

"I told you," said Professor Owl, looking very wise, "that the school children would help us. Our housing problem is settled. How kind they are."

And there was great happiness in Birdtown that day because children loved the birds.

## THE PET CURE.

By Ellen C. Lloras.

"Get her a pet—a bird, a kitten, a puppy—something or other, and insist on her feeding it and taking care of it herself."

That was the doctor's advice when the little convalescent continued listless from day to day.

It was a bird they chose. And dicky-bird was so blithe a companion that Margie promptly smiled in response, and was soon lilting with him sometimes.

The doctor smiled, too, when he dropped in later and saw the improvement in his small patient.

"I've prescribed pets for listlessness for grown-up girls as well as little ones," he remarked. "And for children—well, I've suggested pets to more than one mother who wanted to develop gentleness and thoughtfulness in her children. I've seen a rough, heedless boy make such a companion of a good dog that he came quite out of himself and grew more considerate and kind."

"I know pets were invaluable in my household," chimed in a dear, gray-haired visitor whose boys and girls were now solving home problems of their own. "I don't know any better way of developing a sense of responsibility and feeling of unselfishness than to let the children have their kittens and rabbits and other pets to love and enjoy and look after."—Our Dumb Animals.

## GOD AND I.

I pluck an acorn from the greensward, and hold it to my ear; and this is what it says to me: "By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain while I carry men across the Atlantic." Oh, foolish little acorn, wilt thou be all this? Hark, and the acorn answers, "Yes; God and I."—Lyman Abbott.

Lo, my Shepherd's hand divine!
Want shall never more be mine.
In a pasture fair and large
He shall feed his happy charge;
And my couch, with tenderest care,
Mid the springing grass prepare.

—Merrick.

What I must do is all that concerns me, not what the people think. It is easy in solitude to live after our own opinions; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Emerson.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## PERSONAL AND OTHER NOTES.

Whitworth College will enter the second term with an enrollment of more than three hundred students.

Rev. S. A. Brown, our pastor at Ripley, Miss., began the new year by issuing a pastoral letter to his people that was interesting, inspiring, and full of "pep."

Rev. A. D. George is delighted with his work at Bunkie, La., to which important charge he was appointed at the recent session of the Louisiana Conference.

A friend, writing from Pachuta, Miss., says: "We are very much pleased with our new pastor, Rev. R. E. Rutledge. I predict for him a good year on this charge."

Rev. A. T. Long, of Barlow, Miss., says that he had a good year in 1922, and that he is praying and planning for a better one in 1923. May we all have a good year!

Rev. H. N. Harrison, of New Iberia, La., was cordially received by the fine people of that important charge, and the prospect of a fine year's work lies out before him.

Brother Richmond Randle, of Memphis, Tenn., has been a reader of the Advocate since 1877. We appreciate his kind words concerning the paper, and his renewal for another year.

A subscriber from Chester, Miss., in renewing his subscription, says: "We are beginning the new year in good shape. Brother McIlwain and Brother Biffle are in high favor here."

Rev. D. L. Griffin, local elder, requests to say that any pastor who desires his assistance in holding a meeting can reach him by addressing him at Shreveport, La., Route 1, Box 155.

Rev. Del Longgrear, in "Methodist Matters," reports that the old church building at Coahoma, Miss., is being demolished to make place for the new, contract for which will be let within a few days.

We appreciate greatly the greetings and words of encouragement we recently received from Dr. R. S. Isbell, of Columbia, La., one of the honored superannuate members of the Louisiana Conference.

Mr. Frank Starr Williams, son of Rev. W. M. Williams, of Purvis, Miss., sailed from China on Dec. 21 for a visit home. He will reach San Francisco about Jan. 21, and will reach Purvis a few days later.

Rev. A. L. McQueen, of the Denham Springs charge, Louisiana Conference, has visited all the churches on his charge, and has found a most encouraging situation. He is looking forward to a fine year's work.

Rev. T. W. St. John, received by transfer from the Texas Conference into the Louisiana Conference and appointed to Spring Hill, La., writes that he is happily at work in this, his native State, and that he expects this to be a good year.

It is worth noting that the Boyle circuit, North Mississippi Conference, which is altogether a rural charge, has a very fine Epworth League. Rev. H. D. Suydam is the pastor, and his slogan is, "The charge that makes no excuses."

Rev. T. J. Hopper, of Mashulaville, Miss., writes that he is among a kind and thoughtful people, and that he has been the recipient of many kindnesses at the hands of all the people of the community, regardless of denominational affiliation.

Rev. E. R. Smoot, pastor of the First Methodist Church, Corinth, Miss., is giving his people a series of lectures on the book of Exodus, at the midweek prayer meeting. On the first night of the series, more than two hundred people were present.

Rev. R. T. Ware, of Vivian, La., was very cordially received by the people of his new charge. His work on the charge begins well—he has already received twenty people into the church. At the watch night service, about fifty people were in attendance.

We greatly enjoyed a call on Monday morning of this week from President I. W. Cooper, of Whitworth College. He was returning from Logtown, Miss., where he had preached on Sunday, filling the pulpit in place of the pastor, Rev. E. L. Alford, who, we regret to learn, is ill.

The Daily Leader, of Ruston, La., in its issue of Jan. 1, gives an extended account of the Christmas service, "White Gifts for the King," held in the Trinity Methodist Church on the evening of Dec. 24. The program was beautifully carried out, and it was concluded with a consecration service.

We received a copy of the Minutes of the seventy-seventh session of the Louisiana Annual Conference on Friday of last week. The arrangement of the material is fine, and the secretary of the Conference, Rev. R. H. Harper, is to be congratulated upon the general excellence of the volume.

The press dispatches last week reported that Bishop James Cannon, Jr., had been injured by being thrown from a train in Mexico, and that he was in a hospital in Torreon. No particulars were given. We are sure the prayers of the church will ascend that no serious results may follow the accident.

We learn through a friend that Rev. J. B. Mitchell, for several years pastor of our leading church in Jacksonville, Fla., has been appointed to an important church in Atlanta, Ga. Brother Mitchell is a graduate of Millsaps College, and he has many friends in the Mississippi and the North Mississippi Conferences.

We take the liberty of quoting the following from a letter from Brother J. T. M. Hancock, of Ruston, La., written on January 2: "I have just reached my seventy-fourth milestone this day. I have been a member of the Methodist Church sixty years, and I enclose my fifty-fourth subscription to the Advocate."

The bulletin of the First Methodist Church, Shreveport, La., Dr. H. F. Brooks, pastor, in its issue for December 1, 1922, contains an acrostic poem by Mrs. J. S. Hall, of which the interpretation is "The Advocate in every home." The arrangement is striking, and the sentiment is exactly what it should be.

Mr. H. T. Liverman, of Mansfield, La., a member of the Methodist Church and well known throughout the State, died at his home on Thursday, Dec. 28, after a long illness. He had been especially interested in the educational work of the church, having been a member of the Conference Board of Education.

Rev. Gayle C. Beanland, who, with his wife, formerly Miss Lillian Williams, is visiting Rev. W. M. Williams at Purvis, Miss., paid the Advocate office a greatly appreciated call on Saturday of last week. He and Mrs. Beanland are missionaries of the Presbyterian Board in Africa, but are at home now on vacation. They will return to their field in due time.

Rev. and Mrs. N. E. Joyner, Ruston, La., celebrated, on Dec. 29, 1922, the twenty-fifth anniversary of their marriage. The Woman's Missionary Society presented them with a silver set in honor of the occasion, and accompanied it with a beautiful written expression of their love and esteem. The Advocate extends hearty congratulations to Brother and Sister Joyner upon the completion of a quarter of a century of wedded happiness.

We learn from the bulletin of the First Methodist Church, Alexandria, La., that the pastor, Rev. O. W. Bradley, has appointed the following as a committee to solicit subscriptions for the New Orleans and the Nashville Christian Advocates: Mrs. R. O. Coorpender, Mrs. T. L. Owen, Mrs. W. V. Thompson, Mrs. Trenton James, Mrs. H. H. Harris, Mrs. O. G. Wilson, Mrs. J. F. Kelly. In the same issue of the bulletin is a fine presentation of the value of Christian literature, written by Mr. T. A. Holloman.

Rev. W. E. Thomas, formerly of the Louisiana Conference, but now a member of the Louisville Conference, holding appointment as Conference evangelist, is spending a few days in New Orleans. He has authority to hold meetings outside the territory of the Louisville Conference, and some of the brethren might be glad to have his assistance while he is in Louisiana. Mail addressed to him at 829 Maison Blanche Building, New Orleans, will reach him promptly. We very heartily commend Brother Thomas to the brethren as a fine helper in a meeting.

In connection with the meeting now in progress in Belzoni, Miss., in which the pastor, Rev. H. P. Lewis, is being assisted by Rev. Jno. W. Robertson, the Belzoni Banner says: "His preaching is immensely interesting; his logic is unanswerable; his keen satire is enjoyable; his stories all point a moral; when he falls into wit or humor, it carries with it a well taken point. * * * His sermon on Wednesday night on 'Decoys' was one of the greatest we ever heard, enjoyed by those of the faith, and a vivid picture of the decoys of today. His talk on cursing should have been heard by every curser in the county."

We learn with great sorrow of the death of Rev. W. B. Crichlow, on last Sunday, at his home in Salem, Ky. Brother Crichlow was the father of Dr. R. S. Crichlow, of New Orleans, and he had made many friends here during visits to his son. He was at one time a member of the Tennessee Conference, but entered the local ranks several years ago. He was a brilliant scholar, being especially distinguished for his knowledge of the languages, ancient and modern. He occupied a prominent place in the educational world. He was in his eighty-sixth year. His son, Dr. Crichlow, attended the funeral services at Salem. The Advocate extends sincere sympathy to the sorrowing family and friends.

Mrs. B. H. Rawls, wife of Rev. B. H. Rawls, a superannuate member of the Mississippi Conference, died at her home, near Moselle, Miss., on Dec. 31, and was buried in the Crosby cemetery on the following day. She was sixty-three years of age, and is survived by her husband, three sons, and four daughters. The funeral services were conducted by Rev. J. T. Leggett, assisted by her pastor, Rev. H. J. Maddox, and Rev. L. Carley. The pastors of the Methodist Protestant Church and of the Baptist Church also attended the funeral. We extend sincere sympathy to Brother Rawls and his family in their great sorrow, and pray that they may feel the sustaining grace of God in this hour of trial.

The death of Mrs. W. B. Thomson, on Thursday of last week, removed from New Orleans Methodism in general, and Louisiana Avenue Church in particular, one of its most faithful and devout members. The Thomson family have been intimately connected with the history of Methodism in this city for many years, and any record of the work of the church would give them a large place in its achievements. Brother W. B. Thomson and his family are among the original patrons of the Seashore Camp Ground, and they have maintained a summer home there from the beginning. Sister Thomson was taken sick during the summer, but was able to return to New Orleans, where her strength gradually failed until she peacefully fell asleep. Just a short while before her death she called her family to her bedside and gave them a parting blessing, bearing beautiful and definite testimony to the reality and nearness of heaven. She is survived by her devoted husband and five children—two sons and three daughters. The funeral services were conducted by her pastor, Rev. J. G. Snellinag, assisted by Rev. Jno. F. Foster. The Advocate extends sincere sympathy to Brother Thomson and his family in this time of sorrow, and prays that they may have the sustaining grace of the gospel in abundant measure.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. C. Driskell, Buena Vista, Miss., 3; Rev. G. G. Yeager, Rose Hill, Miss., 9; Rev. H. P. Lewis, Belzoni, Miss., 2; Rev. T. W. St. John, Spring Hill, La., 8; Rev. R. I. Collins, Shannon, Miss., 2; Rev. T. M. Ainsworth, Enterprise, Miss., 2; Rev. H. T. Young, DeRidder, La., 3; Rev. J. M. Wyatt, Lula, Miss., 5.

## CENTENARY RESOLUTION.

At a meeting of the Lay Leaders of the New Orleans District, held at Rayne Memorial Church on Friday evening, January 5, the following resolutions were unanimously adopted:

"Resolved, That the New Orleans District Lay Leaders pledge their full co-operation in the Centenary campaign of January, February, March, and April, 1923, not only themselves, but also their entire lay forces to give to the campaign their unstinted activity and co-operation."

The resolution was introduced by Mr. C. F. Niebergall and seconded by Mr. Petty, and it indicates an interest in this great cause that will insure a creditable showing for the New Orleans District when the returns are all in.

## THE PSYCHOLOGY OF SUCCESS.

By Rev. William K. Anderson.

The great poet put into the mouth of one of his characters the statement, "Some men are born great, some achieve greatness, and some have greatness thrust upon them." Had he been living in this day, he might have added that a vast number, though in posession of the "makings" of greatness, never arrive because they have not the psychology of success.

If this is true of men, it is also true of churches. Within the past few weeks I have been in a church which is simply exuding prosperity. Situated in a rapidly growing suburb of upper middle-class people—probably the ideal type for effective church work—it finds itself, in spite of its new structure, embarrassed for lack of room. New people with church traditions are steadily becoming permanent residents of its community and are seeking to establish themselves in friendly church relations. The field is white unto the harvest—white with the whiteness of hundreds of church letters.

Such a church is having greatness thrust upon it. The sun of prosperity beams upon it, and it can do nothing but grow. The psychology of success pervades the very air which one breathes; and with the membership increasing, Sunday school growing, congregations swelling, enlarged budgets raised easily and benevolent quotas paid in full, why shouldn't hope and cheer reign supreme, and in so doing estimate anew the very process of growth which is responsible for them? Why shouldn't the members, recognizing that they are connected with a going concern, be enthusiastic and jubilant in their church work, and take occasion often to thank God that their church is not as other churches?

Contrast with the situation of the downtown church which witnesses, year after year, the removal of some of its standbys to locations from which it is difficult for them to maintain their interest. It finds that many of the people who take their places in the community feel themselves temporary, or have no vital church traditions, which fact renders the replacement of these departing members exceedingly difficult. The sun goes behind a cloud, growth is retarded, one begins to talk of the "good old days," and persuades himself that he is a partner in a losing battle. His courage goes, his interest wanes, he votes for a retrenchment policy. Finally he begins to look with the pity of "experience" upon any burst of enthusiasm. The psychology of success is gone, and "defeatism" has come to take its place.

How shall the psychology of success be rewon under these difficult circumstances? That church is up against the hard proposition of achieving greatness. In some cases continued success is impossible under any circumstances; in many others success is rendered impossible because of the it-can't-be-done attitude of the membership, because of the absence of the psychology of success.

In this situation the Christian who is working for his God has at his disposal a wonderful source of strength. He does not have to lift himself up by his own bootstraps. He turns and reads that, while love is the greatest, still faith and hope do abide, and in this faith and hope he holds to the belief that one with God is a majority. He turns further to the word of his Master, who said: "With God all things are possible." The psychology of success? For the church which has to achieve its greatness it is nothing other than an implicit acceptance of the promise of power, coupled with consecrated loyalty to the Kingdom and determined effort for its consummation.

"They shall not pass!" said the French at Verdun, and thereby won back their psychology of success and turned defeat into victory. With God as our ally, may we not have as much faith?—Pittsburgh Christian Advocate.

There is no heart beat in the day,
Which bears a record of the smallest deed,
But holds within its faith alway
That which in doubt we vainly strive to read.

One seed contains another seed,
And that a third, and so for evermore;
And promises of as great a deed
Lies folded in the deed that went before.

—Lowell.

Be ye thankful.—Col. 3:15.

Of whom what could He less expect
Than glory and benediction—that is thanks!
The slightest, easiest, readiest recompense
From them, who could return him nothing else.

—Milton.

## SOUTHERN METHODIST PRESS ASSOCIATION.

Tentative Program of Annual Meeting, Columbia, S. C., February 21-22.

First Session:

1. Address of Welcome, by Dr. R. E. Stackhouse, Columbia, S. C.
2. Response, Dr. F. S. Parker, Nashville.
3. President's Address, Dr. Carlton D. Harris, Baltimore.
4. Historian's Report, Dr. George B. Winton, St. Louis, Mo.
5. Special Reports:
   - A. Treasurer's Report, Dr. J. A. Burrow.
   - B. Reports of Special Committees.
6. Problems of Our Religious Papers:
   - A. Business Problems.
     - a. Circulation.
       - Budget System by Conference Action.
       - Budget System by Voluntary Action of Charges.
       - Other Methods, Quotas, Clubs, Premiums, etc.

Discussion of the foregoing topics will be introduced by Dr. L. J. Ballard, Atlanta, Ga., and Dr. J. Edgar Wilson, Lakeland, Fla.

The Best Plan to Boost the Circulation of the General Organ in Connection with the Conference Papers, Dr. T. N. Ivey, Nashville, Tenn.

General Discussion.

Second Session:

- b. Advertising.
  - How to Secure Local Advertising.
  - How to Secure Outside Advertising, Mr. "Jeff" Wilson, Dallas, Tex.
  - What Special Rates Should We Give Our Institutions? Dr. A. W. Plyler, Greensboro, N. C.
  - How to Boost the Collections, Dr. J. M. Rowland, Richmond, Va.

General Discussion.

Third Session:

- B. Editorial Problems:
  - a. How We May Make General Conference Legislation in Behalf of Our Church Papers Most Effective, Dr. A. C. Millar, Little Rock, Ark.
  - b. How We May Improve the Literary Quality of Our Papers, Dr. H. T. Carley, New Orleans, La.
  - c. How We May Reconcile the Fundamentalists and the Liberalists to Such an Extent That They May Quit Reading Each Other Out of the Synagogue, Dr. Gilbert T. Rowe, Nashville, Tenn.

General Discussion.

Fourth Session:

- C. Divers Problems:
  - a. Election of Officers.
  - b. Initiation of New Members, Dr. A. J. Weeks, Phrenologist of the Association, Nashville, Tenn.
  - c. Where Shall the Next Meeting Be Held?
  - d. Reading of the Appointments and the Collection of Dues.

(Principal address limited to fifteen minutes, others to five minutes.)

If: If thou draw out thy soul to the hungry, and satisfy the afflicted soul;

Then: Then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones.—Isaiah 58:10, 11.

Riches Do Not Satisfy: He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?—Ecclesiastes 5:10, 11.

# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. Sallie H. Barnett was born in Holly Springs, Miss., October 14, 1843. She joined the Methodist Church when a child. Such was her faith that she enjoyed a continuous growth in all the Christian graces until the beauty and power of godliness daily radiated from her pure life. Gentleness, patience and fortitude were some of the distinguishing marks of her noble character. She loved all, and was loved by all who knew her. So cheerful was she, even unto the end of her useful life, that it was a gracious privilege to be in her presence.

On October 13, 1922, at her home in Iuka, Miss., surrounded by loving friends, children and grandchildren—no, she did not die, but she heard the voice of God: "Well done, it is enough." She closed her eyes to the world and went to Him, where were awaiting her husband (J. W. Barnett), who preceded her by twenty-two years, and two children.

A large audience assembled at the Methodist church, where the final service was conducted by her pastor, assisted by the Rev. W. M. McIntosh. Interment at the City Cemetery.

It is safe to follow her, for she followed Christ.

WALTER W. JONES.

DESTROYED BY LIGHTNING
SAVED BY INSURANCE

That is the story of many churches and yet many are damaged or destroyed—and no insurance whatever. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—has since 1898 been impressing upon Church Officials everywhere the need of this protection. Insures against Fire, Lightning and Tornado. No assessments; legal reserve for protection of policy-holders same as stock companies. No agents. Deal direct. Write to

HENRY P. MAGILL, Sec'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.

A New Discovery
Makes Hens Lay

Any poultry raiser can easily and quickly double his profits by doubling his egg yield through the remarkable discovery of M. B. Smith, a Kansas city chemist.

Working along entirely original lines, Mr. Smith discovered why hens lay less in winter than in summer and perfected a formula that turns loafers into layers and profit makers.

Within five or six days this discovery, which is called Ditto Egg Tablets, will rejuvenate your flock. Your hens will go strutting and cackling about with red combs and full of life and pep. Every nest will yield an egg nearly every day in the week, which means a lot, since eggs are certain to sell for 60 cents or more. This is not guess work as over 100,000 successful poultry raisers testify to the value of Mr. Smith's products.

Although different from anything you ever heard of, Ditto Egg Tablets are easily administered by simply dropping in drinking water.

So confident is Mr. Smith you can double or triple your egg yield, that he offers to send two large $1 packages of Ditto Egg Tablets (enough for a season) to any reader who will write for them. If you are satisfied they cost only $1 on this introductory offer, otherwise, nothing.

Send No Money—just your name and address to M. B. Smith, 1289 Coca Cola Bldg., Kansas City, Mo. The two $1 packages will be mailed immediately. When they arrive, pay the postman only $1 and postage. Use the tablets 10 days. If you are not getting more eggs or are not satisfied for any reason, simply return unused tablets and your money will be returned immediately without question. A big Kansas City bank guarantees the reliability of this offer. Write today before this introductory offer is withdrawn, as you can sell one package to a friend and thus get your own free.

Our community was made sad on Dec. 16, by the death of MRS. CARRIE SEGREST COEN. She was the only daughter of Bardee and Ann Elizabeth Segrest, born Dec. 30, 1858. She attended the old Peabody Institute at Hazlehurst and graduated at Whitworth College under the beloved Dr. Johnston. Her sweet and lovable disposition won for her a home in the family of that great and good man, and the influences of this association ever told in her after life. On April 27, 1876, she was married to Dr. William Rice Hooker, who died Aug. 23, 1881. On Jan. 25, 1889, she was married to Mr. J. M. Coen. To these unions were born six children, who, with a fond husband, live to mourn the loss of a faithful wife and loving mother. Early in life she united with the Methodist Church at Brandywine, where she was a faithful and loyal member until God took her home to reap the rewards of a life well spent in His service. We shall miss her, but Heaven will be richer and nearer and dearer, for she finished her course in faith, and on the shores of Eternity will stand with outstretched arms awaiting the coming of her loved ones. Farewell for a little while. We shall meet again.

Her Pastor,
ALBERT T. LONG.

Barlow, Miss.

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## MARRIED.

On Dec. 24, 1922, at Olive Branch parsonage, in Clinton, La., by Rev. J. S. Rutledge, MR. K. L. KNIGHTON and MISS ANGIE WILLIAMS, both of East Feliciana Parish.

On the public road two miles west of Houston, Miss., Dec. 24, 1922, by Rev. J. W. Jones, of Thorn, Miss., MR. H. F. GRIFFIN and MISS ANNIE HAMILTON, and MR. WILLIE FOX and MISS MINNIE ALFORD. Also, at the residence of Mr. Jim Anderson, Dec. 25, 1922, MR. HENRY C. ALLEN and MISS JESSIE MOORE.

MR. GREEN MATTHEWS and MISS LOUISE MATHEWS were married at the Methodist parsonage in Meadville, Miss., on Sunday, Dec. 24, 1922. Both are members of the Methodist church at Bude, Miss., and their pastor, S. F. Harkey, performed the ceremony.

## QUARTERLY CONFERENCES.

### LOUISIANA CONFERENCE.

### Alexandria District—First Round.

Melder Ct., at Melder, Jan. 11.
Marksville Ct., at Evergreen, Jan. 14, a.m.
Bunkie, Jan. 14, p.m.
Colfax, at Colfax, Jan. 16, p.m.
Melville, at Melville, Jan. 21, a.m.
Opelousas, Jan. 21, p.m.
Livonia, at Livonia, Jan. 24.
Plaquemine and Donaldsonville, at White Castle, Jan. 25.
Oakdale, Jan. 28, a.m.
Glenmora, Jan. 28, p.m.
Natchitoches, Jan. 30, p.m.
Rochelle and Standard, at Standard, Feb. 1, p.m.
Jena and Jonesville, at Jena, Feb. 4, a.m.
Trout and Good Pine, at Trout, Feb. 4, p.m.

W. L. DOSS, Jr., P. E.

### Baton Rouge Dist.—First Round.

Natalbany and Pine Grove, at Natalbany, Jan. 14, a.m.
Hammond, Jan. 14, p.m.
Bogalusa ct., at Bogalusa, Jan. 21, a.m.
Bogalusa, Jan. 21, p.m.
Pearl River ct., at Pearl River, Jan. 28, a.m.
Slidell, at Slidell, Jan. 28, p.m.
Springfield ct., at Springfield, Feb. 4, a.m.
Ponchatoula, at Ponchatoula, Feb. 4, p.m.
Franklinton ct., at Fisher, Feb. 11, a.m.
Franklinton, Feb. 11, p.m.
Olive Branch, at Olive Br., Feb. 18, a.m.
Baker, at Baker, Feb. 18, 3 p.m., 7 p.m.
Tickfaw Mis., at Pine Ridge, Feb. 25, a.m.
Amite, Feb. 25, p.m.
Greensburg, at Days, Mar. 4, a.m.
Kentwood, Mar. 4, p.m.
Covington, at Covington, Mar. 11, a.m.
Gonzales, at Meadows, Mar. 18, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—First Round.

Crowley, Jan. 14, 11 a.m.
Eunice Ct., at Eunice, Jan. 14, 7:30 p.m.
New Iberia, Jan. 21, 11 a.m.
Lafayette, Jan. 21, 7:30 p.m.
Merryville, Jan. 28, 11 a.m.
De Ridder, Jan. 28, 7:30 p.m.
Sulphur and Vinton, at Vinton, Feb. 4, 11 a.m.
Lake Arthur, Feb. 4, 7:30 p.m.
Branch Ct., at Branch, Feb. 11, 11 a.m.

J. B. WILLIAMS, P. E.

### Monroe Dist.—First Round.

Rayville, Jan. 13, 14.
Tallulah, Jan. 14, 15.
Epps, Jan. 20, 21.
Oak Grove, Jan. 21, 22.
Ferriday, Jan. 27, 28.
Sicily Island, Jan. 28, 29.
Gilbert, Feb. 3, 4.
Mangham, Feb. 4, 5.
Waterproof, Feb. 10, 11.
Chatham, Feb. 17, 18.
Eros, Feb. 18, 19.
Winnsboro, Feb. 21.
Lake Providence, Feb. 24, 25.

District stewards meeting at Rayville, Tuesday, Jan. 16, 11 a.m.

W. D. KLEINSCHMIDT, P. E.

### Ruston Dist.—First Round.

Jonesboro, at Jonesboro, Jan. 17, preaching, 11 a.m.
Gibsland, at Gibsland, Jan. 24; preaching, 11 a.m.
Arcadia, Jan. 31; preaching, 11 a.m.
Elmore, at Wesley, Jan. 4; Q. C., 2 p.m.
Sibley, at Pine Grove, Jan. 5; Q. C., 2 p.m.
Winnfield, Jan. 7; preaching, 11 a.m; Q. C., 2 p.m.
Winnfield circuit, at Joyce, Jan. 7, preaching, 7:30 p.m.; Q. C., 4 p.m.
Bienville, at Bienville, Jan. 14, preaching, 11 a.m.
Bernice, at Bernice, Jan. 16; Q. C., 2 p.m.
Farmerville, Jan. 17; Q. C., 7:30 p.m.
Marion, at Marion, Jan. 18; Q. C., 2 p.m.
Minden, Jan. 21, preaching, 11 a.m.
Homer, Jan. 23; Q. C., 7:30 p.m.
Haynesville, Jan. 24; Q. C., 7:30 p.m.
Dubach, at Dubach, Jan. 26; Q. C., 2 p.m.
Springhill, Jan. 28, preaching, 11 a.m.
Cotton Valley, Jan. 28, preaching, 7:30 p.m.
Ringgold, at Ringgold, Feb. 4, preaching 11 a.m.
Wesley, at Hall Summit, Feb. 5; Q. C., 2 p.m.
Simsboro, at Simsboro, Feb. 7; Q. C., 2 p.m.
Haughton and Doyline, at Haughton, Feb. 11, preaching 11 a.m.
Ruston, Feb. 12, 7:30 p.m.
Castor, Feb. 14; Q. C., 2 p.m.
Athens, Feb. 18; Q. C., preaching, 11 a.m.

District Stewards' meeting, at Arcadia, Jan. 11, at 10:30 a.m.

K. W. DODSON, P. E.

**BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.**

### Shreveport Dist.—First Round.

Pelican, Jan. 13, p.m.
Pleasant Hill, Jan. 14, a.m.
Grand Cane, at Stonewall, Jan. 21, a.m.
Mansfield, Jan. 21, p.m.
Noel Memorial, Jan. 24, p.m.
Plain Dealing, Jan. 28, a.m.
Mooringsport, Jan, 31, p.m.
Bayou La Chute, Feb. 4 a.m.
First Church, Shreveport, Feb. 7, p.m.
Longstreet, Feb. 11, a.m.
Logansport, Feb. 11, p.m.

R. H. WYNN, P. E.

Public Service

HAS BECOME THE ACTIVE PRACTICAL IDEAL OF THE STREET RAILWAY COMPANY WITH ITS REORGANIZATION AS NEW ORLEANS PUBLIC SERVICE, INC. WE SOLICIT HELPFUL SUGGESTIONS AND WISH TO KEEP SERVICE ALWAYS

On the Job

DR. H. B. BARTLETT
National Dental Parlors
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NEW ORLEANS

Crown and Bridge Specialist
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Most Modern and Best Equipped
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**Aspirin**

Say "Bayer" and Insist!

BAYER

Genuine

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds
Toothache
Earache
Neuralgia
Headache
Lumbago
Rheumatism
Pain, Pain

Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

**DEEP-SEATED**

**FRECKLES**

Need attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 14 years, and rid yourself of these homely spots. Ask for

*Othine--Double Strength*

At all Druggists and Department Stores.

**CRAMPS, PAINS AND BACKACHE**

**St. Louis Woman Relieved by Lydia E. Pinkham's Vegetable Compound**

St. Louis, Mo.—"I was bothered with cramps and pains every month and had backache and had to go to bed as I could not work. My mother and my whole family always took Lydia E. Pinkham's Vegetable Compound for such troubles and they induced me to try it and it has helped me very much. I don't have cramps any more, and I can do my housework all through the month. I recommend your Vegetable Compound to my friends for female troubles."—Mrs. DELLA SCHOLZ, 1412 Salisbury Street, St. Louis, Mo.

Just think for a moment. Lydia E. Pinkham's Vegetable Compound has been in use for nearly fifty years. It is prepared from medicinal plants, by the utmost pharmaceutical skill, and superior methods. The ingredients thus combined in the Compound correct the conditions which cause such annoying symptoms as had been troubling Mrs. Scholz. The Vegetable Compound exercises a restorative influence of the most desirable character, correcting the trouble in a gentle but efficient manner. This is noted, by the disappearance, one after another, of the disagreeable symptoms.

# Epworth League Department

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## SOCIAL ACTIVITIES OF THE LEAGUE.

The Epworth League of Shipman's Chapel, Boyle Circuit, North Mississippi Confernece, delighted a large crowd Sunday night with a well-arranged holiday program. This is but one of many ways the League uses to advance social life in the community.

## MISSISSIPPI CONFERENCE.

The Meridian Epworth League Union held their regular meeting Dec. 31, at Seventh Avenue Church, led by President Jas. R. Smith. The service was very inspiring, and every one was stirred with enthusiasm.

At the close of the regular program, which we will give below, plans were made to organize a "Flying Squadron" to promote the interest of the Epworth League in any way possible in their district. If you need this Squadron, get in touch with Mr. Smith—we know he will be glad to send them to you. You can always depend on this City Union's backing up their President, and in order to help him do more efficient work plans were made and funds raised at this meeting to send him to the Presidents' Conference to be held in Nashville.

The program carried out at this meeting follows:

Congregational singing, led by Prof. Clarence Massey.

Devotion, conducted by Miss Palmore.

Duet, Misses Mavis and Madge Williams.

Brief and inspiring talks as follows:

"What the individual Can Do for the Epworth League Union," by Ralph Hays.

"What the Pastors and Sunday School Teachers Can Do to Promote the Work of the Epworth League," by Mr. Sharmon Phillips.

"What the Epworth League Means to Me for 1923," by Mr. White.

"What the Junior, Intermediate, and Senior Leagues Should Mean to Each Other," by J. G. Atwood.

"What the Leaguers Can Mean to the Church for 1923," by Mr. W. D. Hawkins.

"What the Pastor Can Mean to the Epworth League Union," by Rev. W. H. Lewis.

Your quarterly reports to the District Secretary are due. If your Secretary has not mailed you the usual blank form, make him a report anyway.

What are your plans for 1923? Are you taking the Brookhaven Assembly into them?

Broad Street Chapter, Hattiesburg, received seven new members on New Year's day.

## WHAT OF THE FUTURE IN CUBA?

By Garfield Evans.

As I was walking by the poorer section of a small town, I observed a pile of rags on the corner of a porch. Its peculiar shape aroused suspicion and I realized it was an old man with nothing but rags for clothing, lying asleep. In his peculiar position I attempted to take his picture, to the utter disgust of a storekeeper across the street who could not understand why I should want this old man's picture when there were so many more worthwhile (?) people standing around. And very politely he attempted to explain to me that "El no es importancia" (he is no good).

A stranger is impressed with a respectful courtesy that he meets in traveling and in the ordinary business transactions. Frequently in seeking direction of a business man he will stop his business and walk several blocks out of his way to give you the direction or to find some one who can speak English. This characteristic is most admirable. Akin to this is a capacity for real friendship which ex-

(Continued on Last Page.)

**Piles**

are usually due to straining when constipated.

Nujol being a lubricant keeps the food waste soft and therefore prevents straining. Doctors prescribe Nujol because it not only soothes the suffering of piles but relieves the irritation, brings comfort and helps to remove them.

Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.

Nujol

REG. U.S. PAT. OFF.

A LUBRICANT—NOT A LAXATIVE

**You Can Now Try Nuxated Iron At My Expense**

**I First Compounded This Remarkable Remedy For My Own Neighbors And Their Praise Of It Has Spread So Rapidly That Now Over Four Million People Use It Annually—Read My Unusual Offer Below.**

Years ago I began to wonder at the great number of my own friends and neighbors who were always ailing, complaining and doctoring, without ever seeming to get any better. Both working men and their wives were frequently all tired out in the evening, and a great many were weak, nervous and run-down. One had pains in the back and thought he had kidney trouble. Another had pains around the heart, palpitations and dizziness, and was sure he was suffering from heart disease. Still others had severe headaches, floating spots before the eyes, tender spots along the spine and a great variety of alarming symptoms.

For years I made a special study of this condition, consulting a great number of physicians and chemists. An immense number of investigations by physicians all over the country showed that three people out of every four you meet lack 100% iron in their blood. Lack of iron in the blood is the greatest of all devitalizing weaknesses. It is the iron in your blood that enables you to get the nourishment out of your food. Without iron, nothing you eat does you any good. Your heart, lungs and kidneys and all your vital organs get their nourishment from the blood stream, and when the blood lacks iron and is thin, pale and watery, you may suffer from the symptoms of a great number of diseases when the real and true cause of all your trouble is a lack of iron in the blood.

In the old days people often took metallic iron, which some physicians claim is not absorbed at all. In compounding this newer form of iron which I call Nuxated Iron, I employed a special form of iron, which is like the iron in your blood and like the iron in spinach, lentils and apples. Unlike the older forms of iron, it will not injure the teeth nor disturb the stomach, and it is ready for almost immediate absorption and assimilation by the blood. It is the people whose blood is rich in iron who possess great strength, force and energy. If you are not strong or well you owe it to yourself to make the following test:

Cut out trial coupon and go to any druggist and get your first trial package of Nuxated Iron; then see how long you can work or how far you can walk without becoming tired. Next take two 5-grain tablets of Nuxated Iron three times a day after meals for two weeks, then test your strength again and see how much you have gained. An astonishing number of nervous, run-down people who were ailing all the while, have greatly improved their health and increased their strength, energy and endurance simply by taking this newer form of iron.

**Trial Coupon**

Fill in this coupon with your name and address and take it to any druggist in your city. Deposit with him the price of one regular full-size bottle of Nuxated Iron. This is not a payment, but a deposit only. If you are not more than delighted with the results obtained by two weeks' use of Nuxated Iron, simply return the outside wrapper to your own druggist, who will promptly refund your money. We will repay the druggist the full amount he refunds upon receipt of the coupon and wrapper.

DAE HEALTH LABORATORIES
New York City

Name ____________________

Address ____________________

____________________

(Fill in your name and address above)

NOTE:—Nuxated Iron has been used for years whenever needed in the family of the Advertising Representative of this paper with excellent results. We are able to guarantee that if you do not obtain all and even greater benefits than you expect from Nuxated Iron, the manufacturers will promptly refund your money.

This Knife GIVEN for selling 12 boxes Quick Salve at 25c and giving away 12 pictures. Knife has best steel blades, we put your name on. Order salve at once
MASON CHEMICAL CO., HANCOCK, MD.

# *Sunday School*

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The January number of "The Superintendent and His Helpers" is worth its weight in gold. Did you read the hymn on page 15, and did you know that every line of that greatest of hymns is based on Scripture?

What is to become of the sixty out of every hundred we are failing to teach the things Christ commanded us to teach? What is to become of us if we fail to teach?

It is encouraging to get reports from the schools that remembered the fifth Sunday offering was to be given for our district training schools. The faithful ones are sending it in. If we did not have a few good people, what would become of the rest of the world?

Several superintendents have written for the new Programs of Work. More than two hundred have been sent out. Have you received yours, and have you accepted as a good working plan "Better aim at perfection and miss it than aim at imperfection and fully attain it?" "A blundering advance is better than a faultless retreat." Can you be satisfied merely to get by with your Sunday school? Is God pleased when we get by?

The Sunday schools that have the life of Christ in them will send for literature on evangelism, and they will win souls, too, for Him. The dead schools do not care to win anything except the good opinion of the world. By all means let us evangelize and we shall be greatly helped by so doing.

The time has not come when we can neglect to teach the aim and the obligation of missions. The truth is, we have scarcely begun to teach the meaning of the Great Commission. Is it the devil that stimulates Russellites, Mormons, and all faddists to propagate their falsehoods? It is amazing to see how they work in season and out of season. Are we tired of the job our Lord left us to finish?

We have not driven the whiskey devil out of the entire country yet. Temperance, prohibition, total abstinence still need to be taught. Wildcat stills and Sunday schools do not flourish in the same community. Push the Sunday school on into the dark corners of every county and teach the people the better way. Make it hard on the buyer of liquor as well as on the seller; the buyer is the man that keeps the seller busy. Let us teach the people Christ.

## MY SECOND WATCH NIGHT SERVICE.

At Seventh Avenue, Meridian, just after I had been appointed pastor as a supply, we had a watch night service that was grand indeed. It was one of the most solemn occasions I ever witnessed. I have wanted to attend another one, but for these fifteen years I haven't had the opportunity until the going out of good old 1922.

I merely announced we would have such a service if the crowds and interest justified it. I didn't stress it at all, but all the while I was hungry for the service. I didn't ask any one for any definite help in the way of programs, etc., but assured any and all that I would appreciate their serious thought and prayer relative to a watch night service.

So, on the morning of Dec. 31, I announced the proposed service and said if any wished to come and, after the regular services, stay with me until midnight, we would "watch the old year out and the new year in." Our song and prayer service was fine and a little longer than usual; I took plenty of time for my announcements; preached nearly fifty minutes; opened the doors of the church, and three joined by certificate. One came from the Episcopal Church. After their reception, the stewards and trustees present "took the oath of office." We then had some special duets and choir singing. The Epworth Leaguers gave us a few readings after this. One special song was, "Mother and Home." After this song, I asked all who had living mothers and would promise to be better to them and love them more in 1923 than they had done in 1922 to give me their hands without the singing of a song. The little children, boys and girls, and young men and women, almost surged forward. Some older men and women—married and single—whose mothers were living, asked to come forward, too. I told them to come! This was a great sight. After this, we had light refreshments, and four denominations mixed freely and had a good social time until 11 o'clock. After the social hour, I told all to leave who wished, but I was going to stay! We reassembled and sang, prayed, testified, and spoke of some New Year resolutions until right near 12 o'clock. "Higher Ground" was the song we sang at 12 o'clock, and this was our desire for 1923. When the bells began to ring all bowed (some on both knees), and a holy Presence was felt. Ninety-two remained until after 12 o'clock. I hardly think any of the ninety-two will ever be the same. I thank God for my second watch night service!

In the final checking up for last Conference year as to finances, I found that our church for all purposes contributed a few cents over $24 per capita. Is that pretty good, or are there plenty of other churches that did better? It struck me as a pretty good financial showing, though I may be far afield on the subject. Most all our active members are strict tithers according to Mal. 3:10. I am looking for greater spiritual blessings this year than ever, as a result of this tithing.

Happy and hopeful,

J. A. WELLS.

McComb, Miss.

## A HAPPY PASTOR.

Dear Brother Carley: The people of Vivian presented us with a brand-new Ford Sedan with all the modern equipments attached. It is beyond my ability to express my appreciation to the good people for the much needed gift.

R. T. WARE, P. C.

## FROM FARMERVILLE, LA.

Having been transferred from the Alabama Conference and appointed to the work at Farmerville, I shall want to read the New Orleans Christian Advocate, so please place my name on your mailing list.

I reached this little town last Friday afternoon after having driven a Cleveland Six for 650 miles over some of the poorest excuses for roads the world ever saw. However, we had no car trouble, and had to be pulled out of only one bog.

The good people of Farmerville have made us feel quite at home, and they are determined to make this the greatest year of their history. The Methodists of the town are few in number, but great in spirit and pluck, and I am sure that you will be hearing great things from them.

Yours in Christ,

JOHN H. WILLIAMS.

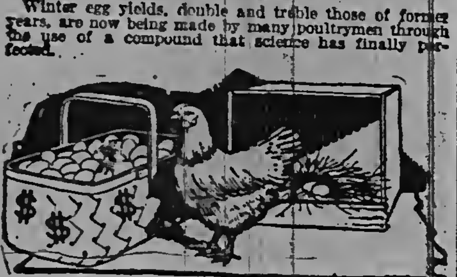
January 2, 1923.

Fear Not: The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him.—Nahum 1:7.

**Easy Now to Double Winter Egg Yield**

**Proven Remedy Gives Remarkable Results—Turns "Boarder" Hens Into Profitable Layers—**

Winter egg yields, double and treble those of former years, are now being made by many poultrymen through the use of a compound that science has finally perfected.



This wonderful medicine, which is called "Hick's Egg-Lay," contains rare and expensive ingredients mixed so as to quickly increase the egg yield. The medicine acts on the reproductive organs and causes double and treble the usual number of ova (the germ cell of the egg) to be produced. Thus you get many more eggs and get them during the time they bring the highest prices.

Hick's Egg-Lay is prepared for convenience in tablet form. Simply dissolve one tablet in a quart of water. This is the surest, easiest and quickest way ever discovered to get more eggs.

A Trial Costs You Nothing

Mr. Hick is so confident that Hick's Egg-Lay Tablets will double and treble your egg yield that he is making a special guaranteed offer of one regular double strength $1.00 package of Egg Lay Tablets and a full size $1.00 package of Hick's famous Lice-Go Tablets all for $1.00.

Lice-Go is added to the drinking water. The medicine taken into the system of the bird comes out through the oil glands of the skin and every louse or mite quickly leaves the body. Keeps the birds always free without the poultry raiser doing any work. If you would rather have two $1.00 packages of Egg-Lay Tablets or two $1.00 packages of Lice-Go instead of one of each, say so on your order. Send $1.00 today (currency, money order, check, etc.) to Chas. M. Hick & Company, Dept. 616, 1018 So. Wabash Ave., Chicago, Illinois. If you prefer, send no money. Just your name and address and pay postman $1.00 and postage on delivery. If after thirty days trial you are not absolutely satisfied, write Mr. Hick and your money will be refunded. This offer is absolutely guaranteed, so don't hesitate to make the test.

CABBAGE PLANTS, Fulwood's Frostproof cabbage plants ready now. Varieties, Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices, by express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. By parcel post postpaid, 100 for 50c; 500 for $1.25; 1,000 for $2.25. First class plants from best Long Island seed. Satisfaction guaranteed or money returned. P. D. Fulwood, Tifton, Ga.—Adv.

ANGELL'S

COUGH and WHOOPING
**Cough Syrup**
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES R. ANGELL,
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

CHAMBERLAIN'S
TABLETS
-SOLD EVERYWHERE FOR-
CONSTIPATION
BILIOUSNESS
Headache
INDIGESTION
Stomach Trouble

**IF SICK, BILIOUS!**

**START YOUR LIVER**

Don't Take Calomel! "Dodson's Liver Tone" Acts Better and Doesn't Gripe, Salivate or Make You Sick—Don't Lose a Day's Work—Read Guarantee

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile, crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

## QUARTERLY CONFERENCES.

### MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—First Round.

Bogue Chitto and Norfield, at Norfield, 7 p.m., Jan. 14.
Meadville and Bude, at Bude, Jan. 21.
Wesson and Beauregard, at Wesson, 7 p.m., Jan. 21.
Gallman, at Bethesda, Jan. 24.
Foxworth, at Hopewell, Jan. 27, 28.
Tylertown, 7 p.m., Jan. 28.
Osyka, at Osyka, Jan. 31.
Barlow, at Rehoboth, Feb. 3, 4.
Brookhaven, 7 p.m., Feb. 4.
McComb, Pearl River Ave., Feb. 7.
Crystal Springs, 11 a.m., Feb. 11.
Georgetown, at Georgetown, 7 p.m., Feb. 11.
Magnolia, Feb. 14.
McComb, Centenary, 11 a.m., Feb. 18.
McComb, La Branch St., 7 p.m., Feb. 18.
Scotland, at New Hope, Feb. 21.
Summit and Topisaw, at Topisaw, Feb. 24, 25.
Fernwood, at Fernwood, 7 p.m., Feb. 25.

H. M. ELLIS, P. E.

**A Stubborn Cough Loosens Right Up**

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

Zionville, N. C.

Dear Friends:

I will try to tell you about my unfortunate condition and how I have to make my living. I am a bed-ridden cripple; fell (when I was a boy) and hurt my back and side and for 24 years I have had to lie in the bed and suffer all the time. And I have to make my living in the bed. I am agent for Poultry Tablets. These Tablets are put up by a Doctor, highly recommended, and said to be actually good to make hens lay lots of eggs. Price $1.00 a box; four boxes for $3.00. I hope you will send me an order so that maybe I can earn my living in my helpless condition.

Yours in misfortune,

JOE MORPHEW.

**5,000 CHRISTIAN WORKERS WANTED**

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**TETTERINE**

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

**Dicks' Antiseptic**
**Kills Germs**

For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.

25 CTS.

### Hattiesburg Dist.—First Round.

Bonhommie, Jan. 14, 7 p.m.
Heidelberg, at Vossburg, Jan. 21, 11 a.m.
Ellisville, Jan. 21, 7 p.m.
Williamsburg, at Good Hope, Jan. 28, 11 a.m.
Prentiss, Jan. 28, 29, 7 p.m.
Eucutta, at New Hope, Thurs., Feb. 1, 11 a.m.
Taylorsville, Feb. 4, 11 a.m.
Mt. Olive-Magee, at Magee, Feb. 4, 7 p.m.
Hattiesburg, Court St., Feb. 11, 11 a.m.
Purvis, Feb. 11, 12, 7 p.m., 9:30 a.m.
Lucedale ct., at Merrill, Feb. 18, 11 a.m.
New Augusta, Feb. 18, 7 p.m.
Sumrall, Wed., Feb. 21, 7 p.m.
Leakesville, at Pine Grove, Feb. 25, 11 a.m.
Lucedale, Feb. 25, 7 p.m.
Avera, Mar. 4, 11 a.m.
Hattiesburg, Broad St., Mar. 4, 7 p.m.

W. W. GRAVES, P. E.

### Jackson Dist.—First Round.

Bolton, at Raymond, Jan. 14, 11 a.m., 2 p.m.
Edwards, Jan. 21, 11 a.m., 2 p.m.
Flora, Jan. 21, 7 p.m.
Flora, Jan. 22, 2 p.m.
Madison, Jan. 24, 11 a.m.
Satartia, at Mt. Olivet, Jan. 27, 28, 11 a.m.
Bentonia, Jan. 28, 2 p.m., 7 p.m.
Harrisville, at Rexford, Feb. 3, 4, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Feb. 4, 2:30, 7 p.m.
Camden, at Camden, Feb. 13, 14, 11 a.m.
Sharon, at Sharon, Feb. 14, 2:30 p.m.
Vaughn, Feb. 16, 11 a.m.
Benton, at Midway, Feb. 17, 11 a.m.
Eden, at Eden, Feb. 18, 2:30 p.m., 7:30 p.m.
Yazoo City circuit, at ——, Feb. 24, 25, 11 a.m.
Yazoo City, Feb. 25, 2:30, 7 p.m.
Brandon, at Pelahatchie, Mar. 4, 11 a.m., 2 p.m.
Monterey, at Mt. Carmel, Feb. 5, 11 a.m.

M. L. BURTON, P. E.

### Meridian Dist.—First Round.

Cleveland, at Mellen, Jan. 12.
DeKalb, at Pleasant Ridge, Jan. 13, 14.
Vimville, at Pleasant Hill, Jan. 20, 21.
Meridian, Seventh Ave., Jan. 21, p.m.
Daleville, at Lockhart, Jan. 21, 22.
Lauderdale and Electric Mills, at Elec. M., Jan. 28.
Waynesboro circuit, at Fedora, Feb. 3, 4.
Waynesboro, Feb. 4.
Matherville, at Poplar Springs, Feb. 10, 11.
DeSoto, at Crandall, Feb. 11, 12.
Enterprise, Feb. 15, 16.
Pachuta, Feb. 14.
Quitman, Feb. 18.
Shubuta, Feb. 18, p.m.
Bucatunna, at State Line, Feb. 25.

PAUL D. HARDIN, P. E.

### Newton Dist.—First Round.

Walnut Grove, at W. G., Jan. 12.
Harperville and Lena, at Harperville, Jan. 13, 14.
Laymen's Rally, at Jackson, Jan. 16, 17.
Trenton, at New Prospect, Jan. 20, 21.
Forest and Morton, at Forest, Jan. 21, 7 p.m.
Rose Hill, at Homewood, Jan. 27, 28.
Montrose, at Montrose, Jan. 31.
Lake, at Lawrence, Feb. 3, 4.
Bay Springs, at Holder's, Feb. 7.
Decatur and Hickory, at Hickory, Feb. 11.
Chunky, at Chunky, Feb. 14.
Shiloh, at Shiloh, Feb. 17, 18.
Newton, at Newton, Feb. 21.
Raleigh, at Raleigh, Feb. 23.
Homewood, at Homewood, Feb. 24, 25.
Union, at Union, Feb. 28.
Laurel, First Church, March 4, 11 a.m., 3 p.m.
Laurel, Kingston, March 5, 7 p.m.
Laurel, West End, March 6, 7 p.m.

Do not fail to attend the great Methodist Rally in Jackson, Jan. 16, 17. Who? All preachers; five laymen from every charge of less than 500 members; ten laymen from every charge of 500 or more members. Hosts of Methodists from all over the State will be there. Be sure to be one of them.

J. A. MOORE, P. E.

### Seashore Dist.—First Round.

Lumberton, 11 a.m., Jan. 14.
Columbia Mission, at Hub, 3 p.m., Jan. 14.
Columbia, 7 p.m., Jan. 14.
Poplarville, 11 a.m., Jan. 21.
Picayune, 7 p.m., Jan. 21.
Carriere, Mon., 11 a.m., Jan. 22.
Vancleave, at Vancleave, 11 a.m., Wed., Jan. 24.
Mentorum, at Alexandria Memorial, 11 a.m., Saturday, Jan. 27.
Brooklyn, 11 a.m., Jan. 28.
Wiggins, 7 p.m., Jan. 28.
Saucier, at Saucier, Wed., 7 p.m., Jan. 31.
Ocean Springs, at Ocean Springs, 11 a.m., Feb. 4.
Back Bay, 7 p.m., Feb. 4.
Gulfport, Q. C., Mon., 7:30 p.m., Feb. 5.
Biloxi, Q. C., Tues., 7:30 p.m., Feb. 6.
Long Beach, Q. C., Wed., 7:30 p.m., Feb. 7.

W. M. SULLIVAN, P. E.

### Vicksburg Dist.—First Round.

Hermanville, 11 a.m., Jan. 14.
Utica, 7:30 p.m., Jan. 14, 15.
Washington, 11 a.m., Jan. 21.
Natchez, 7:30 p.m., Jan. 21.
Rosetta, 11 a.m., Jan. 26.
Gloster, 11 a.m., Jan. 27.
Centerville, 11 a.m., Jan. 28.
Woodville, 7:30 p.m., Jan. 28.
Rocky Springs, at Willows, 11 a.m., Feb. 4.
Vicksburg, Gibson Memorial, 7:30 p.m., Feb. 4, 5.
Roxie, 11 a.m., Feb. 11.
Vicksburg, Crawford Street, 7:30 p.m., Feb. 11, 12.
Oak Ridge, at Flower Hill, 11 a.m. Feb. 14.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 18.
Silver City, 7:30 p.m., Feb. 18.
Mayersville, Feb. 24.
Anguilla at Delta City, 11 a.m., Feb. 25.
Rolling Fork, 7:30 p.m., Feb. 25.

J. R. JONES, P. E.

Child's tongue shows if bilious, constipated

**MOTHER, CLEAN CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"**

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

A teaspoonful of "California Fig Syrup" now will quickly start liver and bowel action and in a few hours you have a well, playful child again. Mothers can rest easy after giving "California Fig Syrup" because it never fails to work the sour bile and constipation poison right out of the little stomach and bowels without cramping or overacting.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

**ASTHMA**

The attack is relieved at once and comfortable rest assured simply by vaporizing Cresolene near the bed at night.

*Introduced in 1879*

**Vapo-Cresolene**

*"Used While You Sleep"*

It is the drugless treatment for bronchial ailments—coughs, colds, spasmodic croup, whooping cough and bronchitis.
Send for descriptive Booklet 43B. Sold by druggists
Vapo-Cresolene Co., 62 Cortlandt St., N. Y.

**SORES** BOILS, CUTS and BURNS have been healed since 1820 with

**Gray's Ointment**

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

**Free Catalog**

Estey Organs
Special Terms
FOR
CHURCHES
Sunday Schools
AND
SCHOOLS

**Philip Werlein, Ltd.**
"Largest Music House South"
New Orleans Baton Rouge

# Woman's Missionary Society

All communications for this Department should be sent to
Mrs. J. S. Snelling, [illegible] Octavia St., New Orleans, La.

## LOUISIANA CONFERENCE.

### Annual Meeting.

The annual meeting of the Woman's Missionary Society, Louisiana Conference, will be held in Monroe March 6, 7, 8 and 9.

MRS. C. F. NIEBERGALL,
President.

MRS. GEO. BROWN,
Recording Sec'y.

## FROM FAR AWAY LONDON.

63 Gower Street,
London, W. C. I., Oct. 13, 1922.

Mrs. W. T. Cunningham,
Natchitoches, La.

Dear Mrs. Cunningham: Since the books on foreign mission study this year deal with India, I thought you might be interested in hearing something about the students from that land who are attending English schools. I saw from a statistical report in the newspaper recently that there are over a thousand of them in London alone, and there are many besides in other cities at university centers. These are mostly men; though there is a sprinkling of women, and all have the name of doing serious work. Some take regular literary degrees, while many follow law and medicine. At the post graduate medical school where my husband is taking his courses in Diseases of the Eye, about one-fourth of the students are Indians.

Before the recent disturbances in India that were led by Ghandi, I am told that the students were treated most cordially in a social way by the English, but the last year or two they have been rather boycotted because all the leaders of the native rebellion are men who were given education in this country, many of them having come on government scholarships. However, even now I often see English girls on the street or places of amusement with Indian men and there are a number of marriages between the two races.

One English doctor with whom Dr. Woolworth has been associated at the clinics has been a missionary, and not long ago asked if we would buy tickets to an entertainment being given by Indian students for raising relief funds for sufferers in Malabor. Dr. Woolworth purchased the tickets and we went to the program.

The Y. M. C. A. maintains several "hostels" or dormitories for the Indians where they can live economically and can have the sort of food to which they are accustomed at home. Provision is made for both Moslems and Hindus. The entertainment we attended was given in the assembly hall of one of these hostels.

The audience comprised several hundred people. Most of them were Indians and one could hear all manner of strange languages. While the majority of the men wore European clothes, quite a few were in the bright hued silks and brocades of the East. The headdress of these was conspicuous, where a long scarf was wound round and round the head to form a turban. The colors of the masculine attire rival those of the ladies. Without exception, the women wore their native dress—the sari. As you know, this is a single width of brilliant hued silk about five or six yards long, that is wound about the figure so as to form a skirt, and covering for the body, while one end is draped over the head like a scarf. They look really picturesque. The head is always kept covered except when the sari may slip back, revealing for a moment the glossy hair, and sparkling earrings of the wearer. Some of these people are quite fair, others are very dark, but all have black hair and eyes.

When the curtain rose I felt as if I had been transported by a magic carpet to the far East. From the opening number, the Bengali national song, sung by a lovely native girl, to the closing number, everything was oriental. There were several selections by an orchestra of genuine Indian instruments in which the key was minor, the harmonies were weird and unexpected, with the queer small drum throbbing out the rhythm. The musicians sat in a semi-circle on the floor of the stage. We had a play presented and some poems by Tagore in English, acted by natives in costume. There was a solo on the [illegible] instrument which is a cross between the guitar and a mandolin. This fascinating number was a chant with dance by four English actresses dressed as Hindus and accompanied by Uday Shankar's orchestra. The program closed with several tableaux which presented the various religions, costumes, products, etc., of the different provinces. (The Christian religion was among those represented.) They were cleverly planned and executed, a great number taking part.

After the close our friend wanted us to meet some of his Indian friends. We were introduced to an elderly man of highest Brahmin caste, who is living over here to educate his children. He is a man of great wealth and has been a staunch Christian for years. Another we met was a Mohammedan prince, who traces his ancestry to the Great Moguls. He is most highly educated, speaks perfect English and is taking post graduate courses in medicine. We also met a very handsome Hindu girl who was wearing full native regalia, including a gorgeous sari, earrings, three strands of beads as necklaces, a great number of rings and bracelets, and, what impressed me most, a beautiful diamond in HER NOSE. She is a graduate of Oxford, speaks several languages and is studying both medicine and law, an ambitious career!

I asked a lady here in the house who has lived in Bombay, how these gems can be kept on the side of the nose. She told me a hole is pierced when the girl is small, and never allowed to close. The stone is then fastened in like a shirt stud or an earring.

Of course at this program nothing was given that depicted the poverty, misery and degradation of the poor classes of India, or their spiritual need; only the brightest and gayest side was shown, but I wish that you and all the Louisiana mission study classes could have enjoyed with us the interesting entertainment.

I am sending you under separate cover a copy of the quarterly magazine published by the Women's Auxiliary of the Wesleyan Missionary Society. I hope this will be a great year for the Louisiana Missionary Conference.

With best wishes, I am,
Sincerely yours,
MRS. J. D. WOOLWORTH.

Mrs. Woolworth was once a valued district secretary of this Conference and we are happy to have this news of her and of her continued activities "In the Service of the King."—Louisiana Missionary News.

## IN HONOR OF MRS. A. JOE BEASLEY.

The members of the Pachuta Auxiliary of the Woman's Missionary Society, Meridian District, held a called meeting at the home of the President, Mrs. H. M. Atwood, in honor of Mrs. A. Joe Beasley, wife of the pastor, just before they left for their new work in Washington, Miss.

Mrs. Beasley was the efficient treasurer of the Missionary Auxiliary this year, and she not only took an active part in the Auxiliary, but she was also equally as faithful and efficient in the Sunday school. Always smiling and cheerful, her example was an incentive to every member of these two great institutions of the church.

In appreciation of her efforts her friends (whom she numbers among all denominations) and co-workers presented her with a beautiful purse, together with several smaller tokens of esteem.

She will be missed in church work, for she was faithful, efficient, ready and willing. The people of the historic town of Washington are to be congratulated in the fact that she will be with them another year.

MRS. W. M. HARWELL,
Late Corresponding Secretary.

**Corns**

Lift Off with Fingers

Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly!

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.

**Breaks Up CROUP**

Colds, Coughs, LaGrippe, Flu, and a valuable aid in treatment of Pneumonia.

**CAPU-SAV**

clears the phlegm, reduces inflammation, penetrates! White salve; does not discolor clothing. In handy, collapsible tubes, 25c, at drug stores, or sent by mail.

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**CANCER** HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127. ATLANTA, GA.

**Bitter Chillifuge 25c**

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

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NEW ORLEANS.

**TETTERINE**

ENDS COMPLEXION WORRIES

Healing, Antiseptic, Soothing, Fragrant

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

**CHAMBERLAIN'S COUGH REMEDY**

FOR THE RELIEF OF

Coughs, Colds, Croup

WHOOPING COUGH, HOARSENESS

BRONCHITIS

-SOLD EVERYWHERE-

**Strength and Vitality**

Follow This Advice

Wallburg, N. C.—"I wish to say that I find Dr. Pierce's Golden Medical Discovery and Favorite Prescription the best tonics on the market.

"My wife says she would be dead had she not taken Favorite Prescription. One bottle always puts her straight when she gets weak and run-down. I took a bottle of Golden Medical Discovery and the result was a gain of one and one-half pounds in weight. It's fine to tone up the system, better I think, than cod-liver oil."—J. Walter Tuttle.

Obtain Dr. Pierce's Remedies now from your druggist. You will soon feel their beneficial effect. Write Dr. Pierce's Clinic in Buffalo, N. Y., for free medical advice.

## A LETTER FROM REV. S. W. MILLER.

Dear Brother Carley: Enclosed find money to renew my subscription to the Advocate. I have been reading the New Orleans Christian Advocate ever since Dr. W. C. Johnson discontinued the Western Methodist at Memphis, and even before. All of the old guard are almost gone; and not very many of those who were in North Mississippi when I transferred to North Texas remain.

I enjoyed Rev. J. W. Boswell's letter in last issue. I remember hearing him preach on his first circuit in 1859. My wife's father's house was one of his stopping points on the large work—his name was Paris Moore, a local preacher and steward, six miles north of Oxford, Miss. In 1871 I went to Sardis, Miss., to visit Rev. A. J. Sea, who was sick. He had started a meeting, and the brethren were carrying it on as a prayer meeting; so I preached for them that night, and the next morning we telegraphed to Brother Boswell, who came a day later. When he got there, I said, "Why did you not come yesterday?" He pointed down to his feet, with a nice pair of boots on, and said, "You see that—I had to make myself a pair of boots before I could come." He preached us some fine sermons.

We older preachers often had to learn to do things that our younger brethren would almost faint if they had to do as we did. I will never forget Bishop Cavanaugh's experience on his way to an Annual Conference to hold one of his first Conferences. How thankful we ought to be for God's protective and sustaining grace during all these years.

S. W. MILLER.

Frisco, Texas.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

PILES Don't Be Cut
Until You Try This Wonderful Treatment
My internal method of treatment is the correct one, and is sanctioned by the best informed physicans and surgeons. Ointments, salves and other local applications give only temporary relief.
If you have piles in any form write for a FREE sample of Page's Pile Tablets and you will bless the day that you read this. Write today.
E. R. PAGE 430J Page Bldg., Marshall, Mich.

OUSTS RHEUMATISM.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 60c. Ask your druggist for it, or write Warner Drug

For the HAIR—
To make it soft, fluffy and free from dandruff use
TETTERINE
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

QUALITY GOODS
AT LOW PRICES
D. H. Holmes Co.,
LIMITED.

## QUARTERLY CONFERENCES.

### NORTH MISSISSIPPI CONFERENCE

### Aberdeen Dist.—First Round.

Woodland, at Mantee, Jan. 13, 14.
Nettleton, at Carolina, Jan. 20, 21.
Greenwood Springs, at G. S., Jan. 24.
Vardaman, at V., Jan. 27, 28.
Calhoun City, at C. C., Jan. 28, 29.
Houlka, at Houlka, Feb. 3, 4.
Salem and Ecru, at E., Feb. 10, 11.
Randolph, at Randolph, Feb. 13.
Tocopola, at Thaxton, Feb. 14.
Fulton, at Van Buren, Feb. 17, 18.
Tremont, at Tremont, Feb. 18, 19.
Eupora and Mabin, at Eupora, Feb. 24, 25.
Smithville, at Smithville, Feb. 20.
Bellefontaine, at B., Feb. 23.
Mathiston, at Mathiston, Feb. 25, 26.
Algoma, at Algoma, March 3.

T. H. DORSEY, P. E.

### Columbus Dist.—First Round.

Macon ct., at ———, Jan. 13, 14.
Crawford and Shafers, at Crawford, Jan. 14, 15.
Mashulaville, at Mashulaville, Jan. 20, 21.
Shuqualak, at Shuqualak, Jan. 21, 22.
High Point, at White Hall, Jan. 27.
Louisville, Jan. 28, a.m.
Noxapater, at Noxapater, Jan. 28, 29.
Starkville, Feb. 4, a.m.
Ethel, at Ethel, Feb. 4, 5.
Sturgis, at Sturgis, Feb. 10, 11.
Cedar Bluff, at Cedar Bluff, Feb. 17, 18.
Mayhew and Sessums, at Sessums, Feb. 25, 26.

A. T. McILWAIN, P. E.

### Corinth District—First Round.

Rienzi ct., at Rienzi, Jan. 11.
Chalybeate ct., at Camp Ground, Jan. 12.
Ripley sta., Jan. 12, 14, night.
Silver Springs ct., at Mt. Carmel, Jan. 13, 14.
Great State Conference on Evangelism, for all pastors and church officials, to be held at Jackson, Miss., Jan. 16 and 17.
Burnsville ct., at Hebron, Jan. 19.
Iuka ct., at Snow Down, Jan. 20, 21.
Iuka sta., Jan 21, p.m.; Jan. 22, a.m.

All pastors of the Corinth District are called to meet the presiding elder in Corinth for special conference, Tuesday and Wednesday, Jan. 23 and 24.

Paden ct., at Westt Side, Jan. 26.
Belmont ct., at Golden, Jan. 28, 29.
Tishomingo ct., at Tishomingo, Jan. 27, 28.

J. B. RANDOLPH, P. E.

### Greenwood Dist.—First Round.

Tutwiler, at Tutwiler, Jan. 14, a.m.
Drew, at Drew, Jan. 14, p.m.
**Great Rally for Home Missions and Evangelism at Jackson, Jan. 16 and 17, five laymen from each charge, and every pastor in the district to attend.**
Swift, at Morgan, Jan. 10, the pastor to set the hour.
Webb, at Webb, Jan. 21, a.m.
Minter City, at Minter City, Jan. 21, at 3 p.m.
Schlater, at Schlater, Jan. 24, p.m.
Tchula, Jan. 28, a.m.
Sidon and Cruger, at Sidon, Jan. 28, p.m.
Sunflower, at Sunflower, Feb. 4, a.m.
Ruleville, at Doddsville, Feb. 4, 3 p.m.

S. L. POPE, P. E.

### Grenada Dist.—First Round.

Poplar Creek ct., at Shiloh, Jan. 13.
Tie Plant ct., at T. P., Jan. 14.
Duck Hill ct., at Duck Hill, Jan. 14, 15.
Winona sta., Jan. 21, a.m.; Jan. 22, p.m.
Kilmichael ct., at Kilmichael, Jan. 21, p.m.; Jan. 22, a.m.
Waterford ct., at Waterford, Jan. 26.
Ashland ct., at Ashland, Jan. 27.
Lamar ct., at Lamar, Jan. 28.

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Paris ct., at Paris, Feb. 3.
Abbeville ct., at Abbeville, Feb. 4.
Lexington, Feb. 9, 11.
Ebenezer ct., at Hebron, Feb. 10.

R. A. TUCKER, P. E.

### Greenville Dist.—First Round.

Gunnison and Sherard, at Gunnison, Jan. 14, a.m.
Rosedale and Hillhouse, at Rosedale, Jan. 14, p.m.
Laymen and Pastors meet at Jackson, Jan. 16, 17.
Glen Allan and Benoit, at Benoit, Jan. 21, a.m.
Glen Allan and Benoit, at Glen Allan, Jan. 21, p.m.
Hollandale and Arcola, at Hollandale, Jan. 28, a.m.
Leland, Jan. 28, p.m.
Greenville, Jan. 31, p.m.
Jnestown and Duncan, at Jonestown, Feb. 4, a.m.
Jonestown and Duncan, at Jonestown, Feb. 4, p.m.
Boyle and Pace, at Boyle, Feb. 11, a.m.
Boyle circuit, at New Salem, Feb. 11, 3 p.m.

The mass meeting at Jackson, Jan. 16, 17, is of sufficient importance to provoke a record attendance from this territory. Make your plans NOW, brethren. It will be the best money and time you have ever invested for your church. The district stewards' meeting at Shaw should have the individual attention of every district steward. Due personal notice will be given later. The Shaw quarterly conference will be held in connection with the district stewards' meet. District Conference at Jonestown, May 8-11. In arranging your meetings, brethren, give this fact due attention.

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### Sardis District—First Round.

Longtown, at Longtown, 11 a.m., Jan. 11.
Arkabutla, at Hunter's Chapel, 11 a.m., Jan. 12.
Crowder, at Crowder, evening, Jan. 14.
Mt. Pleasant, at M. P., Jan. 20, 21.
Tyro, at Free Springs, Jan. 27, 28.
Crenshaw, at Sledge, Feb. 4.
District Preachers' Meeting, at Sardis, Jan. 23-24, beginning at 11 a.m., Jan. 23.
District Conference, at Senatobia, May 15-17.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 70—No. 3. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3493.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 18, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

### JUST CHRISTIANS.

If all those who occupy official positions in the church and are looked upon as leaders of the forces of Zion were removed from their places, there might be a feeling on the part of some people that the church was on the eve of destruction and that all agencies that make for righteousness were about to become demoralized and useless; but such would not be the case. The greatest strength of Christianity lies in those who are just Christians—that, and nothing more. They hold no official positions; their names are not heralded abroad as prominent in various kinds of movements and programs; they are not the chief supporters of the church by reason of their munificent gifts to its enterprises—they are just Christians. They bear all the burdens that other people bear; they have to work hard during the week for a livelihood; they suffer hardship, disappointments, troubles of all kinds, just as other people do. But they love God with all their hearts and they humbly try to follow his commandments as they go about their various vocations. In the home, on the farm, in the shop, in the office—wherever they are—they are earnest, sincere, devout followers of Christ. They are the "rank and file," without whom all our organizations would fail and all our programs come to naught. Just Christians! We thank God there are so many of them.

### A DARK PAGE.

The treatment of the Armenians by the Turks has aptly been called the most terrible page in modern history. Bishop James Cannon, Jr., chairman of the special committee appointed by our recent General Cnoference to assist in the great work of the Near East Relief, writes a paragraph of that page as follows: "In 1915, taking advantage of the absorption of the great Christian nations in the war, the Turkish Government officially decreed the absolute extermination of the Armenian people, and forthwith deported over one million of them into the Mesopotamian desert, where over eight hundred thousand perished. Since the close of the war, thousands more have been deported and slaughtered in the Cilicia and Back Sea territory. And at Smyrna, although the war was with Greece and not with the Armenians, the Armenian quarter was the first to be attacked, and, after the most horrible looting, outrages, and murders, it was totally destroyed by fire. The Armenian Patriarch, Zaven, declares that over two million Armenians have been killed since 1915, not in battle with the Turks, but in deliberate, carefully planned, cold-blooded massacres in their homes and by deportation into the 'deserts and mountains and dens and caves of the earth.' And these atrocities have been committed not only in the sight of, but in the face of the strongest protests of the great Christian nations of the world. But the Turks simply jeered at the protests, and no Government, not even our own, has dared to declare its purpose to protect the Armenians and to prevent further massacres of innocent, helpless, non-combatant Christians. No greater shame has come to Christendom in modern times." This special committee of our own church, with Bishop Cannon as chairman and Dr. F. S. Parker as secretary, has set apart Sunday, January 21, as a special day on which it requests all our pastors to present to our people the facts concerning the persecution and martyrdom of these our fellow-Christians, and give them an opportunity to contribute of their means to alleviate suffering and save lives. These contributions should be sent to J. D. Hamilton, Treasurer, Lambuth Building, Nashville, Tenn.

### CHRISTIAN COLLEGES MUST BE CHRISTIAN.

It is our contention that the existence of colleges and other institutions of learning under church control cannot be justified unless these institutions furnish an education that is so specfically Christian as to put themselves in a class apart from State-owned and controlled institutions. If our church schools simply propose to give only such education and to furnish only such atmosphere and environment as are to be found elsewhere, it is a waste of time, money, and men to undertake to establish, promote, and sustain them. We are not criticizing our institutions, but simply emphasizing again their function. We are in hearty sympathy with all the normal activities that characterize young people when they come together in college groups—athletic, social, recreational—and we believe our college authorities should encourage and assist them in proper development in these activities; but first of all and above all and thoroughly saturating all must be the definite emphasis upon the Christian life that makes the individual student realize that, after all, "religion is the chief concern of mortals here below." Our Christian schools ought to be the most fervent centers of evangelism.

### IN SIMPLE JUSTICE.

Any one who reads the daily newspapers at all is bound to be more or less familiar with the recent happenings in Morehouse Parish, Louisiana, in which the State authorities are seeking to discover and bring to punishment the perpetrators of a foul crime. We earnestly hope the State will be successful in its efforts, and we believe it is the duty of every law-abiding citizen of the State to assist the authorities in performing their duty. Under no circumstances can we afford to allow such atrocious crimes as are reported to have occurred in Morehouse to pass unpunished. But it is only simple justice to place the blame where it belongs and not hold responsible the great body of respectable, law-abiding, religious citizens for the acts of the criminal few. Morehouse is one of the substantial parishes of the State; yet the sensational reports that have appeared in some newspapers would lead us to believe that its people as a whole are but little removed from savagery. If all readers of newspapers were careful to make a distinction between the reports of facts and the many speculations of sensational reporters whose employers apparently expect them to fill space with matter that will aid in the circulation of their periodicals, no great injustice might be done; but a great many readers either cannot, or they do not make such distinction, and their opinions are often, therefore, not based on the facts. We are at liberty to quote the following statement from a man who is in position to know whereof he speaks: "The people here are law-abiding and peaceable, the churches are in a prosperous condition, the public schools are equal to any in the State"—and we believe that statement gives the real situation so far as the citizenship generally is concerned.

### WHY WE WORSHIP POORLY ON SUNDAY.

In that helpful volume, "When God and Man Meet," by Dr. W. J. Young, of Emory University, we find a paragraph that explains why some of us do not get from the services of the sanctuary the spiritual strength our souls need. He says: "We worship so poorly on the Sabbath because we worship so poorly during the week. It is done too seldom and too much apart from life's realities. We are like the young man picked up suddenly from his plowing in the field, dressed in evening dress, and led into the midst of a gay and fashionable party. He has more feet and hands than he can well manage. We can but ask ourselves, what would such do if called to enter the company of heaven. Surely they would not feel altogether at home. We must keep at our worship until we feel perfectly comfortable with God, and feel we should not be startled if heaven were to open as for the men of Bible times." Yes, that is it—we worship so poorly on Sunday because we worship so poorly during the week.

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Making Haste to be Rich: He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. A faithful man shal abound in bessings: but he that maketh haste to be rich shall not be innocent.—Proberbs 28: 8, 20.

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## IN RETROSPECT.

By W. L. Underwood.

Let me pause in retrospection at the setting of the sun,
Looking back upon Life's Highway, looking o'er each deed I've done;
Asking pardon for my errors, asking God to help me through,
Singing, "Glory, Halleluiah," each day beginning life anew.

Yes, I enter in my closet, and I softly close the door,
Then to Jesus take my troubles, pleading mercy o'er and o'er;
Grace to live as he would have me, strength to always do my best;
Then the sweetest peace comes o'er me, as to my soul comes perfect rest.

Then I thank him for his blessings showered on me day by day,
Life and health and friends and loved ones, all along the upward way;
Then he takes me to his bosom, and the door he opens wide,
And I hear him gently calling, "Come and with me now abide."

Oh, sinner, can't you hear him calling? Can't you see the open door?
Oh, turn from sin and worldly pleasure, come to him and sin no more;
Then you'll find the secret closet, and you'll breathe this fervent prayer,
"Take me home, dear Heavenly Father; keep, oh keep me ever there."

## EVEN THINE ALTARS.

By Rev. Elmer C. Gunn.

To worship God is the natural attitude of mankind. There has ever been something in the heart and mind of us all that cannot be satisfied saved as it finds expression around altars erected and dedicated to a God who is over all supreme. This sentiment is not modern. It is, in fact, one of the few sentiments that come to us out of the dim distance beyond the postern gates of the dawn of history. Down the long and checkered trail of humanity as it is pictured to us in the mirror of history, amidst the lights and shadows that play across the surface of that mirror, there is always the looming altar that represents the worship of God. Then it is not something that is losing ground. One may, in his imagination, picture the waters failing from the seas, and the earth wasted to chaos whence it came; one may picture the homes being so shattered as to have become nothing more than a mocking memory; one may think of civilization crumbling into barbarism; but one can never see humanity without its idea of God. If everything else fails and we slink back into savagery, we'll carry our fetish, our altar, our religious sentiments, such as they are, with us.

Is it not, then, worth while for us to ask ourselves the question as to why the altar is of such tremendous importance in the history of mankind? Certainly it is. In the first place, it is important because it represents the place where God appeared. We like to think of the boy Jacob alone on the fields of Bethel; behind him stalks the fear of vengeance; before him are unknown, unexplored experiences. During the night angels of God appear to him and their appearance is to him a call to high endeavor. In the early dawn of the next morning we see the boy, now become a man, erecting an altar to the God of his mother who has become his own. The years of the pilgrimage of Jacob were long; his experiences many and varied; but all this did not suffice to blot from his mind the sacred memory of the God of Bethel. It is thus with all who mett him face to face. In our hearts there are shrines of memory which commemorate high points of experience, trysting places with the God of our fathers as we have walked along the way of life. There burn always the fires of gratitude to him who has met us in the "out of the way" places of the journey and has given us assurance of his presence and his salvation.

But the altar not only commemorates an experience; it also preserves a meeting place. On the heights of Horeb, God was wont to meet the great leaders of Israel with his communion, give them courage to carry on the great tasks assigned them. The church is first, last and always, God's meeting place with mankind. To many of us it means, and will ever mean, the place where we go to meet and to talk with him. In these times that try men's souls there are those who say "church membership is not essential—I can get along as well without the fold as I can within." But the personalities who have left the most permanent marks of service along the highway of life, and who have indeed blazed the trail of sympathy and loving kindness through the wilderness of the world, have been those who have received the inspiration of the service from the altars of our God.

The altars set the pace of progress for Christians. Here we may get the inspiration of ideals fixed by the knowledge and vision of God himself. Here also we will find his plan for us. It is a risky and ruinous thing for us to allow our lives to flow in any other channel than that marked for them by the fingers of God. The success or failure of our lives, the salvation or damnation of our souls, will depend upon whether we "work the will of him who sent us while it is called to-day." Jesus, the Son of God, said: "I have finished the work thou gavest me to do." We may do the work of God if we will.

Always the altar has been a picture of man's idea of immortal life. Or, may we say, the altars of the world have reflected the picture of a cloudless, an endless to-morrow! The fires burning on the altars along the pilgrim way have lighted the weary footsteps of the marching throng as they have pressed toward the heights that represent the heavenly land. And that light which came with humanity from beyond the gates that are the beginning of history, will go with us all along the way until finally we step through another gate into the presence of him who inspired the light, and to whom the altars are builded. We shall recognize two old acquaintances as we come into the presence of God at last, and these will be Jesus, the Redeemer of mankind, and the altar around the Great White Throne.

Bogalusa, La.

## SOME THOUGHTS.

How swiftly the days come and go! Only yesterday it seems since we greeted each other in the beautiful church at Alexandria, giving the glad hand of brotherly love and fellowship in our Annual Conference gathering. But the year has passed with its joys and sorrows, its loves and hatreds, old friends passing away, new ones coming into our lives, with work well done, with opportunities turned aside, with believing and repenting, hoping and trusting. What a record to meet on the other side!

As days have been speeding away, we have been borne on to the time and place of the gathering again of the prophets of God: Shreveport, with her generous hospitality, has thrown wide her doors to welcome the Louisiana Annual Conference, and these faithful co-workers with God in the building of His kingdom are permitted to look into the faces and rejoice anew in the fellowship of their brethren and love of their Lord. But some familiar forms are missing. Where are they? Some one says, "They have gone on before." Then we think of the "mansions on high," of the "sweet bye and bye," of "the land that is fairer than day." But the bishop has called the Conference to order and announced that sweet old hymn, "Jesus, the Name high over all." Ah, how that name has cheered and made glad the hearts of these soldiers of the cross, as through the year they have fought their battles, many times seemingly losing the fight! Now they come in the face of it all and are ready to say, "We have had a good year, Bishop."

But our dear old Bishop—how full of wit and humor, with just enough sarcasm to spice it all. How wonderfully helpful his spirit! Our connectional men are there, too, representing the various departments of our common Methodism, seeking to impress the Conference with the idea that the pastor is the key man to every situation, and that connectionalism is the team work that puts over the drive in the Master's kingdom. If this is so, then why are our city churches, many of them, so utterly lacking in this spirit of co-operation? Is this true, or does it just look that way?

What a fine lot of young men in our Conference now! What a prophecy of great things for the Kingdom of our Lord in the near future, over which the older men are rejoicing, and by faith they see afar and bring nigh the victory for which they have prayed and toiled and suffered through the years of the past. Buckle on your armor, young men, lift up your heads and with quickened steps go forward, for with such backing you cannot fall.

Luther E. Todd was there, the inimitable Todd, pleading the cause of the forgotten man, who cannot be forgotten much longer, for Todd will not let us forget. Why do not these old heroes tell just a little more of their life history when making their reports? Would it not be a great help to the young men? Brother J. M. Brown, for instance—what battles, what victories, what triumphs, what a record he has made as he has preached Jesus the Saviour of all men, from Alabama to Texas, now waiting for the call of his Lord to the full realization of his promise, "They that turn to righteousness shall shine as the stars forever and ever." Forgotten man! Well, I should say not. Doctor, let me tell you something, a little of which I heard the other day: In the Methodist parsonage where now lives one W. W. Holmes, our only Billy Holmes, with his noble wife, there was a gathering of veteran heroes and their wives, the presiding elder and his wonderfully resourceful and efficient helpmate. My informant could not tell me all that happened there, but he said something about the days of Pentecost not being over. "Blest be the tie that binds," and "If our fellowship on earth be so sweet, what must it mean to be there." And so forth, and so forth.

I was reading the other day some of those sharp, pithy editorials of Dr. Ivey in the Advocate, and one of them made me think. He said family altars are gone, family religion a thing of the past, and the work of teaching and training of the young left to the Sunday school and church, or words to that effect. Does the Doctor know, or is he just guessing? It seems to me it would be a sad comment on the constituency of our great church. Well, he may be right; "the world do move," and changes occur every day in every department of life. We do not often hear now those soul-stirring, sweet hymns our fathers and mothers used to sing. They have been discarded for the little ditties and some jazz, with neither ryhme nor religion. They tell me, as congregations, we do not sing as we did in the days of old, that we leave the singing too much to the choir and quartet. I think they make mighty pretty music. I am sure you love to hear the Wisdom Sisters sing "Amazing Grace, How Sweet the Sound."

Christmas has come and gone, leaving behind the sweet memories and expressions of love, gifts, simple they may be, but recalling afresh the richest of all the gifts to men. What a universal interest is now felt in this wonderful gift from our Father! The family, the nation, the world, are given over to expressions of a unity of purpose and good fellowship. After Christmas the New Year, looking backward with regrets, looking forward with brighter hopes; receiving the new book with its pure white pages; then begins the work of turning those leaves! What shall the record be? May the Father by his grace help us. The future looks bright, but we cannot now see very far, and there are voices calling. In the meantime, Doctor, we will be thinking, with your permission.

FRANK.

## LAYMEN'S MEET AT GAINES CHAPEL.

On Tuesday, Jan. 2, was held the first of three "Get-together Laymen's Meetings" planned for the Corinth District, North Mississippi Conference.

Mayor J. Q. Lowe, of Corinth, associate lay leader of the district, sent out two hundred and fifty letters to as many men, calling them to meet at Gaines Chapel, Corinth circuit, Tuesday, Jan. 2, for the purpose of discussing the following subjects: Methodism and her place and influence in evangelizing all the "byways and hedges" in Mississippi, and especially the eleven charges represented in this group; The Financial System as it is, and how it may be improved; How the laymen may be of greater help to the pastors in carrying on their work; Methods whereby our Sunday schools may do more effective work; Means by which our churches may have services oftener; Plans that may be helpful in the general work of the church.

The discussions were preceded by an address by Mayor Lowe. Mayor Lowe is a man of unusual ability. He has a strong mind, keen intellect, is educated in the broadest sense of the word, spiritually minded, cultured, refined, possesses a magnetic personality and a gift of oratory of "no mean degree." All these gifts and graces were used without stint in the preparation and delivery of his masterful address on our opportunities and responsibilities. He gave us a vivid picture of the moral, mental and spiritual conditions as they exist to-day in our midst, not from the standpoint of a pessimist, but as one who has faith in the transforming power of the blood of our crucified and risen Lord, and in the loyalty and fidelity of His followers. He believes the time not far distant when we shall really and truly put "first things first." The climax of his address was an ardent and eloquent appeal to the laymen to join hands with him in an effort to evangelize "every nook and corner" of our district. With such a leader we already claim the victory by faith.

Rev. D. R. McDougal, our pastor-host, and the membership of Gaines Chapel, sustained their reputation for unbounded hospitality. They served a bountiful picnic dinner at the noon hour—yes, they had fried chicken, and just about everything else imaginable that is good to eat.

At the beginning of the services the ministers present, Brothers Babb, Davenport, Jones, Phillips, Fullilove, Bass, Smoot, Boggs, McDougal, and Randolph, were tactfully reminded that it was a laymen's meeting, and they were expected to keep quiet unless called upon. The suggestion was beautifully received, so much so that they appeared exactly like honorary members until grace was said at dinner, when immediately they became very active; indeed, so strenuous, sustained and prolonged were their activities, we might have become quite apprehensive had not one of our best physicians from Corinth been present.

Gaines Chapel has the distinction of furnishing the charge lay leader, Mr. W. W. Bass. He is a good one, too.

This progressive and up-to-date church has a most excellent Sunday school under the able leadership of Mr. L. S. Dalton. It has a splendid Epworth League also.

One feature of the afternoon was an appropriate and much appreciated sermon by Rev. Mr. Davenport, a former pastor.

We thank Mayor Lowe and the other laymen who took part on the program for the interesting, instructive and inspiring messages, and our Gaines Chapel friends for their kind entertainment.

May we realize ere the close of 1923 the new vision that is ours to-day!

* * *

## FALL MEETING OF THE COLLEGE OF BISHOPS.

During three days, December 8-10, in New Orleans the College of Bishops was in session. On the first two days the meetings were almost continuous. A closing session was held the afternoon of the last day.

Ten of the active bishops were present: Bishops Candler, Denny, Murrah, Mouzon, Moore, McMurry, Cannon, Beauchamp, Dickey, and Dobbs.

Messages, written or verbal, from several of the absent bishops were presented. During our sessions the tragic death of Bishop Waterhouse shocked and saddened our small company, especially the few bishops remaining of those elected at Asheville. Plato affirms that philosophy is meditation on death. The events of life are full of calls to philosophize as Plato understood the term.

In addition to most gracious hospitality in the homes of our people, there were two luncheons, largely attended by our preachers and laymen. All the preachers were courteously attentive. The meetings were held in our Rayne Memorial Church, of which Rev. Dr. W. L. Duren is pastor.

### State of the Work.

Each of the bishops gave an account of the state of the work in the Conferences with which he is associated. The Church is progressing, not so rapidly as could be hoped, but still progressing. Reports of revivals were encouraging. Nearly all the Conferences showed increases in membership. All over the Church our people are providing better facilities in church buildings and Sunday school rooms.

### The Centenary.

Consideration was given to the interests of the Centenary, and a message to the Church touching that important matter has been issued. An address in the interest of the Board of Lay Activities was directed to be prepared and issued to the Church. Our prosperous publishing interests were considered, and means to increase the usefulness of the House were discussed.

### The Discipline.

The committee appointed by the last General Conference to edit the Discipline was thanked for the efficient work it had done, and the Publishing Agents were assured of the appreciation of the several members of the College for the beautiful copy of that book sent to each bishop.

### Hospitals.

The need of hospitals throughout the Church was considered, and the following resolution was adopted:

"Resolved, That it is the judgment of the bishops, after hearing the statement of Bishop Candler, the President of the Hospital Board, that the time has come when it will be well for that Board to elect a secretary, as provided by the General Conference, to give his entire time, under the direction of the Board, to promoting the work committed to it."

### Post-Graduate Reading.

The Committee on the Course of Study was asked to prepare a list of books for post-graduate reading and to submit the list to each member of the College prior to the May meeting.

### A Meeting in Russia.

A meeting, the exact name of which has not yet been furnished, is to be held in Moscow, Russia, in the interest of the religious work in that country. It was thought wise that our Church should be represented in that meeting, and Bishop Beauchamp, with Rev. John Vancura, associated with him, was appointed to attend that meeting and to represent our Church.

### Bishops Hays and Boaz.

It was suggested that Bishops Hays and Boaz be requested to consider the propriety of returning to this country so as to assist in the collection of the Centenary pledges.

### Memoirs.

Bishop Candler was appointed to prepare the memoir of Bishop Kilgo, and Bishop Mouzon that of Bishop Waterhouse, both memoirs to be ready for the May meeting.

### Administration.

A large part of the time of the meetings was given up to a discussion of administration. The bishops have always striven to carry out our law as the Church has enacted it; but it is not always easy to determine what the Church intended in cases that vary from the matter actually present before the Church when the law was enacted, and at times the enactment itself is not clear. In addition, other questions of administration arise, and it has proved to be helpful to discuss all these questions. It is interesting to an observer and a participant to notice that after discussion in nearly every instance there is unanimity of opinion, though now and then the College is about evenly divided.

Perhaps never before was the discussion of administration more interesting or more profitable. The religious exercises held at each session are full of solemnity and profit, and this was especially the case at New Orleans.

COLLINS DENNY, Secretary.

## FORWARD MOVEMENTS HARMONIZED.

The Committee appointed by the General Conference to harmonize the forward movements of the church met in Nashville recently and arranged for a division of time so as to avoid confusion and conflicts, as follows:

For the year 1923, the Centenary will have right of way during January, February, March and April, and the Educational Movement during August, September, October and November. The Board of Finance will have February 1 to July 1, 1924, for the Superannuate Endowment Fund, and the Centenary will have December, 1923, and January, 1924, for special emphasis and collections.

During the period when one interest has the right of way, the others may "carry on" in a normal way the work of cultivation and collection, but will not call upon the general organizations and public agencies of the church, such as pastors, presiding elders, bishops, lay activities, etc.

## GENERAL BOARD MEETINGS.

To the Annual Conference Organs:

At a recent meeting of the College of Bishops in New Orleans, I was requested by the bishops to see representatives of the various general boards and arrange dates for their several meetings and for the spring meeting of the College of Bishops. The several dates have been arranged as follows:

Board of Education, Nashville, April 11, 12.
Sunday School Board, Nashville, April 18, 19, 20.
Centenary Commission, Nashville, April 20.
Board of Finance, St. Louis, April 23, 24.
Board of Church Extension, Louisville, April 25, 26.
College of Bishops, Nashville, April 27, 28, 29, 30.
Board of Missions, Nashville, May 1, 2, 3, 4.

EDWIN D. MOUZON.

Good Tidings: The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isaiah 61:1.

# NEWS FROM THE DISTRICTS.

## MISSISSIPPI CONFERENCE.

### Seashore District.

The pastors of the Seashore District are all at their posts, ready for a great year. Brother E. L. Alford, at Logtown, is sick, and has been since Conference. Let us pray for his speedy recovery.

* * *

The very few new men in the district have entered upon their labors with a zeal that means success. Alford, at Pascagoula, has already every department of his church organized and ready for work. Johnson, at Coalville, is starting off in a systematic way that will mean success. The people at Logtown and Picayune are arranging to enlarge their church buildings to make room for growing Sunday schools. Considerable improvements are being made on parsonages at Pascagoula, Coalville and Saucier.

* * *

There are four men in the fourth year, four in the third, and eight in the second; the others are in the first.

* * *

The District Stewards and several of the lay leaders met according to announcement, and we spent the day. It was a great meeting.

* * *

Brother Stringer, at Escatawpa, has been sick since Conference, but is out again. Brother Moore's babe (of Picayune) has been seriously sick, but we are thankful she is on the road to recovery.

* * *

The people on the coast are looking forward to the Gipsy Smith meeting in Biloxi with faith. No man is more enthusiastic, and more earnestly engaged in the work than M. B. Sharbrough.

* * *

W. W. Moore has a pulpit attached to the side of his car, and he holds services wherever he goes if there is any chance.

This district is already paying more money for church work than any other district in the Conference, considering its resources, but we are out for greater things this year. Pray for us.

W. M. SULLIVAN, P. E.

### Newton District.

There was a spirit of hopefulness manifested by the District Stewards when they met on the 29th of December at Newton to distribute the assessments among the charges. The presiding elder, Rev. J. A. Moore, made a forceful appeal for a forward movement, stressing especially Evangelism and the cause of the Centenary. G. W. Mars, a loyal layman of the Philadelphia charge, a member of the last General Conference, followed, pleading for 100% collections on all assessments. There were twenty-five stewards and pastors present.

* * *

W. W. Murray at Harperville, T. A. Ferguson at Kingston, L. E. Alford at Philadelphia, W. F. Baggett at Union, C. H. Herring at Walnut Grove, and N. B. Harmon at Newton, are the new pastors in the District, and they are busy familiarizing themselves with their new fields of labor. M. R. Jones at Montrose and G. G. Yeager at Rose Hill are serving new charges within the District and are busy acquainting themselves with their people and the work committed to their care.

* * *

The presiding elder, hopeful himself for the greatest year of the District, reports the preachers hopeful and diligently at work looking after the various interests of the church.

* * *

There have been increases in assessments for pastors' support in all the charges where quarterly conferences have been held. At Philadelphia the salary has been fixed at $2,400; some increase, also on the Neshoba and North Neshoba charges. While no quarterly conference has been held at Newton, the stewards have fixed the pastor's salary at $2,000.

* * *

The pastors and laymen are manifesting considerable interest in the Conference on Home Missions and Evangelism, and the promise now is that the District will have a creditable representation in Jackson, Jan. 15-17.

* * *

The commodious and unique Sunday school annex at Newton is approaching completion. This long-needed addition to the facilities of this congregation will be a credit to Methodism in the District, and the membership is to be congratulated on this achievement.

* * *

A building committee has been elected to add Sunday school rooms to the church at Philadelphia, and it is expected that this improvement will soon be an accomplished fact.

* * *

At the recent session of the North Neshoba quarterly conference, a Choctaw Baptist preacher was received into the Methodist Church. Simpson Tubby, known to most all the older preachers of the Conference, a Choctaw who was ordained a deacon when the late lamented T. L. Mellen was manifesting special interest in the Indian work in Mississippi, was present and enjoyed greatly the service, including the Sacrament of the Lord's Supper.

* * *

Rev. O. S. Lewis, of the First Church, Laurel, is putting out fifty copies of the 1922 Discipline among the members of his church. Good! All of us should see that our members have a copy of the latest Discipline.

N. B. HARMON, Reporter.

## LOUISIANA CONFERENCE.

### Monroe District.

Every pastor on the Monroe District is at his post and is enthusiastically engaged in the Master's work. The pastoral charges are responding in a most gracious way to the leadership of the men assigned to them.

* * *

I have visited in an official way only a few places and I am glad to state that I find the note of optimism running high.

Bastrop, under the efficient leadership of Rev. G. A. Morgan, is making progress along all lines. The Sunday school is in a flourishing condition, the Missionary Society is zealous in good works, and the official board, to show their appreciation of the true worth of their faithful pastor, have advanced the salary $300 over last year.

* * *

Mer Rouge and Collinston is a delightful charge and the work is carefully planned and carried out by the pastor, Rev. J. R. Roy, who is in high favor with his people. At the first quarterly conference, the secretary of the Missionary Society stated that all but one member had paid up the missionary assessment expected of them. Isn't that fine?

* * *

Rev. P. H. Fontaine and his accomplished wife are looking well after the interests of the church on the Bonita charge. Recently the church building has been renovated and plans are on foot to beautify the parsonage and surroundings. Brother Fontaine is indeed a faithful pastor.

* * *

Calhoun received at the last Conference a new pastor, Rev. R. V. Fulton. He has been most heartily received and the membership is responding very nicely to all the claims of the church. At Calhoun the young people take quite an interest in League work. Every year they send a delegate to the League Assembly. With this effort it will not be long before they will have efficient leaders in church work.

* * *

Columbia charge is expecting to do real good work this year. Rev. G. D. Purcell has the work well in hand. He knows how to make people do things. On my first visit to his charge, he had me to preach four times in addition to looking into the other interests of the church. They have a flourishing Sunday school—in fact, so much so that additional quarters must be provided to take care of the need. The church has made liberal provision for the support of the ministry.

* * *

Monroe is delighted over the appointment of Rev. F. M. Freeman as pastor. He has had a most cordial welcome. Large congregations wait on his ministry. Every department of church work is on the up-grade. Monroe church is capable of doing a great work in the Kingdom and we are expecting large results. The pastor's salary is now fixed at $4000.

* * *

When I stated to the West Monroe church this new feature of the Advocate and requested news items, they stated that it would take up the entire edition to note the interesting things that they are doing. West Monroe church is a live, wide-awake crowd—but if you knew Rev. J. L. Evans, the pastor, you would know the reason. The salary has been advanced from $1800 to $2400. All of the services are interesting and in every particular they manifest a desire to do their part.

More anon.

W. D. KLEINSCHMIDT, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Grenada District.

The reports from the Grenada District for 1922 showed an improvement over the year before, but were far from satisfactory. Every indication points toward progress in 1923. A fine spirit of optimism prevails throughout the District. Plans are being made to carry the gospel to all the people within the borders of the District, to reach and cultivate outlying territory, and to meet all financial obligations. These plans include a Pastors' Conference to be held in Grenada Jan. 31-Feb. 1.

Quarterly conferences have been held on half the charges, and the reports that follow are largely from these charges.

* * *

Main Street Church, Water Valley, deserves special mention for the report made to the Annual Conference—fourteen additions to the church on profession of faith, extensive repairs and improvements on church and parsonage, and all benevolent collections in full, together with a substantial increase in pastor's salary. The man largely responsible for this report is Rev. M. E. Scott, pastor. This year begins with the organization of a Womans' Missionary Society and plans for service in outlying territory.

* * *

First Church, Water Valley, stands to the front in all things, responding to every call. The pastor, Rev. L. P. Wasson, finds time to look after contiguous territory and on Sunday afternoons fills appointments regularly in nearby schoolhouses. Salary of the pastor has been increased $300.

* * *

Plans are under way for a new church at Goodman. The Masonic Fraternity has sold their partnership interest in the old church building to the membership of the church, and the money has been raised and the deal closed. A new building with Sunday school equipment will be erected on the same lot. Rev. J. S. Duncan, the pastor, is in high favor with his people and is making full proof of his ministry. His charge increased the salary $300.

* * *

Handsome new pews are being installed in the church at Durant. A pipe organ is to follow in a few months. The pastor, Rev. R. P. Neblett, looks closely after every detail of his work. Durant has a "Flying Squadron," which is doing splendid service in assisting other communities. The pastor's salary has been increased $300.

* * *

Sallis Circuit has shown appreciation of the new pastor, Rev. R. G. A. Carlisle, by increasing his salary $100. Prospects promise well for the work there.

* * *

Rev. W. R. Lott, pastor at Holly Springs, has secured the services of Rev. Frank M. Neal, general evangelist, for revival services beginning Feb. 25. Two hundred and nineteen copies of the New Orleans Christian Advocate go to Methodist homes in Holly Springs. These subscriptions are cared for in the church budget.

* * *

All four churches on the Vaiden and West charge paid the full quarter's assessment for pastor at the first quarterly conference. Rev. J. W. Raper was hindered much by illness last year, but his reports were good, and the outlook for tho new year is bright.

* * *

Rev. W. F. Rogers at Holcomb and Rev. J. S. Maxey at Winona Circuit have been cordially received by their respective charges, and at each place the prospects are good for a successful year.

* * *

The Poplar Creek Circuit had the misfortune to lose the parsonage by fire in December. The pastor, Rev. G. W. Robertson, lost all his books and personal effects. There was no insurance on house or contents.

* * *

Rev. Carroll Varner has been well received at Winona, and is looking forward to a great pastorate in this responsible charge.

* * *

Lexington increased the pastor's salary last year $500 and makes another increase this year of $200.

* * *

Oxford Church is enjoying prosperity under the pastorate of Rev. L. M. Lipscomb, who is beginning his fourth year. Salary has been increased $200.

* * *

Rev. Melville Johnson found every department of the church at Grenada well organized and at work, due to the faithful and efficient leadership of his predecessor, Rev. W. W. Woollard. He has taken hold of his work with energy and enthusiasm, and the people have responded in the same spirit. Congregations are large and responsive.

* * *

Grenada College is in the midst of one of the best sessions in its history.

R. A. TUCKER, P. E.

### Greenwood District.

From Webb and Sumner: "On coming to our new charge at Webb, we were royally received. We found here a people as good as the best. They seem to be willing to make contribution to the advancement of God's Kingdom. Our congregations have been excellent, and the interest fine. The Sunday school interest is good, and the people really go to prayer meeting on this charge. So we are working and praying that we may have a good year, and that the Greenwood District may lead this year in carrying out the plans of God for the salvation of a lost world.—C. T. Floyd, Pastor."

* * *

From Minter City: "The people of this charge, including Minter City, Glendora, and Phillipp, have given me a very cordial reception. I am very greatly pleased with the appointment. Under the direction of a committee of two ladies from the Minter City Woman's Missionary Society, the churches are spending some $300 on parsonage building and furnishings. The pastoral feature of my work embraces all creeds; my theology will also necessarily have to be scrambled to meet the situation in my pulpit ministry.—C. L. Rogers, Pastor."

* * *

From Swiftown: "We arrived some time ago to begin our work at Swiftown. We found the parsonage 'empty, swept, and garnished'—empty as to occupants, but found the pantry groaning under a heavy load of good things to eat—there was something of just about everything white folks eat in that pantry.

"The good ladies have been adding from time to time nice things in the way of furniture, and other things to make the parsonage comfortable.

"The people have welcomed us kindly over the entire work, whether they be Methodist, Baptist, Jew or Gentile, and we are delighted with our work.—J. C. Nelson, Pastor."

* * *

From Acona: "We were met at the train by William Peacock, who brought us to the hospitable home of Rev. A. S. Briscoe.

"We are delighted with our new charge, and the work of the charge starts well.—J. A. Patterson, Pastor."

* * *

From Tutwiler: "This preacher came to Tutwiler the evening of Nov. 21, and found Brother Dodds one-half in, and one-half out, but doing the best he could. My goods were somewhat delayed, should have been delivered in three hours, but were delivered in three days. I find that Brother Dodds has done well hereabouts. He has wrought well, and will live in the hearts of this people. I have heard it said that the people of the Delta do not attend church, but I find the people of Tutwiler a convincing contradiction of such a statement; the church here is FILLED with people at each service. Tutwiler bids fair to become one of the leading appointments of the North Mississippi Conference, and that in the near future. If the signs as given by our lamented Brother Davis are true, this preacher is doing well. They are sending nice things to eat, and saying nice things about us.—C. P. Moss, Pastor."

* * *

From Inverness: Our whole District, as well as the entire North Mississippi Conference, was grieved and shocked at the sad news of the sudden and unexpected death of Brother Carlisle, our pastor at Inverness.

Brother Carlisle had preached to his congregation at Inverness on Sunday morning, Dec. 17, with unusual power, and in great freedom of the Holy Spirit. He went to the parsonage after the service, ate his dinner, and in a few moments was seized with an acute attack of indigestion, from which he died in an hour or two. Brother Carlisle was beginning his ministry at Inverness with a very flattering outlook. One of the prominent officers in his church told me: "I had just said to my wife after the service Sunday morning, 'I am going to write Brother Pope and thank him for sending us so splendid a man for our pastor this year.'"

Brother Carlisle was full of hope and earnest zeal for his work, and had written the presiding elder several times asking counsel, and outlining plans for the Conference year. May God bless his memory, his bereaved wife and children. He was a good man, a splendid preacher, a careful, painstaking pastor, and a faithful and loyal friend. We shall miss him, but we must be both thankful and content to know that our God knows how to take good care of his own yonder in the spirit world.

Chaplain J. A. Gray, of the North Georgia Conference, has been appointed to serve Inverness and Isola this year. Brother Gray is a graduate of Birmingham College and Emory University Theological Department. We welcome him to our Conference, to our hearts, and to our confidence.

* * *

From Belzoni: "At the end of a delightful 235 miles across the country from Booneville, Miss., the pastor and family arrived in the little city of Belzoni Nov. 22, at about the close of the day, and found that the good people had made provision for our comfort and convenience. Until a new parsonage can be built or purchased, the pastor and family are housed in a rented house with all modern conveniences.

"We have received a hearty welcome to our new field, and begin the year's work with flattering prospects. The official board has met several times and is working out a financial system that will adequately care for all the church obligations.

"We realize that we are in a big field for development, and that there is plenty of work to do, with both a new parsonage and new church to be built. We desire the prayers of all God's people for his blessings and leadership in the work before us.—H. P. Lewis, Pastor."

Brother John Robertson, our evangelist, is now engaged in a great revival campaign at Belzoni. There are prospects for the greatest religious upheaval the town has ever experienced.

* * *

Rev. F. H. McGee, our pastor at Sunflower, has two new church building enterprises agoing. At Sunflower, the new brick church is fast nearing completion. It will be a beautiful brick church, with modern Sunday school conveniences. He and his people deserve much credit for this great accomplishment.

* * *

Indianola has recently built an attractive room for their large and enthuiastic Men's Bible class. This class is about the livest thing we have in the District.

* * *

The Marks congregation are now in their new place of worship. They have so constructed their building that when they build a church the building they now use for service and Sunday school can be converted into a parsonage with little cost. We have long needed a place of our own to worship in at Marks, and the arrangement now in use admirably meets the needs of this plucky membership and pastor.

* * *

Our great church at Greenwood continues to grow steadily in all departments under the leadership of the pastor, Rev. V. C. Curtis. This church has additions to its membership almost every Sunday. The Board of Stewards have made up the budget for the year, including a stenographer for the pastor, and will pay all claims as they fall due.

S. L. POPE, P. E.

## VICKSBURG DISTRICT PREACHERS' INSTITUTE.

A Preachers' Institute is called to meet in the Crawford Street Church, Vicksburg, Miss., on Jan. 31. The Institute will open at 2 o'clock p. m., Wednesday, Jan. 31, and close at noon, Thursday, Feb. 1. Please let every pastor be present for the full time. I am sure you can get a good layman to hold your prayer meeting Wednesday night, and it will do him good, and the folks also. The laymen love to hear a layman talk on matters of religion. Let no pastor therefore be absent, but let us come together and study the problems, and spend a time in prayer that we may be more efficient in doing the work of our Lord. Entertainment will be provided.

J. R. JONES, P. E.

## THE HAPPINESS OF LITTLE THINGS.

By Willie C. Page.

To find joy in life's little things—
The ripening, billowing fields of grain,
The silent night-time fashionings
Of soft, rapturous sound, the dripping rain,
Many blossoms, the clouds, the snow,
Sweet, elusive things that come and go—
The heart with joy doth overflow.

Greetings of friends, hearts tried and true;
The friendly smile, the wide open door
Of garnered harvests, soft skies of blue,
The patter of little feet upon the floor,
Beauty of the gray mists far on the hills,
Happy laughter, low singing rills—
The heart with gladness thrills.

The clear, bright stars, the wind that blows,
The beauty of the waning moon,
Gay, bright colors of bud and rose,
Long, happy hours of the afternoon—
The great joy of all these little things,
Peace and comfort to a sad heart brings
Greater than thrones or crowns of kings.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.
Board of Finance, M. E. Church, South.
510-513 Security Building, St. Louis, Mo.

## WHAT AN OBSERVER THINKS OF THE "FORGOTTEN MAN'S" CHANCE.

Since the organization of the General Board of Finance no man in the Church has been more willing to serve the cause it represents than Dr. Charles C Selecman, pastor of First Church, Dallas. He has cheerfully visited a number of the Annual Conferences at the request of the Secretary of the Board and represented our work in a manner that left nothing to be desired. His experience in this work has provided him with ample opportunity to sense the attitude of the Conferences toward the special effort for Superannuate Endowment, and he has written a personal letter to me wherein he states his convictions on the subect. I have been greatly encouraged by his letter and believe its message is such that it should be published on this page, so that the whole Church may have the benefit of its cheering message. Therefore I am giving our space this week chiefly to an exact quotation of Dr. Selecman's letter, with apologies for only that part of it which is personal to me. The letter is as follows:

"Dallas, Tex., Dec. 15, 1922.

"Rev. L. E. Todd, D.D., 512 Security Building, St. Louis, Mo.—My Dear Dr. Todd: It is my impression and conviction, after having visited a number of Conferences in the interest of the Board of Finance, that you have succeeded in getting this issue squarely before the laymen and ministers of our great Church in a way that promises abundant sucess to the cause.

"It has been my privilege not only to speak before these various Conferences in session, but to meet with the Board of Finance of these Conferences and to come into close, friendly, and often confidential relationship with the old veterans who are anxiously waiting to see what the Church is going to do to fulfill her promises to the men who have molded her spirit and largely created her values.

"Occasionally one detects a rather cynical note, born in the disappointment that comes from having waited in vain through years of pitiful poverty and increasing infirmity. However, for the most part there is the note of jubilant joy, triumphant patience, and tender concern for our Zion.

"One dear old saint held up a little booklet which he had written the past year entitled 'Thirty-Seven Years on the Outside Row.' This brother is familiary known as 'Uncle Jim.' He is an old-time Methodist circuit rider, born in 1874 back in Giles County, Tenn., and subjected to the hardships of pioneer days in Tennessee and Texas. He has been a student of Binny's 'Theological Compend,' Ralston's 'Elements of Divinity,' Watson's 'Institutes,' and Wesley's 'Sermons.' He says of them: 'These men were scholars, men of great minds and pure hearts, men of research. They went to the bottom of things and laid the foundation for the soundest and most scriptural system of theology the world has known since the days of Paul.'

"Another veteran sent word to the Conference that he had fallen and broken one leg. Having formerly been lame, he was thankful and rejoicing that it was his bad leg instead of his good one that was broken and that he was now able to go on crutches.

"Concerning another the presiding elder reported: 'He is dying, slowly dying, Bishop, with cancer, but sends word to his brethren that he is unspeakably happy in the Lord.' Upon this the pastor arose to say that the influence of this suffering saint in his community could not be valued in the financial terms of Wall Street.

"Another superannuate announced that he had formed a prayer league especially in the interest of the Centenary and had enlisted forty intercessors who had pledged themselves to rise with him at five o'clock every morning to keep the morning watch in the interest of the coming of God's kingdom.

"A letter came from one who wrote: 'Although my needs are great, the Conference gave me less money this year than on previous years.' He proceeds to explain that this was made necessary by the growing number of superannuates in his Conference.

"But this reaction from the superannuates themselves tells only part of the story. Being myself a pastor, I have talked earnestly with some of the pastors of churches, large and small, and find that without exception they believe it will be easy to raise the amount of money for which you are asking in their pastoral charges. In my judgment many of them will pay this practically in cash.

"For my own part I do not anticipate any difficulty in getting my congregation to subscribe much more than you are asking from the local Church, and it is my present intention to ask that this be paid in cash. For I want the men now living to have the joy and comfort of seeing the Church they love redeemed from reproach and saved from unselfish concern.

"And this is not all. The laymen who are not slow to express themselves as being heartily ashamed of the delays our Church has suffered in fulfilling this her sacred obligation.

"It became convenient for me incidentally to mention my mission to a Rotary Club one day in a city in Oklohoma. When I sat down a gentleman who was seated across the table from me informed me that he is a Methodist and was only waiting for the Church to launch her plan and he would write his check for a substantial amount.

"Such assurances are so frequent as to hearten one who is interested in this campaign and enable one to visualize the day when every dear veteran who has worn out his body in travel and revival work and preaching the gospel of Jesus Christ will be so well housed, clothed, and fed that all of us may gather comfort from the glorious consummation of the noble purpose which your Board is seeking to achieve.

"With personal congratulations to you for the undiscouragable enthusiasm, the admirable judgment, the peristent determination, and the comprehensive plans which have been your personal contribution to this great cause, I am, yours sincerely,

CHARLES C. SELECMAN."

**Pile Fagots on the Fire.**—The foregoing testimony has not only kindled a fire of expectancy for the great movement, but provides also enough additional fuel to keep our hearts warm toward our old veterans' cause for many days. There are many other pastors of the Church who can add such testimonials as will guarantee that the fire shall never burn low. Lay members, too, have made observations concerning the chance the "forgotten man" has for success in our coming special effort in his behalf, and their hopeful words would help. Write the Board of Finance your opinion on the subject and do it now. It is much better to have one hundred voices proclaiming a certain something will surely come to pass than to have one voice doing it. Pile on the fire the fagots of your convictions. Keep the blaze shooting to the skies until all the Church will pause to consider and to believe.

**Lest You Forget.**—Every active pastor to-day is a "forgotten man" in the making.

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## LEANERS AND LIFTERS.

It is said that one-tenth of the people of the world are lifters and nine-tenths are leaners. We do not know that this is an accurate division of the lifters and leaners, but we do know that the great majority of mankind are leaners. They in the main are lacking in the right kind of initiative necessary to bring out their possibilites. They do not express the best there is in them. They do not appropriate what is provided for them in this glorious world in which we live. That which does most to make of leaners lifters is the Christian religion. When a man becomes willing to open a way for the merging of God's principles into his own life, there comes to him a new sense of appreciation of the benefits and broad opportunities all about him. Thoreau said that "nobleness begins at once to refine a man's features," and he might have added that he begins at once to be less of a leaner and more of a lifter. And just to think that it is the privilege of every one of us to have a part in bringing about such a change in men and women!—Nashville Christian Advocate.

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Blessed are they who do hunger and thirst after righteousness: for they shall be filled.—Matt. v. 6.

# *The Home Circle*

## MAKE BELIEVE.

### IN DREAMLAND.

By Willie C. Page.

When the stars are shining bright,
And the world is hushed and still;
O'er vales and vineyards, hid from sight,
Through the meads, across the hill,
Come trooping lovely dreams so gay,

And lead us back to childhood's day.
The sands of Time run fleet and fast,
Backward to those by-gone years;
Swift and sure back to the past;
To home and mother, smiles and tears;
The heart beats high, one is so blest,
Even in dreams to feel her soft caress.

Barefoot we wade the shallow streams,
High up on the grapevine swing away
With the fairies; then in the firelight gleams,
At mother's knee we meekly pray,
She tucks us in with a goodnight kiss;
We are children again in a dream of bliss.

## HOW A COUNTRY GIRL GOT AWAY WITH THE CITY GIRL.

Polly was going to school for the first time in her life. Polly was eight years old.

"I am afraid the girls will laugh at you," said Cousin Blanche.

"Why?" demanded Polly. "I don't see anything about me to laugh at."

"Oh, you will see to-morrow," answered Blanche. Blanche had been to school for three years.

Blanche called Polly the next morning.

"You must be very careful to do everything just right," she said.

"Of course," answered Polly; "I always am," and that ended her cousin's advice.

The children watched Polly curiously, and she smiled back at them with very friendly eyes. At recess the girls looked with disapproval at Polly's shoes.

"What makes you wear that kind?" asked one, boldly.

"Bronzed boots?" queried Polly. "Oh, Uncle Morton sent them to me! Aren't they lovely?"

The girl looked surprised. "Nobody else wears 'em," she said, a little scornfully.

Polly glanced around on the black-booted group. "Haven't any of you bronzed boots?" she asked.

They shook their heads.

"I'm awfully sorry," Polly said; "maybe Uncle Morton will send you some if I ask him to, and I'll ask him in my next letter."

The others did not know what to say.

"What makes you be called Polly?" queried the bold girl. "You told the teacher your true name was Mary."

"Yes, but I like Polly best."

The bold girl turned up her little freckled nose. "It is countryfied," she said.

"Is it?" returned Polly, innocently. "Oh, I'm so glad! That must be why it is so beautiful. Don't you love the country? I do. I was there a whole month last summer."

"Haven't you ever been to school before?" asked the bold girl's comrade.

"No, never," smiled Polly.

"And don't you know how to read?"

"Oh, yes. I have studied with mother."

"It must be horrid to have to study at home," said a rude girl.

Polly opened her brown eyes wide. "I guess you never tried it," said she. "Why, it's perfectly splendid! Mother makes plays to help me get my lessons, and tells me stories about them, and hears them all in the morning, if we're going away in the afternoon—oh, it's beautiful! But father and mother thought school was best now, so I've come. It's lovely, isn't it?"

The girls looked at Polly in wonder.

"Guess she won't think it's lovely when the teacher keeps her in at recess, will she?"—and the bold girl tossed her head.

"What will she keep me in for?" questioned Polly.

"When you don't have your lessons."

"But I shall have them," declared Polly.

"Always?"

"Why, yes. Of course. Why not?"

The girl said, "Huh!" and took another track.

"Does your mother make your dresses?"

"No, she doesn't," Polly answered smiling.

"Who does? Your dress isn't a bit like any of ours—it's awfully short."

"Isn't it?" chuckled Polly. "It's about the shortest I have. You ought to see me run in it—it's just as easy! Mother was going to let it down; she said, of course, it was all right in New York, where they wear them short, but for here she didn't know what folks would think. I wore it once before she had time to do it, though, and it was so nice to run in, I begged her to let it be, and she did."

"You see," Polly went on frankly, "my cousin Marguerite, who lives in New York, outgrows her clothes so fast that she can't wear them out; so auntie sends them right up to me, and they most always fit. Isn't that nice? I think this dress is so pretty, don't you?"

Nobody answered for a minute. Then the bold girl said: "I don't believe it's the latest style; I never saw anything like it."

"No, I never did," returned Polly, blithely. "Marguerite always has such pretty clothes, and they are different from the other girls', too."

"I shouldn't think you'd want to wear somebody else's things, just like a beggar," retorted the other, with a sneer.

Polly looked surprised. Then she laughed.

"Excuse me," she said, "but you are so funny. I never beg for Marguerite's clothes. Did you think I did? Auntie sends them to me for a present—that's all. Oh, it is such fun when the boxes come! I try on everything right away. And it is so nice that mother doesn't have to make my things; she has ever so much more time to tell me stories."

"Oh, come on!" cried Blanche. "Let's play something! You can't snub Polly, if you try. She thinks everything and everybody are lovely!"

"Of course they are," laughed Polly, catching her cousin and whirling her about. Then she threw an arm around the bold girl's waist. "I like you!" she cried. "You are so funny."—Canadian Churchman.

## FATHER LEADS THE WAY.

Years and years ago, when I
Was just a little lad,
An' after school hours used to work
Around the farm with dad,
I used to be so wearied out
When eventide was come,
That I got kinder anxious like
About the journey home.

But dad he used to lead the way,
An' once in a while turn 'round an' say,
So cheerin' like, so tender: "Come!
Come on, my son, you're nearly home!"
That allers used to help me some,
An' so I follered father home.

I'm old an' gray an' feeble now,
An' trimbly at the knee,
But life seems just the same to day
As then it seemed to me;
For I am still so wearied out
When eventide is come,
An' still get kinder anxious like
About the journey home.

But still my Father leads the way,
An' once in a while I hear him say,
So cheerin' like, so tender: "Come!
Come on, my son, you're nearly home!"
An' same as then, that helps me some,
An' so I'm follerin' Father home.

—John Talman.

## A CULINARY SCULPTOR.

Jones—"Have you seen anything of that plaster of paris I brought home yesterday?"

Mrs. Jones—"Was it stuff that looked like flour, in a paper bag?"

Jones—"Yes, that's it."

Mrs. Jones—"And does it get hard when it is wet?"

Jones—"Yes."

Mrs. Jones—"And sticks to everything like glue?"

Jones—"Yes."

Mrs. Jones—"O Joseph! It is just like you to leave horrid stuff like that lying about. Why, it took me more than half an hour with the hammer and chisel to get the cake out of the pan."—Exchange.

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# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## THE LAYMEN'S OPPORTUNITY.

The growing interest of the laymen in the work of the church, and their desire to have definite and direct relation to its porgram are indicated by the fact that the recent General Conference created the General Board of Lay Activities, co-ordinate with the other General Boards of the church. This Board has begun to function effectively under the leadership of the General Secretary, Prof. G. L. Morelock, and the Associate Secretary and Treasurer, Mr. J. M. Way.

It is indicative of the importance of the matter that one of the first tasks the laymen have undertaken is to assist vigorously in the four months' emergency campaign for the collection of Centenary pledges. Those best qualified to speak are stressing the urgency of the need for the collection of these pledges, and the laymen are responding in a way that is altogether admirable. Their interest and activity indicate a new day in the management of the affairs of the church, and short-sighted indeed is the pastor who does not give them every encouragement and assistance in his power. It would be a poor policy to say, with reference to all the work of the church, "Let the laymen do it;" but it would be a grievous mistake not to accept their assistance when it is so freely and enthusiastically offered.

The response of the laymen to this first call of the church at large is worthy of all praise, and we assure them that their interest is very greatly appreciated.

## THE CHRISTIAN EDUCATION MOVEMENT.

It is an inspiring report that comes of the collection of pledges to the Christian Education Movement during November and December. Though some of the Conferences postponed Pay-Up Week, and many of the larger churches have not yet been heard from, the sum of $500,000 was reported for those months. Of this amount, the Louisiana Conference paid $14,862, the Mississippi Conference paid $21,882, and the North Mississippi Conference paid $14,598. In the language of Bishop Mouzon, our people are "going the second mile"—that is, paying their pledges as they fall due. Blessed is the man who pays his vows unto the Lord!

## REPORT OF COMMITTEE ON REFERENCE, COUNSEL AND DECISIONS.

The Committee on Reference, Counsel and Decisions, appointed by the General Conference to harmonize the program of the Forward Movements of the church, met pursuant to the call of Bishop Mouzon aind Bishop Beauchamp, in the Lambuth Building, General Committee Room, at Nashville, Tenn., Dec. 27, 1922. The following members of the committee were present: Bishops Mouzon, McMurry, and Beauchamp; Doctors A. J. Lamar, Stonewall Anderson, Luther E. Todd, and W. G. Cram. Bishop Atkins and Dr. Tadlock were absent.

The committee made a thorough survey of the field, looking carefully into the plans of the Centenary Commission for the collection of the Centenary pledges, and into the plans of the Board of Education for the collection of the Educational pledges, and into the proposed plans of the Board of Finance for raising the Superannuate Endowment Fund. The committee ordered the following statement to be made to the churches:

"We are pleased to report that there is practically no conflict in the proposed plans of the Centenary Commission, the Board of Education, and the Board of Finance; that there is practically no confusion in the field at large. We, therefore, urge our people everywhere to support heartily the plans which these three great agencies of the church have presented, and will present to carry on the work committed to them by the General Conference.

"We further call upon our people to keep in mind that, as a church, we are in a period of great forward movements, and the success of these movements will depend upon the united loyalty and efforts of the whole church. Ours is a connectional church; therefore, whatever program is launched by the one great authoritative body—the General Conference—is and must be the program of every local church, from the largest and most influential, down to the smallest and most insignificant. We, therefore, urge our preachers and people everywhere to stand fully and completely behind our forward movements in order that the united force of our connectionalism may be expended in making them a complete success.

"The cultural and promotional efforts of these forward movements have been so arranged that confusion and conflicts may be avoided. For the year 1923, the Centenary shall have right-of-way in the use of the organizations and public agencies of the church during the months of January, February, March and April; the Board of Education shall have a similar right-of-way during the months of August, September, October and November. It is understood that during the period of special emphasis of any Board or Commission, the other Boards or Commissions will carry on in a normal way the ordinary processes of cultivation and collections, without calling upon the general organizations and public agencies of the church. Inasmuch as the General Conference has designated February 1 to July 1, 1924, as the period in which the Board of Finance shall present to the whole church the cause of the Superannuate Endowment Fund, it is understood and agreed that the Centenary Commission shall have December, 1923, and January, 1924, as a period of special emphasis and appeal for collections."

## PERSONAL AND OTHER NOTES.

Rev. J. C. Long, writing from Philadelphia, Miss., says that he has entered upon his work with every prospect for a successful year.

Dr. Wilbur F. Crafts, who had received world-wide recognition as a leader of reform movements, died in Washington, D. C., on December 27, 1922.

Dr. H. H. Sherman has become an Assistant Secretary of the General Board of Education, to succeed Dr. Ed. F. Cook, who is now with the Sunday School Board.

Rev. F. P. Moss, writing from Melder, La., says: "The people of the Melder circuit gave us a hearty welcome to this new charge, and are expressing it in terms of a protracted pounding."

Rev. D. F. Anders, of Cotton Valley, La., found his work in fine shape, through the faithful labors of his predecessor, Rev. A. J. Bonnett, and he reports the prospects are fine for a good year.

Rev. J. S. Purcell and family have been cordially and generously received by the good people of Wesson, Miss., and the prospect of a great year in the service of the church is bright before them.

Bishop Hoyt M. Dobbs, after spending a few weeks at home, sailed for Brazil on December 23, to give his personal attention to the great program of building and expansion in our three Conferences there.

Rev. E. L. Alford, of Logtown, Miss., whose illness we noted last week, is now in the Touro Infirmary, this city, for treatment. We are sure his many friends will earnestly pray for his restoration to health.

The Annual Meeting of the General Board of Extension of the Methodist Episcopal Church, South, will be held in the Chapel of the Church Extension Building Louisville, Ky., beginning Wednesday, April 25, at 9:30 a. m.

The contract for the new church at Coahoma, Miss., was let on Friday of last week, and the long-desired building will soon be a reality. It will cost, complete, about $7500. We are sure Brother Longgrear is happy!

The State-wide Methodist Sunday School Conference and Bible Class Federation of Louisiana will be held at Alexandria, La., March 20-22. The Conference Superintendent, Rev. C. D. Atkinson, promises to delegates free entertainment and a great program.

Bishop W. B. Beauchamp, after spending several weeks visiting Conferences in the home land, and speaking with great effectiveness in many centers, will sail for Europe on Jaunary 30, to supervise the important and growing work of our missions there.

We greatly appreciate these kindly words from Rev. F. N. Sweeney, Franklinton, La.: "The Advocate has been coming to my home since my first recollection. My precious mother was a constant reader of it, and I appreciate it more than any other paper I have ever taken."

Rev. F. J. McCoy, our pastor at Houma, La., is being assisted in a revival meeting by Dr. L. D. Patterson, evangelist, and Rev. Andrew J. Notestine, singer, formerly of the Louisiana Conference. The meeting will run through next Sunday. Brother McCoy asks the prayers of the brethren for the success of the meeting.

Rev. A. S. Byrd, writing from Vaughn, Miss., says: "I lighted down here in this splendid community amongst a fine, big-hearted people who received us kindly and who have been generous indeed in looking after our necessities. We are very pleasantly situated and we are expecting a good year."

Dr. Geo. R. Stuart, to whom the church is indebted for so many good things, has again contributed to its welfare by the publication of a booklet, "What Every Methodist Should Know." It is published by Lamar & Barton, and may be had of the Sunday School Supply Department for thirty-five cents.

Through the faithful labors of Rev. Leon I. McCain, our pastor at Lafayette, La., about three hundred members were added to the church last year. This number is about one-tenth of the net increase of membership in the Conference. Under Brother McCain's ministry, three hundred people pledged themselves to tithe.

On Monday afternoon of this week we received a telegram from Rev. Lastie N. Hoffpauir, of Leesville, La., announcing the death of Rev. G. S. Roberts, a local elder, on the afternoon of Friday preceding. We learn with great sorrow of the passing of this good man, and we extend sincere sympathy to those who are in sorrow because of his death.

Rev. J. W. Pearson, our pastor at Mansfield, La., is one of our most diligent and progressive preachers. He has recently secured Rev. C. D. Baker, formerly of New Mexico, later of Southern Methodist University, to assist him in his work. They are now working out the organization, surveying the field, and making ready to serve the people in the most helpful way possible.

We take the liberty of quoting the following from a letter received from a personal friend from Shreveport, La.: "Noel Memorial has certainly been fortunate for the past ten years in the matter of pastors—Means and Tucker, who built the foundation, followed by Drake and Holmes in the building of a great organization. Where is the church that would not grow under the leadership of such men?"

Rev. Paul D. Hardin, presiding elder of the Meridian District, Mississippi Conference, requests us to announce that the Preachers' Institute of the Meridian District will be held at Central Church, Meridian, Thursday and Friday, February 1-2. The opening session will be held at 2 p. m. on Thursday, February 1. All preachers in the district, both traveling and local, should attend this Institute.

The Advocate records with great sorrow the death of Judge R. R. Reid, recently elected Associate Justice of the Supreme Court of Louisiana, at his home at Amite, La., on Sunday morning, January 14. Judge Reid was active in the work of the Methodist Church and was one of the outstanding public leaders of the State. The Advocate extends sincere sympathy to his family and sorrowing friends.

The Thirty-seventh Annual State Convention of the Louisiana Sunday School Association will be held in the First Methodist Church, New Orleans, January 24-25-26. An unusually attractive program has been provided, an outstanding feature of which is the pageant to be given in the Jerusalem Temple on Friday evening, January 26, under the direction of Prof. H. Augustine Smith, of Boston University. Mr. Van Carter is the general secretary of the Louisiana Association.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. L. Linfield, Gulfport, Miss., 2; F. A. Howell, Durant, Miss., 2; Rev. P. H. Grice, Johns, Miss., 2; Mrs. B. S. Woollard, Crenshaw, Miss., 2; Rev. R. M. Evans, Verona, Miss., 5 (one for three months); Rev. J. W. Pearson, Mansfield, La., 13; Rev. J. C. Long, Philadelphia, Miss., 2; Rev. G. G. Yeager, Rose Hill, Miss., 3; Rev. W. J. Dawson, Brandon, Miss., 4.

## ACTION TAKEN BY THE EXECUTIVE COMMITTEE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA AT ITS ANNUAL MEETING, INDIANAPOLIS, DEC. 13-15.

Reports from fifty observers representing the Federal Council, supplemented and checked by the statements of representatives of economic, commercial and political organizations, make it plain that unless the United States comes to the aid of Europe the world is threatened with chaos.

It needs only an ordinary contact with continental Europe to make clear the fact that her political problems are fundamentally economic and moral, that the European nations can never meet the conditions caused by war, in which the United States was a participant, without the sympathetic counsel and economic help of the United States.

If, as seems not improbable, the nations of the world revert to pre-war policies of economic imperialism supported by rival armaments, then a new war is only a matter of time.

We therefore appeal to the churches to become centers of publication on the moral necessity of the United States assuming its full share of responsibility in international tasks.

Our government should either avail itself of existing provisions for organized international cooperation, or present some better way.

We believe that the United States should definitely associate itself with the International Court of Justice now established at The Hague, in which we see the consummation of many decades of American desires and efforts for international peace through justice based on law.

We urge that the United States also associate itself fully, without delay, with the humanitarian commissions of the League of Nations, now affording the most effective agency for dealing with the immediate non-political tasks confronting all Christian people.

We voice the gratitude of the churches of America for the success attending the conference on limitation of armament convened by our Government, and we urge our Government to take steps towards the convening of a second conference to deal with the economic reconstruction of the western world.

Above all would we declare that the hope of a warless world does not rest on organizations and conferences alone. Back of economic and political disorders lie fear, suspicion and selfishness. The ultimate remedy for such evils must be spiritual. The nations of the world must be brought to accept a new way of life, the one revealed by our Lord Jesus Christ. They must learn that to give justice is better and wiser than to fight for rights."

## SHALL WE CLINCH THE NAILS?

By Bishop James Cannon, Chairman Commission on Temperance and Social Service.

The Prohibition Amendment was adopted when and because the moral Christian sentiment of the nation demanded with practically united voice the abolition of the liquor traffic as the enemy of the entire social order—the school, the church, the home, the State. Pulpit and press set forth the awful facts in the indictment, the argument was unanswerable, conviction followed, and the traffic was branded as an outlaw.

Three years have passed. The leopard has changed his name—from saloon to bootlegger—but not his spots. Its defenders put indulgence of sensual appetite and lust for gain above the welfare of society, including its child life. The claim that Prohibition cannot be enforced has been changing to the boastful threat, "Prohibition shall not be enforced." The traffic, though outlawed, is defiant, aggressive, desperate, murderous. Its lawlessness is persistently and successfully encouraged by newspapers like the New York World and the Baltimore Sun; by State and Federal officials, including judges on the bench, who have been stimulatingly lenient, even quiescent, in their attitude toward the enforcement of the Prohibition Law; and by that selfish element of society, which feels no responsibility for the welfare of others, and which does not know the meaning of St. Paul's appeal, "We then that are strong ought to bear the infirmities of the weak and not to please ourselves."

But these are the same old enemies: hostile, abusive newspapers, indifferent, hostile or corrupt officials, "lovers of pleasure more than lovers of God" and fellowman. We fought these enemies in other days openly, fearlessly, and persistently, and we won! What is the difference today? The difference is not in our enemies, it is in ourselves. We have stopped aggressive fighting, if indeed we are not in some places on the defensive. We are now faced squarely with the question:

SHALL WE CLINCH OUR NAILS? Shall we determine right now that the Prohibition Law shall be effectively enforced and that there shall be an end to this period of toleration of the sensual, the covetous and the lawless? The moral Christian sentiment of the nation as organized in the Christian church can do this, and no other power in the nation can do it. We must recognize squarely that the same responsibility is upon the church for the effective enforcement of the Prohibition Law, that was upon us for the passage of the law. Christian leaders and workers who banded themselves together to overthrow the saloon and its evils must band together against the bootleggers and their allies. The appeals for the protection of the home, the safety of child life, and of society in general, against the "blind tiger" must be made with the same earnest persistence as was formerly used in the struggle with the saloon. And last but by no means least, the responsibility of Christian citizens, men and women, for the election of trustworthy, oath-keeping State and National government officials must be emphasized and re-emphasized.

The President of the United States declared in his recent message to Congress that the administration pledges itself to the enforcement of the Prohibition Law. If the pulpit, the Sunday schools, the Epworth Leagues, the Conferences and Assemblies of the Christian church will equal their record of efficiency and earnestness of the Pre-Prohibition days, we will again win a great victory for the good of the nation and of the world.

Let us all throw ourselves whole-heartedly, aggressively, persistently behind the President and give the "bootlegger," the "booze-lover," the "wet" newspaper and the "wet" officials to understand that the moral Christian sentiment of the nation which demanded the abolition of the legalized liquor traffic is now demanding just as positively the abolition of the outlaw traffic.

Shall we clinch our nails now?

On train Jan. 5, 1923.

Self Denial: Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save us.—Mark 8:34, 35.

The kingdom of God will never abide in the second place. It must be first or not at all. Service is the keynote of the kingdom. Let nothing deflect your life from personal service which must occupy the major part of our working hours.—Charles H. Brent.

I find that it conduces to my mental health and happiness to find out all I can which is amiable and lovable in those I come in contact with, and to make the most of it. It may fall very short of what I was once wont to dream of, but it is better than nothing. It keeps the heart alive in its humanity, and till we shall be all spiritual this is alike our duty and our interest.—Moravian.

Father, I cry to thee for bread.
With hungered longing, eager prayer.
Thou hear'st, and givest me instead
More hunger and a half despair.

O Lord! how long? My days decline;
My youth is lapsed in memories old;
I need not bread alone, but wine—
See, cup and hand to thee I hold.

And yet thou givest; thanks, O Lord,
That still my heart with hunger faints;
The day will come when at thy board
I sit, forgetting all my plaints.

If rain must come and wind must blow,
And I pore long o'er dim-seen chart,
Yet, Lord, let not the hunger go,
And keep the faintness at my heart.

—Geo. McDonald.

# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ELIZABETH JACOBS SMART was born in South Carolina in 1831 and died on Sept. 30, 1922. She was buried in Mount Vernon Cemetery, funeral services being conducted by her pastor. When she was twelve years old the family moved to Cockrum, Miss. When sixteen she joined the Methodist Church, of which she was ever afterwards a consistent member. At twenty-one she was happily married to W. W. Smart. She was the mother of ten children, eight boys and two girls. She had sixty-two grandchildren and forty-seven great-grandchildren. "What a crown of glory! What a diadem of motherly honor and dignity rested on her! For seventy-five years she served the Master. She wasted none of these years worshiping at the shrine of folly and fashion. In the vigor of youth she served Him, in her prime, and she was faithful to the end; so, like Paul, she was ready to be offered up at the ripe age of ninety-one. Hers was the companionship of noble, self-sacrificing service. This was the meaning of life to her. She was a woman of unfailing energy and indomitable will. A devoted mother, a loyal friend, has passed to her reward; but mourn not, friends, for hers was a well-spent life. If you emulate her example, you will meet her again, where parting is no more.

"One more at home!
That home where separations cannot
be,
That home where none is missed
eternally!
Lord Jesus, grant us all a place with
Thee
At home in Heaven!"

Her former pastor,
E. H. ROOK.

MRS. NOVELLA GODBOLD was born near Raymond, Miss., June 18, 1847, and died in a hospital in Jackson, Miss., Dec. 26, 1922. The body was brought to McComb City for burial. Sister Godbold was converted and joined the church when a small girl, and she lived the Christian life all these years. She read her Bible and taught her children that the only life worth while is one that walks and talks with God. She was married to Dan Godbold on Feb. 9, 1875. Two daughters, one son, and a devoted husband are left to mourn her going, but they do not mourn as those who have no hope. We laid her body away Dec. 28, 1922, to await the resurrection morn. We pray God to comfort the dear husband and other loved ones.

A. S. OLIVER.

## MARRIED.

At the Methodist parsonage, Rose Hill, Miss., on Dec. 30, 1922, MR. CHAS. R. HARRIS and MISS JEWELL McKINNON, Rev. Geo. G. Yeager officiating.

At the Methodist parsonage, Rose Hill, Miss., on Dec. 31, 1922, MR. W. T. ULMER and MISS ELLA MOULDS, Rev. Geo. G. Yeager officiating.

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## QUARTERLY CONFERENCES.

## LOUISIANA CONFERENCE.

### Alexandria District—First Round.

Melville, at Melville, Jan. 21, a.m.
Opelousas, Jan. 21, p.m.
Livonia, at Livonia, Jan. 24.
Plaquemine and Donaldsonville, at White Castle, Jan. 25.
Oakdale, Jan. 28, a.m.
Glenmora, Jan. 28, p.m.
Natchitoches, Jan. 30, p.m.
Rochelle and Standard, at Standard, Feb. 1, p.m.
Jena and Jonesville, at Jena, Feb. 4, a.m.
Trout and Good Pine, at Trout, Feb. 4, p.m.

W. L. DOSS, Jr., P. E.

### Baton Rouge Dist.—First Round.

Bogalusa ct., at Bogalusa, Jan. 21, a.m.
Bogalusa, Jan. 21, p.m.
Pearl River ct., at Pearl River, Jan. 28, a.m.
Slidell, at Slidell, Jan. 28, p.m.
Springfield ct., at Springfield, Feb. 4, a.m.
Ponchatoula, at Ponchatoula, Feb. 4, p.m.
Franklinton ct., at Fisher, Feb. 11, a.m.
Franklinton, Feb. 11, p.m.
Olive Branch, at Olive Br., Feb. 18, a.m.
Baker, at Baker, Feb. 18, 3 p.m., 7 p.m.
Tickfaw Mis., at Pine Ridge, Feb. 25, a.m.
Amite, Feb. 25, p.m.
Greensburg, at Days, Mar. 4, a.m.
Kentwood, Mar. 4, p.m.
Covington, at Covington, Mar. 11, a.m.
Gonzales, at Meadows, Mar. 18, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—First Round.

New Iberia, Jan. 21, 11 a.m.
Lafayette, Jan. 21, 7:30 p.m.
Merryville, Jan. 28, 11 a.m.
De Ridder, Jan. 28, 7:30 p.m.
Sulphur and Vinton, at Vinton, Feb. 4, 11 a.m.
Lake Arthur, Feb. 4, 7:30 p.m.
Branch Ct., at Branch, Feb. 11, 11 a.m.

J. B. WILLIAMS, P. E.

### Monroe Dist.—First Round.

Epps, Jan. 20, 21.
Oak Grove, Jan. 21, 22.
Ferriday, Jan. 27, 28.
Sicily Island, Jan. 28, 29.
Gilbert, Feb. 3, 4.
Mangham, Feb. 4, 5.
Waterproof, Feb. 10, 11.
Chatham, Feb. 17, 18.
Eros, Feb. 18, 19.
Winnsboro, Feb. 21.
Lake Providence, Feb. 24, 25.

W. D. KLEINSCHMIDT, P. E.

### Ruston Dist.—First Round.

Gibsland, at Gibsland, Jan. 24; preaching, 11 a.m.
Arcadia, Jan. 31; preaching, 11 a.m.
Elmore, at Wesley, Jan. 4; Q. C., 2 p.m.
Sibley, at Pine Grove, Jan. 5; Q. C., 2 p.m.
Winnfield, Jan. 7; preaching, 11 a.m; Q. C., 2 p.m.
Winnfield circuit, at Joyce, Jan. 7, preaching, 7:30 p.m.; Q. C., 4 p.m.
Bienville, at Bienville, Jan. 14, preaching, 11 a.m.
Bernice, at Bernice, Jan. 16; Q. C., 2 p.m.
Farmerville, Jan. 17; Q. C., 7:30 p.m.
Marion, at Marion, Jan. 18; Q. C., 2 p.m.
Minden, Jan. 21, preaching, 11 a.m.
Homer, Jan. 23; Q. C., 7:30 p.m.
Haynesville, Jan. 24; Q. C., 7:30 p.m.
Dubach, at Dubach, Jan. 26; Q. C., 2 p.m.
Springhill, Jan. 28, preaching, 11 a.m.
Cotton Valley, Jan. 28, preaching, 7:30 p.m.
Ringgold, at Ringgold, Feb. 4, preaching 11 a.m.
Wesley, at Hall Summit, Feb. 5; Q. C., 2 p.m.
Simsboro, at Simsboro, Feb. 7; Q. C., 2 p.m.
Haughton and Doyline, at Haughton, Feb. 11, preaching 11 a.m.
Ruston, Feb. 12, 7:30 p.m.
Castor, Feb. 14; Q. C., 2 p.m.
Athens, Feb. 18; Q. C., preaching, 11 a.m.

K. W. DODSON, P. E.

### Shreveport Dist.—First Round.

Grand Cane, at Stonewall, Jan. 21, a.m.
Mansfield, Jan. 21, p.m.
Noel Memorial, Jan. 24, p.m.
Plain Dealing, Jan. 28, a.m.
Mooringsport, Jan. 31, p.m.
Bayou La Chute, Feb. 4 a.m.
First Church, Shreveport, Feb. 7, p.m.
Longstreet, Feb. 11, a.m.
Logansport, Feb. 11, p.m.

R. H. WYNN, P. E.

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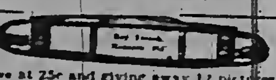
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# *Epworth League Department*

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference, J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference, Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## LOUISIANA CONFERENCE.

### New Orleans District Union Meeting.

At Epworth Church on Tuesday, Jan. 9, was held the monthly meeting of the Union League, and a very enjoyable meeting it was. The church was crowded with Leaguers and pastors, and even before the meeting began you just felt that it was good to be there. More and more our Leaguers are becoming interested in our Union meetings, and very soon we will all be attending 100 per cent strong, as did one of the newly-organized Leagues at this meeting, Louisiana Avenue. Not one member was absent, and the pastor was there also. They reported four prospective members present that night. Epworth was a close second, there being only one Leaguer absent from their League, and most of the other Leagues had equally good showings.

In the course of the meeting each League reported how they spent Christmas and New Year's. Among the various things reported were:

Algiers visited the Bonner Home, bringing candy and a program. Carrollton visited the Convalescent Home, conducting a program and furnishing each inmate with a gift. First Church visited some sick folks. Epworth conducted a program at the Home for Incurables. St. Mark's Hall sang Christmas carols at 6 o'clock Christmas morning. They are early risers at St. Mark's, and you would have to go some to beat them. Some of their carols were heard and enjoyed by numbers of the St. Mark's friends, but alas, some of them were still sleeping and missed this rare treat. Parker Memorial took care of a family at Mary Werlein Mission.

For New Year's, most of the Leagues held watch night services or participated in one.

Just after the reports, the pianist struck up a funeral march and the Union had the privilege of witnessing the funeral of "Old Brother Kant," and, after they had "Buried Him Deep," the Union was very unanimous in taking for ther motto this year "We Can and We Will," and our motto was written on a large can with the word "WE" painted on it. Watch the New Orleans District: We Can and We Will by the grace of God do big things that will mean much for our dear city.

Another very rare treat, and one that was enjoyed, oh, so much, by every Leaguer present, was a talk by a former Union president and now a returned missionary from Brazil, and he was none other than our dear Brother George Parker. He expressed his delight to meet with us in a church, "Epworth," that many years ago had been founded by the Union Epworth Leaguers, and also told us all about how it was started. We all know what a blessing Epworth Church has proven to the community. Brother Parker also laid it on the hearts and minds of the Union to start a second Epworth Church in the community of Lakeview, a suburb with no Protestant church in its midst, and after his talk some one very thoughtfully brought our can with the big "WE" on it and stood it on the table, and it may be, in the course of time, that the Union will undertake once more to establish a church. It was a delightful talk—just thrilled every one present—and we hope we will have an opportunity of hearing Brother Parker again at our Union Meeting.

The evening was just full of delightful treats, and we can hardly afford to leave any of them out. After the benediction, Brother Grambling showed us the pictures of the trip to Junaluska that he and his "secretary and treasurer" made this summer, and several scenes around Junaluska. This made us want more than ever to take the trip to our Junaluska Epworth League Assembly, held there annually, and it may be that several of the New Orleans Leaguers will go this year.

Epworth Church cordially invited us back again for the March meeting, at which time they will have a surprise for us—and without much hesitation the Union accepted.

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This is only one of such letters we are continually publishing showing what Lydia E. Pinkham has done for women, and whether you work or not Mrs. Guimann's letter should interest you.

Many women get into a weak, nervous run down condition because of ailments they often have. Such women should take Lydia E. Pinkham's Vegetable Compound at the first sign of trouble. Good health is necessary and this splendid medicine will help you to keep it.

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## FROM MONTICELLO, MISS.

Dear Brother Carley: We are back on the Monticello charge for another year's work. Words cannot express our appreciation of the kind reception they gave us. We have thrown our doors, hearts and service open to the people, and they treat us just as they please.

Just to show you what liberty they take around our home: Several times since Conference they have walked into our home without knocking at the door and filled our table with good things to eat. Just a few nights ago they came in without a word, and one by one they deposited upon the bed nice things for my wife and children until the bed was piled up from foot to head. Many nice and appreciated gifts have come all along.

To cap it all, one lawyer of our town (and a member of the Presbyterian Church) who doesn't care what he does, drove a hog into my kitchen and didn't stop until be put him on the table. So he gave me a new text (he knew I needed one)—"Blessed is the man who thinketh of preacher in whole-hog terms."

R. A. ALLUMS, P. C.

Joy to the world! The Lord is come;
Let Earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

No more let sin and sorrow grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found.
—Isaac Watts.

There is silence high in the midnight sky,
And only the sufferers watch the night!
But long ago there was song and glow,
And a message of joy from the Prince of Light.
—J. R. Havergal.

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Covington, Ky.—"For a long time I suffered severely every month with headache and pains in my back and limbs. Then I began using Dr. Pierce's Favorite Prescription and I can testify that it gave me much relief and that it has been the same great benefit to my daughter for similar trouble. All women who suffer with trouble of a feminine character should try Dr. Pierce's Favorite Prescription."—Mrs. Ella Mullins, 2037 Center St.

Start on the road to Health and Beauty by obtaining this "Prescription" of Dr. Pierce's from your neighborhood druggist, in tablets or liquid. Write Dr. Pierce, president Invalids' Hotel in Buffalo, N. Y., for free medical advice.

IF BILIOUS, SICK! TAKE NO CALOMEL

"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

You're bilious! Your liver is sluggish! You feel lazy, dizzy and all knocked out. Your head is dull, your tongue is coated; breath bad; stomach sour and bowels constipated. But don't take salivating calomel. It makes you sick, you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells you a bottle of Dodson's Liver Tone for a few cents under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone; your stomach will be sweet and your bowels regular. You will feel like working; you'll be cheerful; full of vigor and ambition.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children.

# Sunday School

## THE MERGER AND THE STATE CONVENTION

By [illegible] Carley

After four years of planning and negotiations the Merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations was consummated at the Kansas City Convention by practically a unanimous vote in an audience of [illegible] people.

This action made the Kansas City an epochal convention. The Protestant forces of North America are now marshaled behind an organization conceived in the councils of representatives of the various evangelical denominations and the International Sunday School Association and adopted with good will by both bodies. The plan of the Merger developed as progress was made until a working agreement entirely satisfactory was adopted.

In Louisiana the Merger is yet to be worked out. The Methodist General Conference Sunday School Board has expressed its willingness to enter the Merger under certain conditions, and we have been assured that the conditions will be accepted. Our own Louisiana Annual Conference, carrying out the wish of the General Sunday School Board, has appointed a committee of three composed of Mr. W. S. Holmes, Rev. J. W. Pearson, and Rev. C. E. Atkinson, to meet with the representatives of the various denominations at work in Louisiana and the Executive Committee of the Louisiana Sunday School Association to consider the Merger, its possibilities, plans and program. We are informed that the Presbyterians, the Disciples, the Congregationalists, the Evangelicals, and the Methodist Protestants have done likewise, and it is expected that other denominations will appoint their representatives.

The committee will meet at the First Methodist Church Wednesday afternoon, Jan. 24, at 1:30 and its sessions are open to all persons who are interested in the co-operative Sunday School Movement. Dr. Hugh S. Magill, the General Secretary of the Merger Organization, the International Sunday School Council of Religious Education, and, as such, the official representative of the denominations which have entered the Merger, will be present to consult and plan with the committee relative to the reorganization of the Louisiana Sunday School Association into a State Council of Religious Education.

When all the details have been worked out, and they prove satisfactory to, and are accepted by the denominations, each denomination co-operating will officially appoint members on the State Executive Committee of the reorganized Association, in proportion to its Sunday school enrollment. Thus will be brought about in Louisiana, as is being accomplished in other States, a co-operative Sunday school activity officially sanctioned and accepted by the denominations.

There is, and will continue to be, a field for denominational Sunday school activity. But is there not a wonderful service to be rendered by the denominations building together a constructive program of Christian Education so large and so compelling as to arrest attention, co-ordinate all denominational forces, unify our Christian activities, challenge men of large means, and beatir our Christian people to a sincere determination to bring Christ's Kingdom within the hearts and lives of our boys and girls, men and women, with an abandon?

Beginning on Wednesday afternoon, Jan. 24, and continuing through Friday, the 26th, the Thirty-seventh Annual State Convention of the Louisiana Sunday School Association will convene. Its program carries such outstanding men as W. C. Pearce, Associate General Superintendent of the World's Sunday School Association; Sterling ~~L.~~ Williams, Young People's Superintendent of the Missouri Association; Dr. Hugh S. Magill; and Prof. H. Augustine Smith, of Boston, who will direct the music and present the vision of Isaiah in the great religious pageant, "The Light of the World," which was written by Prof. Smith for the World's Sunday School Convention, and first presented by him in Tokyo, Japan, at that great gathering.

## FROM SENATOBIA, MISS.

My Dear Dr. Carley: Will you kindly let Mr. Shipman say a line? You know how it is—we get to the place sometimes where we feel that if we do not appear in print, the world will all get wrong and the wrongs will not be righted.

I was truly glad to come back to Senatobia. People treat me and mine mighty well. This is truly the place where they brag on your preaching, and give you things; they also brag on your children; and if that will not make a fellow pull until the backhand stands up, what will? I am going to try to be in some degree worthy.

Our Woman's Missionary Society has put a furnace in the church, and it seems to [illegible] [illegible] that I was [illegible] [illegible] part with these [illegible] [illegible] pieces and their [illegible] [illegible] to have parted.

We have organized Senior and Junior Epworth Leagues since Conference. Our Sunday school, under [illegible] about completed, [illegible] [illegible] doors, making room for about [illegible] new classes. Our [illegible] Sister [illegible]'s children are making beautiful the ladies' parlor, also furnishing a [illegible] piano—a very beautiful tribute to a devoted mother and faithful member of the Methodist Church.

We have received one [illegible] letter since Conference.

If things do not move this year it will not be the fault of the congregation. W. M. Gabbert, president of the board of stewards, and R. E. Mitchell, secretary and treasurer, take all financial responsibility off the pastor, but they expect him to do something else and do it with a vengeance—in other words, to get a first-class move on himself.

Our new elder, Brother T. T. Lewis, has been to see us, preached, and held his first quarterly conference. He has made good. I think Lewis can and will do the job—he just hits the almanac right, young, but not too young; old, but not too old; full of pep, and can make an Overland go; deeply pious, but not fanatical. But you know, Dr., the work the dear Bishop laid out at our recent Conference at Water Valley for the dear elders will try the enduring powers of the gentlemen of the eldership. He seemed to think the country was a mighty good place for the elders to shine, but you must keep in mind, Dr., that the elder on the Sardis District can shine anywhere. The Bishop suggested to one of our preachers that it might have been well for him to have his elder out with him for a week or so, and he replied that a bishop might stay a week out there, but it was too much for the elder.

Indeed, we hear much about our rural church problems; and it is a problem, one that we have been working to solve for years, but we do not seem to get anywhere. In fact, in many places we are worse off than we were fifty years ago. When I was presiding elder on the Durant District, at my first district conference I asked our good Brother Bachman if there had been any improvement, or any special development in certain sections that he had been familiar with for many years, and he said that he did not think there was any advance in fifty years. I have given some thought to this matter, and much work, and now I am fully persuaded that when this question is settled it will be on the same basis that the country school has been solved—CENTRALIZE, and HAUL 'em to it. Then we will have something to work with and you can get leaders.

W. S. SHIPMAN.

"When thou doest good do it because it is good, not because men esteem it; when thou avoidest evil flee it because it is evil, not because men speak against it; be honest for the love of honesty, and thou shalt be uniformly so; he that doeth it without principle is wavering. Say not unto thyself, Behold, truth breedeth hatred, and I will avoid it; dissimulation [illegible] himself friends, and I will follow it. Are not the enemies made by truth better than the friends obtained by flattery?"

What can man bear without him—what office, what array, what apparel—that shall beget such reverence as the soul he bears with him?—Dr. Dewey.

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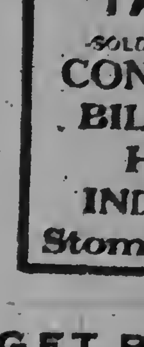

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## FROM SPRING HILL, LA.

Dear Brother Carley: Please give us space to say a few things about Spring Hill and our work here.

Spring Hill is a busy little lumber town, nestling very securely in the wooded hills of North Louisiana, on the L. and A. R. R., about thirty-five miles north of Minden, and just one mile south of the Arkansas line. There are some eighteen hundred people living here. We have most of the modern conveniences—connected water service, fine drinking water, electric lights and power, and an abundance of good wood. We have a splendid school, with affiliated high school, housed in a first-class, two-story brick building. Our church house is a perfect little "gem," with several class rooms. The parsonage is the last word in a comfortable home for the preacher's family. We were sent here from the Conference at Shreveport as our first appointment in our home State.

We are delighted with the place and are indeed glad to be here. We were very graciously received, and all the people have shown a concern about our comfort. We have already been the recipients of many tokens of appreciation. The pounding has been one continuous coming of good things to eat. The stewards very cheerfully raised the salary $300 over last year. The attendance at our services has continued to increase. The congregation are very kind to express their appreciation of our work. The attendance at prayer meeting was quadrupled. The Sunday school membership has increased very materially.

This is indeed a good place to be. There is no better board of stewards in the State. Our men are good men and love the church. We have one of the best Woman's Missionary Societies in the State. They do things that are hard in the spirit of cheerfulness. They go one hundred per cent in everything. Our Junior Missionary Society is very active and it can't be beat anywhere as a representation of useful efficiency.

All in all, we are in fine shape and the outlook grows more promising all the time. The lines have indeed fallen to us in pleasant places.

Brethren of the Conference, I feel happy that I am back home now, after some twelve years sojourning in Texas. Please pray for us that the good Lord may lead and use us to the accomplishing of the greatest possible good for our great church, the greatest institution on earth.

T. W. ST. JOHN.

Box 12, Spring Hill, La.

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For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.

25 CTS.

## "DIE; BUT DON'T GIVE UP THE BOX."

By Garfield Evans.

I have made many inquiries to know of the permanency of the future of our work here, and in what line the missionaries felt were the most opportune. To appreciate fully the program of the church here, it is necessary to understand the Latin mind and to see the viewpoint that is not always appreciated or understood by the prosaic Anglo-Saxon.

Some one has said that the Latin never apologizes. This statement is true if one sees the Latin alone without the opportunity of religion, where the greed of business has dominated and where Romish ecclesiasticism has destroyed a belief in God and undermined the social standards of morality. But when Christianity is implanted in their hearts, there is a transformation of life and character inexplicable from any standards of ethics.

Senor —— had been a faithful member of our church for several years. After a certain sermon by the pastor, Senor was worried. He asked if he could be a Christian and steal. He told the pastor that he had made an agreement with the clerk of the "bodega" (grocery store) that the clerk was to keep certain articles off his account each month, for which courtesy he was to give the clerk half of the amount saved. The pastor advised that he should confess to the owner of the "bodega" and repay the amount he had defrauded as he was able.

It was a hard fight, but Senor won out. Going into the office of the Spanish owner of the "bodega," he told his story. The old Spaniard looked at him in amazement, and breaking into tears, said, "Why did you tell me, nobody ever did that before?" The Senor replied that he was now a Christian and a Christian couldn't steal. The reader should understand that in business the Latin, as a rule, considers he is perfectly justified in getting all he can for his goods, regardless of their value. Furthermore, it is recognized almost as legitimate to defraud openly, provided one is not caught open-handed. But the Senor had the spirit of the Christ and little by little he paid back the money he had defrauded in purchases.

The Senor had his greatest achievement in the life of his children. A younger son was postmaster in a small country village. During the time of elections it is a common thing for the leaders of one party to bribe some official and stuff the box. The ballot box was in the keeping of the young postmaster. He was first offered good money in order to let them see the box. Then, upon his refusal, they threatened his life. He well knew the many that had been killed under similar circumstances. In his desperation he wired his father to know what to do.

Every parent can understand the anxiety which the father felt for his son, for the paternal instinct outdistances racial divisions. But the Senór was beginning to understand the high plane of the Christian standard in business and its needs in the political institutions. His father wired back the short message, "Die, but don't give up the box."

This is the type of Latin which our church is developing and is an evidence of what the others will become when given a chance. It is in the very home town of the Senor where several Epworth Leagues are making a small investment in order to keep open several missions that are conducted by native Epworthians.

Santa Clara, Cuba.

---

Hark! what mean those holy voices,
  Sweetly sounding through the skies?

* * *

Listen to the wondrous story,
  Which they chant in hymns of joy:

* * *

Peace on earth, good will from heaven,
  Reaching far as man is found;
Souls redeemed and sins forgiven!
  Loud our golden harps shall sound.
—John Cawood.

**Methodist Benevolent Association**
Gives Southern Methodist Men and Women Safe
LIFE INSURANCE
AT ACTUAL COST
J. H. SHUMAKER, Sec'y
810 Broadway Nashville, Tenn.

Come thou long-expected Jesus,
  Born to set thy people free;
From our fears and sins release us,
  Let us find our rest in thee.

By thine own eternal Spirit,
  Rule in all our hearts alone;
By thine all-sufficient merit,
  Raise us to thy glorious throne.
—Charles Wesley.

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"Largest Music House South"
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Don't let child stay bilious, constipated

**MOTHER, YOUR CHILD'S BOWELS NEED "CALIFORNIA FIG SYRUP"**

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

If your child is listless, full of cold, has colic, or if the stomach is sour, breath bad, tongue coated, a teaspoonful of "California Fig Syrup" will quickly start liver and bowel action. In a few hours you can see for yourself how thoroughly it works the constipation poison, sour bile, and waste right out and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today may save a sick child tomorrow. It never cramps or overacts. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

# *Woman's Missionary Society*

All communications for this Department should be sent to
Mrs. J. G. Snelling, 1431 Octavia St., New Orleans, La.

### A Call to Prayer.

A Day of Prayer for Missions is called by the Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions, for Feb. 16, 1923. We urge every auxiliary to observe this day. It will broaden your vision and your sympathies as you unite with the women of other denominations in this time of intercession. Literature may be secured by ordering from Literature Headquarters, Lambuth Building, Nashville, Tenn.

### Important Information About Literature.

Programs.—Two leaflets are allowed to each auxiliary free. Whenever the auxiliaries are divided into circles and these circles conduct separate programs, one leaflet is allowed for each circle. Extra leaflets, 5 cents.

Yearbooks.—One yearbook is sent to each auxiliary free. Extra copies may be secured by addressing Literature Headquarters, Lambuth Building, Nashville, Tenn. Price: Adult, 10 cents each; Young People, and Juniors, 6 cents each.

**Grove's Tasteless Chill Tonic**
Old Standard Remedy for Chills and Malaria. .60c

**Breaks Up CROUP**
Colds, Coughs, LaGrippe, Flu, and a valuable aid in treatment of Pneumonia,
**CAPU-SAV**
clears the phlegm, reduces inflammation, penetrates. White salve; does not discolor clothing. In handy, collapsible tubes, 25c, at drug stores, or sent by mail.
CAPUDINE CO. :: :: RALEIGH, N. C.

**CANCER** HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

**Not a Laxative**
Nujol is a lubricant—not a medicine or laxative—so cannot gripe.
When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it. Try it today.
**Nujol**
REG. U.S. PAT. OFF.
A LUBRICANT—NOT A LAXATIVE

Handbooks.—The new Adult "Handbook" will come from the press in a few days. One copy free to each auxiliary. Extra copies, 5 cents.

Mission Study Manual.—A new "Mission Study Manual," telling how to organize and conduct a class. Price, 10 cents. Order from Literature Headquarters, Lambuth Building, Nashville, Tenn.

### Social Service Superintendents Meet.

The Commission on Race Relations held a meeting with the Conference Social Service Superintendents east of the Mississippi River in Atlanta, Ga., Dec. 4-7. Dr. Akin Smart, of Emory University, gave heart-searching messages each day on the social teachings of Jesus; Mission Study books were presented by Mrs. J. H. McCoy and Miss Estelle Haskin; Miss Mary DeBardeleben gave the Conference three delightful hours on the presentation of Negro music, Negro poetry, and Negro art; strong addresses, which gavethe work of bringing about good will between races a world-wide perspective and lifted it into the sphere in which the Master lived, were given by Dr. Plato Durham and Dr. W. W. Alexander; Mrs. Janie Porter Barrett, Superintendent of the Virginia State School for Negro Delinquent Girls, was present and gave a thrilling message concerning the work she is doing. Mrs. Robert Moton, of Tuskegee, was also present and spoke cheering words of hope. Added to this rich program, a number of hours were spent in helpful discussions on the part of many of the Superintendents themselves, and all entered with Christ-like sympathy into every phase of the question under discussion. This meeting lends great hope to those who earnestly pray for the coming of peace and good will upon the earth.

### To Any and Every Missionary Society President.

A new year is now beginning in the missionary society. You are a new President, whether or not you have ever served before; your officers are new; your membership is offering new prayers, giving new service and making new gifts. Let all be in keeping with the opportunity which the new year brings.

At the January meeting special emphasis must be laid upon these facts. Make it a season of reconsecration of the membership to prayer, service, and giving because it is the time for pledges to be made. Let prayerful emphasis be put upon the stewardship feature by making a forceful presentation of the leaflet, "My Missionary Gift for 1923." Make the signing of the pledge cards a time of serious thought and earnest prayer. Do not slight the women who are absent from the January meeting by failing to see that they have an opportunity to make a pledge for the new year. The Treasurer should select a committee who will personally interview the absentees and place a pledge card in the hands of every member of the society. Great care should be taken in following up these cards. Moreover, every new member gotten during the year should be asked to make a pledge.

Do not close the January meeting without giving time to the New Year resolutions. Let every woman present have an opportunity to voice her desire and purpose to perform a larger service through the missionary society. This feature of the program should be a very helpful and impressive one.

The closing months of 1922 have witnessed great activity on the part of the District Secretaries in holding group meetings. It has been the privilege of the Organization Secretary to attend these meetings in two Conferences, and she has been greatly encouraged by the attendance and enthusiasm manifest in these meetings. One District Secretary writes that the immediate result of one of her meetings was a new society and one reorganized, and that both of these societies promised that during the last quarter all funds for the entire year would be paid in full.

The officers of the society often do not realize what encouragement they give the District Secretary when they make their reports promptly. Let every society plan to do this throughout the year. One District Secretary in Western North Carolina is rejoicing in a report from every one of her fifty-one auiliaries for the third quarter of 1922. Let your society do its part in making your District Secretary as happy as this one.

MRS. B. W. LIPSCOMB,
Organization Secretary.

## FROM BUENA VISTA, MISS.

Dear Brother Carley: There have been so many things worthy of mention to happen in this circuit since Conference, I hardly know how and where to begin.

The beginning of our second year on this circuit is very encouraging. Congregations have been good, with increasing interest; I have placed 25 copies of the new Discipline in our Methodist homes, and secured 8 new subscribers with 3 renewals to the New Orleans Advocate.

I have organized one new Sunday school. Brother Gladney was with us three days and did some good work. We organized a teacher training class at Ebenezer church. He also visited Boone's Chapel and Egypt churches and made interesting talks on the training of children. On Monday morning he made an address to the high school students here that was very instructive and interesting. Brother Gladney is doing a great work that will tell in the coming generation.

So many good things have been said and done by these good people that time and space will not permit mention. We give a few of the most important: first, the good people of Ebenezer remembered us with a Thanksgiving offering that filled our pantry; then, on the night of Dec. 15, the faculty and pupils of the school here, assisted by some of the good people of the town, gave us a most delightful surprise, preparing our pantry for Christmas; then, on Christmas night, after a splendid program rendered by the young people at Egypt and a beautiful Christmas tree containing about 300 gifts, Santa Claus announced that he had two large boxes for the Methodist pastor, with the statement, "I had rather be a preacher than Santa Claus"; then, after all these "poundings," we had our first quarterly conference, Saturday, Dec. 30. Brother Dorsey was at his best, and preached one of the best sermons I ever heard, from the text, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

**Bitter Chillifuge 25c**
Has a bitter tonic taste and quick action in routing malaria from the system.
Will quickly stop chills and fever.
Splendid tonic for torpid liver and bracer for poor appetite.
FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

**DANDRUFF**
quickly disappears when
**TETTERINE**
is applied. Fragrant and Soothing. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

After the sermon, Prof. and Mrs. Winter invited the members of the quarterly conference to the high school dormitory, where a bounteous dinner was served. The business of the quarterly conference was very satisfactory; the pastor received a substantial raise in salary, with a liberal report from each church. The outlook is very encouraging, and our goal is everything in full.

E. C. DRISKELL, P. C.

**Aspirin**
Say "Bayer" and Insist!
BAYER
Genuine
Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for
Colds — Headache
Toothache — Lumbago
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Neuralgia — Pain, Pain
Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

## QUARTERLY CONFERENCES.

### NORTH MISSISSIPPI CONFERENCE

### Aberdeen Dist.—First Round.

Nettleton, at Carolina, Jan. 20, 21.
Greenwood Springs, at G. S., Jan. 24.
Vardaman, at V., Jan. 27, 28.
Calhoun City, at C. C., Jan. 28, 29.
Houlka, at Houlka, Feb. 3, 4.
Salem and Ecru, at E., Feb. 10, 11.
Randolph, at Randolph, Feb. 13.
Tocopola, at Thaxton, Feb. 14.
Fulton, at Van Buren, Feb. 17, 18.
Tremont, at Tremont, Feb. 18, 19.
Eupora and Mabin, at Eupora, Feb. 24, 25.
Smithville, at Smithville, Feb. 20.
Bellefontaine, at B., Feb. 23.
Mathiston, at Mathiston, Feb. 25, 26.
Algoma, at Algoma, March 3.

T. H. DORSEY, P. E.

### Columbus Dist.—First Round.

Mashulaville, at Mashulaville, Jan. 20, 21.
Shuqualak, at Shuqualak, Jan. 21, 22.
High Point, at White Hall, Jan. 27.
Louisville, Jan. 28, a.m.
Noxapater, at Noxapater, Jan. 28, 29.
Starkville, Feb. 4, a.m.
Ethel, at Ethel, Feb. 4, 5.
Sturgis, at Sturgis, Feb. 10, 11.
Cedar Bluff, at Cedar Bluff, Feb. 17, 18.
Mayhew and Sessums, at Sessums, Feb. 25, 26.

A. T. McILWAIN, P. E.

### Corinth District—First Round.

Burnsville ct., at Hebron, Jan. 19.
Iuka ct., at Snow Down, Jan. 20, 21.
Iuka sta., Jan 21, p.m.; Jan. 22, a.m.

All pastors of the Corinth District are called to meet the presiding elder in Corinth for special conference, Tuesday and Wednesday, Jan. 23 and 24.

Paden ct., at Westt Side, Jan. 26.
Belmont ct., at Golden, Jan. 28, 29.
Tishomingo ct., at Tishomingo, Jan. 27, 28.

J. B. RANDOLPH, P. E.

### Greenwood Dist.—First Round.

Webb, at Webb, Jan. 21, a.m.
Minter City, at Minter City, Jan. 21, at 3 p.m.
Schlater, at Schlater, Jan. 24, p.m.
Tchula, Jan. 28, a.m.
Sidon and Cruger, at Sidon, Jan. 28, p.m.
Sunflower, at Sunflower, Feb. 4, a.m.
Ruleville, at Doddsville, Feb. 4, 3 p.m.

S. L. POPE, P. E.

### Grenada Dist.—First Round.

Winona sta., Jan. 21, a.m.; Jan. 22, p.m.
Kilmichael ct., at Kilmichael, Jan. 21, p.m.; Jan. 22, a.m.
Waterford ct., at Waterford, Jan. 26.
Ashland ct., at Ashland, Jan. 27.
Lamar ct., at Lamar, Jan. 28.
Paris ct., at Paris, Feb. 3.
Abbeville ct., at Abbeville, Feb. 4.
Lexington, Feb. 9, 11.
Ebenezer ct., at Hebron, Feb. 10.

R. A. TUCKER, P. E.

### Greenville Dist.—First Round.

Glen Allan and Benoit, at Benoit, Jan. 21, a.m.
Glen Allan and Benoit, at Glen Allan, Jan. 21, p.m.
Hollandale and Arcola, at Hollandale, Jan. 28, a.m.
Leland, Jan. 28, p.m.
Greenville, Jan. 31, p.m.
Jnestown and Duncan, at Jonestown, Feb. 4, a.m.
Jonestown and Duncan, at Jonestown, Feb. 4, p.m.
Boyle and Pace, at Boyle, Feb. 11, a.m.
Boyle circuit, at New Salem, Feb. 11, 3 p.m.

The mass meeting at Jackson, Jan. 16, 17, is of sufficient importance to provoke a record attendance from this territory. Make your plans NOW, brethren. It will be the best money and time you have ever invested for your church. The district stewards' meeting at Shaw should have the individual attention of every district steward. Due personal notice will be given later. The Shaw quarterly conference will be held in connection with the district stewards' meet. District Conference at Jonestown, May 8-11. In arranging your meetings, brethren, give this fact due attention.

JAMES H. FELTS, P. E.

### Sardis District—First Round.

Mt. Pleasant, at M. P., Jan. 20, 21.
Tyro, at Free Springs, Jan. 27, 28.
Crenshaw, at Sledge, Feb. 4.
District Preachers' Meeting, at Sardis, Jan. 23-24, beginning at 11 a.m., Jan. 23.
District Conference, at Senatobia, May 15-17.

J. TILLERY LEWIS, P. E.

CHAMBERLAIN'S COUGH REMEDY
FOR THE RELIEF OF
Coughs, Colds, Croup
WHOOPING COUGH, HOARSENESS
BRONCHITIS
-SOLD EVERYWHERE-

TETTERINE
Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Hark, the glad sound! the Savior comes,
The Savior promised long;
Let every heart prepare a throne,
And every voice a song.

—Phillip Doddridge.

HALF THE FIGHT AGAINST ILLNESS

Keep the Liver Prepared to Do Its Duty in Cleansing the System. Black-Draught Will Help.

Kernersville, N. C.—Mrs. Wesley Mabe, who resides near here, says Thedford's Black-Draught is kept in her home all the time, since it has proved very valuable when used to correct derangements of the liver, stomach and bowels, and to help prevent sickness from developing from such conditions.

"For dizziness, headaches, colds, and similar troubles, Black-Draught is a wonder," according to Mrs. Mabe.

"It helps carry away bile and cold the easiest of any medicine I ever saw.

"I have used Black-Draught with my whole family, and will continue to do so, as it has proven its worth. We are glad to recommend Black-Draught, My health is just fine."

Black-Draught has been found a useful adjuvant in breaking up colds, when the use of a laxative or cathartic medicine is indicated. It acts upon the liver as a tonic, helping it to drive poisons and unhealthful matters from the system.

Biliousness, dizziness, coated tongue, bitter taste in the mouth, often warn you that your liver is out of fix. Don't neglect it. Prevention of illness is better than cure. Take Black-Draught, for your liver. Be sure you get Thedford's.

Most druggists sell Black-Draught. Get a package, to-day—Thedford's.—Adv.

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666 quickly relieves Colds, LaGrippe, Constipation, Biliousness & Headaches.

Now is the time to pay close attention and see that your bakings are pure, wholesome and nutritious.

Good flour is all flour with the nutritive value of wheat. Mix it with good baking powder and you have a nutritious, wholesome, palatable baking. No ready mixed substitute will take its place.

For wholesome, nourishing food you should use straight flour and a pure baking powder—

There never was, is not, and never will be anything that will take the place of good straight baking powder and plain flour.

If you are using self-rising flour or any other kind of a substitute for good baking powder or plain flour you had better stop, and consider whether you are practicing real economy, or saving money. You are taking a chance of losing the full nutritious health-building value of a good, plain flour.

For best results use—
Calumet Baking Powder and a good plain flour.

## THE PERFECT MAN.

Before an association of Philadelphia ministers a letter was read by the presiding officer which seemed to expect a great deal for a small sum of money. A committee in quest of a pastor stipulated that it must have a young man who could save souls and draw men, raise money and infuse new life into every feature of the service and incite the church officials themselves to greater things. Moreover he must be a compelling preacher, he must be possessed of all the social graces, and he must be innocent of political activity. In addition he must have a wife, unencumbered with children, who would work for the church without attempting to run anything. She, too, must have an ideal disposition. For these two paragons the salary was to be the princely emolument of $474 a year.

Those who concocted the bill of specifications may be poor or mean or ignorant of the market value of real men these days. But it is difficult to comprehend how men with sufficient sense to administer the business affairs of a church can suppose that ministers are more or less than mortal and are able to subsist on a small part of what men of secular engagements and their families are able to live upon. Probably not one of those who made this extravagant demand, while proffering so niggardly a recompense, would consider for a minute accepting a post with so much hard work for such meager pay. How can they believe that two can live on a little more than a dollar a day with the prevailing high prices?

It is a favorite theory with some churches that ministers ought to be satisfied with small salaries because their work is of a religious and therefore of a self-sacrificing nature. Those church members who are entirely willing to have comfortable homes, well-schooled children, automobiles, and other creature comforts, while the pastor serves them on short commons and a bare pittance, need not be surprised if self-respecting young men are disinclined to enter the ministry unless they can put out of their minds the abnegation that some churches impose on those who occupy their pulpits.—Philadelphia Public-Ledger.

666 is a prescription for Colds, Fever, and LaGrippe. It's the most speedy remedy we know.

Lusts of the Flesh: Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and Spirit against the flesh: and these are contrary the one to the other.—Galatians 5: 16, 17.

The Lord Shall Be My God: If God will be with me, and will keep me in this way that I go; and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God.—Genesis 28: 20, 21.

**CABBAGE PLANTS.** Fulwood's Frostproof and Charleston Wakefield, Succession and Flat Dutch. Prices, by express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. By parcel post postpaid, 100 for 50c; 500 for $1.25; 1,000 for $2.25. First class plants from best Long Island seed. Satisfaction guaranteed or money returned. P. D. Fulwood, Tifton, Ga.—Adv.

Infinite Wisdom and Knowledge: O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor?—Romans 11: 33, 34.

Rejoice in the Lord always: and again I say, Rejoice.—Phil. iv. 4.

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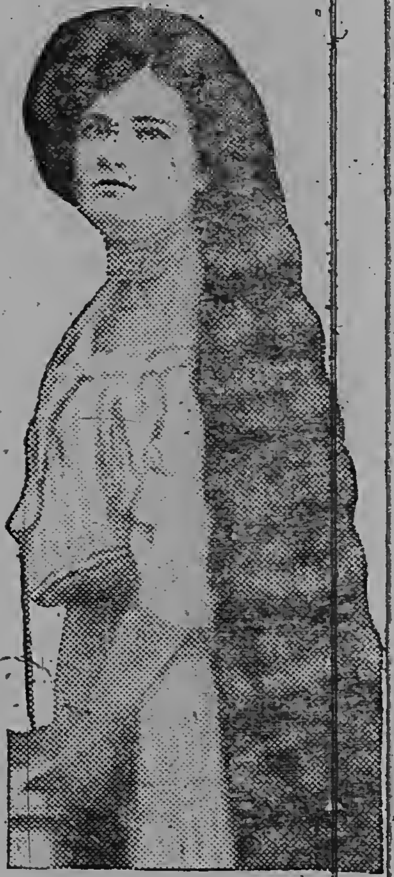
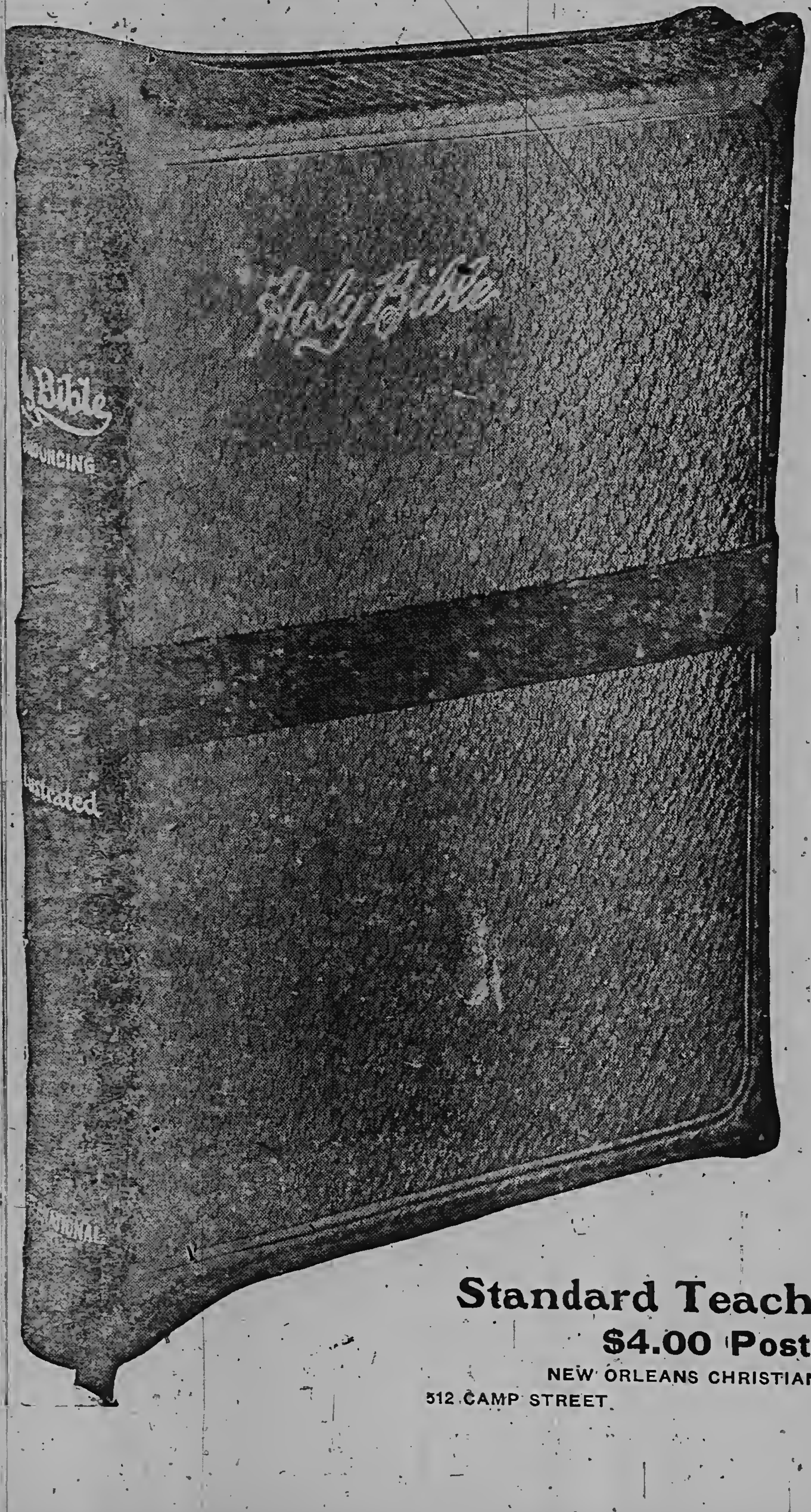


At once! You can transform even plain, dull flat hair. You can have it abundant, soft, glossy and full of life. Just get a 35 cent bottle of "Danderine" at any drugstore. Then moisten a soft cloth with the "Danderine" and draw this through your hair, taking one small strand at a time. Instantly, yes, immediately, you have doubled the beauty of your hair. It will be a mass, so soft, lustrous and so easy to do up. All dust and excessive oil is removed.

Let "Danderine" put new life, vigor and brightness in your hair. This stimulating tonic will freshen your scalp, check dandruff and falling hair and help your hair to grow long, thick, strong and beautiful.



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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 70—No. 4. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3491.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 25, 1923. CHAS. O. CHALMERS, Manager.

## MISSISSIPPI METHODISM MOVES FORWARD.

It is our definite conviction that Mississippi Methodism will register a great forward movement as a result of the Conference on Home Missions and Evangelism held in Jackson last week. This Conference was called by Bishop W. N. Ainsworth, in charge of the two Mississippi Annual Conferences, to consider the opportunity and the responsibility of Methodism in meeting the religious needs of the people, and the program arranged by him and carried out so splendidly, proved unmistakably that the time for advance is at hand.

The Conference was held in the magnificent Galloway Memorial Methodist Church, of which Rev. E. K. Means is pastor. During the day sessions, the auditorium was filled almost to capacity, and at the evening sessions the building was not large enough to accommodate all those who desired to attend. Practically all the preachers of the Mississippi and North Mississippi Conferences were there—it looked like a joint session of the two bodies—and a representative delegation of laymen from all sections of the State was present. Except for the widespread prevalenco of influenza, the attendance would have been larger; but, in spite of this hindrance, practically every charge in the two Conferences was represented.

Some startling facts were brought out in the surveys made by the presiding elders concerning the number of people in the Stato who do not belong to any church at all. We have so long had the feeling that most of the people of Mississippi belong to some church that we could scarcely believe what the figures show—that only 38 per cent of them actually hold membership in any church, leaving 62 per cent without any church affiliation. Of the white people, not counting children under seven years of age, 313,441 do not belong to any church; of the colored people, not counting the children, 401,131 do not belong to any church. All told, there are 369,340 white Protestants in the State, 32,150 Roman Catholics, and 362,282 negro Protestants. The mere recital of these figures gives all the point necessary to the statement that the field is ripe for the harvest.

The program arranged by Bishop Ainsworth was just such as was needed to inspire those attending the Conference with zeal and determination in the accomplishment of the great work that lies before the church. In addition to the forceful, stirring, and brilliant utterances of Bishop Ainsworth himself, addresses were delivered by the following: Bishop John M. Moore, Dr. Andrew Sledd, Prof. G. L. Morelock, Dr. A. W. Taylor, and Dr. Charles L. Goodell. The address of welcome, delivered by Mr. Fred Sullens, and the response, by President D. C. Hull, gave initial impetus to the spiritual significance of the meeting, and all the other speakers added momentum to the interest that was manifest from the very beginning. Unfortunately for us, it was impracticable for us to reach Jackson before noon on Tuesday, but we found even then that the purpose to "take Mississippi, America, the world for Christ" had become the definitely accepted task of those who were facing the issues as they were being presented.

Tho specific program of the Conference is expressed in the report of the Findings Committee, which is given herewith, but its real accomplishments cannot be expressed in words. There were a widening of the range of vision, a new sense of responsibility and opportunity, a new consciousness of the presence and availability of abundant resources, both material and spiritual, a new consecration of life and exaltation of spirit that in ways without number will reflect themselves in the future work of the church in Mississippi. We feel that all the predictions we made concerning this Conference have been fulfilled and that it was, indeed, an epochal gathering in the history of Mississippi Methodism.

The proparations for the meeting, under the direction of Rev. M. L. Burton and the committee of arrangements, were complete, so far as we could observe, in every detail. The people of Jackson all seemed to feel ~~that they~~ were the hosts of the visitors and they showed every possible kindness to their guests. The newspapers featured the gathering from start to finish and gave all the publicity that could be expected to the proceedings.

Tho Findings Committee was composed of the fourteen presiding elders of the two Mississippi Conferences and a layman from each of the districts. The actual drafting of the report was committed to a sub-committee, composed of those whose names are appended to it. The report was unanimously adopted by a rising vote, and the Methodist forces of Mississippi went to their homes to carry out plans thus adopted. A new day is at hand in the work of the church in Mississippi.

Tho report of the Findings Committee follows:

### Report of the Findings Committee.

Your Committee on Findings desires to congratulate this Conference on the conception of this great gathering in the interest of Home Missions and Evangelism. This first Conference has been great in conception, in attendance, and a splendid, effective program has been rendered in a most inspiring manner. Your committee believes that from this Conference will date the beginning of a new and decidedly better effort in the work of Methodism in this State, one that will hearten and cheer all the workers at their tasks in a new and brighter day of conquest for the church of Jesus Christ.

The mission of Methodism has not yet been discharged. While we have gathered about 140,000 members into the communion of our church in this Stato, and have had an even greater effect in the impress which has been made upon the Gospel interpretation of our sister churches, and while the Sunday school and Wesley Bible classes are well organized and ready to march, there yet remains much to be done, and Methodism now has both the message and the organization to carry the gospel of Jesus Christ everywhere, and must face the task of presenting this same gospel to the people of Mississppi.

To this end we ask the adoption of the following resolutions as the expression of our deliberate judgment:

1. We pledge ourselves to the rededication and reconsecration of our services in all things to our Lord and Master, and the laymen of this Conferenco especially pledge a determined effort to speed the coming of the kingdom in Mississippi by lending aid in every possible way to the cause of Evangelism.

2. We request that all presiding elders, pastors and laymen begin now with careful, prayerful, systematic preparation for our task now assumed of presenting the cause of our Christ, especially in Mississippi, by definitely surveying the unoccupied territory and population, and especially do **we ask our pastors to make real pastoral visits in each home of the church, and there pray and discuss righteousness in Mississippi in our homes.**

3. We suggest that preparation and plans be made now for a revival in every single church in our State, and that preliminary to this we commend the plan of having worship in each church on the Lord's Day, as far as practicable.

4. We especially recommend that a systematic survey be made of our population by the presiding elders, pastors and lay leaders, and that an appeal be made in every church for laymen to enlist in evangelistic work under the direction of our leaders, and it is the sense of your committee that a great responsibility rests upon the laymen of the strong churches to co-operate with and aid the weaker rural churches to solve their problems, arousing interest in the great church problem, and utilizing as far as possible our organized Bible classes and other bodies of organized laymen.

5. We pledge ourselves to seek to have the financial obligations pledged early in the year, so that we may devote the entire summer and fall to the King's business—the salvation of men. We believo all of our stronger churches should pledge an excess on the benevolent assessments, and we suggest May 15 as the time when every assessment should be provided for, and having discharged these obligations and turned our hearts to the throne of grace, which never fails, we believe we shall witness the power of the Holy Spirit in our beloved State.

6. We desire to commend the work of the Flying Squadron and other agencies employed in the work of our Lord, and we desire to express our purpose at all times to co-operate with the interdenominational laymen's movement in Mississippi.

M. L. BURTON,
Chairman.
R. A. TUCKER,
Secretary.
J. G. McGOWEN,
G. R. NOBLE.
S. M. GRAHAM.
S. W. OWENS.

**New Orleans Christian Advocate**

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**TO CONTRIBUTORS.**

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## A CALL TO THE LAYMEN OF THE MEHODIST EPISCOPAL CHURCH, SOUTH.

By G. L. Morelock, General Secretary, General Board of Lay Activities.

The recent address of the bishops, issued immediately after their meeting at New Orleans in December, on the imperative necessity of collecting the Centenary pledges, should find a response in the heart of every layman throughout our entire church. This address sets forth clearly the embarrassment which confronts our workers in every field in our home and foreign missionary enterprises, involving the entire program throughout the whole territory in which our church is striving to serve its day and generation. It shows conclusively that disaster will come to our various missionary enterprises unless the entire church awakes to the necessity of immediate action in the matter of paying our Centenary pledges. Careful consideration of the situation will justify the conclusion that the very honor of our church is at stake, and that failure upon our part to bring success to the ends of the Centenary with its great spiritual dynamic will invite immediate disaster to the whole program of our great church.

In this stirring message to our entire church, the bishops have given a most suggestive recognition to the newly organized Boards of Lay Activities. The following is their message to the various Lay Leaders of our organization:

"We would respectfully suggest to the newly constituted Board of Lay Activities that its primary and principal task at this particular time, as it seems to us, is the collection of the Centenary pledges, and we therefore call upon all Lay Leaders, Conference, district, charge, and church, to assume new, constant, and abiding responsibility for the collection of all the pledges within ther respective jurisdictions, and ask that they do not cease their labors until the entire subscription list in each case is completely cleared."

Not only do we find the bishops calling upon the laymen at this crisis in the history of the Centenary Movement, but also our leaders who constitute the small army of field generals in this Movement. The Centenary Secretaries are earnestly calling upon the laymen for a deliverance of the full force of our organization in the four months' Emergency Campaign which is upon us. The following are the resolutions unanimously passed by the Centenary Secretaries in their session in Nashville, Tenn., December 28-29, 1922:

"In facing the strenuous period of the next four months when we, the Centenary Field Secretaries representing the great Centenary Movement throughout the church, are to make appeal for the collection of pledges, we can but recall the magnificent support that we received from Lay Leaders and the great body of laymen throughout the church during the inspirational period resulting in the magnificent sum raised by subscription of about thirty-six million dollars. And remembering the fact that men and women of our church, under the leadership of District Directors and Church Directors and Local Church Directors, who were busy with their own affairs, laid aside everything to make possible this great achievement; therefore,

"Be it resolved, first, That we rely without any reservation upon the united support of the lay members of our church in this emergency campaign to raise four millions of dollars by May 1, 1923.

"Second, That as we face this great emergency campaign we earnestly and respectfully request the united assistance of the organization of Lay Activities throughout our church.

"Third, That we request that the Boards of Lay Activities through their organizations give us all possible assistance and deliver themselves in this emergency campaign which means so much to the church.

"Fourth, That we request the district organization of Lay Activities to furnish to the pastors lay speakers from now until the end of the campaign.

"Fifth, we congratulate the Board of Lay Activities on the rapid perfection of its organization throughout the church, that we already in our various church activities feel the effect of this organization.

"Respectfully submitted, James Thomas, A. J. Cauthen, D. L. Blackmore."

These resolutions show the implicit faith our leaders have in our laymen and their belief in our lay organization to render effective service in the emergency campaign. Our hearts are thrilled by this appeal to give ourselves unreservedly during the next four months to this great task. We can do this, and in the doing, as our organization gets into action for this great cause, there will come a unity of purpose and a consciousness of power to achieve that will in the end make our organization invincible for any task the church may call upon us to perform.

And so, while we are working steadily and patiently along our four main channels—Stewardship, Evangelism, Christian Education, and Social Service—we must see and rejoice that here is our first great opportunity to function effectively as a great church-wide organization, or Church Board. The laymen have never yet failed when our church has called upon them for a great service—they will not fail now.

Our church needs us! Other denominations have their eyes upon us! Suffering humanity looks to us with outstretched hands! The great suffering, tender heart of God our Father yearns for us to "go forward!" We cannot fail Him! We must rally to this call!

Let every Board of Lay Activities, every Lay Leader, every Chairman of Lay Committees, every Lay Speaker give himself whole-heartedly to this great task. May God guide us and give us wisdom and strength and inspire all of us to bring to a glorious consummation the great Centenary Movement!

## THE COMMITTEE ON EVANGELISM REPORT.

By Dr. R. L. Russell, Secretary, General Committee on Evangelism.

The general evangelists of the church have just closed their annual conference in Dallas, Tex. This was the first time they had met west of the river, and, Dallas being removed from the center of our connection, the attendance was hardly so large as last year. However, many of the general evangelists and some Conference evangelists and a goodly number of the evangelistic singers gathered in the auditorium of the beautiful Hotel Jefferson for the annual meeting. It was a good conference, increasing in enthusiasm hourly, reaching its highest peak of interest at the second morning session.

One of the outstanding features of the session was the great address of Bishop Beauchamp at our only night service. The auditorium of the great First Methodist Church was filled to hear this great man of God as he pleaded for the intelligent preaching of the Gospel of the Son of God as the only hope for a ruined world. The bishop has, in his administration of our missionary operations in Europe, placed special emphasis upon the evangelistic appeal; thus his message was particularly appreciated by this group.

We had with us also Bishop John M. Moore, who first organized the evangelists into an association, and thus made these evangelists a real part of the program of the church. The evangelists gave a warm welcome to their good friend and former leader. He gave us a great address, which the association requested published.

Rev. W. G. Cram, Directing Secretary of the Centenary, was also present and made an earnest, effective appeal for the co-operation of the evangelists in collecting the Centenary pledges. A set of ringing resolutions touching this matter was adopted. The general evangelists hereby place themselves solidly behind the collection of these Centenary pledges and rejoice that they have been officially invited to take part in this needy and important task. The resolution follows:

"Be it resolved, by this body of general evangelists, Methodist Episcopal Church, South, assembled at Dallas, Tex., in annual convention, That we stand solidly back of all the movements of our church, and in this case we especially have reference to and call attention to the great Centenary Movement of our church, and urge our people to pay their pledges at the earliest possible moment.

"Dependent on these pledges are great forward missionary enterprises in our church. For us to fail to meet these obligations would prove us as individuals recreant to our trust.

"And in these resolutions we also urge that our educational pledges be paid, that our great educational institutions may keep their front-rank place in the world.

"Passed unanimously by the Association of General Evangelists of the Methodist Episcopal Church, South, in session at Dallas, Tex., Dec. 29, 1922."

Committee:
LOVICK P. LAW.
BURKE CULPEPPER.
D. L. COALE.

Dr. Chas. C. Selecman, pastor of First Methodist Church, Dallas, and Dr. W. E. Morris, pastor of Norwood Church, Birmingham, also pleased the brethren very much with stirring appeals.

Besides these men who are not members of the association, Coale, Culpepper, Bromley, and Patterson, general evangelists, made most helpful and enlightening addresses on subjects vitally connected with their work. Many of the ministers and citizens of the city of Dallas and regions round about honored us with their presence, and seemed interested in the subjects under discussion.

It was in every way a most helpful session of an interesting and outstanding group of men. The Board of Control made its report, and W. M. McIntosh, Burke Culpepper, H. C. Morrison, and John B. Andrews were reappointed to serve for another quadrennium.

It was voted that the next session be held in Memphis, Tenn., and that the dates should be Dec. 19 and 20. A program committee, consisting of H. W. Bromley, Lovic P. Law, and L. D. Patterson, was appointed, and these brethren are already thinking and planning for the next meeting.

On Tuesday night, the 19th, the Committee on Evangelism met in the Jefferson Hotel. Much time was given to the consideration of a program of evangelism for the entire church in all its departments, in all of its fields of operation. The committee feels the responsibility of this task—a task which includes more than aiding the general evangelists in their work—a task that has within its aim the obligation "to promote and aid evangelism throughout the church," whether that evangelism be by evangelists, pastors, Sunday schools, or Epworth Leagues. The committee has no desire whatever to supervise any evangelistic program of any church, but we do crave the opportunity to help in promoting evangelism of all forms throughout the entire denomination. A church-wide program, which is suggestive only, was prepared and will be sent out to the church. Brethren, let us unite in prayer and work for the greatest revival and ingathering our church has ever known. We must present a united front to the enemy that is so completely organized to defeat the purpose of Christ. It is a time when every one of the two and a quarter million of Methodists should be at their best, and in this fight to save a ruined race. If we think the enemy of the church and Christianity is asleep or has taken a vacation, we are much deceived. He is busy "sowing tares among the wheat while we sleep." Evil was never so mobilized and determined as it now is. When we have used all plans and agencies of evangelism, we have not done too much. We should combine all of our forces as never before to present an attack that would make all of the devil's world tremble with fear. If we quibble about little things and dispute about nonessentials, the battle is lost. We are glad that your General Committee on Evangelism will have the unanimous support of the church in its effort to help to revive the church and save the lost.

The committee investigated with great care the life and work of forty-two general evangelists of the church, and the committee now reports to you the passing of each man, and commends them to you for another year. Besides this number, the following were accepted and recommended for appointment: R. B. Freeman, Abilene, Tex.; Mark N. Terrell, Sherman, Tex.; W. J. McCarty, Birmingham, Ala.; E. T. Adams, Wilmore, Ky.; J. E. Morgan, Texarkana, Tex. So that we now have forty-seven general evangelists, whose names follow: Harry S. Allen, J. B. Andrews, E. T. Adams, Luther B. Bridges, John L. Brown, Raymond Browning, H. W. Bromley, Jordan W. Carter, D. L. Coale, J. B. Culpepper, Burke Culpepper, C. M. Dunnaway, Albert C. Fisher, R. L. Flowers, R. B. Freeman, C. Norman Guice, S. M. Haynes, J. O. Hanes, Walter Harbin, R. J. Haskew, E. O. Hobbs, Walt Holcomb, Jerry Jeter, Andrew Johnson, Bob Jones, G. A. Klein, Lovick P. Law, Robert Lear, John A. May, W. M. McIntosh, W. J. McCarty, J. E. Morgan, L. J. Miller, F. P. McCall, H. C. Morrison, W. Hardy Neal, F. M. Neal, L. D. Patterson, Thurston B. Rice, Asa F. Stem, R. S. Stewart, W. A. Swift, W. C. Swope, George Tucker, Bascom Waters, Chas. F. Weigle, Mark M. Terrell.

The church is pledged to authorized evangelism, and, by General Conference action, we know no other evangelists than those authorized by some regularly appointed committee on evangelism. If you need an evangelist and do not know the man you want, write to the undersigned, who is secretary of the General Committee, and he may be able to render you some service in securing the right man for your field. Help us to promote authorized evangelism by using only those who are sent forth by the church and under the appointment of one of our bishops.

R. L. RUSSELL.

## WHITWORTH COLLEGE—FIFTEEN YEARS OF GROWTH.

By Mrs. Leslie Harper Purcell.

Recently, I have had the privilege of an intimate visit to Whitworth College—my Alma Mater—after an absence of fifteen years, having graduated there in 1907, and such a wonderful lot of improvements as greeted my eyes! The beautiful Whitworth spirit is so much better housed than in those old days. Two brick buildings, with three frame ones, constituted the material Whitworth College fifteen years ago; to-day, there are seven brick structures, beautiful and imposing in architecture, and a two-story frame building, Elizabeth cottage, used for domestic science work. This building is named for the sainted Mrs. Elizabeth Wadsworth Cooper. In addition, are the "Fernwood Cottage," which was the old Methodist parsonage, now used for an infirmary, and the handsome "White House," the President's home, making ten buildings in all, with an increased campus acreage. The arrangement of the buildings is artistic, showing the innate love for beauty of those who planned them.

The different courses of the college are varied and well adapted to the needs of the day. The policy of those in authority has always been for high scholastic attainment and the "aristocracy of Christian character."

These wonderful improvements can only be explained by the vision and faith of Dr. Cooper, who has administered the affairs of the college for twenty years. The church as a whole has not sensed her responsibility for the education of her womanhood; but here and there, laymen, whose hearts have been touched by the divine spirit, have given liberally of their means to carry out Dr. Cooper's plans for a "Greater Whitworth." Among these noble souls are the Enoches, the Lamptons and some members of the Hand family, whose names are honored in their day by these magnificent buildings which adorn Whitworth College campus.

It is said that George Muller literally founded and supported his famous orphanages through prayer and belief in the principle that when there is need, God is willing to supply that need out of his abundant storehouse. To my mind, this same principle of faith and prayer on Dr. Cooper's part, explains the phenomenal improvements that adorn the old college campus.

I should like to mention a number of faithful teachers who have contributed to the Whitworth spirit, but for lack of space it is impossible. However, the different members of the Cooper family, Miss Lois Cooper, now of China; Mrs. Bessie Cooper Hopkins, and Mrs. Janie Drake Cooper, have given ther talents and ability as teachers, and that consecrated woman, Mrs. Bessie Watkins Lipscomb, now of Nashville, Tenn. Miss Elizabeth McVoy has maintained the high standard of the music department, and to-day there are enrolled over three hundred pupils, the boarding department being practically full.

## A PROTEST.

Dear Brother Carley: In your issue of the 11th inst., there is an article by Elmer T. Clark mildly apologizing for the evolutionists in the present controversy on the subject between theologians and evolutionists, in which he makes this bold statement: "In all this discussion I have been impressed with the fact that neither side really understands the other. The scientists after whom I have been reading certainly do not know much about the postulates of religion. Nor have I seen among all those on our side who denounce evolution the name of any who have won any laurels in the scientific field." Now, from this statement, I would infer that Brother Clark's reading along these lines has not been extensive enough. I could wish that he and every preacher among us would read Prof. Fairhurst's masterly work on "Organic Evolution." This author was, at the time of writing of this work, professor of Natural Science in Kentucky University, and to hold this position he must have won at least some "laurels" in the scientific field. He ably refutes the whole theory of organic evolution. On page 390 he boldly expresses himself in these words: "I desire to insist most emphatically that the theory of evolution, as a whole, the cosmic theory, rests on no adequate scientific basis. To call it a scientific theory is to slander the word 'science.' I speak of the theory as a whole, as an unbroken chain of purely physical causes and effects, beginning with nebulous matter, and ending in mind and human history. The science of mechanics has its legitimate field in the inorganic universe, but it must not be made to usurp the whole domain. It may be thought that I am dwelling at unnecessary length on this statement, but I remind you that evolution claims to be the scientific method, 'continuous progressive change, according to certain laws, and by means of resident forces,' as defined by Le Conte. 'Embryonic development,' he says, 'is the type of evolution.' "

I have no quarrel with the honest theologian who believes this was God's method of creation, but I have no patience with such who look upon those who disagree with their pet theory as ignorant and out of date and maintain that all truly educated people accept the theory of evolution in lieu of Genesis. In some schools I know of the students were taught this mechanical theory of evolution to the exclusion of God from his universe. Professor Fairhurst is a scientist who does not accept this theory, and there are others.

This little volume I have quoted from is very readable and as thrilling as the chariot race in Ben Hur, and when you begin the perusal of its pages you can hardly put it down to eat. I wish Brother Clark would read it; he would find here one work on science he could easily understand.

J. W. LEE.

Baton Rouge, La.

## WHAT A LEADING BUSINESS JOURNAL THINKS OF HORSE RACING.

A young Baltimore business man was lately sent to the penitentiary on account of having robbed his employers, and the reason given for his defalcation was that he had been playing the races. Granted that his statement is true, and it probably is, the sin of that young man in part rests upon every citizen in the State of Maryland—a State which disgraces itself and becomes particeps criminis in defalcations by its encouragement of race track gambling.

Maryland licenses the race track gambling which has been driven out of nearly every other State in the Union because political corruption has enmeshed the entire State in race gambling immorality shocking to every decent citizen.

The State of Maryland places a premium upon defalcation by encouraging race track gambling. It is paid for the privilege, and every dollar it receives direct[illegible] indirectly is blood money, and every citizen of the State who does not incessantly raise his voice against this rottenness is a sharer in the blood money which is cursing the State.

The power of the race track gamblers is so great that it is commonly reported that log rolling methods are conducted by which the pet hobby of this man or that man in the Legislature is favored or opposed according to whether he is willing to sell his soul, his honor and his morality to the race track gambling element, and the honorable men in the Legislature are not powerful enough to vote the racing gambling out of the State.

A few weeks ago the daily papers reported that an official of one of our leading bonding companies, a company whose business it is to guarantee the integrity and honesty of employees, invited a large number of the general agents of the company to come to Baltimore on a special car for the purpose of spending an afternoon at one of the race tracks of the State. It seems inconceivable that an official of a company whose whole business is staked upon the honesty and honor of the men who are bonded by it should in the least degree countenance an institution whose chief business is to develop the gambling spirit and thus sow the seeds of dishonesty among thousands who are bonded by that and other similar companies, for gambling soon leads to defalcation.

The country wisely banished the Louisiana Lottery by forbidding the use of the mails to that organization, but the Louisiana Lottery in its influence for destroying the integrity and morals of a country was angelic in comparison with the influence for evil of the race track gambling licensed by Maryland through political corruption.—Manufacturers' Record.

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The hunger for happiness which lies in every human heart can never be satisfied without righteousness; and the reason why the Bible reaches down so deep into the breast of man is because it brings news of a kingdom which is righteousness and peace and joy in the Holy Spirit.—Henry Van Dyke.

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It is not on ceremonial, however beautiful; it is not upon canonical legislation or any law of commandments, however skillfully elaborated; it is on affection, deep and true affection, that the religion of Christ is built. The first disciples left all for love; the Gospel was to them a love-story—the love of God for man.—William Reed Huntington.

# NEWS FROM THE DISTRICTS.

## LOUISIANA CONFERENCE.

### New Orleans District.

The New Orleans District has been rearranged and changed in its boundaries so as to include the former French Mission District and three charges from the Lake Charles District, and leaving out the territory north and east of the city. It will take a little time, perhaps, to create a district feeling throughout the territory, but the prospect and opportunity for the district in the way of development, are boundless.

* * *

A great forward movement for the district is evident in the securing of the elegant and well located district parsonage, which is a monument to the constructive plans of the former presiding elder, Brother Snelling. A committee of ladies from the various churches, headed by the efficient district secretary of the Missionary Society, Mrs. J. D. Rumph, has done splendid work in elegantly furnishing the parsonage and making it not only a lovely home for the presiding elder's family, but a source of joy and pride for the district.

* * *

The new pastors in the city, Dr. Carley, at Felicity, Rev. J. G. Snelling, at Louisiana Avenue, and Rev. James B. Grambling, at Epworth, as well as Rev. F. B. Hill, at McDonoghville, have taken hold vigorously and enthusiastically in their charges, and there are abundant signs of promise.

* * *

Rev. John F. Foster, the new pastor of St. Mark's Hall and Mary Werlein Mission, has begun diligently to visit the homes of the people in touch with this charge, and to organize its work. The new St. Mark's building, which will house both the church and social service activities, is expected to be opened in a few weeks. This building, erected by the Mission Board out of Centenary offerings at a cost of about $125,000, is located in the old French section of the city, and is declared by Dr. Worth M. Tippy, chairman of the Commission on the Church and Social Service of the Federated Churches of Christ in America, to be the equal of any similar plant he has seen in any city. The City Mission Board is working out plans to make its work increasingly fruitful.

* * *

A new congregation has recently been added to our forces in the vicinity of New Orleans, in the organization of a church at St. Rose, a few miles above the city. It begins its work with loyalty and enthusiasm. It is served by Rev. J. A. Alford, the pastor of Second Church.

* * *

It was a pleasure for the presiding elder to visit Franklin, the scene of a former pastorate, and renew association with many friends of other years. Under the pastorate of Rev. L. R. Sparks, the work is progressing well. He is backed by a band of faithful and loyal workers.

* * *

A good meeting is in progress at Houma, conducted by Rev. D. L. Patterson, one of our general evangelists, assisted by Rev. A. J. Notestine, formerly of the Louisiana Conference, as song leader. The pastor, Rev. F. J. McCoy, who, by his faithful work has prepared the way, reports up to the middle of the second week twenty-five applications for church membership. It is hoped that, by the close, much larger results will be evident.

* * *

A new church building has recently been completed and is in use at Point au Chien, on the Bayou Blue charge.

* * *

The Community School building, being erected by the Woman's Council, at Houma, at a cost of $16,000, besides equipment, will soon be complete, and its work will begin at once with a full corps of teachers. The possibilities of its work and usefulness are boundless.

* * *

The Lay Leaders of the New Orleans District were the first group of the kind to meet and organize in Louisiana under the new plan of lay activities. Under the direction of Mr. Tudor B. Carre, District Leader, a very helpful and enthusiastic meeting was held at Rayne Memorial Church on Jan. 5, at which vital questions in reference to the work of the laymen were discussed, and organization was effected. More will be heard from this beginning.

Many other items of interest will have to wait for another report.

W. WINANS DRAKE, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Sardis District.

Of course, it is well known to all members of the North Mississippi Conference that I am on the job of presiding elder for the first time, though I have labored as a member of the Conference for about twenty-three years. It is a new experience, this business of running to and fro over the district looking after the general interests of the church. My experience heretofore has been that of a pastor who loved his folks and who was loved by his folks. Now I am having contact with the various charges over which I have general supervision (and all of which have pastors to love) so little that I fear they have not the opportunity to discover whether or not I am fit to be loved. My enemies, if I have any, will say I am not fit to be loved, so let it go at that. But however I may be thought of on the District, I am falling in love with all my officials, my preachers, and with my work in general. By God's grace I mean to do my level best to put Sardis District up with the rest of the Districts in our Conference as to loyalty to God and the forward movements of our great church.

* * *

Our good friend and brother, J. A. Randolph, has captured Sardis. The people are coming more and more to appreciate him both as preacher and pastor. Had I been allowed the privilege of selecting my co-worker here in Sardis, I could not have possibly selected a man better adapted to the place, and to congeniality with my own self in the work, than is Brother Randolph.

* * *

The good people of Batesville are happy with the personality of their new pastor. After Brother Young preached his first sermon, the official board decided to make his salary $2,000, a raise of $200. They will soon build a new parsonage, as the old one was sold last fall. I am looking for my good friend, Brother Young, to lead the people of Batesville in a great forward movement during the year.

* * *

Brother McCorkle is in fine favor with his most excellent people at Como. They had the best quarterly conference just a few days ago that they have ever had at the first quarterly conference, so says Brother McCorkle. No pastor in the North Mississippi Conference is looking after the various interests of our church with more painstaking care than is Brother McCorkle.

* * *

Brother Bradley, of Charleston, has been laboring under difficulties during the past few weeks. His good people have been suffering with an epidemic of "flu," which has greatly hindered the work of the church since Conference. But both Brother Bradley and his good people of Charleston will steadily go forward with the work of the church just as soon as they get back to their normal health.

* * *

What about "Mr. Shipman," did you say? Why ask about an old war horse like him? He has been in the habit of doing things right so long that he cannot do otherwise with those elegant Methodists that he has to work with in Senatobia. I am looking to old "Ship" to lead those good folks at Senatobia into carrying forward every interest of our church in that field, nor shall I be disappointed, either.

* * *

Brother Wallace, at Olive Branch, is one of our best young men, who is making good with his people. He has suffered much during the past few weeks, as have many others of our preachers, from "flu" in his family. But he just looks like a man with whom success lives, so I am looking for him to have a great year at Olive Branch.

* * *

Brother Inghram, at Horn Lake, is in high favor with his people. They say they do not have to wait for the elder to come to hear a good sermon. I am glad of this fact because, since they are accustomed to hear good sermons, they just imagine mine are that kind and look pleased while I am preaching. I am looking for Brother Inghram to have a great year on his charge.

* * *

Time and space forbid me to say merited praiseworthy things about Hunt, Wood, Thrower, Augustus, Weed, R. S. Moore, Woodfin, Guinn, Porter, Maxey, Oaks, Graves, Whitehurst, A. F. Moore, and Luter, and the good folks with whom they are working. From month to month I will have reports from these various charges and their pastors as they make history for Methodism in this part of our State. It is my purpose, after this, to confine my remarks to those pastors and charges who are doing things worth mentioning. I am expecting every pastor to have his name appear in these columns from time to time as the year passes.

* * *

I am confidently looking to every preacher in the Sardis District to report everything paid in full at Greenville. Great, stirring revivals that get hold of the people for God, and all things paid in full, are the goal that I shall keep before myself and the District all the year long. The amount assessed for the Benevolences, and the amount due to Education and to the Centenary are the least that any of us can reasonably expect God to be satisfied with. For any man to seek to satisfy his own mind, without taking into consideration what God expects of him, is for that man to invite the devil to open for him the gates of hell that he might have an abundant entrance into damnation. For any man to expect God to be satisfied with anything less than his dead level best, is for that man to worship a God who is less than human. Brethren, draw that belt around your loins up to the last notch and let's get into the race to win. "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." That sin that easily besets most of us humans is the sin of indolence and indifference. Let's cast that aside and go to work with enthusiasm. Here is my hand to the preachers, officials and members of the Methodist Church in the Sardis District for the best year's work for God that we have ever done!

J. TILLERY LEWIS, P. E.

## MISSISSIPPI CONFERENCE.

### Vicksburg District.

The outlook for a prosperous year on the Vicksburg District was perhaps never better than now. Pastors are all at their places and busy. In most places the laymen are co-operating to a very helpful degree, and the work goes forward.

* * *

Our District Stewards' meeting was very well attended by the laymen, who went about their work in a hopeful and encouraging way. Our increase for Benevolences was a little more than 21%, and yet the stewards were optomistic in distributing the same among the charges, and laying plans for full collections. It is generally agreed that all hands are to look well and early to the matter of providing for and collecting the Benevolences this year. This is the only safe plan to follow.

* * *

As far as I have gone, the quarterly conferences have been well attended. At Nebo we had a great day. The folks are delighted with Brother Sharp, and the work starts well under the lead of this young and enthusiastic pastor. We may look for results at Nebo this year.

* * *

Brother C. F. Emery starts his second year at Fayette unusually well. This is not a surprise to those who know Brother Emery, and the fine people he is serving. The Methodists at Fayette do things—no interest of the church suffers there.

* * *

On the 7th inst., I was with Rev. Brunner M. Hunt, at Lorman, on the Harriston charge. Brother Hunt is beginning his first year there, and beginning well. No grass grows under his feet. No interest of the Lord's Kingdom is overlooked by him, but all matters receive his careful and prayerful attention. Lorman is fortunate, not only in having young B. M. Hunt as pastor, but his father and mother, Dr. and Mrs. Rolfe Hunt also, who are making their home with their son at the parsonage.

* * *

At Port Gibson, where Dr. W. H. Huntley is beginning his first year, I heard only notes of hopefulness when there for the quarterly conference. It was said in the conference that the congregations are increasing every Sunday, the Sunday school was never better, and the work of the church generally is receving full attention by both pastor and people. Dr. Huntley is no stranger among this fine people. Everybody knows him, and I believe will appreciate and co-operate with him fully for one of the best years this cultured and historic place has ever had.. I am looking for results this year at Port Gibson. The people are loyal and true, Dr. and Mrs. Huntley are efficient, and there for a busy year in our Lord's vineyard.

* * *

At the time this report is written, no other quarterly conference has been held. Others are to follow until the first round is finished. Reports from there will be given in due time. I may say, however, that throughout the district harmony and hopeful optimism prevail, and hence I am anticipating only good things as I go further into the new year. The pastors and laymen will not disappoint me and I am certain they will not grieve the heart of Him, the interest of whose kingdom has been put into their hands.

* * *

Dr. Rolfe Hunt, evangelist for the Vicksburg, the Jackson, and the Brookhaven Districts, is giving the month of January to our district. Use him, brethren, in building up the weak places. Already I am hearing good things from his ministry. You will do a discouraged and unchurched community lasting good if you will call for Dr. Hunt, and go with him there for a few services. He will be in our district again for the month of April. Make plans to go with him to every outlying community, adjacent to your work. Let us cultivate the whole field, and thus save the people from going to waste.

* * *

At Hermanville, M. K. Miller is in his first year, and is beginning well. He was detained, for about a month after the Annual Conference, on account of a sick child. The little one is well now, and he is on the job, busy and happy. This charge is composed of Carlisle, Pattison, Tillman, Sarepta and Hermanville. These are fine people, and I believe they will respond to the lead of Brother Miller, and do the best year's work of their history. The membership is large, the men and women are capable, the resources are there, and M. K. Miller is there for service. I am anxiously hoping to see Hermanville charge move out this year as never before.

* * *

The very excellent people at Utica and other churches on the charge are delighted to have Brother W. B. Alsworth for the fourth year. They appreciate him as a strong preacher and sympathetic pastor. They follow his lead, and Utica moves on, from year to year, to better things. The quarterly conference was well attended on Monday morning, Jan. 15. Pastor and people were hopeful. A note of optimism was sounded, and all agree that this shall be a year of spiritual victory and material success in matters pertaining to the work of God's Kingdom.

* * *

I am profoundly grateful to my pastors and laymen for the interest they took in the great evangelistic meeting, recently held in Jackson. Our showing there was a good one, and I confidently expect great things to come to us and our work from that Mount of Vision.

The Lord bless you all, and give you success, and spiritual happiness.

J. R. JONES, P. E.

January 18, 1923.

## DR. C. C. SELECMAN ELECTED SECRETARY OF GENERAL HOSPITAL BOARD.

The General Hospital Board held a called meeting at the office of the Board, 416 Wesley Memorial Building, Atlanta, Ga., on Jan. 17, and Rev. C. C. Selecman, D.D., was elected Secretary of the Board.

Dr. Selecman has rendered distinguished service in the pastorate in Missouri, California, Louisiana, and Texas. He is deeply interested in the hospital work of our church, and has given more thought to it, perhaps, than any other man in the church. The Golden Cross Society is a conception of his, and the work of enrolling the members of our church in this great movement will receive his special attention.

He will move his residence to Atlanta within the next thirty days, and from the office of the Board there he will prosecute the work of hospital building and maintenance throughout the church.

At its recent meeting the General Hospital Board expressed by formal resolution the conviction that two hospitals for patients suffering with tuberculosis should be erected by our church, one for the eastern part of the church, to be located somewhere in Western North Carolina, and one for the western part of the church to be located somewhere in Colorado or New Mexico. These enterprises cannot be established by the Board at this time on account of lack of funds; but it is believed that many persons will be ready to contribute to this purpose and that at no distant date the two institutions may be established.

Our church numbers now nearly or quite 2,500,000 souls, and if even one-half of the members of the church throughout the connection enroll in the Golden Cross Society, it will be possible for the General Hospital Board to establish a Methodist Hospital at every point in the borders of the church where such an institution ought to be placed. By a similar movement, the Northern Methodist Church raised during the past year more than $700,000, and their work has just begun. Certainly our church can do as well, and the General Hospital Board confidently expects enthusiastic support in every part of the church.

Every Annual Conference has, without a dissenting vote, accepted with enthusiasm the hospital program adopted by the General Conference held in Hot Springs last May, and it is hoped their adoption of this plan was something more than mere formality.

A number of proposals for the establishment of hospitals were brought to the attention of the General Hospital Board, and they will be considered as rapidly as financial and other conditions will permit.

The General Hospital Board will not approve the establishment nor contribute to the maintenance of any institution that does not come up to a good standard of hospital equipment. Every institution founded or supported through the aid of the Board must be such that it can serve well patients who may seek its ministrations and reflect credit upon the church. No money will be wasted upon any unworthy or inefficient enterprise.

WARREN A. CANDLER,
President General Hospital Board.

"Love should manifest itself in service; and it is our fault if we have unwittingly given our child a conception of life which makes this realization difficult."—Edith Read Mumford.

## EVANGELISTIC WORK IN THE NEW ORLEANS DISTRICT.

The Committee on Evangelism for the New Orleans District recently met and, after careful consideration of this important field, formulated its program. Beginning our work with revivals for the French section of the district, meetings will be held as follows:

Patterson, La., Jan. 18 to 28, inclusive.
St. Landry, La., Feb. 2 to 11, inclusive.
Ville Platte, La., Feb. 15 to 25, inclusive.

Three meetings will be held in the French section of the city of New Orleans from the 20th of May to the 1st of June, inclusive; July, August, and a part of September, three meetings will be held in what was formerly the French District. These several places are to be well chosen by the committee where we are hoping to establish three new works this year. The remainder of the year will be taken up in revival meetings in Thibodaux, Donaldsonville, Plaquemine, Marksville, Melville, St. Martinville, and other places in French territory—as many as the time allows and in places where the most good can be accomplished.

The committee believes that the Methodist churches of the Conference, especially the larger ones, should have a vital interest in this important work; therefore, we have planned for a budget of $10,000 to be raised by Brother Hebert and his committee to supplement what the General Board is doing. The money is to be spent in assisting the Board in purchasing suitable church sites, building churches, and educating young ministers. The plan for raising it is to have Brother Hebert and the members of his committee to present the work we have undertaken in this home missionary field in the larger churches of our Conference. We have set aside the month of March for presenting this cause in the larger churches of the northern part of the State, and the month of June for the larger churches in the southern part of the State. We may not raise all of this money in one year, or possibly two, but by having a definite financial goal, as well as an evangelistic program, we believe that a larger interest will be manifested in this work.

We feel assured of the full co-operation of the presiding elders and pastors whose work is affected by this program.

THE COMMITTEE ON EVANGELISM IN NEW ORLEANS DISTRICT,
J. G. Snelling, Chairman.

## NEWTON DISTRICT PREACHERS' INSTITUTE.

The pastors of the Newton District, Mississippi Conference, are called to meet in Forest, Miss., Feb. 1, at 10 a. m., for a heart-to-heart conference of two days. Topics of vital importance to the work of God in the District will be discussed by the pastors for the mutual profit of all. Let every pastor use all diligence to be present. The Institute will close at 3 p. m., Friday, Feb. 2.

J. A. MOORE, P. E.

Newton, Miss.

## CHURCH EXTENSION NOTICE, LOUISIANA CONFERENCE.

The Executive Committee, Board of Church Extension, Louisiana Conference, will meet in the First Methodist Church, Alexandria, La., March 13, 1923. Those wishing to ask the General Board of Church Extension for aid for church or parsonage, will please send to the undersigned for application blanks.

ELMER C. GUNN, Secretary,
Board of Church Extension,
Louisiana Conference.

Bogalusa, La.

Why Will Ye Die? Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.—Ezekiel 18:31, 32.

# The Call of the Conference Claimants

**EDITED BY LUTHER E. TODD, SECRETARY.**

Board of Finance, M. E. Church, South.

**510-513 Security Building, St. Louis, Mo.**

### ANNOUNCEMENT.

I am glad to announce to the readers of this page that nearly all of our bishops have recently consented to furnish an article each touching the importance of the work in behalf of the superannuates. We will all look forward to the publication of these articles with anticipation of much pleasure in reading them. This week our inimitable and greatly loved Bishop Candler is given the honor of preceding his colleagues with a strong statement of his convictions on the subject, and I know the hearts of all our preachers will be warmed by what he has written.

In this connection it is noteworthy that every prominent leader of our Methodism is not only interested in the special effort contemplated for adequate superannuate endowment, but also is preparing to do real service toward the realization of the plan. Under such conditions it seems incredible that the undertaking can fail. The God of Southern Methodist preachers is moving powerfully just now to create in the hearts of his people a practical appreciation of his prophets. Let us not resist the tug of the Infinite.

### THE DEBT DUE THEM.

**By Bishop Warren A. Candler.**

St. Paul asked the Corinthians: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

The question admits of but one answer. He who imparts to another spiritual good brings him who receives it under the most sacred obligation to give material good to his benefactor. It must be so, for all enduring good of a material sort springs from spiritual good. It is no accident that the wealthiest nations are the Christian nations. Paganism and poverty are related as parent and child.

Christianity is an enriching religion, and its productiveness is in exact proportion to its purity. The most opulent of the nations of Christendom are those in which evangelical Christianity is most prevalent. The northern counties of Ireland, in which Protestant Christianity is dominant, know no such poverty as the southern counties, throughout which a blighting Romanism prevails.

The contrast between the wealth of the United States and the want which abounds in Latin America is explained by the fact that evangelical Christianity has made our country opulent while Romanism has impoverished the lands south of us. When Pizarro came to Peru and Cortez to Mexico those countries were far richer than North America, and their natural resources at the present time are not inferior to those of any other equal areas on the earth. Evangelical religion has brought progress and prosperity in North America, and Romanism has produced stagnation and indigence in South America.

The American republic is a nation founded by faith. Revivals in the Old World gave rise to colonies in the New World, and these colonies grew to independent States and came together in a Federal Union through the influence of elevating and energizing visitations of grace which continued to bless them in their new-found home over the sea.

"The Great Awakening," which began at Northampton in the latter part of December, 1734, under the ministry of Jonathan Edwards, was carried throughout all the colonies from the forests of New England to the savannas of Georgia by George Whitefield, who had come out of the Wesleyan movement in England. In the glow and gladness of the revival the colonists awoke first to the consciousness of a common spiritual life and a common destiny. Their united faith prepared the way for the subsequent union of States. It is not too much to say that the beginnings of national life came to pass through "The Great Awakening," and without the Wesleyan Revival, through which Whitefield came into his marvelous ministry, "The Great Awakening" would have been no more than a local shower.

The Wesleyan Revival, which thus affected most vitally the birth of the American nation, influences in no less degree the current of its subsequent history. Indeed, it contributed no little to the rising of the Anglo-Saxon nations to their positions of power and prosperity, for Anglo-Saxondom and Methodism have risen together, and the rapid spread of the latter explains in large measure the splendid progress of the former. The broad-minded and devout Dean Stanley was well within the facts of the case when he said: "The Methodist movement has molded the spiritual character of the English-speaking Protestantism of the world." And before Dean Stanley, Isaac Taylor declared: "The Methodist movement is the starting point of our modern religious polity, and the field preaching of Wesley and Whitefield is the event whence the religious epoch now current must take its commencement."

In the World War, when the welfare of mankind was at stake, these puissant nations were the most potent forces in the deliverance of the world from the awful peril with which a mad militarism threatened it. What would have been the result if they had been less powerful? And could they have been so strong if they had not been invigorated for more than a century by the tonic of evangelical Christianity which took its rise in Methodism and which has found its constant reinvigoration in the almost continuous revivals which have prevailed among them since the days of the Wesleys?

Who have been the chief agents in propagating this saving power throughout Anglo-Saxondom, especially in our own country? The Methodist preachers operating under the itinerant system of Methodism. They have "cared not for riches, neither silver nor gold," but their life-giving ministrations have enriched the nation beyond the power of men to compute. In all things approving themselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, they have fulfilled their high ministry among the American people, and thereby they have made many rich. (2 Cor. vi. 3-10.) There is not a man nor a community in all the borders of our land that is not far better off for what they have done and suffered.

Many of them have finished their courses and gone home to God without the recognition and remuneration to which their high services justly entitled them. They have passed beyond our power to recompense them.

But many still linger among us, living under straitened conditions and enduring many deprivations and hardships. Others of like mind are following after them in the way the fathers of Methodism trod. Not many years hence they, too, will come into similar destitution unless speedy provision be made for their relief. What a debt is due them!

If they have sown for the blessing of the nation spiritual things of immeasurable worth, is it a great thing to ask for them some little reaping of the carnal things of the people who have been enriched by them?

For them charity is not asked. No more than simple justice is called for. Can justice be denied them without sin? Will not wilful neglect to pay the debt due them incur the condemnation of God?

The secular governments of the world pension the wounded and worn-out veterans who have jeopardized their lives for the nations they have served, and provide some measure of support for the widows of those who have perished that the lands they loved might live.

Have not these veterans of the cross rendered services equally sacrificial and valuable? Shall they not be pensioned when disabled by age and infirmities?

If every Methodist in our church contributed to the Superannuate Endowment Fund no more than one-tenth of the value of the material good, to say nothing of the spiritual good, which he has received from the labors of our itinerant preachers, ten times as much as is asked for the fund would be secured at once. Let the debt, so long overdue, be paid without further delay.

Atlanta, Ga.

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**Tell It Everywhere.**—Every active preacher of the church is a "forgotten man" in the making.

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Deliverance Amid Trials: When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.—Isaiah 43: 2.

# *The Home Circle*

## WHEN A FELLOW'S MOTHER KNOWS.

By Florence Jones Hadley.

Maybe grown-ups have their troubles,
  But I'm very sure a boy
Has his worries and vexations
  That his peace of mind destroy.

But there's one thing I have noticed,
  That, whatever be his woes,
Somehow, some way, they all vanish
  When a fellow's mother knows!

Sometimes when the things that vex you
  Seem just more than you can bear,
When you feel no friends are left you
  And you really do not care—
Then, with such a load of trouble,
  How could any one suppose
They would vanish into nothing
  When a fellow's mother knows?

—Christian Guardian.

## THE WISH WAREHOUSE.

Once there was a pleasant country called Happyland. Everybody who lived there was happy, because they had always been well and had plenty to eat and wear and good homes to live in and a king who loved his people and tried to do everything for them he could. The weather there was always fine. No one had to work very hard, and there were a great many holidays, Thanksgiving, Christmas, New Year's, the Fourth of July—every kind that all the other countries of the world had —and yet in spite of all this these people somehow became dissatisfied and began to wish they could have different things or be somebody else or do something else from what they did. Some of them wished for the most ridiculous and impossible things.

"I wish I had a purple pup," said little Tommy Smith—"I wish I had a baby doll six feet tall," pouted little Mary Jones—"I wish I had an automobile as big as a freight car," growled the courthouse janitor—"I wish I could go out and play ball with the other boys" longed little Prince Doodle Doo, the king's son, and "I wish" this and "I wish" that, "I wish"—"I wish"—"I wish"—was all that could be heard all over the land.

"Here!" said the king one day, "What is the matter with us all anyway? This will never do! Why, the whole town is knee-deep with wishes, and they're filling up the streets faster than the street-cleaners can haul them away! We must build a warehouse to keep them in, and maybe next fall if we have good crops and my ship comes in, everybody's wish will be granted."

So the bakers stopped baking, the grocers stopped grocing and the blacksmiths stopped smithing, and they all joined in and built a great big, long, wide, tall, mightly warehouse. It was as long as the Mississippi river, as wide as from here to yesterday, as strong as a mother's love and so tall you had to stand on a chair to see half-way to the roof. When it was finished they stopped long enough to put their tools away, wash their hands and eat dinner. Then they gathered up all the wishes in the whole country and threw them in, and it was half full.

"Now, my people," said the king after he had locked the big door and fed the key to his pet goat so that no one could ever get it and use it, "whenever anybody wishes for anything after this he must come here to the door of the warehouse and whisper his wish in through the keyhole. Thus your wishes will all be kept in a dry, safe place so they won't spoil, and where they will not bother any one else."

Then they all went back to work again, happier than they had ever been before. This was in the spring of the year, and for three months every one was very careful to do just as the king had commanded. Whenever anybody felt a wish coming on, he would drop everything and run to the warehouse and whisper it through the keyhole. Every day little Tommy Smith would run to the big door and say: "I wish I had a purple pup." Every day little Mary Jones would follow after him and lisp: "I wish I had a baby doll six feet tall." And at least twice a week, whenever he could slip away from all the servants and soldiers who waited on and guarded him, little Prince Doodle Doo would steal up on the Wish Warehouse porch and murmur longingly: "I do wish I could go out and play ball with the other boys!" The bakers and the grocers and the blacksmiths and their wives and daughters came every day with their wishes, too, and the heap in the warehouse kept on growing and growing until at last it touched the ceiling, and the huge building, strong at it was, began to creak and groan as if it would burst.

"Now," said the king, when the nightwatchman told him about it, "everybody must stop wishing until fall, when my ship comes in and our crops are ripe. No one must utter another wish—on penalty of having to get out of bed on the wrong side every morning for thirty days."

So, as they were all good people and believed in obeying the law, they did as he told them. This happened the last week in June, and for several days everything went along all right. Then on that day called the Fourth of July a very bad, selfish little boy who lived right next door to the warehouse, woke up about 4 o'clock in the morning because he felt something growing in his chest. He lay there and wondered what it was, and pretty soon he realized it was a wish coming, a big strong wish that he couldn't hold. So he slid out of bed, slipped through the window in his pajamas, tiptoed over to the warehouse door and just shouted through the keyhole as loud as he could: "I wish I could have a firecracker that would make a bigger noise than anybody else's to-day!" And right away that mad, selfish little boy got his wish!

For the warehouse was so terribly full it could not possibly hold another bit, and it blew up with a noise like a million hundred New Years and Fourth of Julys melted together! Everybody in the country jumped from their beds and rushed out of doors, wondering what had happened. And while they were standing there rubbing their eyes and peering around all those thousands and thousands of wishes began to rain back down on them. And each and every single wish fell exactly on the person who had first uttered it.

"Well, isn't that great!" joyfully exclaimed the king, who was leaning out of a window of the palace. "Now each one of you has his wish, and so we won't have to wait until fall to see about it,"

The people looked all around and saw that it was true. "Hurrah!" they shouted, "Hurrah! Hurrah! Long live the king. Long live the king!"

So he did.

—C. E. Howard in The Continent.

## ON HIS JOB.

An Irishman was newly employed by a company when some young men decided to have some fun with the new hand. Patrick was duly left in charge of the office, with the instructions to take all orders which might come in during their absence.

Going to the nearby drug store, they proceeded to call up the lumber company's office, and the following conversation ensued:

"Hello! Is this the East Side Lumber Company?"

Yes, sir. And what would you be havin'?"

"Take an order, will you?"

"Sure, that's what I'm here for."

"Please send me a thousand knot holes."

"What's that?"

"One thousand knot holes."

"Well, now, ain't that a bloomin' shame? I'm sorry, but we are just out."

What's that?"

"Just sold them all to the new barrel factory."

"To the barrel factory? What do they want with them?"

"They use them for bung holes in barrels."

—St. Louis Christian Advocate.

"The prosperity of our country depends on the motives and purposes of the people, which are directed only in their right course through religion. The challenge goes out to every man to support his church, to take an active part in the religious life of his community."—Roger W. Babson.

So, Christian, when thy faith is faint
Amid the toils that throng the saint,
Ask God that thou may'st peace impart
Unto some other human heart;
And thou thy Master's joy shalt share,
E'n while his cross thy shoulders bear.

—G. W. Bethune.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## ACTION OF THE JOINT COMMISSION ON UNIFICATION.

Just before the Advocate went to press, we received the following official report of the action of the Joint Comimssion on Unification at its recent meeting in Cincinnati, Ohio:

"At the closing session of the Joint Commission on Unification, the enclosed document was approved by the adoption of the following resolution:

> "'That the Joint Commission does now approve the statement of principles contained in the paper submitted as a preliminary report, and commits the statement for purposes of further consideration and development of details to a committee to be composed of eight persons from each Commission.'

"In accordance with the action taken, the following joint committee was appointed:

"From the Methodist Episcopal Church—Bishop William F. Anderson, Cincinnati, Ohio; Bishop William F. McDowell, Washington, D. C.; Rev. David G. Downey, New York City; Rev. Frank Mason North, New York City; Rev. Archibald Moore, Oakland, Md.; Ernest H. Cherrington, Westerville, Ohio; A. W. Harris, New York City; William A. Elliott, Meadville, Pa.

"From the Methodist Episcopal Church, South—Bishop John M. Moore, Dallas, Tex.; Bishop E. D. Mouzon, Nashville, Tenn.; Rev. T. D. Ellis, Louisville, Ky.; Rev. Paul H. Linn, Fayette, Mo.; Rev. Stonewall Anderson, Nashville, Tenn.; Judge J. S. Candler, Atlanta, Ga.; R. S. Hyer, Dallas, Tex.; Judge H. H. White, Alexandria, La."

The document referred to above is as follows:

### THE DOCUMENT.

"Whereas, we hold that the Methodist Episcopal Church and the Methodist Episcopal Church, South, are essentially one church, one in origin, in spirit, in belief, in polity, in ministry, and in purpose, and believe that they should become one in name, in ritual, in terms of membership, in administrative activities and bodies in the home and foreign field, and in order that this essential unity may become effective, the following plan of union is presented for adoption by the processes required in each church.

"That a church be organized by uniting the Methodist Episcopal Church and the Methodist Episcopal Church, South, under a constitution with a General Conference and two Jurisdictional Conferences.

"The name of the church shall be .....

### Jurisdictions.

"JURISDICTION No. 1 shall be composed of those Annual Conferences in America and various mission fields now constituting the Methodist Episcopal Church.

"JURISDICTION No. 2 shall be composed of those Annual Conferences in America and various mission fields now constituting the Methodist Episcopal Church, South.

"Each Jurisdiction shall have a Jurisdictional Conference with the full powers now possessed by the General Conferences of the two respective churches except in so far as those powers may be limited by the Constitution of the General Conference hereinafter provided for and by such other powers as may be delegated to the General Conference by the Jurisdictional Conferences from time to time.

### General Conference.

"There shall be a General Conference composed as the General Conferences of the two respective churches are now or may hereafter be constituted. The powers and limitations of this General Conference to be as hereafter defined by this Joint Commission. Every vote in the General Conference shall be by Jurisdictions and shall require the accepted majority vote of each Jurisdiction to be effective."

As, a working basis, it seems to us that the proposition contained in the foregoing document has promise, though it is not sufficiently amplified for us to form a definite opinion at the present time. We shall have something to say on the subject at a later date.

## THE GENERAL HOSPITAL BOARD.

The General Hospital Board, authorized by the recent General Conference, completed its organization at a meeting last week in Atlanta, Ga., by the election of Dr. C. C. Selecman, pastor of the First Methodist Church, Dallas, Tex., as General Secretary. Dr. Selecman has accepted the position, and he will move to Atlanta within the next thirty days to take up his work.

We congratulate the Hospital Board and the church at large upon the selection of Dr. Selecman for this responsible position. In many responsible and difficult places he has shown great executive ability, and he will bring to the organization of his new work wide experience and the record of unfailing success. He has been one of the leaders in the hospital movement in our church, and he is, perhaps, as well informed as to what needs to be done as any man in the connection.

In promoting his work, Dr. Selecman will give special attention to the organization of the Golden Cross Society, through which it is expected to raise sufficient funds to begin at an early date the erection of hospitals at needed places. Our church now has approximately two and a half million members, and if these members will co-operate in this movement as they ought to do, we shall soon be able to provide for the sick and suffering those facilities for treatment that will enable them under Protestant auspices to experience the blessings of a gospel that, from the very beginning, has proclaimed a ministry of healing.

We heartily commend Dr. Selecman and the work of the Hospital Board to the earnest consideration of all our people.

## PERSONAL AND OTHER NOTES.

The Shreveport District Conference will be held April 17-19. We have not yet been informed as to the place.

Rev. J. M. Brown, of Belcher, La., has recently been quite ill, but we are glad to learn that he is now convalescent.

Rev. G. E. Allan, pastor of the Camden Circuit, Mississippi Conference, is issuing an interesting bulletin which he calls the "Workers' Weekly."

We regret to learn that Christine, the talented and beloved daughter of Dr. and Mrs. R. E. Smith, of Centenary College, is critically ill with pneumonia.

Billy Sunday, the famous evangelist, has made a definite engagement with the Evangelical Council at Shreveport, La., to conduct a meeting in that city in March, 1924.

Dr. Theodore Copeland writes that he is engaged in a great meeting at St. Albans, West Virginia. The congregations are large, and there are conversions at every service.

The basket ball team of Centenary College played the Tulane team two games last week, on Friday and Saturday nights. The Centenary team lost the first and won the second.

Dr. H. C. Morrison, of Louisville, Ky., has been engaged to deliver a series of doctrinal addresses at the First Methodist Church, Shreveport, La., during the week, February 4-11.

The Monroe District Conference will be held at Winnsboro, La., April 27, 28, and 29. We appreciate an invitation from the presiding elder, Rev. W. D. Kleinschmidt, to be present.

We regret to learn that Rev. and Mrs. E. K. Means, of Jackson, Miss., are both in the hospital in that city, suffering from the prevailing influenza. We pray for them a speedy recovery.

At the recent meeting of the Council of the Church Board of Education held in Chicago, Dr. Stonewall Anderson, Secretary of the Board of Education of our church, was elected President.

The Wesley Daughters' Bible Class, of the Methodist Sunday school at Durant, Miss., had charge of the 11 o'clock service last Sunday. The program rendered was an interesting and helpful one.

We regret to learn of the recent death of Mrs. A. C. Racine, of Durant, Miss. She was a member of the First Methodist Church, and the funeral service was conducted by her pastor, Rev. R. P. Neblett.

Rev. Don. E. Dulany writes from Greenwood, La., that he is happy in his work with the good people of Greenwood and Flournoy, and that the prospects indicate a fine year in all departments of the church.

Brother B. S. Elliott, of Holcomb, Miss., charge lay leader, in sending in a subscription to the Advocate, says: "How any Methodist family can do without the Advocate is a mystery to me." It is also a mystery to us.

Dr. J. L. Peacock, President of Shaw University, Raleigh, N. C., is a guest in New Orleans of Captain and Mrs. H. J. Thompson. He preached a very helpful sermon at the Carrollton Avenue Methodist Church last Sunday morning.

One of the Centenary teams engaged in the four months' campaign will be in New Orleans the latter part of this week, remaining over Sunday. They will meet the Centenary workers of the city at a supper at the Monteleone Hotel on Friday evening.

The new pews have been installed in the Methodist church at Durant, Miss., and the congregation are enjoying this addition to the conveniences of their splendid church. A pipe organ is the next objective of this progressive church.

"Methodist Messenger" is the name of the weekly bulletin issued by Rev. R. T. Ware, pastor of our church at Vivian, La. We thank Brother Ware for complimentary reference to the New Orleans Christian Advocate in the latest issue of the bulletin.

The Gypsy Smith, Jr., meeting at Leland, Miss., has aroused a great deal of interest. After the meeting had been in progress only one week, the seating capacity of the tabernacle was enlarged from 2,100 to 4,000, and still the building was filled to overflowing.

The annual meeting of the Presidents of the Epworth League Boards for 1924 will be held in Meridian, Miss., the invitation having been extended by Mr. W. D. Hawkins, who is one of the best known and most efficient Epworth League workers in the church.

Rev. C. D. Atkinson, Louisiana Conference Sunday School Superintendent, sent us a post card while he was attending the General Sunday School Council, held at Nashville, Tenn., recently. He states that this was the largest and best meeting in the history of the Council.

Rev. R. H. Harper, pastor of the First Methodist Church, this city, is confined to his bed with pneumonia. No serious complications have arisen, and he is making satisfactory progress towards recovery. We are sure his many friends will remember him in their prayers.

Dr. R. H. Wynn, the presiding elder of tho Shreveport District, Louisiana Conference, is urging churches that have buildings on public highways to erect signboards bearing the name of the church, for the benefit of the many strangers who pass by. In our judgment, this is a fine thing to do.

Rev. J. W. York, writing from New Albany, Miss., says: "Everything is moving along well on our work. We had a good meeting Christmas week at Ingomar, one of our churches. I believe we will go over in everything this time. People are liking the Advocate better since you are giving a report of the work from each of the districts. I hope that the presiding elders will keep up this good work."

A note from Mrs. W. J. Porter, of Monroe, La., brings the sad news that her husband, Rev. W. J. Porter, who was superannuated at the recent session of the Louisiana Conference, has been confined to his bed for eight weeks, and that his condition does not show much improvement. She asks an interest in the prayers of their friends. We are sure their many friends will remember them at a throne of grace.

Sister T. S. Randle, of Tyler, Tex., requests us to inform her friends in Louisiana that she is recovering from a recent illness and that she desires to express to them her sincere thanks for their many kind remembrances during the holiday season. Sister Randle is one of the most active workers of the church in behalf of the Superannuate Cause. She says she expects to get 100 new members this year for the C. C. Club, in Tyler.

Plans are being formulated for a new departure in Bible school work as a special feature of the program of the Winona Assembly and Bible Conference at Winona Lake, Ind. These plans will provide for courses for which those taking them may receive credit in the various theological seminaries of the country. The class will cover a period of four weks, from July 20 to August 16, just preceding the great Bible Conference, which will begin on August 17 and close on August 27.

Rev. R. V. Fulton, of Calhoun, La., requests us to say that the statistical table in the Louisiana Conference Annual should show that the assessment for the pastor of the Farmerville charge, Monroe-Ruston District, should be $1,100 instead of $1,180, as it appears. Brother Fulton reports that his work is moving smoothly among tho splendid people he is now serving, and the prospects for a good year are bright. He adds: "I am delighted with the new feature, the reports from the districts, in the Advocate. Tell 'Frank' to think some more."

Since Conference, the tabernacle at Indian Bayou, La., has been enclosed and it is now being used as a meeting place of tho elementary department of th[illegible] Sunday school, and the Epworth League, and also for the social meetings of the church. The Indian Bayou Adult Teacher Training Class and the Epworth League are studying "Methodist Armor," the class being taught by the pastor, Rev. P. O. Lowrey, on each Friday night. A watch night service was held at Indian Bayou, at which a splendid program was rendered. Those attending testified that it was the best watch night service they had ever attended.

### THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. M. R. Jones, Montrose, Miss., 2; Rev. T. B. Cottrell, Vicksburg, Miss., 3; Rev. W. L. Blackwell, Brooklyn, Miss., 2; Rev. J. W. York, New Albany, Miss., 2; T. M. Babington, Franklinton, La., 3; Rev. D. E. Dulany, Greenwood, La., 3.

### TO THE PASTORS OF THE ALEXANDRIA DISTRICT, LOUISIANA CONFERENCE.

Brethren: The present year is the final year of the Centenary period. Calls from the mission fields at home and abroad are most urgent. The very fidelity of the church is being put to the test by our attitude with reference to collection of Centenary pledges. Authorities of the church have set the months of January, February, March and April as being special time for presenting the claims of this cause. The bishops are calling upon the regular organization of the church to give attention to this matter. Centenary authorities are calling for district set-up meetings and for a forward movement to make these collections.

Due to the difficulty of having one set-up meeting, the following are being planned: Alexandria, Jan. 31; Melville, Feb. 2; Oakdale, Feb. 9; Natchitoches, Feb. 14; Olla, Feb. 15. Churches and charges nearest these meetings will be expected to be represented by the following: Pastors, lay leaders, secretaries of missionary societies, superintendents of Sunday [illegible]hools, presidents of boards of stewards, and all [illegible]ers interested or who may desire to attend.

The exact hours [illegible] these meetings will be announced by letter lat[illegible].

W. L. DOSS, JR., P. E.

### THE LOGIC OF CHRISTIAN EXPERIENCE.

By Frederick F. Shannon.

The logic of Christian experience is a matter of first importance. Christ gave sight to a man born blind; the man exchanged a world of physical darkness for a world of physical light; naturally, he was vividly aware of the transformation; that is why all the tides of pharisaic hate and casuistry were powerless to sweep him from his rock of experience.

So, in a spiritual sense, does the light Christ strikes into the soul burn on unquenched by the winds of sin, malice, and sophistry. Have you duly weighed the unifying power of Chrstian experience? "Whether He is a sinner, I know not"—that was the thunderbolt of red-hot logic he hurled int[illegible] camp of those petrified religionists—"one thi[illegible] know, that, whereas I was blind, now I see [illegible]ne thing!" Why, here was tho unconscious [illegible]scoverer of the law of unity, which is stressed b[illegible] modern thought. Amid its ceaseless variations, there is a unity in Nature, a oneness which lies back of all apparent dissimilarities. The same law also undergirds the races of mankind. The essential unity of man can not be changed by such incidents as the color of the skin, diversity of language, and geographical lines. Greatly unlike as nations and individuals unquestionably are, yet is there within them a deepdown kinship implanted by God which cannot bo altered or obliterated. But the unity of nature and the unity of man are both explained by the unity of God. "Hear, O Israel, the Lord thy God is one." In a special sense, the Jews wero appointed to safeguard this truth. Even highly enlightened nations, like Greeco and Rome, worshiped a multiplicity of gods; but Israel, in its best estate, never did.

Coming nearer our own life, is not the difference in Unitarian and Trinitarian views of God largely a difference of interpretation? Certainly it is not a difference of belief in the oneness, the unity, the nature of the Godhead. I claim to be a first-class Unitarian so far as Unitarianism goes. But it does not go far enough. The Unitarian has much; but I have all that the Unitarian has, and so much more that my "more" is unutterably greater than his "much." The river of his "muchnes" is lost in the ocean of my "moreness." The Trinitarian conception of God is not only inexhaustibly rich, but it is savingly knowable. The manifold goodness of God utters itself so endearingly, humanizingly, and redeemingly in the Father, Son, and Holy Spirit, that no other concept or formula can for one moment challenge its supremacy.

Now it is when this unity of God, in its unexampled fullness and beauty, articulates itself in consciousness that Christian experience is born. The experience may express itself in many ways. Call it regeneration, the new birth, fellowship with the Father, a life hid with Christ in God—call it whatsoever you choose, so long as you choose sweet-souled melodious words inspired by Christian reality. It is this deep-veined, inner fact that counts. For, after all, Christian experience is the one unifying factor of the soul. Your thought processes will constantly change; your tides of emotion will ebb and flow, like the tides of the sea; sometimes your lamp of faith will burn like a sun and sometimes it will flicker like a candle; in a word, your hopes and fears will be more or less modified by mental and bodily states. There will be a thousand things you do not know; but if you know "one thing"—that God in Christ through the Holy Spirit now indwells your being—it will woo the subtle chords of consciousness into harmony; it will take the high purposes of God for your soul and set them fast in that silently rising spiritual house which you are to occupy when your clay tenement is level with the dust.—The Christian Advocate (N. Y.).

### A STATEMENT.

I asked for and received a location at the late session of the Little Rock Conference and have returned to Mississippi. I have repented and come home. I would be glad to assist any of my brethren in revival services any time during the year, or do supply work. You will get in touch with me by writing me at 1109 Carrollton Avenue, Greenwood, Miss.

Yours fraternally,

SIMON W. BRYANT.

"God must love beauty and music, or He would not have made so many songbirds and flowers. Why should we not develop a love for such things in our children, and associate brightness and good cheer with the worship of God? Vases of wild flowers or evergreens will help. Brooms are inexpensive, paint does not cost much, and often reprints of fine old paintings can be had for the asking. Will it build up youthful piety for the Sunday school to meet in an atmosphere of cobwebs and dirt that breeds dejection and gloom? Tidy up, freshen up, brighten up the Sunday school room."—M. W. Brabham.

"Tho childhood of to-day will be the manhood and womanhood of to-morrow. Religious freedom is not dependent upon the withholding of religious instruction from the young. Such freedom, on the contrary, will find its strongest bulwark in the years to come in what is the childhood of to-day, provided always that that childhood is supplied with moral and religious teaching."—T. C. T. Crain.

"It is as if the teacher's mind and spirit were the stained glass through which the sunlight must fall."—Geo. Herbert Betts.

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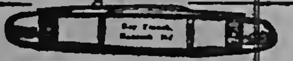
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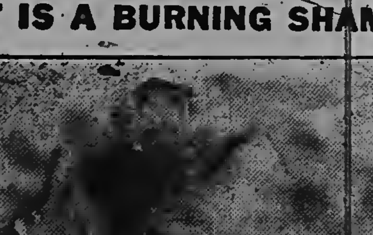
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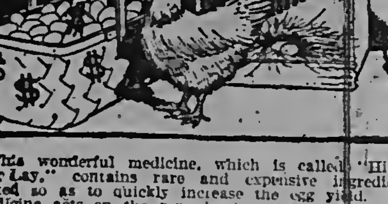
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# Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

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On Dec. 24, 1922, at 12 o'clock p. m., MR. B. F. STEVENS, my precious husband, fell asleep in the arms of Jesus. For the last six months his suffering was almost unbearable. He begged to go to rest, as he knew he could not get well. He never feared death. He was converted at the age of fifteen, and united with the Methodist Church, in which he spent the most of his life as steward and Sunday school superintendent.

He was a noble man, kind husband and father. When the time came near for his departure from this life, his testimony was bright and glorious.

He was laid to rest in the Emory Cemetery, south of Byhalia, Miss. Our home is sad and lonely since "Papa" has passed away. But with God he is more happy, and his will we must obey.

Farewell, Papa, we'll sadly miss you for the short time we remain, but there are others that will greet you, and our loss is Heaven's gain.

MAMMA.

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MRS. MARY JANE NEAL died at Pelican, La.; she was born June 6, 1846, and departed this life on Oct. 20, 1922. Her maiden name was Mary Jane Bird. On the 31st of December, 1871, she was married to W. E. Neal, with whom she lived for nearly fifty-one years. In early life she joined the Methodist Protestant Church, but after her marriage she joined the Methodist Episcopal Church, South, and lived a consistent member until she was called to the home above. For many years she was confined to her house; but she was a woman that had great faith in God and lived a consecrated life and died in the faith. This union was blessed with three children, two boys and a girl. The girl preceded her mother to the good world years ago. She leaves an aged husband, two sons, a brother, and a sister to mourn their loss. She was a devoted wife, an affectionate mother, a good neighbor—thus a good woman has gone from us. But we mourn not as those who have no hope. We can say to the bereaved ones, "Look up; mother is not dead, but sleepeth." In the morning of the Resurrection she will awake, to die no more. Since separation is our lot, meeting is our hope.

S. S. HOLLADAY.

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On Feb. 17, 1886, an angel baby came into the home of Peter and Sallie Broadfoot in Smith County, Miss. They called her Myrtle; a name musical in sound, which symbolized her life and character that inspired the purest and best in the lives of all who knew her.

She was dedicated to God by the parents while yet a babe, and she publicly gave herself to God when seven years old and united with the church. Beautiful in person and Christian character, she grew through girlhood into womanhood until called away by her Heavenly Father. All who knew her said, "Myrtle was a good girl, a Christian woman."

In the year 1906, Frank Eichelberger, a son of one of the best men in Scott County, an official in the Methodist church, saw in Myrtle his ideal among women, the daughter of one of the best men in Smith County, for many years an official in the Methodist Church. They were united as husband and wife, Oct. 11, 1906.

Myrtle's life was so beautiful and consistent that the devil was permitted to try her faith. She was afflicted in body and mind, for awhile; but the heavier the chastening rod fell upon her, the more devoted she was to her Lord. Her last thought seemed to be for the salvation of her children and all her loved ones, and she finished the battles of life in the early hours of Nov. 28, 1922, as the chariot of heaven took her away.

Her husband and five children, her mother and several brothers and sisters are left to serve and honor the God she loved. The radiant hues of the sunset, and the gathering twilight are just ahead of the mother and one brother. Andrew, one of the brothers, is the pastor of our church at Brookhaven, Miss., holding up Jesus as the Saviour of all who will look to Him. There is much to inspire the other brothers and sisters in Christian service.

The funeral service was held in Carr Church by her pastor, the pastor of the Presbyterian church in Forest, and the pastor of the Lutheran church in Lingle. As these men spoke words of appreciation of her life, naming a few of the many Christian traits lived before the world, there seemed to be in the hearts of the great congregation a responsive Amen.

We loved her while she lived in this world. She will continue, in a larger sense, to inspire us to think of the best and purest things through life.

Her pastor,
J. F. McCLELLAN.

---

What shall I give thee for all these thousands of benefits? I would I could serve thee all the days of my life.
—Thomas a Kempis.

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## QUARTERLY CONFERENCES.

### NORTH MISSISSIPPI CONFERENCE

### Aberdeen Dist.—First Round.

Vardaman, at V., Jan. 27, 28.
Calhoun City, at C. C., Jan. 28, 29.
Houlka, at Houlka, Feb. 3, 4.
Salem and Ecru, at E., Feb. 10, 11.
Randolph, at Randolph, Feb. 13.
Tocopola, at Thaxton, Feb. 14.
Fulton, at Van Buren, Feb. 17, 18.
Tremont, at Tremont, Feb. 18, 19.
Eupora and Mabin, at Eupora, Feb. 24, 25.
Smithville, at Smithville, Feb. 20.
Bellefontaine, at B., Feb. 23.
Mathiston, at Mathiston, Feb. 25, 26.
Algoma, at Algoma, March 3.

T. H. DORSEY, P. E.

### Columbus Dist.—First Round.

Louisville, Jan. 28, a.m.
Noxapater, at Noxapater, Jan. 28, 29.
Starkville, Feb. 4, a.m.
Ethel, at Ethel, Feb. 4, 5.
Sturgis, at Sturgis, Feb. 10, 11.
Cedar Bluff, at Cedar Bluff, Feb. 17, 18.
Mayhew and Sessums, at Sessums, Feb. 25, 26.

A. T. McILWAIN, P. E.

### Corinth District—First Round.

Burnsville ct., at Hebron, Jan. 19.
Paden ct., at Westt Side, Jan. 26.
Belmont ct., at Golden, Jan. 28, 29.
Tishomingo ct., at Tishomingo, Jan. 27, 28.

J. B. RANDOLPH, P. E.

### Greenwood Dist.—First Round.

Sunflower, at Sunflower, Feb. 4, a.m.
Ruleville, at Doddsville, Feb. 4, 3 p.m.

S. L. POPE, P. E.

### Grenada Dist.—First Round.

Ashland ct., at Ashland, Jan. 27.
Lamar ct., at Lamar, Jan. 28.
Paris ct., at Paris, Feb. 3.
Abbeville ct., at Abbeville, Feb. 4.
Lexington, Feb. 9, 11.
Ebenezer ct., at Hebron, Feb. 10.

R. A. TUCKER, P. E.

### Greenville Dist.—First Round.

Hollandale and Arcola, at Hollandale, Jan. 28, a.m.
Leland, Jan. 28, p.m.
Greenville, Jan. 31, p.m.
Jnestown and Duncan, at Jonestown, Feb. 4, a.m.
Jonestown and Duncan, at Jonestown, Feb. 4, p.m.
Boyle and Pace, at Boyle, Feb. 11, [illegible]n.
Boyle circuit, at New Salem, Feb [illegible]1, 3 p.m.

The mass meeting at Jackson, [illegible]n. 16, 17, is of sufficient importance to provoke a record attendance from this territory. Make your plans NOW, brethren. It will be the best money and time you have ever invested for your church. The district stewards' meeting at Shaw should have the individual attention of every district steward. Due personal notice will be given later. The Shaw quarterly conference will be held in connection with the district stewards' meet. District Conference at Jonestown, May 8-11. In arranging your meetings, brethren, give this fact due attention.

JAMES H. FELTS, P. E.

### Sardis District—First Round.

Tyro, at Free Springs, Jan. 27, 28.
Crenshaw, at Sledge, Feb. 4.
District Preachers' Meeting, at Sardis, Jan. 23-24, beginning at 11 a.m., Jan. 23.
District Conference, at Senatobia, May 15-17.

J. TILLERY L[illegible]IS, P. E.

### LOUISIANA CONF[illegible]CE.

### Alexandria District—First Round.

Oakdale, Jan. 28, a.m.
Glenmora, Jan. 28, p.m.
Natchitoches, Jan. 30, p.m.
Rochelle and Standard, at Standard, Feb. 1, p.m.
Jena and Jonesville, at Jena, Feb. 4, a.m.
Trout and Good Pine, at Trout, Feb. 4, p.m.

W. L. DOSS, Jr., P. E.

### Baton Rouge Dist.—First Round.

Slidell, at Slidell, Jan. 28, p.m.
Springfield ct., at Springfield, Feb. 4, a.m.
Ponchatoula, at Ponchatoula, Feb. 4, p.m.
Franklinton ct., at Fisher, Feb. 11, a.m.
Franklinton, Feb. 11, p.m.
Olive Branch, at Olive Br., Feb. 18, a.m.
Baker, at Baker, Feb. 18, 3 p.m., 7 p.m.
Tickfaw Mis., at Pine Ridge, Feb. 25, a.m.
Amite, Feb. 25, p.m.
Greensburg, at Days, Mar. 4, a.m.
Kentwood, Mar. 4, p.m.
Covington, at Covington, Mar. 11, a.m.
Gonzales, at Meadows, Mar. 18, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—First Round.

Merryville, Jan. 28, 11 a.m.
De Ridder, Jan. 28, 7:30 p.m.
Sulphur and Vinton, at Vinton, Feb. 4, 11 a.m.
Lake Arthur, Feb. 4, 7:30 p.m.
Branch Ct., at Branch, Feb. 11, 11 a.m.

J. B. WILLIAMS, P. E.

### Monroe Dist.—First Round.

Ferriday, Jan. 27, 28.
Sicily Island, Jan. 28, 29.
Gilbert, Feb. 3, 4.
Mangham, Feb. 4, 5.
Waterproof, Feb. 10, 11.
Chatham, Feb. 17, 18.
Eros, Feb. 18, 19.
Winnsboro, Feb. 21.
Lake Providence, Feb. 24, 25.

W. D. KLEINSCHMIDT, P. E.

### Ruston Dist.—First Round.

Arcadia, Jan. 31; preaching, 11 a.m.
Elmore, at Wesley, Jan. 4; Q. C., 2 p.m.
Sibley, at Pine Grove, Jan. 5; Q. C., 2 p.m.
Winnfield, Jan. 7; preaching, 11 a.m; Q. C., 2 p.m.
Winnfield circuit, at Joyce, Jan. 7, preaching, 7:30 p.m.; Q. C., 4 p.m.
Bienville, at Bienville, Jan. 14, preaching, 11 a.m.
Bernice, at Bernice, Jan. 16; Q. C., 2 p.m.
Farmerville, Jan. 17; Q. C., 7:30 p.m.
Marion, at Marion, Jan. 18; Q. C., 2 p.m.
Minden, Jan. 21, preaching, 11 a.m.
Homer, Jan. 23; Q. C., 7:30 p.m.
Haynesville, Jan. 24; Q. C., 7:30 p.m.
Dubach, at Dubach, Jan. 26; Q. C., 2 p.m.
Springhill, Jan. 28, preaching, 11 a.m.
Cotton Valley, Jan. 28; preaching, 7:30 p.m.
Ringgold, at Ringgold, Feb. 4, preaching 11 a.m.
Wesley, at Hall Summit, Feb. 5; Q. C., 2 p.m.
Simsboro, at Simsboro, Feb. 7; Q. C., 2 p.m.
Haughton and Doyline, at Haughton, Feb. 11; preaching 11 a.m.
Ruston, Feb. 12, 7:30 p.m.
Castor, Feb. 14; Q. C., 2 p.m.
Athens, Feb. 18; Q. C., preaching, 11 a.m.

K. W. DODSON, P. E.

### Shreveport Dist.—First Round.

Plain Dealing, Jan. 28, a.m.
Mooringsport, Jan. 31, p.m.
Bayou La Chute, Feb. 4 a.m.
First Church, Shreveport, Feb. 7, p.m.
Longstreet, Feb. 11, a.m.
Logansport, Feb. 11, p.m.

R. H. WYNN, P. E.

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Makes the Body Strong.
Makes the Blood Rich. 60c

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BIRMINGHAM, ALA.
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My internal method of treatment is the correct one, and is sanctioned by the best informed physicans and surgeons. Ointments, salves and other local applications give only temporary relief.

If you have piles in any form write for a FREE sample of **Page's Pile Tablets** and you will bless the day that you read this. **Write today.**

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AT LOW PRICES
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**TRY RENWAR FOR RHEUMATISM.**

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 60 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from Warner Drug Company, Nashville, Tenn.

Company, Nashville, Tenn.—Adv.

**TETTERINE**
For the Complexion
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

***The Best Cough Syrup is Home-made***

**Here's an easy way to save $2, and yet have the best cough remedy you ever tried.**

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

***Breaks Up CROUP***
Colds, Coughs, LaGrippe, Flu, and a valuable aid in treatment of Pneumonia.
***CAPU-SAV***
clears the phlegm, reduces inflammation, penetrates. White salve; does not discolor clothing. In handy, collapsible tubes, 25c, at drug stores, or sent by mail.
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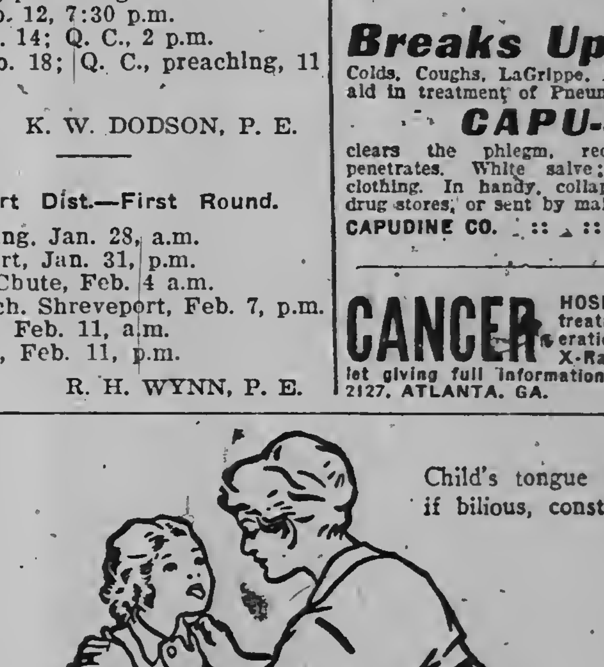

Child's tongue shows
if bilious, constipated

**MOTHER, CLEAN CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"**

**Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels**

Hurry mother! A teaspoonful of "California Fig Syrup" today may prevent a sick child tomorrow. If your child is constipated, bilious, fretful, has cold, colic, or if stomach is sour, tongue coated, breath bad, remember a good liver and bowel action is often all that is necessary.

Ask your druggist for genuine "California Fig Syrup." It never cramps or overacts. Full directions for babies and children of all ages are printed on each bottle. Say "California" or you may get an imitation fig syrup.

# *Sunday School*

## LOUISIANA CONFERENCE.

By C. D. Atkinson, Louisiana Conference Superintendent.

The date for the Conference-Wide Wesley Bible Class Federation is March 20, 21, 22, at Alexandria. Among the Central Office staff who are expected at the Alexandria Conference are: Miss Minnie E. Kennedy, Mr. W. C. Owen, Mr. E. R. Stanford, and Miss Lucy Forman. Other members of the staff have been invited and are considering the invitation.

The presiding elders will hold their meeting in Alexandria during the Bible Class Federation.

Plans are to hold a Conference-Wide Elementary Council meeting during the Alexandria conference. All District Elementary Superintendents are members of the Council.

The Executive Committee of the Conference Sunday School Board met in New Orleans on Jan. 23. The members are: Mr. W. S. Holmes, Rev. J. W. Pearson, Mr. A. M. Mayo, Rev. Alonzo Early, and Rev. O. W. Bradley.

The recent Annual Conference Minutes shows an increase of 2,775 new Sunday school members during 1922, which now gives us total membership of 39,511 as compared with 79,67 church members. The Conference goal for the quadrennium is that the Sunday school membership is to equal the church membership. At the recent General Sunday School Council meeting at Nashville, both of our Conference workers were in attendance.

There were 55 certificates of credits issued at the recent Standard Training School in New Orleans, making a total of 105 for the year 1922, which puts the New Orleans District in the lead as to Training School credits. Four of the present seven presiding elders in our Conference took credits in the Standard Training Schools during 1922.

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Specializing in BRIDAL TROUSSEAUS, GOWNS AND NEGLIGEE.

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## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The Wesley Bible Class Federation for intermediate, senior, young people, and adult classes will be held at Grenada June 6, 7 and 8. Mark these dates on your calendar. In the meantime, organize every class above the Juniors and have them enrolled in the office at Nashville. The central thought will be Home Missions and Evangelism. Never forget it—62 per cent of the people in Mississippi do not belong to any church.

It is high time we were doing something out of the ordinary to win these multitudes to a saving knowledge of our Lord Jesus Christ. Of course we must have gracious and sweeping revivals all over the Conference, but before, during and after the revival we must win boys and girls, men and women to Christ by personal evangelism. To win our State to Christ we must use all the methods all the year. Whatever the method we use, much prayer will be needed to make the method effective.

The Conference on Home Missions and Evangelism held at Jackson last week marked a new epoch for Methodism and the Kingdom of God in Mississippi. Dr. Goodell, pastor of one of our great city churches, stirred our hearts and made us feel that we must lay ourselves out to win the last man and woman in our State for Christ. For lack of time, not much could be said as to evangelism in the Sunday school. Of course, we all know the easiest people to win for Christ are the children in our Sunday schools, and the individuals to do this are the teachers who are close to these children every Sunday. We have ten leaflets to send to the pastors and superintendents if they will take time to write Dr. J. W. Shakford, Nashville, Tenn., and ask for the number needed for the teachers.

The Sunday School Day programs are ready for distribution. You may write me for the number you need, so you can observe this day before the schools begin to make preparation for their commencements.

If you failed to take an offering on the fifth Sunday in December for District Training Schools, you may take the offering any other Sunday. When you take it, send it to Rev. J. E. Stephens, Grenada, Miss.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

## THE SHANGHAI MEDICAL SCHOOL FOR WOMEN.

For six years the Woman's Missionary Council has been working to establish a Union Medical School for women in China. The other Boards participating are the Baptist, the Reformed Dutch, and the Woman's Missionary Union.

The Woman's Union contributed the Margaret Williamson Hospital in Shanghai to the joint enterprise. The Woman's Baptist Board gave $25,000 with which to erect a Nurse's Home. This building is now almost completed.

The Council pledged $250,000 to the school and took for its share the erection of the Administration Building. At the last Council meeting it was voted to name this building in honor of Miss Bennett, who had the project deeply at heart. It was also decided to build the first unit of this building this year.

The American section of the Board of Directors of the school held a meeting in New York City October 17 and voted unanimously to open the school for medical instruction as an A-grade institution at the time of the Chinese New Year. A complete staff of ten physicians, three nurses, a hospital technician, and a business manager has been provided by the participating boards and is already on the field. Dr. Hattie Love, Dr. Susan Willard Brown, Dr. Louise Ingersoll, Nurse Alma Pitts, and Nurse Mary A. Hood are the Southern Methodist members of the staff, Dr. Love being chief of the staff.

There is great rejoicing over this consummation of [illegible] years of effort. Women physicians are so greatly needed in that land where doctors are so few and suffering women so many. Chinese girl students have been waiting for this opportunity for training.

Mrs. F. F. Stephens and Mrs. Lee Britt represented the women of the Methodist Episcopal Church, South, at the meeting of the Board of Directors held recently in New York.—Bulletin.

## CRIME AND THE COURTS.

In twenty-eight cities of the United States there were 1,910 murders in 1921. Nowhere else on earth is life apparently held so cheap and is the machinery of the law so ineffective. The record shows more murders in one American city than in all of England. That is explained in part by the stable population of England and the mixed and shifting population of this country. Another reason is the comparative ease with which in America bad characters can obtain deadly weapons, the courts' delays, and the small proportion of convictions to the number of crimes.

A remarkable sidelight on this whole matter is furnished by a Brooklyn magistrate who accuses a Supreme Court Justice of granting permits to suspicious characters to carry pistols, and by the District Attorney's office which declares gunmen, criminals, and others manage in some manner to obtain permits, whereas reputable citizens have difficulty. In some cities blackjacks, dirks, pistols, and other deadly weapons are on open display for sale in the pawnbroker shops. A person contemplating any crime, from burglary to murder, has no difficulty in obtaining the necessary tools—if he has the price.

The crime problem never will arouse the American people to earnest effort to solve it or come as near solving it as is humbly possible until murder, robbery, and other outrages are recognized as cardinal violations of the laws of God and man and handled as such. To-day, it would seem, they are not.—Richard Spillane, in Forbes Magazine, (N. Y.).

**Stop Your Wash Day Worries**

and

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2520 Magnolia St.

Everything washed clean and sent home dry. BED AND TABLE LINEN ironed in this service,

6 Cents per lb.

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If You Need CARBON PAPER, RIBBONS or REPAIRS, TYPEWRITERS, ADDING MACHINES of all kinds, come and see us. Save money. Quick Service.

J. A. WHERRY,

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Distinctive Creations in Ready-to-Wear Garments for Men and Women.

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Liberal credit terms to suit our patrons. No inconveniences. Courtesy extended to all.

SILK SHIRTS, SUITS, OVERCOATS, FANCY FROCKS, DRESSES, FURS AND WRAPS

in the new spring and sport styles arriving daily.

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**ANGELL'S**

COUGH and WHOOPING

**Cough Syrup**

Easy to Take

No Habit-Forming Drugs. Formula of

DR. RICHARD ANGELL

Prepared by

JAMES R. ANGELL,

New Orleans, La.

PRICE 35c AND 65c

AT ALL DRUGGISTS

# Epworth League.

### NORTH MISSISSIPPI CONFERENCE.

The new Board for the next four years, after being duly elected by the Annual Conference at Water Valley, met and organized by electing Rev. R. P. Neblett, Durant, chairman, and Rev. H. P. Lewis, Belzoni, Secretary-Treasurer. The remaining members of the Board are: Rev. E. E. McKithen, L. E. Price, Rev. Seamon Ray, J. H. McKennon, Hubert D. Stephens, Rev. J. A. George, L. A. French, Rev. W. D. Bennett, Mrs. G. C. Jones, S. N. Berryhill, Rev. J. M. Guinn, J. Hudson Kyle.

CHAMBERLAIN'S TABLETS
-SOLD EVERYWHERE FOR-
CONSTIPATION
BILIOUSNESS
Headache
INDIGESTION
Stomach Trouble

STOP ITCHING
Skins with Tetterine
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

Glands Used To
Restore Hair Growth

Science of Gland Therapy Relieves Baldness—New Treatment Restores Health and Growth.

Baldness in both men and women is now generally ascribed by scientists to defective functioning of endocrine glands. Hair growth is dependent upon the secretions of these glands—these secretions making possible the assimilation of those elements in the blood which are vital to a luxurious growth of hair.

Now it is possible for any bald person to have a full, luxuriant growth of hair through the discovery of E. R. Alexander, nationally known scientist. Dr. Alexander, through the concentration of glands, can supply the deficiency of gland secretion and produce a full growth of hair.

This discovery may be easily used in the privacy of your own home. Within a few weeks you will notice new, vigorous hair beginning to come in and with this growth you can gradually restore your hair to its former bright, healthy color.

So confident is Dr Alexander that you can be relieved of the embarrassment of baldness and regain the normal hair growth by this method that he offers to send a full $2.00 treatment on free trial to anyone who will write for it. Use it according to directions, and if at the end of a month you do not find your hair returning with all its former vigor, the treatment does not cost a cent.

SEND NO MONEY—Just your name and address to Alexander Laboratories, 581 Gateway Station, Kansas City, Mo., and this treatment will be mailed at once in plain wrapper. When it arrives pay the postman only $2.00 and postage. Try it according to directions and if at the end of a month you are not more than satisfied with results, your money will be refunded at once. A big Kansas City bank guarantees that Dr. Alexander is reliable and holds $1,000 cash as a guarantee to return your money if you wish it.

Don't suffer the embarrassment of baldness—give the treatment a trial on this liberal offer.

Dicks' Antiseptic
Kills Germs
For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.
25 CTS.

In accordance with the order of the Board, the chairman, R. P. Neblett, was present at the meeting held in Nashville Jan. 10-12, at which time Conference League Presidents, Chairmen of Boards, Field Workers, Junior and Intermediate Superintendents, Presidents of City Epworth League Unions, and the Central Office Staff counseled together about many matters for the betterment of League work and a unified program in Summer Conferences and Assemblies.

After consultation with college authorities at Grenada, and the Sunday school workers, the dates of June 4-6 have been set for our Summer Conference, which will be held in the Chapel at Grenada College. Bishop H. M. DuBose, President of the General Epworth League Board, has promised to be with us for two or three addresses and otherwise counsel with us in seeking to solve our problems.

### RESOLUTIONS.

Whereas, the Death Angel visited our town on Dec. 28, 1922, and removed from our midst Major Henry T. Liverman; and,

Whereas, his going from us removed one of the most influential members of the Mansfield M. E. Church, South, who was ever ready to assist by his counsel and with his means all departments of the church, especially the Sunday school; and,

Whereas, we who were members of the former Liverman Bible Class, recognized in him a teacher of rare ability, profound learning, and a wise counselor, always ready to promote the best interests of the class; and his knowledge of ancient history, as it strengthened the teaching of the Bible, as well as his knowledge of human nature, was always a source of great help to the members of the class, while his extensive reading of other literature enabled him to give us many lasting applications of the lesson as he used incidents from his reading to illustrate any special point under consideration,

Now, therefore, be it resolved, That we recognize our great loss, not only in the final parting, but also through these months that his ill health has prevented his attending the class; and.

Be it further resolved, That we who were members of his class in an especial manner wish to express our heartfelt sympathy to his family and request that the present Business Men's Wesley Bible Class, in which we have been placed, approve our action and join us in these resolutions.

Be it further resolved, That a copy hereof be sent to the family and be published in the Mansfield Enterprise and the New Orleans Christian Advocate.

W. M. POLLOCK, Chairman.
W. J. SHARP,
C. B. HICKS,
S. A. KIDD,
J. ALFRED WILLIAMS,
Former Members of the Liverman Bible Class.

Foregoing resolutions adopted by class this Jan. 7, 1923.

W. R. McCROCKLIN, President,
LOUIS A. COWLEY, Secretary.
Business Men's Wesley Bible Class.

### PASTORAL SUPPORT.

"Shall the Preacher Eat?" is the question found in a current magazine which relates how a pastor in an Eastern State is adding to his income "by taking a job as timekeeper for a gang of road-pavers." "Unquestionably," we are told, "the paving job pays him much more than the ministry." Many pastors have found it necessary to supplement their stipend received from the congregation by some outside activity. A Washington newspaper points to the years of study and preparation required of those who enter the ministry. After prolonged preparation they are inadequately paid, but carry on "supported by faith in their calling, by a sincere conviction that they are needed in the field or church work." That the laymen of the Methodist Episcopal Church are appreciating the unjust and inadequate salaries paid to pastors has been evidenced by recent increases. However, there is yet considerable to be done in the name of justice. A recent report from Ohio Wesleyan University's Teachers Placement Bureau states that it obtained positions for 121 teachers last year who draw an average salary of $1,356, the average for the men teachers' first year work being $1,550. The record of the entrance classes of even the best Annual Conferences would not show an average anything like this. Yet whereas there is much cause for gratification in that the churches are given better support, it is regrettable that a daily paper can make the following statement without fear of a general refutation: "But in the long run the one who sacrifices most is the man who, after hard work in preparation, undertakes the spiritual guidance of a flock with less provision for his physical sustenance than even the humblest member of his church."—Christian Advocate (N. Y.).

Swamp-Root for Kidney Ailments

There is only one medicine that really stands out pre-eminent as a medicine for curable ailments of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root stands the highest for the reason that it has proven to be just the remedy needed in thousands upon thousands of distressing cases. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle, healing vegetable compound.

Start treatment at once. Sold at all drug stores in bottles of two sizes, medium and large.

However, if you wish first to test this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention this paper.

666 quickly relieves Colds, LaGrippe, Constipation, Biliousness & Headaches.

The star that shone in Bethlehem
Shines still, and shall not cease,
And we listen still for the tidings
Of glory and of peace.
—Adelaide Proctor.

ECZEMA
CAN BE CURED
Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1900 Park Square,
SEDALIA, MO.

IF SICK TODAY!
TAKE NO CALOMEL

"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

I discovered a vegetable compound that does the work of dangerous, sickening calomel and I want every reader of this paper to buy a bottle for a few cents and if it doesn't straighten you up better and quicker than salivating calomel just go back to the store and get your money back.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your thirty feet of bowels of the sour bile and constipation poison which is clogging your system and making you feel miserable.

I guarantee that one spoonful of this harmless liquid liver medicine will relieve the headache, biliousness, coated tongue, ague, malaria, sour stomach or any other distress caused by a torpid liver as quickly as a dose of vile, nauseating calomel, besides it will not make you sick or keep you from a day's work.

Calomel is poison—it's mercury—it attacks the bones, often causing rheumatism. Calomel is dangerous. It sickens—while my Dodson's Liver Tone is safe, pleasant and harmless. Eat anything afterwards, because it can not salivate. Give it to the children because it doesn't upset the stomach or shock the liver. Take a spoonful tonight and wake up feeling fine and ready for a full day's work.

# *Woman's Missionary Society*

All communications for this Department should be sent to
Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## NORTH MISSISSIPPI CONFERENCE

### The Women of Water Valley Organize.

Mrs. A. W. Stokes, secretary of the Woman's Missionary Society for the Grenada District, met with the women of Main Street Methodist Episcopal Church, South, and organized a Woman's Missionary Society with fifteen members and three honorary members. The women were greatly pleased at having Mrs. Stokes meet with them. The meeting was well attended, and the following officers were elected: Miss Nell Meyers, president; Mrs. W. H. Goodwin, vice-president; Mrs. A. C. Greenlee, treasurer; Mrs. W. E. Holley, local treasurer; Mrs. J. H. Carroll, corresponding secretary; Mrs. A. G. Carter, recording secretary; Mrs. M. E. Scott, superintendent of Mission Study and Publicity; Miss Adelle Addington, superintendent of Supplies; Mrs. W. H. Goodwin, superintendent of Social Service; Mrs. A. G. Carter, superintendent of Local Work and Parsonage Upkeep.

The newly elected executive staff is at work organizing all the departments according to the Council's standard plan, with a view to a great forward movement among the women of the church in 1923.

MRS. M. E. SCOTT,
Superintendent Mission Study and Publicity.

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## NEWS FROM THE HOME FIELD—EASTERN DIVISION.

Educational and moral conditions have been very deplorable in the Roanoke work, which is located in a small twine mill community, but Deaconess Duncan is succeeding in her efforts to better those conditions. She brought to the city board of education the need for a night school in the village, and at the beginning of the fall term in a nearby school building 50 young people of the village were enrolled for instruction. Deaconess Duncan has also been instrumental in getting the city school system to take over the community playground, to equip it, and to provide a playground superintendent for the summer months.

The Danville City Mission Board is doing a great work, for this is the way the people feel whom it is trying to help. Mrs. Boyd, a widow seventy years old and a mill worker from her eighth year, said: "I doesn't call this house the 'Wesley House,' I calls it the 'House of Good Women,' and I don't see how I could live if it wasn't for coming in here to talk for a few minutes every day."

Mr. Montgomery, President of the Sparta Mill, in Spartanburg, S. C., truly seeks the welfare of his mill operatives. He is now erecting a clubhouse for the men and boys of the village, with gymnasium, showers, club and classrooms, and the usual equipment. Will Wingo, a product of the Wesley House Boys' Club is to be the superintendent of this new enterprise. Mr. Wingo is a mill boy who would have gone hopelessly to the bad had it not been for the Wesley House and one good woman who influenced him away from drink, pool rooms, and other evil influences and into the church and unselfish service for other mill boys.

About one hundred girls are now on roll at Vashti, with room for a score or more. Although the school is now run for twelve instead of nine months, although two or three persons have been added to the faculty and salaries have been increased slightly, the annual appropriation for 1922 is only $520 more than in 1918. This is due largely to the generosity of our women in sending boxes of supplies, to the increase in the cost of scholarships from $150 to $200 per year, and most of all to the wonderful management of Miss Charlotte [illegible], the Superintendent. Miss Emm [illegible] ucker has just completed a series of evangelistic services at Vashti, and an extract of a letter from this writer to Mrs. McCoy follows:

"I am so sorry you did not visit Vashti during my stay there. I wanted to tell you face to face my impressions of 'Greater Vashti.' I think I have never seen such a transformation from every standpoint as I found there. I knew the Centenary had made possible some new buildings, but the personnel of the student body, the remarkable superintendent and her faculty, the order, the discipline, the woman's touch giving beauty and neatness everywhere led me to exclaim: 'What hath God wrought!' I am more than convinced that institutions for girls should be in charge of women. I enjoyed every hour of my stay there. The table fare is so much better than the average college and yet I know they are not extravagant. Miss King is a real missionary in the kitchen."

Our workers at Biloxi are facing hard situations, for Mississippi appears to be tragically deficient in adequate enforcement and legal machinery for the protection of working women. The sanitary arrangements around some of the canning plants are unspeakable. Many of the camps are overcrowded. Truancy laws and compulsory education are not enforced. Wages are low, work scarce, and the working conditions in the factories entirely devoid of the simple equipment necessary to make the women comfortable. The work is piece work, and in order to make even a small wage the women are speeded up almost beyond power of human endurance. Most

(Continued on Last Page.)

**Aspirin**

Say "Bayer" and Insist!

Genuine BAYER

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds
Toothache
Earache
Neuralgia
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Pain, Pain

Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

**FREEDOM FROM LAXATIVES**

**Discovery by Scientists Has Replaced Them.**

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.

Nujol is prescribed by physicians; used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

**Bitter Chillifuge 25c**

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

**HOW'S YOUR HEALTH?**

**Harrison Shepard Tells You How to Improve It**

Elgin, Tenn.—"I can say that Dr. Pierce's Golden Medical Discovery and the Pleasant Pellets have been the means of restoring my health. I was weak and run-down, had such headaches, and my kidneys were out of order. It was a misery for me to walk around. I began taking the 'Golden Medical Discovery' and the 'Pleasant Pellets' and they put me on the road to good health right away. I want to speak a good word for Dr. Pierce's remedies to all sufferers."—Harrison Shepard, R. F. D. 1, Box 18.

Start right by obtaining this 'Discovery' at once from your neighborhood druggist in tablets or liquid, or write to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for free medical advice.

HAVE you Hastings' 1923 Catalog—the great new Seed Book of the South? Garden and farm information right to date, absolutely necessary for every Southern home; helpful advice that you can't find elsewhere and worth real money to you. Seeds, plants, bulbs and the kinds to plant, with 1923 prices. Free flower seeds and how to get them. The Seed Book is Free. Write for it today.

**H. G. HASTINGS CO.**
ATLANTA, "*The South's Seedsmen*" GEORGIA

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

whooping cough

and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.

Equally effective for BRONCHITIS or COLDS on the chest.

*Always keep a bottle handy*

E. FOUGERA & CO., Inc.
90-92 Beekman Street, New York

ROCHE'S
HERBAL EMBROCATION

# Skill In Flour

**By CLAUDIA QUIGLEY MURPHY**

Skill in the choice and handling of flour is a matter not only of information but of experience, for flour even at best is a constantly varying substance, never twice identical, always subject to the variations of the wheat from which it is made.

Flour being the principal ingredient in making bread, biscuits, cakes, or pies, it is important that it must be selected with care and used with skill as well as eyed with all the available experience. The only safe way, not only for cookery safety but for health preservation, is to avoid mixtures of uncertain origin or unknown ingredients sold under the name of self-rising flour, for in truth there is no such thing. When it is self-rising, it isn't flour; it is a compound of many things under a fanciful name, so the safest way is to avoid it for these reasons:

The proportions of flour and baking-powder, or any other leavening agent to be used in cookery, are very different, depending on the consistency of the batter, the way it is to be cooked—whether boiled, baked, or done in hot fats: each requires a different amount. Again, the best flour is none too good for family use. It is not possible to control the kind or quality of flour put into ready mixed packages; flour might be of very low grade, quite deficient in vital elements, and yet be flour, so on that score it is not wise to use unknown flour; then, too, the leavening agent frequently becomes inert through natural causes, such as heat, moisture or humidity, and so it is recharged, dosed again and perhaps again, with the so-called baking-powder, which naturally cumulates in the flour and changes a benign product to a questionable element. To repeat, there must be care in the use of baking-powder to insure good food, for all recipes cannot be written to one standard of leavening. Dumplings require one quantity, pancakes another, and baking-powder biscuits insist on another. So also with cakes. Loaf cakes have one requirement of baking powder, layer cakes another, and cookies yet another; so there is no safety in baking unless the baking-powder be freshly inserted in the required quantity into the flour, sifted in and sifted again, and the other ingredients added in their due place.

There is a real need for the manufacture and sale of baking powder, because the housewife cannot accurately proportion the ingredients. There is certainly no need for the manufacture of self-rising flour, for she can mix and proportion baking-powder with the flour more efficiently for her varied needs than can any manufacturer.

## QUARTERLY CONFERENCES.

### MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—First Round.

Foxworth, at Hopewell, Jan. 27, 28.
Tylertown, 7 p.m., Jan. 28.
Osyka, at Osyka, Jan. 31.
Barlow, at Rehoboth, Feb. 3, 4.
Brookhaven, 7 p.m., Feb. 4.
McComb, Pearl River Ave., Feb. 7.
Crystal Springs, 11 a.m., Feb. 11.
Georgetown, at Georgetown, 7 p.m., Feb. 11.
Magnolia, Feb. 14.
McComb, Centenary, 11 a.m., Feb. 18.
McComb, La Branch St., 7 p.m., Feb. 18.
Scotland, at New Hope, Feb. 21.
Summit and Topisaw, at Topisaw, Feb. 24, 25.
Fernwood, at Fernwood, 7 p.m., Feb. 25.

H. M. ELLIS, P. E.

### Hattiesburg Dist.—First Round.

Williamsburg, at Good Hope, Jan. 28, 11 a.m.
Prentiss, Jan. 28, 29, 7 p.m.
Eucutta, at New Hope, Thurs., Feb. 1, 11 a.m.
Taylorsville, Feb. 4, 11 a.m.
Mt. Olive-Magee, at Magee, Feb. 4, 7 p.m.
Hattiesburg, Court St., Feb. 11, 11 a.m.
Purvis, Feb. 11, 12, 7 p.m., 9:30 a.m.
Lucedale ct., at Merrill, Feb. 18, 11 a.m.
New Augusta, Feb. 18, 7 p.m.
Sumrall, Wed., Feb. 21, 7 p.m.
Leakesville, at Pine Grove, Feb. 25, 11 a.m.
Lucedale, Feb. 25, 7 p.m.
Avera, Mar. 4, 11 a.m.
Hattiesburg, Broad St., Mar. 4, 7 p.m.

W. W. GRAVES, P. E.

### Jackson Dist.—First Round.

Satartia, at Mt. Olivet, Jan. 27, 28, 11 a.m.
Bentonia, Jan. 28, 2 p.m., 7 p.m.
Harrisville, at Rexford, Feb. 3, 4, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Feb. 4, 2:30, 7 p.m.
Camden, at Camden, Feb. 13, 14, 11 a.m.
Sharon, at Sharon, Feb. 14, 2:30 p.m.
Vaughn, Feb. 16, 11 a.m.
Benton, at Midway, Feb. 17, 11 a.m.
Eden, at Eden, Feb. 18, 2:30 p.m., 7:30 p.m.
Yazoo City circuit, at ——, Feb. 24, 25, 11 a.m.
Yazoo City, Feb. 25, 2:30, 7 p.m.
Brandon, at Pelahatchie, Mar. 4, 11 a.m., 2 p.m.
Monterey, at Mt. Carmel, Feb. 5, 11 a.m.

M. L. BURTON, P. E.

### Meridian Dist.—First Round.

Lauderdale and Electric Mills, at Elec. M., Jan. 28.
Waynesboro circuit, at Fedora, Feb. 3, 4.
Waynesboro, Feb. 4.
Matherville, at Poplar Springs, Feb. 11, 12.
DeSoto, at Crandall, Feb. 10, 11.
Enterprise, Feb. 15, 16.
Pachuta, Feb. 14.
Quitman, Feb. 18.
Shubuta, Feb. 18, p.m.
Bucatunna, at State Line, Feb. 25.

PAUL D. HARDIN, P. E.

### Newton Dist.—First Round.

Rose Hill, at Homewood, Jan. 27, 28.
Montrose, at Montrose, Jan. 31.
Lake, at Lawrence, Feb. 3, 4.
Bay Springs, at Holder's, Feb. 7.
Decatur and Hickory, at Hickory, Feb. 11.
Chunky, at Chunky, Feb. 14.
Shiloh, at Shiloh, Feb. 17, 18.
Newton, at Newton, Feb. 21.
Raleigh, at Raleigh, Feb. 23.
Homewood, at Homewood, Feb. 24, 25.
Union, at Union, Feb. 28.
Laurel, First Church, March 4; 11 a.m., 3 p.m.
Laurel, Kingston, March 5, 7 p.m.
Laurel, West End, March 6, 7 p.m.

J. A. MOORE, P. E.

### Seashore Dist.—First Round.

Carriere, Mon., 11 a.m., Jan. 22.
Vancleave, at Vancleave, 11 a.m., Wed., Jan. 24.
Mentorum, at Alexandria Memorial, 11 a.m., Saturday, Jan. 27.
Brooklyn, 11 a.m., Jan. 28.
Wiggins, 7 p.m., Jan. 28.
Saucier, at Saucier, Wed., 7 p.m., Jan. 31.
Ocean Springs, at Ocean Springs, 11 a.m., Feb. 4.
Back Bay, 7 p.m., Feb. 4.
Gulfport, Q. C., Mon., 7:30 p.m., Feb. 5.
Biloxi, Q. C., Tues., 7:30 p.m., Feb. 6.
Long Beach, Q. C., Wed., 7:30 p.m., Feb. 7.

W. M. SULLIVAN, P. E.

### Vicksburg Dist.—First Round.

Rosetta, 11 a.m., Jan. 26.
Gloster, 11 a.m., Jan. 27.
Centerville, 11 a.m., Jan. 28.
Woodville, 7:30 p.m., Jan. 28.
Rocky Springs, at Willows, 11 a.m., Feb. 4.
Vicksburg, Gibson Memorial, 7:30 p.m., Feb. 4, 5.
Roxie, 11 a.m., Feb. 11.
Vicksburg, Crawford Street, 7:30 p.m., Feb. 11, 12.
Oak Ridge, at Flower Hill, 11 a.m. Feb. 14.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 18.
Silver City, 7:30 p.m., Feb. 18.
Mayersville, Feb. 24.
Anguilla at Delta City, 11 a.m., Feb. 25.
Rolling Fork, 7:30 p.m., Feb. 25.

J. R. JONES, P. E.

The men who met him rounded on their heels
And wonder'd after him, because his face
Shone like the countenance of a priest of old
Against the flame about a sacrifice
Kindled by fire from heaven: so glad was he.

—Tennyson.

Corns

Lift Off with Fingers

Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly!

Your druggist sells a tiny bottle of "Freezono" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

NERVOUS AND HALF-SICK WOMEN

These Letters Recommending Lydia E. Pinkham's Vegetable Compound Will Interest You

For Your Own Good Please Read Them

Youngstown, Ohio.—"Last fall I began to feel mean and my back hurt me and I could hardly do my little bit of housework. I was played out when I would just sweep one room and would have to rest. I would have to put a cushion behind me when I would sit down and at night I could not sleep unless I had something under my back. I had awful cramps every month and was just nearly all in. Finally my husband said to me one day, 'Why don't you try Lydia E. Pinkham's medicine?' and I said, 'I am willing to take anything if I could get well again.' So I took one bottle and a second one and felt better and the neighbors asked me what I was doing and said, 'Surely it must be doing you good all right.' I have just finished my eighth bottle and I cannot express to you how I feel, the way I would like to. If you can use this letter you are welcome to it and if any woman does not believe what I have written to be true, she can write to me and I will describe my condition to her as I have to you."—Mrs. ELMER HEASLEY, 141 S. Jackson St., Youngstown, Ohio.

"I was very nervous and run-down," writes Mrs. L. E. Wiese of 706 Louisa St., New Orleans, La. "I would often sit down and cry, and was always blue and had no ambition. I was this way for over a year and had allowed myself to get into quite a serious condition. One day I saw your advertisement in the daily paper and began to take Lydia E. Pinkham's Vegetable Compound at once. I have improved ever since taking the third bottle and find it is the best medicine I have ever taken."

Benefited by First Bottle

"I was completely run down and not able to do my housework. I just dragged myself around and did not have energy to get up when once I sat down. I read advertisements of Lydia E. Pinkham's Vegetable Compound in our paper 'The Indiana Daily Times,' and learned all about it. I received results from the very first bottle and now I am doing all my own work, even washing and ironing, and I never felt better in my life. I tell all my friends it is due to you."—Mrs. ELIZABETH REINBOLD, 403 N. Pine St., Indianapolis, Indiana.

You should pay heed to the experiences of these women. They know how they felt before taking the Vegetable Compound, and afterwards, too. Their words are true.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts.

## WOMAN'S MISSIONARY SOCIETY

(Continued from Page 14)

of the women have families of small children; they are foreigners—Polish, French, and Austrian—and are ignorant of the protection the laws of the land afford them. The Wesley House nursery is now well equipped, large, and cheerful. Miss Freeland manages her fifty infant charges beautifully.

### Resolution on Lynching Passed by Social Service Conference.

Whereas, the defeat of the Dyer Anti-Lynching Bill, which provided for the Federal control of lynching, has thrown the whole responsibility back upon each State for removing this hideous crime; therefore, be it

Resolved: 1. That we, the Commission on Race Relations of the Woman's Missionary Council, Methodist Episcopal Church, South, the Conference Social Service Superintendents, and other officers in conference in Atlanta, Ga., Dec. 4-6, 1922, do now demand of the authorities of the several States that they make good their claim proving their competency to abolish mob violence and lynching.

2. That we assume our responsibility as citizens for the protection of human life and hereby call upon all the people of all the States, upon the pulpit, and upon the press to join in an insistent and persistent agitation against this barbarous practice.

3. That we formulate plans in behalf of an organized movement for adequate State laws and law enforcement.

### En Route to the Congo Belge.

A letter from Mrs. Fannie B. Warren, R. N., written at Matadi, Congo Belge, en route to our Mission, says:

"I have enjoyed the trip out despite several days of seasickness and being uncomfortable most of the time. Our stops in the different villages along the coast were quite interesting, and we have enjoyed so much the hospitality of the 'Christian Alliance Mission' in Boma and of the Baptist Mission here in Matadi. The nearer the station I go, the more I realize the power of God through us if we but let him reign in our lives, for which I am very thankful. We leave Matadi tomorrow (Monday, Sept. 25) after a good rest of four days.

"We are going to a service held by the natives this afternoon, our first in the Congo. I certainly am very much impressed with the natives. It is plain to be seen that much and wonderful things have been accomplished with them, and also that there is much to be done yet." (We expect soon to receive letters from Mrs. Warren and Miss Christine Allen telling of their arrival in Wembo-Nyama or one of the other stations of our Congo Mission.)

A GOOD THING—DON'T MISS IT. Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines for only 5 cents. Don't miss it.

## LAW ENFORCEMENT CONFERENCE.

The Board of Trustees of the Louisiana Anti-Saloon League, in called session at Alexandria, La., Jan. 10, 1923, voted unanimously to hold a Law and Order Conference, such as was recently held in New Orleans.

This Conference will be held Feb. 7-8. A program committee was provided for, and in addition to Colonel Dan Morgan Smith, one of the National Anti-Saloon League speakers, we expect to hear a number of our own Louisiana men.

Pastors will please call attention of their churches to this meeting and arrange to have some representatives in attendance. Law enforcement in your parish and in Louisiana is of great importance to all our people. Let us get behind our executive officers and, with our backs to the wall, fight for the enforcement of all law through and by the regularly constituted authorities.

A. W. TURNER,
State Superintendent, Louisiana Anti-Saloon League.

666 is a prescription for Colds, Fever and LaGrippe. It's the most speedy remedy we know.

## FROM IDA, LA.

Dear Brother: I have made one round on my work. I have been very kindly and royally received. The good people at Ida gave us a pounding when we first came, and have kept it up nearly every day since.

I have seen most of my people and have found many very fine characters, and a willingness to co-operate and help in all the work of the church.

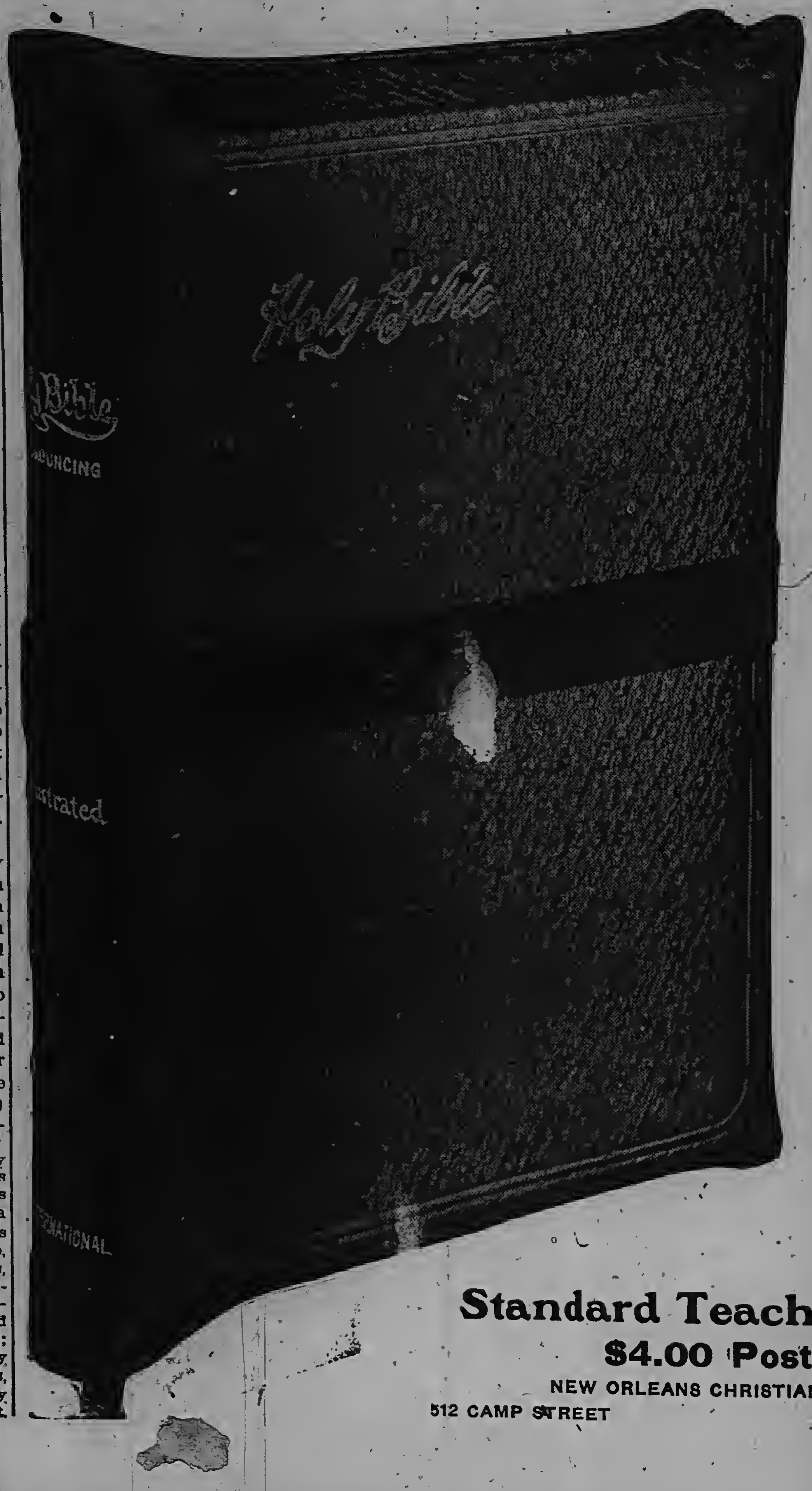
I am kept busy preaching three times every Sunday, visiting, and wrestling with a Bermuda grass patch where I hope to raise some vegetables.

I must tell you of the busiest Christmas Eve I ever spent. From 11 o'clock [illegible] m. to 9 o'clock p. m. I preached three times, drove twenty miles, married two couples, and played at helping Santa Claus.

W. E. AKIN.

CABBAGE PLANTS. Fulwood's Frostproof and Charleston Wakefield, Succession and Flat Dutch. Prices, by express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. By parcel post postpaid, 100 for 50c; 500 for $1.25; 1,000 for $2.25. First class plants from best Long Island seed. Satisfaction guaranteed or money returned. P. D. Fulwood, Tifton, Ga.—Adv.

TETTERINE
Makes Low Necks and Short Sleeves Possible. It Clears the Skin.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.



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NEW ORLEANS
# CHRISTIAN ADVOCATE

Vol. 70—No. 5. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3495

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 1, 1923. CHAS. O. CHALMERS, Manager.

## EDITORIAL COMMENT

### WIDEN YOUR VISION.

The time has not yet come, perhaps, when the church should insist upon collegiate training for its candidates for the ministry; but if it has not come, it is not because the world is not demanding trained men. It is almost a crime to set a man face to face with the perplexing problems of modern life, especially in the position of leader, without having seen to it first that he has the intellectual equipment for the work he has undertaken. We wish we could have printed on the walls of the bedroom of every boy in this land, in flaming letters so that he might see them when he lay down and when he rose up, these words: "Go to college!" And we should like to suspend before the eyes of every man, be he young or old, these other words: "Buy a book!" Not that going to college and buying books are talismanic things that possess virtue of themselves, but because they stand for intellectual training and equipment which are absolutely necessary for making the most of life. Poverty of body is bad enough, but may the good Lord deliver us from poverty of mind. Vision is woefully limited by lack of intellectual equipment, and many a life is made a little by it.

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### PASTORAL VISITING.

It is true that some preachers speak of pastoral visiting as the hardest part of their work—and perhaps it is; but the mere fact that it is hard does not lessen its importance or afford any excuse for its neglect. If we had no hard tasks to perform, it is altogether likely that the muscles of our moral being would become so flabby that even the easy things would bring a sense of pain and weariness. That, however, is by the way. It is the testimony of so many pre-eminently successful ministers of the gospel that pastoral visiting is necessary for the best results in winning souls to Christ, that we cannot afford to give it up or grow lax in it, no matter how hard it may seem. Dr. Charles R. Brown, dean of the Divinity School of Yale University, in his recent book, "The Art of Preaching," has this to say: "In my own ministry I have steadily emphasized the value of personal visitation. It was my custom for twenty-odd years to make at least one thousand pastoral calls every twelve months—this was the minimum, with as many more added as time might allow. The process of using up the gray matter of the brain in the preparation of sermons should, in my judgment, be paralleled by a similar process of wearing out shoe leather and bicycle tires or a modest Ford in moving about one's parish. It was a most essential part of this visitation that it enabled me to carry on a continual work of personal evangelism. The years which showed the best returns in the enlistment of men and women in Christian life were the years when I gave the largest amount of time to the filling of my basket with hand-picked fruit through personal visitation rather than in shaking the tree by a more general and miscellaneous effort at evangelism." If men will not come to the church to hear us deliver a formal message, it is a blessed privilege to be able to take the gospel of salvation to them in their homes.

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### THE SPECIAL CENTENARY CAMPAIGN.

We should like to call attention to the fact that the present special Centenary campaign is not for the purpose of raising new money, but for the collection of pledges that are past due. There can be, therefore, no embarrassment to anybody in pushing vigorously this campaign. Those who made pledges expect, of course, to pay them, and they will not resent a personal appeal to bring them up to date; and those who make the appeal can do so with the full assurance that they are simply following business-like methods in the work of the church. In addition to all this, the urgency of the need, the magnificent results already achieved, and the bright promise for the future, furnish a motive that ought to be inspiring to solicitor and subscriber alike. As our people become acquainted with the crisis in our world-wide program, many of them, we dare say, who have completed their payments will welcome the opportunity of making additional contributions. There can be no excuse for any congregation that fails to make this special effort to collect these overdue funds. Within the next three months we confidently expect to see the church rally to this task as it did when the Centenary Movement first enlisted the interest of all our organizations. A retreat now would be as calamitous as it would be cowardly.

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### "LOOK IN THE FENCE CORNERS."

In an address delivered last week before the Louisiana State Sunday School Association, Mr. W. C. Pearce, one of the best known Sunday school workers in the world, related the incident through which he learned, by seeing it growing in the fence corners, that timothy hay could be raised on a soil that was considered incapable of producing it, and he made application of the incident by calling attention to the fact that successful Sunday schools are being maintained in the "fence corners" of Europe and the Orient, from which he has just returned. The illustration was apt and the application pertinent; but, as we listened to the speaker, our thoughts took a wider range and we began to think of other things that make it worth while to "look in the fence corners." This, for example: The open part of a life may be apparently clean and wholesome; but in some hidden place there may be thoughts, appetites, inclinations, practices that are so foul and noxious as to threaten the whole character. Clean out the "fence corners!" Or this: The home may be characterized apparently by all the marks that belong to a Christian family; but there may be such neglect of what seem to be small things that the children of that home will, in maturity, develop traits that will mar and ruin their lives. The trouble was in the "fence corners." And so it goes—the suggestions are innumerable. Maybe some corners need looking into to-day!

---

### EXPENSIVE CARELESSNESS.

We read a news item recently to the effect that a waste of $1,740,000 annually results from wrongly addressed mail. The average number of letters received at the post offices daily with improper addresses is 375,381, and the salaries of postal employees required to re-address this mail amounts to more than $1,000,000 a year. Some mistakes in business are inevitable—but a mistake due to carelessness is hard to overlook. Such mistakes often cost more than money, too.

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### EFFECTIVE PUBLIC SPEAKING.

We do not profess to know all about public speaking—in fact, we know very little about it—but we do not hesitate to say that a good voice, properly used, has much to do with it. We cannot understand why a robust man should stand before a great audience, eager to hear him, and pitch his voice so low and mumble his words so atrociously that even those in the front pews can scarcely understand what he is talking about. We are likewise at a loss to understand why a man speaking to a small group in a small room will shout and roar as if he were trying to make himself heard over a ten-acre lot. It is a pity for a man to have something to say and not know how to say it.

---

### GO AHEAD.

When the inspired writer said, "Whatsoever thy hand findeth to do, do it with thy might," he made a suggestion that is as good to-day as it was in the far-off time when he spoke. The quickest way —and the only way, so far as we know—to get rid of a hard job is simply to go ahead and do it. "Be ye doers of the word, and not hearers only," is a New Testament exhortation that carries the same suggestion.

---

Love is the goal, love is the way we wend,
  Love is our parallel, unending line
  Whose only perfect Parallel is Christ,
Beginning not begun, End without end:
  For He who hath the heart of God sufficed,
  Can satisfy all hearts—yea, thine and mine.
—Christina Rossetti.

**New Orleans Christian Advocate**

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**TO CONTRIBUTORS.**

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## UNDERGRADUATES, PREACHERS' INSTITUTES, AND CORRESPONDENCE SCHOOLS.

By Dr. R. H. Bennett, Secretary Ministerial Supply and Training.

As is well known, the law of our church makes it mandatory upon all undergraduate preachers to pursue their Conference courses of study through the Correspondence School, or in a Summer Institute. This means all of the course. A part of it may be taken in the Correspondence School and a part in the Institute. But no Annual Conference can pass an undergraduate to a higher class who has not successfully taken all his studies in one or the other. The Institute must be one which is approved by the Board of Education. At the request of the Board of Education, the Educational Commission of our church last August, at their meeting at Lake Junaluska, established the conditions to which such Institutes must measure up in order to be approved by the Board of Education. These conditions have been published in our Conference organs. Extra copies of them can be had from this office.

Many of those who have studied the situation for years are convinced that the best results will be obtained by our undergraduates taking their studies through both agencies, viz., the Correspondence School and the Summer Institute. There are from six to nine books in each year's course of study. On these the Correspondence Schools give an average of sixty lessons. At the close of these lessons an examination is given on each book. This work is to be done in a twelve months' enrollment. The average time required by each student to finish these courses is six months. There is nothing that will take the place of this regular drill and instruction. These lessons are prepared by the students, and sent in to the Correspondence Schools at Emory University or Southern Methodist University. They are corrected by the theological professors and returned to the student. No one thing has marked a greater advance in a larger number of our ministers' efficiency than the Correspondence School work. It is invaluable.

The Summer Institute is also of large value. It should be promoted and encouraged in every way. It has the valuable elements of personal touch with the instructor and with one's fellow students, and the inspiration of the platform addresses. To attempt, however, to equalize the Correspondence School method and the Summer Institute method of taking the course of study is impossible. A partial substitute is offered if one carefully masters the books before going to the Institute. One-third of the time of the Summer Institute is taken up with examinations. Another third is consumed in the two platform addresses each day. This leaves only three or four of the ten days of the Institute for classroom review of from seven to nine books. Of course, it is utterly impossible to do more than bow to the volumes as one gallops by at full speed. For these reasons, one of our leading colleges has stopped trying to give the undergraduate Conference courses at its Summer Institute, but devotes its Institute (one of the best) to inspirational lessons and addresses on more advanced subjects. For the same reason, several of our leading colleges offer only two books per year from the undergraduate course of study at their excellent Summer Institutes. Some of our best college professors, after trying it, have told me that to attempt to give the whole undergraduate course of study at the Summer Institute was a "farce" (that was the word they used), with which they are not willing to be longer connected. Other teachers in these Summer Institutes have told me that to attempt to give the whole undergraduate course at a Summer Institute was little better than the old and discarded method of giving these examinations at the sessions of the Annual Conferences, which method in many instances degenerated into a scandalous humbug. Other professors in the Institute have told me that some students whose examinations at the Institute were approved, boasted that they never looked at the books in the course of study until they came to the Institute.

These facts are given not by any means to discredit the Summer Institute, but to show that some of them have done superficial work in the past and to emphasize the importance of the Institutes hereafter rigidly enforcing the moderate and easy conditions set for them by the Education Commission.

For the above reasons, therefore, the best method for our undergraduates is to have the indispensable drill and instruction of the Correspondence School study, and also the inspiration of the Summer Institute. And it is most earnestly hoped that all our undergraduates will pursue this method and write for enrollment in the Correspondence School of their territory—those west of the Mississippi River to Southern Methodist University, Dallas, Tex., and those east of the Mississippi River to Emory University, Georgia,—and that they will also arrange to attend the Summer Institute of their Conference.

The Education Commission, in view of these facts, has put in as one indispensable requirement that no student can pass the course at the Institute unless he has in advance prepared a digest of the book, approved by his professor. They have also tried to stiffen up the conditions of the Summer Institute in various other ways.

The object of this article is to stir up our pure minds by way of remembrance with a few brief exhortations in the interest of a better trained ministry:

1. We earnestly urge those charged with the selection of the faculties of the Summer Institutes to make no complimentary selections, but to select men with an enthusiasm for scholarship. A Summer Institute may be of real value, or it may easily become the insubstantial figment of a dream, according to the type of men who are put in charge of it.

2. We earnestly urge the faculty of every Preachers' Institute to see to it that the few and moderate rules for the Institutes, fixed by the Education Commission, are strictly carried out in order that the Institute may be approved by the Board of Education.

3. We earnestly urge the faculties of the Institutes not to press all men to take all the course at the Institute. Some men of better capacity or equipment can do so. Others cannot in justice to themselves or the work.

4. We earnestly urge every member of an Annual Conference Examining Committee on the course of study to write at once to the undergraduates under his charge, urging them to enroll promptly with the Correspondence School and also to make their arrangements to attend the Summer Institute.

5. We earnestly urge every undergraduate who conscientiously desires to equip himself for the great and holy work of the ministry, and not merely like a greased pig to slip through some hole in the fence to the next higher class, to write at once for enrollment in the Correspondence School and also to make his preparations to attend the Summer Institute of his Conference.

(The brethren will save time by not writing to me about the work of the Correspondence School, as numbers still do. I have had no responsibility for the details of the Correspondence Schools for four years. My office is in Nashville.)

This office knows only the same interest in the Correspondence Schools and in the Summer Institutes and wishes for all of them the utmost success possible. All of the above is written simply from an earnest desire to see in our pulpits an ever increasingly better trained class of men. We have the agencies for bringing this about. Let us use them.

There are three ways in which young preachers get through the Conference course of study, viz., cum laude, magna cum laude, and mirabile dictu.

The object of this article is to beg that we all unite to throw to discard the last method.

Nashville, Tenn.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

There are certain principles that differentiate Christianity from all known religions. After relieving my mind of this learned statement, I proceed. Some of these, fundamently indispensable to its successful propagation, are relegated by popular pulpiteers to the effete and outgrown philosophers of antiquated generations. Now don't smile at this, for it is the way to put it. The Virgin birth of Jesus, the atonement made once for all, his divine Sonship, miraculous powers and coming again, are counted antiquated, not in accord with the brilliant discoveries in the wide realm of modern thought in the fields of biology, comparative religions and historical criticism. Good Lord, deliver us from evil occurrences at home and abroad! Is our holy religion a mere system of human thought, or a revelation from God? After a life given to the study of this and things related thereto, I infinitely believe "the faith once for all delivered to the saints" a revelation. How any man can study the Bible and church history, then believe otherwise, is a mystery to me. He either is juggling facts, or is constituted differently from me. I do not know much about the inner workings of another man's being, but I do know it takes supernatural power to save me from sin and keep me straight. And I am also fully convinced that this same spiritual, miraculous power alone can save and keep alive the nations of the world. Matthew and Luke give full accounts of Christ's miraculous conception and Virgin birth. In Mark's gospel even the demons speak of him as the Son of God in that distinctive sense which can only mean his essential deity. John's reference to him as the "only begotten Son of God" sets him apart from every other man born of woman. These facts of his miraculous nature are so closely interwoven with his life and ministry that to doubt them is to doubt that language can contain and convey thought.

* * *

The daily newspaper is confessedly a power—perhaps the most potent and influential in this country to-day. Most people read nothing else. For good or evil, these white-winged messengers drop their seed thoughts in the fertile field of men's minds. Ye editors do the thinking for the masses, and ye reporters, correspondents, etc., of the purveyors of news shape, color, and fashion the same to suit the views and notions of the organs to which ye contribute. Politics, religion, race, prejudice, and self-interest are potent factors in shaping the news we daily read. This is an unfortunate state of affairs. It breeds skepticism and leaves honest men wondering how one may find his way through this inextricable maze of speculations and surmises called news. Not only this, but the type of Christianity which is bruited abroad as the true and only doctrine of our blessed Lord is a kind of sickly sentimentality that ignores righteousness and is a travesty on justice. Ages ago the church branded it antinomianism, the vilest of heresies, knowing full well that righteousness, right thinking, right living, right doing are the only hope for humanity. Charity, love, yes, but an ignoring of decency and justice to others, joined with insincerity, around the flaming indination and fearful denunciation of the Christ. Let us hear what the wise and good have said, and not be carried away with this modern tempest of sensationalism and superficial thought.

628 Kings Highway, Shreveport, La.

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## THE GREAT LAYMEN AND PASTORS' MEETING—SOME OBSERVATIONS AND IMPRESSIONS.

By Rev. James H. Felts.

The "flu" materially reduced the attendance from the Greenville District. Other sections were more fortunate. Nearly two thousand delegates were actualy present from the State at large. Galloway Memorial was packed day and night. Those who did the honors of the occasion were masters of the situation all the while. Their unfailing courtesies left pleasant memories in the hearts of the visitors.

Bishop Ainsworth was equal to every demand. Whether presiding or delivering exhortations, or, as he expressed it, "making a few feeble remarks," he "hit the nail center, driving it home." The devotion he is generating in the hearts of men in these parts gives additional appreciation of the EPISCOPACY, sounds the victory note closer home.

Dr. Taylor was interesting, logical, worth hearing. His messages were shot through with information, earnest appeal, directness. Some of his statements provoked "peculiar" thinking. When he indicated that ninety per cent of the missionaries, seventy-five per cent of the better known preachers, and two-thirds of the officials and teachers in the city churches were from the country—well, if the country AS IT IS produces so much better than the cities, is it not worth while to preserve SOME of the conditions that obtain there? It might destroy our recruiting grounds to make them too much like the cities.

Dr. Sledd was spiritual, forceful, helpful. I have never heard messages of greater clearness and power. He was frequently Candleresque. If his work in the school room is comparable to his messages from the platform, "he is a teacher sent from God." I have heard him several times. He leaves me hungering for some such hold on God as is evidenced by his burning statements, his white-heat exhortations. A few "sample shots" will give some faint idea of his striking deliverances: "You do not educate men into the kingdom of God; they are born into it." "All humanitarian movements must be grounded in the righteousness of God." "A multiplying ritualism has always been a token of decadence." "The Christian life is a Christ-centered life." "The common center of the world's thinking is SELF. Jesus means by self-denial a NEW center of thought." "In our churches we have too much emphasis on material things, too much stress on more stuff."

Bishop Moore was heard but once. When he declared with emphasis, "There is too much dead timber in the pulpit," a scarcely subdued laugh was heard over the whole house, followed immediately by a solemnity akin to sadness. Surely there was a personal question echoing in many hearts, "Lord, is it I?" When, with striking emphasis, he said, "Our danger is not from men trying to undermine Christ, BUT IGNORANCE," smiles, near tears, amens and the like were strangely mixed. None of us, perhaps, were unmindful of the fact that there are varying degrees as well as kinds of ignorance. Spiritual ignorance is more dangerous than ignorance of books. A trained thinker may be so ignorant as to appear dwarfed, lopsided, pitiable. Stack up the late Bob Ingersoll with Dr. Goodell, for instance. Take a look at Germany, the late shrine of intellectual neophytes, the home of kultur. Bishop Moore's address was well received, and made a valuable addition to the sum total of the things that helped.

Unquestionably Dr. Goodell was the outstanding speaker of the occasion, regardless of the merit of others. It was good to hear him. Many of us kept wondering about the secret of his power. His use of the classics was so natural that his messages would have been incomplete without them, so happy that all men appreciated even though not well versed therein. His presence was commanding without the remotest consciousness of its appearing. His logic was convincing, his spiritual fervor never lacking. There were times when he was the orator personified. Again he was a humorist so subtle that smiles were caught by tears, and one's heart ached from sheer joy. Once or twice he was overpowering. My, but he is a man among men! Christianity can never fail while she has such a witness. Again and again he would fling out with the emotion of a great passion. "Evangelism is not a theory but an EXPERIENCE," and like utterances that brought forth "amens" akin to the early days. His "lesson of the graveyard" is not likely to be forgotten. Aside from his evident consecration, I decided that the secret of his power was revealed in certain personal utterances. Together with references that constantly betrayed fine scholarship, I caught many such sentences and expressions as follow: "My home was bounded on the east by supplication, on the west by thanksgiving." "For fifty years my father averaged two hours a day in vocal prayer." "Holy boldness makes men like Christ." "When love is gone, all is gone." "Some men have an up-to-date religion; I HAVE A DATELESS RELIGION." He called the great men of the Bible his friends. As he led us through the rich pastures of sacred and profane literature, shooting scenes and incidents through human experience, bolstering an argument or adorning a story, some of us had to "hold tight, little man" to keep from "disturbing public worship."

If this meeting was an index to the spiritual thinking and experience of our leaders, GOD MULTIPLY OUR LEADERS. The man who was present and received no benefit surely must be brainless, heartless, boneless. I did not hear the Lay Secretary. I heard good reports of the address. I did hear from the laymen. As I talked with numbers of them it came to me with force, "Woe unto the preacher who fails to keep pace with them," for they are headed for the firing line. From my own territory more than one such layman volunteered for such work as might be given them, and without hesitation said, "A new day is here."

May the great Jackson meeting multiply itself an hundredfold. Amen!

Greenville, Miss.

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## THE SOUTHERN METHODIST CHURCH MUST GO FORWARD IN ITS WORLD PROGRAM.

By Bishop W. B. Beauchamp.

The quadrennium just closed marks the most brilliant period in the history of the Southern Methodist Church. In the hour of a world war there came to our church the vision of a great world enterprise. To the world need, there awoke in the heart of our people a wonderful response. In the history of Christianity no denomination ever rallied to a task more courageously than has Southern Methodism to the Centenary Movement.

With the presentation of the world's need, a million of our membership subscribed thirty-seven millions of dollars for the enlargement of a program for world evangelization. Most carefully had the Committee of One Hundred and the Centenary Commission made a survey of our responsibility in the fields which we had already occupied and in the new fields to which we felt called.

Our church, under the direction of the Board of Missions, has conscientiously followed out that world survey as laid down from the beginning of the Centenary period. Nearly seventeen millions of dollars of new money have been collected. We have felt the tremendous spring of our church at home and have seen with great joy the advance in the home field.

The spirit of co-operation and of faith which possessed our church in this world program at home spread across the seas and the selfsame spirit was reproduced in every mission field in foreign lands. Our church has moved with such wonderful rapidity and the enlargement has come in such a brief time that we were scarcely aware of the demands that would be upon us in the immediate future. There can be no just criticism of this great advance and enlargement, or in the administration of the funds for the purposes for which they were raised.

The demand for adequate finance to continue the program on the Centenay basis is crucial in every field at home and abroad. For some reason or reasons, the payment of the Centenary pledges has not kept pace with the demand for the money. It is needless now to discuss what these reasons may be. We face a great and immediate emergency in which the collection of pledges must be made. Four millions of dollars collected by the first of May is the minimum amount that will take care of the program now on. This is not an impossible task for our church. We are able to take care of this situation, but to do it every Conference and every district and every charge in Southern Methodism must pay their quota of this four millions of dollars.

The enlarged work has been undertaken in good faith by our church, believing that the men and women who subscribed this money would redeem their pledges. The need of the hour will be told in every Conference, and in every church in every Conference. Bishops, secretaries, pastors, and laymen have pledged themselves that this money shall be collected. Surely every church and every subscriber will count it a joy to do their part in this great emergency to which we have come in our Centenary program. The accomplishment of the task of the collection of four millions of dollars by May 1 demands a co-operation of every factor, every element that goes to our great church organization. Payments of pledges in this hour may mean self-sacrifice on the part of many of the subscribers to the Centenary fund, but if it means sacrifices, it will also bring a greater blessing.

Let our whole church arise as one man and move forward until the victory is assured.

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## WE ARE FACING AN EMERGENCY.

By Dr. A. J. Weeks.

Our church is facing right now a real emergency and it is important that every Methodist understand just how real and how serious it is. The Centenary period is practically over, but the Centenary task is not quite half finished. Of the $35,000,000 pledged in the Centenary Campaign, about $16,000,000 has been collected; and practically all of the remainder is now due. Unless $4,000,000 can be collected on past due pledges by the first of May, our missionary program will be seriously interfered with.

Since the beginning of the Centenary we have built many churches, schools, and other institutions necessary to the best and most successful missionary work. We have sent out 240 new missionaries, thus almost doubling our forces in the field. This enlarged force of workers and greater number of institutions places upon the church an added financial responsibility. In good faith improvements were made, larger and better institutions were established, and a large force of workers sent to the front. The maintenance of our enlarged work depends upon the collection of Centenary funds.

Realizing the extreme need, our bishops, secretaries, presiding elders, and other interested laymen are entering into a campaign which will continue four months, if necessary, to gather these needed funds. It is a time when the last Methodist must do his best. So far the Centenary has absolutely made good. The church has had the greatest success of its history during this Centenary period and this success has been in every foreign field we occupy, as well as in the homeland. Meetings are being held now throughout the church, and will be continued until the last congregation and the last subscriber to the Centenary fund is reached.

The honor of the church is involved, as the success of our part of the missionary enterprise depends upon the immediate redemption of our pledges.

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Brass often receives honor that belongs to brains.—Selected.

# NEWS FROM THE DISTRICTS.

## NORTH MISSISSIPPI CONFERENCE.

### Aberdeen District.

Rev. R. I. Collins is happy and hopeful, beginning his fifth year at Shanon and Nettleton.

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Rev. J. G. Johnson is well beloved on the Woodland circuit. An unusual thing took place at the session of his first quarterly conference. The pastor and presiding elder had agreed that the salary on that charge should be reduced. When it was suggested, every steward present protested; so it could not be done.

* * *

Thirty preachers and laymen attended the great conference in Jackson Jan. 16-17, on Home Missions and Evangelism from our district. All were greatly inspired.

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Rev. W. M. Campbell, our District Evangelist, began a revival meeting at Fulton on Jan. 21. We are expecting great results.

* * *

The Nettleton circuit is taking a forward step in many particulars. There is a substantial raise in pastor's salary, with a purpose to build a new church at Evergreen, and improve the parsonage and three church buildings that need painting and other improvements. All claims are to be paid and a special effort made to have a revival in each church. Brother G. C. Gregory is the pastor, and he has complete charge of the situation.

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The preachers and their families throughout the District are well and at work, so far as we know.

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We are to have two preachers' meetings in the Aberdeen District, the first one at Tupelo on Tuesday, Feb. 6, at 2 o'clock p. m.; the second will be held at Houston, Feb. 7, at 2 o'clock p. m. Every pastor in the District will be expected to attend one of these meetings. It is important.

T. H. DORSEY, P. E.

### Greenville District.

Tunica.—C. A. Parks, pastor. This is as nearly a mutual admiration society as I have knowledge of. Finances in good condition, members being received into the church with becoming regularity, all the machinery running smoothly—a growing charge, an enterprising, liberal, progressive people. In a few years no charge in this great delta country will be stronger or afford a more fruitful field.

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Friars Point and Bobo.—J. H. Smith, pastor. They "pounded" Smith into a most happy submission. He preaches well, and the Point has been accustomed to good preaching. Finances are being handled satisfactorily. The addition of Bobo to this charges seems to please all parties concerned. Unless signs are without value, this will prove to be a year of real development.

* * *

Shelby.—C. M. Chapman, pastor. The finances of this charge have about doubled in two years. The church is financed in a business way. They have an intelligent pastor—conservative without being slow, a faithful, effective leader. "The Wonder Charge" is alive all the time. They even make provision for their annual revival in the budget. A growing people served by a growing man.

* * *

Shaw. J. D. Simpson, pastor. The first quarterly conference here was a record-maker. Nearly one-third of the salary paid, and the year's finances well provided for. Simpson belongs to that class of preachers known as "Old Reliable." It is not age, but a rich measure of common sense and consecration that puts him in this class. No man better loved, no man more faithful, and no charge better pleased. Here are found some mighty fine men who are really growing and some mighty fine women who are largely responsible for it.

Cleveland.—W. W. Mitchell, pastor. This man rests constantly under the grave accusation of his brethren—they accuse him of being about the best preacher in the Conference. Cleveland smiles, fights, believes, hopes, pays debt after debt, and will soon be in the clear. I know no congregation that fights harder or evidences a greater loyalty. Take it all in all, this is a great charge, served by a most competent pastor.

* * *

Gunnison and Sherard.—E. B. Sharp, pastor. A steady, dependable, growing pastor, and an appreciative people. Gunnison deserves "honorable mention," and Deeson has won the same "entitlements." As to Sherard, the very name is an honored one in this Conference. But honors are strange things. They take strange turns. In the case of Sherard, those who KNOW just smile and say, "Have you met Mrs. Sherard?" Mother of a whole community, spiritual adviser, the one important factor in that honored community. A good charge and a pastor who goes slow enough to do his work well, fast enough to meet all reasonable demands.

* * *

Rosedale and Hillhouse.—W. N. Dodds, pastor. It is one thing to hunt ducks, quite another to grip the hearts and command the respect of a whole congregation. I do not recommend Dodds as a duck hunter, but when it comes to commanding the respect and appreciation of a splendid people, a cultured and appreciative people, Dodds is right there without the slightest effort. It is the same at Hillhouse. Mrs. J. D. Smith, than whom there is no finer or more splendid woman in all the delta, is the leader there by common consent. And Malvina is definitely on the map. Some of the best people of Beulah also belong to this charge. The larger day is not far ahead for this people.

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### Notes and Personals.

That was a remarkable Sunday school report made at Shaw at the first quarterly conference, by a remarkable superintendent, Mrs. M. E. Dakin: "Officers and teachers, 11; cradle roll, 27; Home Department, 35; school proper, 130. Total, 203. Average attendance, 88; average collection, $5.10; paid to Centenary, $18; Near East Relief, $5.50; Superannuates, $21.17; J. E. Stevens, treasurer, $4.08; forty-eight Testaments given pupils, $28.80; literature, $103; Christmas treat for little children, $6.80. Total, $187.33. Balance in treasury, $6.13. Our aim: Making the new year effective through (a) good music, teaching the old hymns; (b) better equipment; (c) striving for the standard as set forth in the program of work B." This school is much larger than the church in membership, and is going good. Good leadership always gets results.

* * *

Interest in the Gypsy Smith revival at Leland grows. Great crowds attend the services. The results are already far-reaching. Prayer meetings are being held in practically all nearby towns. When this appears, the services will have come to an end. The deposit should abide.

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Mrs. A. R. Beasley, wife of our Glen Allan and Benoit pastor, is slowly recovering from a somewhat severe illness.

* * *

E. Nash Broyles, pastor at Greenville, had a bout with the "flu" recently, but he is harder to keep in bed than a small boy in green apple time. He is about himself again.

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J. A. George, pastor at Jonestown and Duncan, tackled the "flu." It cost him the Jackson meet, therefore was expensive. He is going good again.

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Dr. Chapman, pastor at Shelby, knows more about the "flu" now than he did formerly. He also paid the price of the Jackson meet.

* * *

Mrs. Suydam, wife of the pastor of the Boyle circuit, was reported quite ill while her husband was in Jackson. He was called home. It is to be hoped that she is well again. Suydam is a mighty faithful man, making full proof of his ministry. His wife abides at home while he gives his life to the ministry.

* * *

The District Evangelist, Rev. J. W. Robertson, will hold a meeting at Shaw early in February.

* * *

Mr. Ben F. Rogers, son of an honored Methodist preacher, one of the fine members of the Big Brothers' Bible Class, Greenville, will knock at the door of the Conference next fall. Well equipped, a fine speaker, a student of Holy Writ, WELL MARRIED, he will be received with great joy.

* * *

It now appears that there may be at least three applicants for admission into the traveling connection from the Greenville District another year.

* * *

The twin district meet at Greenwood was more than a success—it was a second Pentecost following the great meeting at Jackson. IT IS WELL. Bishop Ainsworth was with us, energy unabated. He delivered a really great message to a splendid congregation Thursday night at Greenwood, and the joint conference of the two districts adjourned Friday noon. The atmosphere is clearing, the revival spirit is abroad in the land, and the church building spirit seems to be getting mixed up with the revival spirit.

JAMES H. FELTS, P. E.

## LOUISIANA CONFERENCE.

### Ruston District.

Rev. D. F. Anders is in favor with his people, and the co-operation of pastor and people bespeak a good year for the Cotton Valley charge.

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The stewards at Winnfield have placed the pastor's salary at $2,400, which is a $400 raise over last year. I had the privilege of worshiping with them the first Sunday in this month. The congregations and services were good, both morning and evening. I also attended the Sunday school. Dr. Wren is the superintendent. I was especially interested in the Bible class. The men have a room to themselves, with places for their hats and chairs, but this morning they came in such numbers that all the chairs were taken, and some one had to go and get more chairs. I had never seen men wanting standing room in a Bible class before. Rev. H. W. Jordan is the successful pastor of this church and Sunday school.

* * *

The new church at Homer is moving to completion under the efficient leadership of Rev. R. W. Tucker. The other church work is progressing. Brother Tucker brings things to pass.

* * *

The first quarterly conference on the Elmore circuit was well attended. Rev. L. W. Smart, the popular pastor, spoke of some of his plans for the coming year. These plans include putting the Advocate in every home as nearly as possible, collecting all the Centenary pledges, also plans for Sunday school work and other church work. Every member of the conference who was present added a word of approval and pledged themselves to cooperate with the pastor in bringing to completion these plans.

* * *

Rev. J. F. Dring has been cordially received at Sibley. The first quarterly conference met at the home of Mrs. Wrenn, who lives near and who has long been a member of the Pine Grove church. They said it was the best attended quarterly conference in the history of the Sibley circuit. An increase in salary for the preacher was made. At the close of the business, Brother Dring spoke of plans for the year. A committee had already been appointed to assist the pastor in circulating Christian literature; this point was discussed and some subscriptions were taken for the New Orleans Advocate.

On Jan. 12 a meeting for lay leaders was held at Ruston, and on the 13th at Gibsland. Brother S. S. Thomas, the efficient layman who is always on the job, was at both meetings and gave us helpful talks.

* * *

Rev. L. P. Moreland was returned for his second year at Bienville, and is in high favor with his people. The first quarterly conference was well attended, notwithstanding it rained. Brother Moreland and his good wife prepared dinner for all the stewards and the presiding elder. We had a feast and a very enjoyable time. Brother Mayfield read a letter which he had prepared to send to each member of his church, asking that they begin the first of the year and make prompt payments monthly. A resolution was passed that each member send out a similar letter.

* * *

Springhill has increased the assessment for pastor's salary $300 over last year. Brother J. F. Giles, a leading layman of this charge, also the district steward, gave us an encouraging report of Rev. T. W. St. John's work and the co-operation of his congregation.

* * *

The district stewards' meeting at Arcadia on Jan. 11 was well attended. Their slogan is, "Every claim paid in full."

* * *

The Centenary subscriptions are uppermost in our thoughts, and pastors and people are planning for a drive to the finish. Brother Thomas, our busy Centenary secretary, is stirring things. Some of the pastors are saying, "Let's pay it off and get it out of the way."

K. W. DODSON, P. E.

### Shreveport District.

The City Board of Missions and Church Extension was organized on the evening of Jan. 9. There was a splendid attendaince of the representatives elected by the six churches in Shreveport and its suburbs. Addresses were made by Dr. George S. Sexton and Rev. J. W. Pearson. Mr. F. T. Whited, a most influential and highly esteemed layman of Shreveport, was elected President.

* * *

The District Board of Lay Activities met in Shreveport on Tuesday, Jan. 16. It was presided over by V. L. Fulton, District Lay Leader. T. W. Holloman, Conference Lay Leader, was present and gave valuable assistance. A number of creditable speeches were made by the laymen and strong resolutions were passed urging adequate salaries for pastors, payment of all assessments and pledges in full, and committing themselves to the plan of providing services in every church every Sunday.

* * *

Seven out of the sixteen honored superannuates of the Louisiana Conference reside in the Shreveport District, and four of these are in the city of Shreveport. Rev. B. T. Crews and wife are comfortably settled in their own home, No. 2612 Edgar Street, Rev. S. J. Davies and family in their own home at 628 Kings Highway, Rev. J. G. Sloane and family in their own home at 1618 Magnolia.

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Dr. R. E. Smith, Dean of Centenary College, teaches each Sunday morning a great First Church Sunday school class, which meets in the City Hall. There are few Bible teachers anywhere who surpass Dr. Smith. The class is steadily increasing in interest.

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Rev. T. J. Holladay has been warmly received on the Pelican charge and will no doubt have a successful year. The same thing may be said concerning Rev. J. L. Lay, who begins his first year on the Pleasant Hill charge.

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Rev. A. J. Bonnette, who begins his first year on the Plain Dealing charge, finds a well advanced church building enterprise in the town of Plain Dealing, which, when executed, will be a splendid achievement.

* * *

Rev. W. E. Akin has been cordially received on the Ida charge. Prospects are bright for a good year under his pastorate.

* * *

It should be noted that the Belcher charge, of which Rev. A. S. J. Neill is pastor, paid all its assessments in full, though the returns came in too late to appear in the statistical reports. The work on this charge is well organized. The recently elected Charge Lay Leader is Mr. W. L. Byers, a graduate of Centenary College.

* * *

The Bayou La Chute charge, with a total membership of 38, paid last year $98.90 per capita. The two congregations now composing the circuit are most acceptably served by Rev. D. B. Raulins, who also fills a chair in Centenary Academy.

* * *

Rev. T. D. Lipscomb begins his second year on the Grand Cane charge under most favorable conditions. The three churches composing this circuit, Grand Cane, Stonewall and Keithville, paid all their assessments in full last year. The Grand Cane church building, which is directly on the Jefferson Highway, is being given a fresh coat of paint.

* * *

The Greenwood congregation is planning to purchase pews for their church during this year, after which the commodious brick buidlng, already out of debt, will be dedicated.

* * *

Rev. Clyde D. Baker, a young preacher on trial in the New Mexico Conference, has been secured to serve the Mansfield Mission as junior preacher under Brother Pearson. Brother Baker and wife (who is a preacher's daughter) both have attractive personalities and have received a cordial welcome in Mansfield.

* * *

The Shreveport circuit consists mainly of appointments filled by students in the vicinity of Shreveport. Blanchard is being supplied by Luther O. Grounds, Trees City by G. H. Corry, Pease Chapel by E. C. Dufrene.

* * *

Rev. J. T. Little, local preacher, will supply Belmont church on the Pleasant Hill charge during the preent ysar.

R. H. WYNN, P. E.

## MISSISSIPPI CONFERENCE.

### Hattiesburg District.

The outlook on the Hattiesburg District at this time is very encouraging. The preachers are all in their places and are laying well defined plans for the greatest year's work in the history of the District. There is a general feeling of hopefulness and satisfaction among the preachers and people that assures success. The work has been hindered in some places in the District on account of "flu," but this will soon pass away and the sun will again shine bright and clear, and the work of the Kingdom will move steadily along.

* * *

We have six new men in the District this year, and all of them seem to have made a very splendid beginning. Rev. A. J. Davis has literally captured Broad Street, and considerable improvement has already been done on the church building. Seven new Sunday school rooms have been added, and a balcony erected in the main auditorium to accommodate the growing congregation. No grass grows under Davis's feet.

* * *

Brothers Meigs at Lucedale, Forsyth at Heidelberg, Leggett at Taylorsville, and Walter at Williamsburg, all new men, and all seem to have their work well in hand, and the outlook for a good year with these brethren is very encouraging indeed. The same is true of Thompson at Collins, and Maddox at Seminary; and the newly-wed J. C. Jackson at Eucutta, and the one hundred per cent J. H. Jolly at Leakesville. With this bunch of earnest, consecrated men at their post of duty, success is assured in those charges.

* * *

Rev. C. M. Crossley, at Court Street, one of our "four-year men," is succeding admirably with his new church building, which, when completed, will be one of the most beautiful and most modern church buildings in the Mississippi Conference. They have been worshiping in the basement since November, during which time 86 members have been added to the church, 51 having been received since Conference. The elegant new pipe organ is now being installed. Nowhere can be found a happier people and preacher than at Court Street.

* * *

Rev. J. T. Leggett, the old "war horse" at Main Street, has a steady hold on the situation, and the work is moving along with a steady step. The outlook for Main Street was never brighter. A new lot adjoining the present church lot has been secured on which to build an annex to accommodate the growing activities of the church. So the work of the Kingdom moves along.

W. W. GRAVES, P. E.

## TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: There has been mailed you from my office this week a poster for each of your churches which made Centenary pledges. I trust you will get the posters up at your very earliest possible convenience. Where you have more than one church, please get some one to put them up for you—the earlier the better. I am sure you will appreciate the picture very much—it is very impressive. In some places, they are being framed.

I am sure you will be interested to know that our Conference raised the Emergency Quota by January 1, and we are now **in third place.** While going is easy, let us push on until we reach the top.

Thanking you for your co-operation, I am,

Yours for Service,

W. D. HAWKINS,
Conference Missionary Secretary.
Conference Centenary Treasurer.

## CHURCH EXTENSION NOTICE, MISSISSIPPI CONFERENCE.

The Executive Committee of the Board of Church Extension of the Mississippi Conference will meet in the Main Street Methodist Church, Hattiesburg, Miss., Tuesday, March 13, 1923, at 1 p. m.

Those wishing aid from the General Board will have their application in the hands of the Secretary, Rev. J. E. Gray, Moss Point, Miss., before that date.

Write to the General Board of Church Extension at 1115 Fourth Avenue, Louisville, Ky., for blank applications.

W. M. WILLIAMS, Chairman.

Purvis, Miss.

## TO THE PASTORS AND MEMBERS OF THE MONROE DISTRICT.

Our Centenary set-up meeting for the District will be held at Rayville, La., Tuesday, Feb. 13, beginning at 9 a. m. Every pastor, lay leader, Sunday school superintendent, president of a Missionary Society, Centenary treasurer, and all others who have the interest of the Kingdom of God at heart are earnestly requested and urged to be present.

We enthusiastically pledged when the call was made; now let us rally again to the call of the church and "pay our vows unto the Lord." Our Centenary secretary is preparing a good program for the occasion, and Rayville has graciously consented to entertain those who will come. Brethren, let us make it a great gathering. Through this medium I urge the pastors to take the matter up with those who are expected to attend. Pray for the meeting and then work for results.

Sincerely,

W. D. KLEINSCHMIDT, P. E.

Retrenchment and retreat are two big words which the church should never learn to pronounce.

—Selected.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

**The Question Box Is Ready.**—Several weeks during the past few months this page has been used to give answers to numerous questions touching the special efforts for superannuate endowment. Many letters have come from every section of the church expressing appreciation of this manner of giving information about the great movement.

Therefore I have opened a Question Box Department which is now ready to receive questions concerning the cause of the "forgotten man." Every man, woman, and child of Southern Methodism is invited to ask any question on the subject wherein information is desired. Write your question on a postal card or in a letter and mail it to the Board of Finance, care Question Box, Security Building, St. Louis, Mo.

Every question presented will have earnest consideration by the Secretary and will be answered in due time on this page. The names of those asking questions will not be published, but their initials will always be printed at the end of their respective queries.

Thus is provided an opportunity for everybody to become posted in every detail of the fast-approaching church-wide movement for superannuate endowment. Come on with your questions. If there is anything concerning this matter that you want explained, take a minute to put it down on a postal. Uncle Sam will fetch it to the "Question Box."

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**"To-Day."**—Mr. Brisbane keeps us all busy reading his daily column in secular newspapers under this unique caption. He has a wonderful talent for sensing the happenings of the passing days that are worth our pausing to think about. I never read his column, and I do it every day, but that I wish he knew something about the "to-day" of our superannuated preachers. Of course he doesn't know about them, for they are hid and away from the public view; they live, or exist, in places of retirement; they are out of it, and the crowd hurries on unmindful that they were ever in it; they are "to-day's" "forgotten men."

Hereafter when you read Brisbane's "To-Day" just think about what is going on among the superannuates of your church that very minute. It is well enough to think about Near East Relief and a hundred other kindred subjects, but I am utterly unable to understand how one justifies oneself for failing to see also the old veteran preachers at home. They do not force themselves upon us; they do not whine; they do not ask for charity. They sit there, recline there, stagger there, suffer there, wait there, and maybe die there. Yes, even while you are reading "To-Day."

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**To-Morrow.**—Southern Methodism has about 6000 preachers in active service. Taken all together, they are as fine a body of men as could possibly be assembled in one group. They have lovely families, too—wives and children who have walked with them and suffered with them through many years. These men have in their keeping the moral welfare of the nation. By their faithful work the social order lives, business thrives, and the people dwell together unafraid in prescribed relations. No body of men in the land does more to bring peace, happiness, and prosperity to the people than does this group of preachers.

And yet they are a cheap bunch—that is, they work for an average annual salary of approximately $1100. In the matter of financial support given them by the people they are cheap labor, but in the service they render mankind no figure will express an estimate of their value. These preachers are not able to lay by for old age. Could you meet their expenses for books, clothes, contributions, etc., and save anything for old age? To-morrow these men will have to quit; they will be too much used up by passing years to go on; the $1100 per year for active service will suddenly change into $200 per year pension. Then what? For answer turn to the superannuates of to-day. Every active preacher of to-day is a superannuated preacher of to-morrow. The struggle for superannuate endowment should enlist the best effort of every active preacher.

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**Annual Meeting of the Board.**—The fifth annual meeting of the Board of Finance will be held in St. Louis April 23, 24. At this meeting the Secretary will present the plan in detail for the special effort for superannuate endowment, and the Board will make such changes as desired before the plan is published for presentation to the Annual Conferences in the fall of 1923. Undoubtedly the Board has never held a more important meeting than this, and it is hoped that every member will be present to remain until all the work is finished.

The fiscal year does not close until March 31, but the facts now in hand seem to justify the statement that the increase of the General Superannuate Endowment Fund for this year will exceed $100,000. If this prophecy comes true, it will be very gratifying under the conditions the Board has had to work. Also it now appears certain that the total overhead expenses for the current fiscal year will show a small increase as compared with last year. Considering that the Board has had abnormal expense throughout the year on account of preparation for the special effort for superannuate endowment, this fact seems almost incredible.

The church never did a better thing than she did in creating the General Board of Finance. Fortunate are the men who are privileged to have the opportunity to assist this splendid organization in raising the great fund that will help to provide an adequate support for the church's worn-out servants.

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**Stick Around Every Week.**—When your Advocate comes each week, grab it quick. You will always find something on the "forgotten man's" page that will challenge your interest and enthusiasm for a cause that appeals to head and heart. The text will always be the same, but the contents will be different. I have some surprises coming soon that will do your soul good. When they appear on this page, you will agree with me that the giant leaders of Southern Methodism are stripping for action in behalf of the superannuates. Therefore read this page every week, or you will miss somthing you ought to have.

By the way, what do you do with your Advocate when you have finished reading it? Don't throw it away; give it to some friend who is sound asleep on the subject of superannuate endowment and tell him to read the "forgotten man's" page. When we get him aroused, he might subscribe for the paper. Try it.

Remember that your church expects in the spring of 1924 to undertake a movement for her superannuates the like of which has never been known in history. It will be an effort to rid herself of a lifelong reproach for allowing her age-worn preachers to spend the evening of their lives in the shadows of deprivations. This page is dedicated to a preparation for that compelling day. Stick around every week; maybe it will carry something that will help to prepare you for your part in the struggle.

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**It Might Have Been You.**—This week I met a preacher—a superannuated one. He was retired from active service at the last session of his Annual Conference, which meant that his salary stopped and the parsonage turned him out so it could take the newly appointed pastor in. His Conference Board of Finance paid him $100 for a year's living. He returned from Conference, developed a carbuncle which was lanced fourteen times, and finally had to be cut out entirely by the surgeon. On New Year's Day I met him and said: "Hello, ——! How are you?" "Fairly well," he said; "but this carbuncle nearly put me out." Then I asked: "How are you financially?" The tears rolled down his cheeks as he replied: "Bless your heart, I am so glad you asked that; not that I want you to give me anything, but just to know that somebody cares." A few small checks had come to the Board on Christmas with requests that they be used in emergency cases. I invited this brother to the offices of the Board, gave him a check for $25, and he went away knowing some things by experience that he would not pause to consider twenty years ago. Brother preacher, it might have been you. It will be you some day. Or maybe your wife. I want to burn this on your heart: Every active preacher is a "forgotten man" in the making! Come in and help me while you are able to do something.

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"The attitudes of a little child are shaped quite as much by example and suggestion as by explicit direction or instruction."—Benjamin S. Winchester.

# *The Home Circle*

## JUST FOR TO-DAY.

By Viola Dye.

Let me but live as best I may to-day,
And worry not o'er years now past and gone,
But give me grace that I may truly say,
I live my best to-day.
To-morrow's sun may never rise
On this, my earthly life,
So let me finish now my task begun,
And lift mine eyes to
Heaven's sweet stars at night,
And to the beauteous afterglow
Of noonday sun, and softly sing,
Because my heart is right.

—Exchange.

## LITTLES MAKE MICKLES.

By Lillian Loring Trott.

Madge was working hard, mornings and evenings, in the chocolate factory. There was no outlook in that line; no opportunity for advancement in that particular shop. But this was the only off-hours' employment near home open to the ambitious student. To secure any other regular wages she would have to give up school and devote her entire weekdays to it. So Madge kept to her books from nine until four, and dipped fondant before and after school hours.

For Madge had aspirations. She meant her own efforts to lift her from the ranks, and to furnish comforts, even luxuries, to her parents, and a broader life to the younger ones.

"It is all father, with his meager health, can do to keep the family together," she confided to Aunt Octavia. "And I often wonder how mother keeps her feet as she does, without any hired help whatever. What I'm striving for is the ability to command a salary that will deliver them from actual drudgery and let them feel somewhat relieved from money anxiety. Besides, I plan to help Arnold and Rose. I want them both to go to college, and they can if I give them a lift and if they lift themselves."

While she was talking Arnold rushed in. With him the doorway admitted gusts of rain, and cakes of mud dropped from his nimble heels.

"Say, sis"—he was all eagerness—"the fellows are off for an out-country hike; looks like sun's coming out; mother's waist-deep in washin'. Can't you toss me up a lunch—the sandwiches like mother—"

Severely Madge interrupted: "I'll be docked at the shop if I'm late. There isn't a thing on hand. Don't you see how muddy you are?"

Without waiting for more, Arnold plunged across the street to the little corner bakery and paid more than Madge's docked wage for a bag of unwholesome pastry.

"I wish you'd practice that duet with me," Rose next made known her wants in Aunt Octavia's hearing. "Elsie Day's to play it with me at the concert, and she has it perfect, so she doesn't care whether she practices it often or not. But my time isn't at all true—"

"I haven't looked at the 'News' this week, sighed Madge. She prided herself on keeping up with current events. This was Saturday, and she would have a few minutes to devote to the paper. "Come to think of it, I told Mr. Collins I might be down half an hour earlier to-day. It'll mean just that much more in my pay envelope." And without even promising Rose a half hour in the evening, she left.

When a holiday came around the factory employees naturally looked for leave of absence. A rush order came in at the last minute, but the manager didn't care whether he filled it or not, although he did say he could, in a pinch, put it through with one extra hand. "I need the holiday myself, though," grudgingly he added. Immediately Madge volunteered to remain in the shop.

"I'm so sorry you aren't to be with us to-day," the weary mother told Madge, when she heard this. "I had counted on your taking a few steps at home, so we could all take things easier."

At last Aunt Octavia spoke. "If only you would give a little bit of yourself to your dear ones as you go along—a word here, a few seconds there, lift over this or that roughness—it would count more than any financial boost you will ever be able to lend. It's the littles that make the mickle. When the mickle is ready they may not be needy. They may not be here to receive it. Your father had reckoned on your reading away his headache this resting hour—"

"Father?" gasped Madge. Her heart thumped as it always did when she recollected how delicate he was, and she went to shop in a daze. But after that she came to herself. She was dipping fondant, with the tardy Mr. Collins half-heartedly lining boxes, when she made her resolution.

"Mr. Collins, I want to go home; they need me more than the money. I—"

"And"—Madge spoke while her resolution was strong—"I'm only coming here, after this, when I'm not wanted at home. It's the littles of me they want—and I've robbed them of the mickle of me."—Selected.

## "AWARDED THIRD PRIZE."

Sylvia Main stopped in front of the painting that bore a card with the words, "Awarded third prize." Her eyes were bitter. Third prize to a thing like that! It ought to be forbidden to paint such things!"

Jane Meadows turned from a painting of a lovely summer hillside and looked at the prize picture. It was a sordid city street with dreary crowds streaming between the hideous tenements. It was startlingly real. "It is terrible and wonderful," she said slowly, "I don't wonder they gave it a prize. You couldn't forget it."

"That's just why it ought to be forbidden!" Sylvia cried fiercely.

"But it's true," Jane protested. "The artist saw clear into life. He makes you feel that the awfulness isn't really in the narrow streets and terrible tenements but in sodden souls without a vision."

Sylvia looked at her companion in amazement. "You of all people, who are always telling me that I've no right to be a pessimist!"

Jane glanced round the gallery; no one else was in sight. "Tell me your definition of a pessimist," she said.

"One who sees clearly that sin and sorrow and ugliness are in the world." Sylvia did not have to stop to think.

Jane had been turning the pages of her catalogue, She looked up, smiling. "I suppose that's all right as far as it goes," she admitted.

"As far as goes! How much farther could it go, I'd like to know!"

"It would acknowledge that after all the pessimist has only one point of view, and that therefore his conclusion is only a partial truth. For instance, in a gallery with a picture of the sea that makes you draw a long breath and fairly smell the salt; with a picture of dancing children, oh, with pictures and pictures of beauty and all as true as that of the city street—Sylvia Main, that is the pessimist, not the artist. See that splendid old head? That is by the same man!"

"But—" Sylvia protested, but Jane interrupted her.

"Don't you see that you are not looking at life honestly, dear? I am going to give you a challenge. I challenge you to write down a few words about all the lives that you know personally. Put down your Aunt Kate's neurasthenia, but put down also your Uncle Dan's unquenchable courage. Put down your mother's death, but put down also her perfect love. Put down your father's loneliness, but put down the devotion between the two of you. Have you been fair to pass by all those glorious things, Sylvia?"

Sylvia was silent for a long time. Then she said slowly, "Maybe not."—The Companion.

## HISTORY.

Breathes there a little girl with soul so dead
who never once or more has said:
"Open your mouth and close your eyes!"
"Tattle-tale! Tattle-tale!"
"Smarty had a party!"
"Mother, look what he did!"
"Oh, what a naughty word!"
"I've got all my lessons done, Mother!"
"Another story, Daddy, p-l-lease!"
"Boo-hoo! All the other girls have one!"
"I'll come straight home, Mother."

—E. J. K., in "Life."

Have you ever noticed that when a person knows enough to talk well, he talks very little?

—Selected.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## THE CENTENARY TEAM IN NEW ORLEANS.

One of the teams engaged in promoting the collection of the overdue Centenary pledges spent last Friday, Saturday, and Sunday in this city. It consisted of Dr. W. B. Ricks, Dr. A. C. Zumhrunnen, Miss Daisy Davies, Miss Estelle Haskins, and Bishop W. B. Murrah. All except Bishop Murrah, who did not arrive until Sunday night, met the pastors and Centenary workers of the city at a supper at the Monteleone Hotel on Friday evening, at which time they presented the urgency of the need for the collection of the Centenary funds and gave an inspiring account of the work that has already been accomplished as a result of the Centenary Movement. Enthusiastic interest was manifested hy those in attendance at the meeting, and assurannce was given that a vigorous campaign would be made in the New Orleans District for the collection of the money now due.

On Saturday afternoon, there was a gathering of representatives of the Woman's Missionary Societies of the city, at the Monteleone, which was addressed by Miss Davies; and on Sunday the memhers of the team spoke in the various Methodist churches of the city. The forces are being thoroughly organized for the work and the first Sunday in March has heen fixed as the time for making the "pay-up" canvass in the city.

Under the vigorous leadership of Dr. W. Winans Drake, the presiding elder of the district, and of Rev. J. G. Snelling, city director, there is every prospect of a successful carrying out of this urgent work.

## THE LOUISIANA STATE SUNDAY SCHOOL ASSOCIATION.

The annual convention of the Louisiana State Sunday School Association, held in this city last week, was one of the most largely attended and most successful in its history. The General Secretary, Mr. Van Carter, has a special gift in arranging helpful programs, but we dare say he never arranged a more satisfactory one than was given at this convention. The principal speakers from a distance were Mr. W. C. Pearce, Dr. Hugh S. Magill, Prof. H. Augustine Smith, head of the Department of Fine Arts in Religion of Boston University, and Mr. Sterling Williams of Kansas City. The addresses of all these men were unusually helpful and inspiring.

On the closing night of the convention, a pageant, "The Light of the World," was given in Jerusalem Temple, under the direction of Prof. Smith. It was one of the most beautiful productions ever given in this city, and the religious lessons it taught made a lasting impression upon the multitude of people who witnessed it.

During the convention, representatives of the various Protestant denominations of Louisiana met with Dr. Magill and representatives of the International Sunday School Association to consider the question of the merger of their work that has been authorized hy the International Convention and the leading Sunday School Boards of the country. Satisfactory progress was made toward clearing the way for a complete understanding, and the plans for the merger will he worked out in the course of time.

## THE PASSING OF J. D. HAMILTON.

The death of Mr. J. D. Hamilton, Treasurer of the Board of Missions, on Jan. 25, brought sorrow to the whole church. We give herewith the sketch of Mr. Hamilton, furnished by his colleagues in the Board.

"In the death of Mr. J. D. Hamilton, Treasurer of the Board of Missions of the M. E. Church, South, which occurred on Jan. 25, our church suffers a distinct loss. He was connected with the Board forty-five years, having been one of the signers of the original charter of the Board. For twenty-five years he served as treasurer, and in this capacity was brought in close contact with bishops, secretaries, missionaries and employees of the Board. He came in as treasurer in 1898, at which time the income of the Board was $354,765, and when the personnel numhered thirty-six members, officered hy a president, vice president, two secretaries and a treasurer. He witnessed the growth of the Board to sixty-five members, including a president, vice president, thirteen secretaries, and two treasurers, and [illegible] an income from the General Board of $2,[illegible], exclusive of the Centenary [illegible].

"Mr. Hamilton's familiarity with the details of the work, his thorough understanding of the problems, and his deep sympathy with all who were in any way connected with the Board, endeared him to all and made him well beloved in Methodist circles. One who served for years as a foreign missionary and in other high offices of his church said that such a life as Mr. Hamilton's is an unanswerahle proof of the divine quality of the Christian religion.

"Joseph Daviess Hamilton was horn in Nashville, Tenn., Dec. 15, 1845. He was the son of Mortimer and Emmeline Hill Hamilton. Following in the footsteps of his father, who was one of the charter memhers of old McKendree, he early identified himself with that church and hecame a regular member when he was thirteen years of age. Before he was twenty he was made an officer, and until the close of his life he held official relation with that congregation. In honor of fifty years as an official memher, Mr. Hamilton was presented with a handsome loving cup in 1916.

"About thirty years ago he was happily married to Miss Mary Gayle McTyeire, daughter of Bishop Holland N. McTyeire, and sister of Mrs. J. J. Tigert, widow of the late Bishop Tigert. His home life was unusually heautiful. In speaking of his appreciation of his loved ones, he himself said, 'The endearing ties of home and the love and confidence of those who make its hallowed circle have stayed my feet in many a weary road, and filled my heart with cheer and hope and my daily path with heavenly light.'

"He was to the end a typical Southern gentleman, polished and refined in manner and courteous under all circumstances. His love of beauty in all its forms was shown in his fondness for portrait paintings, and he was no mean judge of this nohle art. From a paper written hy himself on his seventieth birthday we glean the following reflections:

"'What the church has been to me through all these years I shall never know this side of Paradise. She has given me opportunity for development and growth in higher things, and her fellowship and service have heen my chief joy. Subtract from my life the sanctifying ministry of the church and it would not be worth living.'"

## PERSONALS AND OTHER NOTES.

The Methodist Sunday schools at Shreveport, La., had an attendance, on Jan. 21, of 2,783.

Rev. Jos. A. Gray, who was recently transferred from the North Georgia Conference, to Inverness, Miss., to take the place made vacant by the death of the lamented Rev. W. C. Carlisle, is actively at work in his new field.

From a personal letter from Bishop Hoyt M. Dobbs we learn that his present itinerary in Brazil will cover the months of January, February, and a part of March, enahling him to return home for the meetings of the hoards and bishops in April and May.

We regret not being in the office when Rev. J. W. Booth, of Amite, La., and Rev. Alonzo Early, of Crowley, La., called one day last week. Both these hrethren were in the city in attendance upon the meeting of the Louisiana State Sunday School Association.

We greatly appreciate a call hy Brother A. Trimble, of Natchez, Miss., on Thursday of last week. He is an old-time Methodist, who loves the Lord and is faithful to the church. His mind is richly stored with incidents of early Methodism in Natchez, and his conversation is profitable as well as interesting.

Rev. Walt Holcomb, the well-known evangelist of Cartesville, Ga., will give several weeks to the Centenary campaign, beginning at Roanoke, Va., on March 19. Dr. E. H. Rawlings is the leader of the team with which Brother Holcomh is associated. They will go to Baltimore, Washington, and other places.

Rev. B. M. Hunt, of Lorman, Miss., writes: "The people of Harriston circuit have received us very kindly. At our first service all around, the people with one accord pledged themselves to the hest year's work they can do. Our committees are now appointed and have started to work. Two poundings already! A loyal people."

We regret to learn that Rev. W. W. Graves and family have all been sick with the "flu," but are glad to know that they are all on the road to recovery. Brother Graves, who is presiding elder of the Hattieshurg District, Mississippi Conference, missed only two appointments during his illness, hut hopes to be able to fill all others on time.

Dr. Briscoe Carter, Financial Secretary of the Louisiana Methodist Orphanage, paid the Advocate an appreciated call on Thursday of last week. He is actively engaged in the work of his office and is making special effort to collect the pledges previously made for the building fund. Much interest is being manifested in the work of this great institution of the church, and satisfactory progress is heing made towards carrying out plans for enlargement.

Dr. Edward Leigh Pell, of Richmond, Va., is an ardent heliever in young people, and while on his tours, likes to lecture in the intervals between his meetings, as often as possible, for young people's organizations, without compensation. Dr. Pell is holding meetings in the South this winter, and such organizations may he able to secure one of his open nights without cost, except for travelling expenses, if application is made at once. Dr. Pell may be addressed at Richmond, Va.

The full Committee on Findings of the recent Conference on Home Missions and Evangelism, held at Jackson, Miss., was composed of the fourteen presiding elders of the North Mississippi and the Mississippi Conferences, and a layman from each of the districts. The laymen on the committee were: J. M. Sullivan, D. H. Hall, G. R. Nobles, S. W. Sharhrough, W. M. Lockhart, J. Wesley Rankin, W. E. Barnes, D. C. Hull, S. W. Owens, S. W. Campbell, E. L. Harvey, J. E. Carruth, Herbert Gillis, S. M. Graham, J. G. McGowen, O. H. Wingfield.

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Gipsy Smith, Jr., who recently conducted a great meeting in Leland, Miss., held a union service in Greenville, Miss., on January 21.

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Gipsy Smith, Jr., will conduct a revival at Laurel, Miss., on April 29, to continue through May 20. A great tabernacle is being erected for the meeting.

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Mr. Frank Starr Williams, son of Rev. W. M. Williams, Purvis, Miss., with his family, reached New Orleans on Saturiay of last week from China, en route for a visit home.

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Mr. Jno. W. Fristoe has been elected Treasurer of the Board of Finance of the Methodist Episcopal Church, South, in place of Governor Lon V. Stephens, recently deceased.

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Rev. N. E. Joyner, our pastor at Ruston, La., is engaged this week in teaching "The Why and How of Foreign Missions," in the Standard Training School at Beaumont, Texas.

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Bishop H. M. DuBose will attend the Fifth Annual Epworth League Assembly, Mansfield, La., June 12-19, and deliver a series of addresses on the "Fundamentals of Methodism."

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We learn from the Daily American-Press of Lake Charles, La., that Rev. A. W. Waddill is preaching to large congregations in that city, and that the work of the church is prospering in every respect.

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Mr. H. H. Ahrens, circulation manager of the Publishing House periodicals, accompanied the Centenary team which visited New Orleans last week. Mr. Ahrens is an expert newspaper man, and he has rendered invaluable service in promoting the publicity of all our church work.

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Rev. R. H. Harper, pastor of the First Methodist Church, is still confined to his bed with pneumonia. Our latest report from him is to the effect that his condition is improving, though he is still far from well. Let the brethren continue to pray for his recovery.

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Bishop W. B. Murrah, in New Orleans in the interest of the Centenary movement, preached to a great congregation at the First Methodist Church last Sunday morning. He preached an inspiring sermon at the Felicity Methodist Church at the evening hour.

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Rev. J. B. Cain, pastor at Ellisville, Miss., was recently called to the bedside of his mother, who was critically ill with influenza. We are glad to learn, however, that the crisis has passed and she is now on the road to recovery. Brother Cain and his young wife are greatly beloved in Ellisville.

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The Commission on the Church and Race Relations of the Federal Council of Churches has designated February 11 as Race Relation Sunday. On that day, it requests all churches to make special effort to create good will and better understanding between the white and the negro races of America.

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Our First Church, Laurel, Miss., has recently bought a new parsonage at a cost of $6500. Rev. O. S. Lewis has been the pastor of this fine congregation for two years, during which time a magnificent pipe organ has been installed, and more than two hundred people added to the membership of the church.

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The great Wesleyan Bible Class of the First Methodist Church, New Orleans, had an attendance of 195 last Sunday. A special feature of interest in connection with this class is the orchestra of from twelve to fifteen members. Mr. C. F. Niebergall, one of the leading bankers of New Orleans, is the teacher of this class.

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The Na leon Avenue Methodist Episcopal Church, o the most modern and completely equipped buildings in New Orleans, was dedicated nday, the dedicatory sermon being preache by Bishop E. L. Waldorf. This building was completed recently at a cost of $106,000.

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A note from Rev. H. M. Ellis, presiding elder of the Brookhaven District, Mississippi Conference, informs us that both he and Mrs. Ellis are ill with influenza. On that account, he was not able to furnish a report from the Brookhaven District for this issue of the Advocate. We sincerely hope that Brother and Sister Ellis will soon recover from this pernicious disease.

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Mrs. Nancy J. Mooney, mother-in-law of Rev. B. H. Rawls, of Moselle, Miss., died on January 21, aged 89 years, 1 month, and 9 days. The funeral services were conducted by Rev. M. H. Sheppard. Mrs. Mooney died just twenty-one days after the death of her daughter, Mrs. Rawls. The Advocate extends sincere sympathy to Brother Rawls in the great sorrow through which he is passing.

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Dr. I. W. Cooper, President of Whitworth Female College, has announced that the commencement sermon will be preached by Bishop W. N. Ainsworth, on May 20, at 11 o'clock, and that the sermon for the Young Woman's Christian Association will be preached by Rev. J. Early Gray, at 8 p.m. on the same date. The literary address will be delivered on the evening of May 22, by Colonel Prescott, of the Louisiana State University.

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Mrs. E. A. Nabors, of Mansfield, La., has presented to Mansfield Female College a lot facing 100 feet on Polk Street, and extending back to the college grounds. This gives the college an outlet to Polk Street, and practically makes the campus two blocks nearer to the center of town. In making the donation, Mrs. Nabors reserved the privilege of erecting a memorial arch to her daughter, Susan, who died when a student of the college. We are sure that all the Methodists of Louisiana will be interested in this good news and will feel deeply grateful to Mrs. Nabors for this magnificent gift to our great school for girls.

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In order to comply with the new regulations of the General Board Education concerning the classification of co es, Whitworth College has started a movemen o secure an endowment of at least $250,000. A a meeting of the trustees, held recently in Jackson, Miss., the matter was taken up and Dr. I. W. Cooper, president of the college, was made chairman of the committee to plan and prosecute the campaign. Under such leadership we can but believe that the Methodists of Mississippi will meet the requirements of the situation, and that Whitworth College will continue to be one of the great educational institutions for girls in our church. We understand that a layman has already offered to subscribe $10,000 to the fund.

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For a number of years, Mr. D. W. Heidelberg, of Shubuta, Miss., has given subscriptions to the Advocate as prizes to the members of his Sunday school class making the best attendance record for the year. The prizes this year were won by Mr. J. S. Braswell and Mr. J. E. Rainwater. Mr. Braswell was present every Sunday during the year except one, when he was absent from town. It is interesting to note that Mr. Braswell and Mr. Rainwater wer winners of this prize last year. In remitti their subscriptions, Mr. Heidelberg kindly "I very much enjoy reading the Advocate an greatly benefited by it. May it continue to pr fer!"

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Among the prominent Methodists attending the Louisiana State Sunday School Association held in this city last week, we noted the following: Rev. W. W. Holmes, pastor of Noel Memorial Church, Shreveport; Dr. R. H. Wynn, presiding elder of the Shreveport District; Dr. Briscoe Carter, Financial Secretary, Louisiana Methodist Orphanage, Ruston; Rev. J. W. Booth, of Amite; Rev. S. A. Seegers, of Jeanerette; Rev. C. D. Atkinson, Conference Sunday School Superintendent, of Alexandria; Rev. O. W. Bradley, of Alexandria; Rev. S. L. Riggs, of Opelousas; Rev. Alonzo Early, of Crowley; Rev. N. E. Joyner, of Ruston. We were pleased also to meet the following prominent laymen: Dr. J. L. Scales, Mr. H. L. Baker, Mr. H. N. Pharr, Mr. A. M. Mayo. The Convention was largely attended and a splendid program was given.

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## SUGGESTIONS CONCERNING REVIVALS.

Dear Brethren of the Louisiana Conference:

I am young—you can tell that by my name—but I believe in old things, especially when they are good. Among the best of the old things that I know of, is the revival, and as chairman of the Committee on Evangelism for our Conference, I want to unload on somebody this sermon on revivalism, so here it comes.

A successful revival is usually planned and prayed over beforehand. I began a revival and held it in less than five months after I began the ministry, and have been much given to this work ever since, for awhile as Conference evangelist, and I have yet to see a great revival that was not backed up by definite plans, plus the power of God, and both of these were by, and had been associated with, much prayer. Some revivals are held much as some preachers are accused of preaching—just to fill appointments; at least some are rather a "jumped-up affair." If we are going to reach our goal this year of conversions and accessions, we will have to put more into our work than we have formerly done, and right here is one fundamental upon which we want to work. A good plan, coupled with earnest prayer, will do the work, if worked.

Some say, "I don't believe in these special revival efforts, but rather let the revival continue throughout the year." Well, we all believe in as much of this statement as is of any account, and that is the latter part of it. Here is my advice, or suggestion, for making this a fact: Get some good evangelist or evangelistic preacher (never get a man who cannot, or does not have conversions frequently in his ministry) to assist you. Save your best to follow up with, as most of the complaint that I have heard against reputable evangelists has been traceable, nearly always, to the lack of ability or effort to follow up on the part of the pastor. I am so wedded to the need of a great effort to follow up the revival on the pastor's part that, in spite of the fact that I have held nearly all of mine own revivals since I began the ministry, and that I am new in this field, I am getting one of our general evangelists to assist us here in a meeting to begin, the Lord willing, Feb. 10. We hope, by His grace, to be able to hold what he (the evangelist) may be able to get hold of while here.

Plan to hold the meeting long enough. I used to hear it said, "always close at high tide;" but what some call "high tide" is usually just the beginning of a revival. Others say, "a revival is like a sermon—some can't be too long, nor others too short." That may be a good statement about a sermon, but it is mighty poor philosophy about a revival. "I will not let thee go, except thou bless me," is decidedly better, and more scriptural. Sam Jones is quoted as saying that if you make a proposition and get no response, to make another, and if necessary another until you get response. Of course, that was before the day of a knowledge of what "moral" meant, but they did realize the necessity of keeping God's people from discouragement, and so with a revival. I believe we should preach, pray, and work until the victory comes. Plan for nearer four weeks than one.

Now all of this is just as free as the air we breathe, brethren. There is plenty more where this came from, but it is good advice, notwithstanding.

Yours for a great year.

HENRY T. YOUNG.

De Ridder, La.

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Love of truth is the only thing that will save the genius.—Selected.

## *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

### MRS. S. D. RINEHART.

An earthly pilgrimage of unusual beauty came to a close when the gentle spirit of KATHERINE BODDIE RINEHART, loved wife of S. D. Rinehart, returned to God who gave it. Katherine Boddie was born in South Carolina February 20, 1843, and departed this life in Ruston, La., October 30, 1922, only coming short by a few months of attaining the measure of fourscore years. Hers was a life of rare beauty and grace and strength. In early childhood she had a genuine Christian experience, that, deepened with passing years, made her influence like unto the aroma of flowers. On April 12, 1866, Katherine Boddie and S. D. Rinehart, also of South Carolina, were united in marriage, and as one, they walked the pathway of life for quite fifty-seven years. To them were born six children, two of whom survive their mother, a daughter, Mrs. Debbie Baker, and a son, Charles P. Rinehart. Sister Rinehart was of a Baptist family, the daughter of a Baptist preacher, but upon her marriage she joined the Methodist church with her husband, and later, her parents and the entire family followed her into the Methodist Church. In 1870, Brother and Sister Rinehart came to Louisiana and settled in Lincoln Parish, near Douglas, where they continued to reside until four years ago, when they came to Ruston. Here, in age and feebleness, the last years were spent. As her physical strength failed, the graces of her Christian life shone the more brightly. All who knew her were impressed that here was a Christian, indeed, in whom there was no guile! The last illness was prolonged through weary weeks, but the faith of a lifetime did not fail her. Toward the end, when her strength seemed gone, she sang a stanza of a favorite hymn and repeated the Twenty-third Psalm. In full hope of the resurrection, we laid her body to rest in the old burial ground at Douglas. Many came, loved ones and friends, to pay last tribute to the saintliness of her character, and to mourn with her bereaved husband. Rev. J. L. Lay and Rev. J. L. Evans assisted the writer in conducting the services.

N. E. JOYNER.

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SISTER KITTY STEWART was born in Mississippi March 10, 1852, and died in the home of the Confederate Veterans at Beauvoir, Miss., Nov. 26, 1922. She was married to Rev. T. P. Stewart, Sept. 2, 1914, to whom she was a devoted wife, and consecrated Christian companion. She gave her heart to God when young, joined the Methodist Episcopal Church, South, and lived a faithful, humble, exemplary, Christian life.

"I am the way, the truth, and the life"—John 14:6. "I am the resurrection and the life"—John 11:25. "Blessed are the dead who die in the Lord"—Rev. 14:13. "Wherefore comfort one another with these words"—1st Thess. 4:18.

C. M. SHERROUSE.

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WALTER OTHO McNEILL was born in Jasper County, Miss., Oct. 15, 1859, and died at his home at Eucutta, Wayne County, Miss., Nov. 11, 1922. He was the son of Wiley and Jane McNeill, who reared a family of ten sons and four daughters, the only one surviving him being Dr. George McNeill, of Newton, Miss.

On Jan. 31, 1885, at DeKalb, Miss., he was married to Miss Fannie Overstreet, who, with their only child, Mrs. Marie Moore, of Eucutta, survives, to mourn their loss.

In 1887 he graduated in medicine at Tulane University, and located at Eucutta, spending the remainder of his active life in the practice of his profession. He was a successful physician.

Dr. McNeill was one of the leaders of a number of good citizens who made this village for a long time an educational and social center. His home was noted for its genial hospitality. He was one of the kindest of husbands—the thirty-seven years of wedlock were unmarred by any unkindness between him and his wife. She stayed by him to the last, and was untiring in her ministries during his long illness, which he bore with such patience.

It is inevitable that a man possessing his strong convictions make some enemies; but they were few. All classes were his friends. He joined the Methodist Church in 1895, was punctual in attending its services, and liberal in contributing to its support. It was the writer's privilege to know him, as pastor, for only a short time. He knew the end was near, and said he was prepared. No better evidence of practical Christianity is shown than that of those who told me of his helping them in time of need. Many rise up and call him blessed.

"Blessed are the dead, who die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors."

"The pains of death are passed,
Labour and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace."

R. T. PICKETT.

Sicily Island, La.

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MR. THOMAS J. EASTER was born May 8, 1848, at Gattman, Miss. He joined the M. E. Church, South, in youth. Such was his faith in an all-wise, ever-living and true God, he enjoyed a continuous growth in all Christian graces until the beauty and power of godliness daily radiated from his Christ-like life. Temperance, fortitude, prudence and gentleness were some of the distinguishing marks of his noble character. He loved all, and was greatly loved by all who knew him. So consecrated was he, even unto the end of his useful life, that it was a great and glorious privilege to be in his presence. He was, for quite a number of years, superintendent of Sunday school at Soule's Chapel. On Jan. 1, 1923, at his home near Gattman, surrounded by loving friends, children and grandchildren, he gave up his working tools, hearing the voice of God: "Well done, faithful servant, it is enough." He closed his eyes to the world and went to God, where was awaiting him his wife (Mrs. Amanda Easter) who preceded him by fifteen years.

A large audience assmbled at the Blair Cemetery, where the final service was conducted by his pastor.

WALTER M. HESTER.

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### MARRIED.

On Dec. 14, 1922, at the Gibson Memorial Church, in Vicksburg, Miss., by Rev. T. B. Cottrell, MR. RAYMOND DUNNING to MISS MAGDALENE HALBURG, both of Vicksburg.

On Dec. 19, 1922, at the Gibson Memorial Parsonage, by Rev. T. B. Cottrell, MR. J. L. TERRELL to MISS CLASSIE FOSTER, both of Vicksburg.

On Dec. 23, 1922, at the Gibson Memorial Parsonage, by Rev. T. B. Cottrell, MR. OSCAR REEVES to MISS IRMA LEE HENDRIX, both of Pocahontas, Miss.

On Jan. 8, 1923, at the home of the bride's mother, Mrs. Susan Halburg, on Kate Street, Vicksburg, Miss., by Rev. T. B. Cottrell, MR. LEO. ELLISON, of Shreveport, La., to MISS SUSIE ELIZABETH HALBURG, of Vicksburg.

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## OBITUARIES.

At a late hour on Jan. 18, 1923, the messenger of death claimed MRS. MARY ELIZABETH HARDY ROSSER, and her spirit was taken to be with her Creator, and precious Savior, whom she has trusted and served from childhood, being a member of the Methodist Episcopal Church, South, all these years. Miss Mary E. Hardy was born in Bolton, Miss., Oct. 12, 1854, where she found the Lord in the salvation of her soul, and there spent a large part of her life, but for some years had made her home in Louisiana. About seventeen years ago she became a paralytic, and all these years has been a patient sufferer, and at the same time having an unwavering trust in the Lord who grew more precious to her as the years of suffering increased. The last three months her condition became more critical, and when the end came, while it was hard to give her up, her loved ones were comforted in knowing that she had gone to the home prepared for those who are faithful to the end, and where there is no disease, no pain, no suffering, no separation. She leaves a daughter, Mrs. John H. Fisher, of Evangeline, La., with whom she lived, and a son, Claude A. Rosser, of Orange, Tex., and a host of friends to mourn her loss. Her husband, Amiziah Rosser, passed away Jan. 15, 1911. The funeral services were held in the Methodist church, Jennings, La., the Rev. F. J. Ensign officiating, interment in Jennings Cemetery.

F. J. ENSIGN.

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### QUARTERLY CONFERENCES.

### NORTH MISSISSIPPI CONFERENCE

**Aberdeen Dist.—First Round.**

Salem and Ecru, at E., Feb. 10, 11.
Randolph, at Randolph, Feb. 13.
Tocopola, at Thaxton, Feb. 14.
Fulton, at Van Buren, Feb. 17, 18.
Tremont, at Tremont, Feb. 18, 19.
Eupora and Mabin, at Eupora, Feb. 24, 25.
Smithville, at Smithville, Feb. 20.
Bellefontaine, at B., Feb. 23.
Mathiston, at Mathiston, Feb. 25, 26.
Algoma, at Algoma, March 3.

T. H. DORSEY, P. E.

**Columbus Dist.—First Round.**

Starkville, Feb. 4, a.m.
Ethel, at Ethel, Feb. 4, 5.
Sturgis, at Sturgis, Feb. 10, 11.
Cedar Bluff, at Cedar Bluff, Feb. 17, 18.
Mayhew and Sessums, at Sessums, Feb. 25, 26.

A. T. McILWAIN, P. E.

**Greenwood Dist.—First Round.**

Sunflower, at Sunflower [illegible] 4, a.m.
Ruleville, at Doddsville, [illegible] 4, 3 p.m.

S. L. P[illegible], P. E.

**Grenada Dist.—First Round.**

Paris ct., at Paris, Feb. 3.
Abbeville ct., at Abbeville, Feb. 4.
Lexington, Feb. 9, 11.
Ebenezer ct., at Hebron, Feb. 10.

R. A. TUCKER, P. E.

**Greenville Dist.—First Round.**

Jonestown and Duncan, at Jonestown, Feb. 4, p.m.
Boyle and Pace, at Boyle, Feb. 11, a.m.
Boyle circuit, at New Salem, Feb. 11, 3 p.m.

JAMES H. FELTS, P. E.

**Sardis District—First Round.**

Crenshaw, at Sledge, Feb. 4.
District Preachers' Meeting, at Sardis, Jan. 23-24, beginning at 11 a.m., Jan. 23.
District Conference, at Senatobia, May 15-17.

J. TILLERY LEWIS, P. E.

### LOUISIANA CONFERENCE.

**Alexandria District—First Round.**

Rochelle and Standard, at Standard, Feb. 1, p.m.
Jena and Jonesville, at Jena, Feb. 4, a.m.
Trout and Good Pine, at Trout, Feb. 4, p.m.

W. L. DOSS, Jr., P. E.

**Baton Rouge Dist.—First Round.**

Springfield ct., at Springfield, Feb. 4, a.m.
Ponchatoula, at Ponchatoula, Feb. 4, p.m.
Franklinton ct., at Fisher, Feb. 11, a.m.
Franklinton, Feb. 11, p.m.
Olive Branch, at Olive Br., Feb. 18, a.m.
Baker, at Baker, Feb. 18, 3 p.m., 7 p.m.
Tickfaw Mis., at Pine Ridge, Feb. 25, a.m.
Amite, Feb. 25, p.m.
Greensburg, at Days, Mar. 4, a.m.
Kentwood, Mar. 4, p.m.
Covington, at Covington, Mar. 11, a.m.
Gonzales, at Meadows, Mar. 18, a.m.

J. W. LEE, P. E.

**Lake Charles Dist.—First Round.**

Sulphur and Vinton, at Vinton, Feb. 4, 11 a.m.
Lake Arthur, Feb. 4, 7:30 p.m.
Branch Ct., at Branch, Feb. 11, 11 a.m.

J. B. WILLIAMS, P. E.

**Monroe Dist.—First Round.**

Gilbert, Feb. 3, 4.
Mangham, Feb. 4, 5.
Waterproof, Feb. 10, 11.
Chatham, Feb. 17, 18.
Eros, Feb. 18, 19.
Winnsboro, Feb. 21.
Lake Providence, Feb. 24, 25.

W. D. KLEINSCHMIDT, P. E.

**Ruston Dist.—First Round.**

Ringgold, at Ringgold, Feb. 4, preaching 11 a.m.
Wesley, at Hall Summit, Feb. 5; Q. C., 2 p.m.
Simsboro, at Simsboro, Feb. 7; Q. C., 2 p.m.
Haughton and Doyline, at Haughton, Feb. 11, preaching 11 a.m.
Ruston, Feb. 12, 7:30 p.m.
Castor, Feb. 14; Q. C., 2 p.m.
Athens, Feb. 18; Q. C., preaching, 11 a.m.

K. W. DODSON, P. E.

**Shreveport Dist.—First Round.**

Bayou La Chute, Feb. 4 a.m.
First Church, Shreveport, Feb. 7, p.m.
Longstreet, Feb. 11, a.m.
Logansport, Feb. 11, p.m.

R. H. WYNN, P. E.

Still through the cloven skies they come
  With peaceful wings unfurled,
And still their heavenly music floats
  O'er all the weary world;
Above its sad and lonely plains
  They bend on hovering wing,
And ever o'er its Babel sounds
  The blessed ankel sings.

—E. H. Sears.

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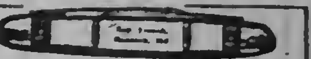

This Knife GIVEN for selling 12 boxes Quick Salve at 25c and giving away 12 pictures. Knife has best steel blades, we put your name on. Order salve at once.
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Breaks Up CROUP
Colds, Coughs, LaGrippe, Flu, and a valuable aid in treatment of Pneumonia,
CAPU-SAV
clears the phlegm, reduces inflammation, penetrates. White salve; does not discolor clothing. In handy, collapsible tubes, 25c. at drug stores, or sent by mail.
CAPUDINE CO. :: :: RALEIGH, N. C.

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

Don't let child stay bilious, constipated

MOTHER, OPEN CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

If your child is listless, full of cold, has colic, or if the stomach is sour, breath bad, tongue coated, a teaspoonful of "California Fig Syrup" will quickly start liver and bowel action. In a few hours you can see for yourself how thoroughly it works the constipation poison, sour bile and waste right out and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today may save a sick child tomorrow. It never cramps or overacts. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

# *Sunday School*

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

By Rev. R. H. B. Gadney, Sardis, Miss.

Is there a school in the Conference that has every class above the juniors organized and enrolled? If there is such a school, let me know at once.

Keep this thought before your school until you get some kind of response. Sixty-two per cent of the people in Mississippi are outside of the church; only about ten per cent of those in the church are doing any definite work; about twenty-five per cent pay to keep the church going; and about forty per cent attend preaching services. God alone knows how many are really praying in earnest that his kingdom may come. Do we need to know anything about evangelism?

As to What to Wear,

How It Fits or Becomes You. You Will Save Time, Money and Disappointment by Consulting

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If you desire, we will call, design and plan your outfit to your satisfaction.

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New Orleans Baton Rouge

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DIABETES Sugar Disease

No matter how long or severe or what treatment you have taken, send for booklet describing the Dia-Be-Tone Treatment for Diabetes, used successfully at home in thousands of cases, many of which were considered incurable. Highly recommended by grateful sufferers and eminent physicians. Postal will bring booklet. Write today.

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$48 a Week

We want men and women as local representatives to demonstrate and take orders for Comer All-Weather Raincoats. New offer enables you to earn $48 a week and Buick touring car. No experience necessary. Write quick.

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Phone Jackson 126

THE ORIGINAL DOLL HOSPITAL

2320 MAGAZINE ST.

Have you accepted the program of work for your school? Have you ordered literature on evangelism? Are you training your teachers to win souls for Christ and at the same time strengthen those who are already in the church? Do you know of any task more important?

Pickens has accepted the "C" program of work and has promised to compass every point before the close of the year. Columbus, Central, have done the same and have begun in earnest on the most important thing, evangelism.

Dr. Van Ness, leader of the Sunday school forces of the Southern Baptist Church, came before the Workers' Council of the Southern Methodist Church in Nashville the first week in January and said, among other things, that the Baptist Church to-day is characterized by unity, loyalty, and solidarity. Such qualities will enable this church to fight victoriously against modernism, indifference, ignorance, and all other obstacles that confront her in her onward march. Awake, Methodism, lest thou lose thy crown of glory.

Individual men and women may repudiate the Centenary pledges made four years ago, but the Sunday schools of our Conference will not forget their promises to God for the sake of a needy world. By the first of May let every school pay the pledges in full. God cannot hear our prayers if we fail to keep faith with him.

The presiding elders have agreed to use the program of work as a guide for the pastors in reporting the work of the Sunday school at the District Conferences. The pastor will report how many points and name the points his school has covered. This advanced step is in harmony with the method used by Bishop Ainsworth at the last session of our Annual Conference. It will afford me pleasure to furnish all our pastors with these programs now, so we may know how each school stands.

## MISSISSIPPI CONFERENCE NOTES.

My trip to Nashville to the meeting of the General Workers' Council was a great trip. It was a joy to me to see how the church has grown and to see the manifest signs of life and progress. The Lambuth Building is the last word in office building. They have made a fine investment in this building. They have plenty of room now, but it will only be a short time till they will have to enlarge. I understood they could put six more stories on this building. It is well located and the town can hardly grow away from it. The Publishing House is building a home for its printing equipment. They are crowded and packed till they are hampered. This new building will give them two floors of office space, which is sorely needed.

The program of work for the next four years that the Sunday School Board is undertaking is the best I know of. I trust and pray that the last Sunday school will fall in line and stand by. These new plans will be given out in printed form at an early date. Watch for the announcements.

The campaign of evangelization is now going on. The Sunday school leaflets on evangelism are bearing out all that was said and done in the Jackson Conference. The plan in outline is: First, to get the Sunday school teachers, officers and workers to study, to equip and prepare themselves for the work of evangelism; second, to survey the field and accept their personal resposibility for the campaign and to seek to win those they are assigned or those they feel responsible for to Christ, holding a public service in which their private professions are made public; third, to put those who have decided for Christ into classes and for four Sundays teach them in proper groups what one joining the church ought to know, winding the whole campaign up with the reception of members. The leaflets can be secured from my office or direct from Mr. A. L. Dietrich, 810 Broadway, Nashville, Tenn.

Please order the leaflets and read them. Get a supply for your workers and put them to work on the greatest job of all—winning souls for God. Certainly with the appalling figures presented at the Conference in Jackson we do wish to assume our responsibility and break ground for God. I feel that a study of these leaflets will help. Send for them at once.

I had the delightful pleasure of being at Monticello on Sunday, Jan. 21. One Intermediate-Senior Class was organized and a group organized to pray for a revival. We were rained out for the rest of the work. This work starts well, and with prayer and faith they hope to go forward.

Two of our presiding elders have pledged themselves to be equipped to check "C" type Sunday schools in their districts. They also pledged to call for reports on the programs of work at the District Conferences. This is a great forward step.

Pray for Brother Hull and myself, and, above all, pray for the work.

Yours in Him,

JOHN C. CHAMBERS.

## QUARTERLY CONFERENCES.

### LOUISIANA CONFERENCE.

### Alexandria Dist.—Second Round.

(In part.)

Boyce Ct., at Eden, Feb 11, a.m.
Lecompte and Woodworth; at Woodworth, Feb. 11, p.m.
Alexandria, Feb. 25, a.m., Mar. 5, p.m.
Pineville, Feb. 25, p.m., Feb. 27, p.m.
Elizabeth Ct., at Oberlin, Mar. 4.
Melder Ct., at Campground, Mar. 11, a.m.
Cheneyville, Mar. 11, p.m.
Marksville Ct., at Marksville, Mar. 18.
Plaquemine and Donaldsonville, at Plaquemine, Mar. 25.
Campti Ct., at Clarence, Mar. 31, Apr. 1, p.m.
Natchitoches, Apr. 1, a.m.
Melville Ct., at Jacoby, Apr. 8.
Colfax Ct., at Montgomery, Apr. 15.

W. L. DOSS, JR., P. E.

WALLACE

(The New Orleans News Man)

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Something New for New Orleans.

Pure Orange Juice Served Daily. Take Home a Container.

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COUGH and WHOOPING Cough Syrup

Easy to Take

No Habit-Forming Drugs. Formula of DR. RICHARD ANGELL

Prepared by JAMES R. ANGELL, New Orleans, La.

PRICE 35c AND 65c AT ALL DRUGGISTS

## FROM PURVIS, MISS.

This is my fourth year on this charge. I begin this year with more encouragement than any of the four.

The ladies have been specially kind to me and my children. They renovated the parsonage, placing new things where they were needed.

They had the table set so full of good things to eat and flowers in the vases, when my daughter and her husband, Rev. and Mrs. Gayle C. Beanland, of Africa, returned. Then, when we returned from Conference, they had a warm welcome and a warm meal for us. Since Conference, they have changed the old furniture in the dining room for up-to-date, nice furniture, getting ready, they say, for my son, Frank Starr, and his wife and son, who are to arrive here Sunday from China.

The officials have organized and planned their work for the year and are co-operating with the pastor in a forward movement in all departments, especially in personal evangelism.

Our new Community Church, Union Grove, has adopted the budget system and is using the monthly envelope payment plan. This shows that the county can be systematic as well as the towns. We are praying and working for a spiritual revival in each home and heart on this charge. This we can do if we can get our laymen enlisted in personal evangelism and soul-winning.

I believe that the day is here when our laymen will realize that soul-winning is their duty and privilege as well as the pastor's. I am trying to get the Advocate into every home. You are giving us a good paper.

W. M. WILLIAMS, P. C.

## "SPEAKING EVIL OF MINISTERS."

Dear Brother Carley: Kindly allow me to say a few words upon "Church members speaking evil of their pastor," an aspect of the subject which more than any other causes trouble to pastors. I affirm that it is mean! It is detestable! We need to face the matter in such a way that the horror of speaking evil of our ministers shall be branded on our hearts for the rest of our lives and yet, at the same time, in such a way that we shall be better men and women for all eternity because we have thus faced the question. I sometimes think, as Butler wrote, "The souls of some men and women are so small that some say they've none at all." No doubt the majority haven't learned the prayers that should have been learned while children. One is this: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

When church members learn to live this prayer, then they will turn with loathing from speaking evil of their pastor. As a guide, the Bible is without a rival. So let us all resolve to study the Bible in a more systematic way—for careful reading of its deep wisdom and sound logic, its dignified language and its elevated themes, will naturally cause us to drift from the habit of speaking evil of our pastor. I have heard church members make the statement that ministers should live as Christ did, but let me say right here that the Christian life calls forth all that is best and noblest in any one. Therefore it is just as necessary for the members to live as Christ did, as it is for the ministers. The non-church members demand it. Now the one spot on earth where we find the power of this Christ-life is beneath the cross of Jesus. If a minister expresses himself on political questions, he is sure to have a goodly number of the members speaking evil of him, I presume that all thinking people are aware of the fact that it is a fine thing to live where we have prohibition. How did we get it? Was it without the aid of the ministers? No, indeed. No other class of people worked so faithfully for it as our ministers. When we get clean politics, it will be when the ministers take a stand for it as they did for prohibition.

Of all the pastors we have had on this work we have never had a more intellectual man, nor a more loyal worker than Rev. G. G. Yeager. The great gifts of tolerance and charity were his in the fullest measure. I have never heard him speak an unkind word of any one.

In conclusion, I beseech you to repent you of that sin—speaking evil of your pastor. God is able to break the tyranny of that evil habit if you will turn to him with full purpose of soul.

A MEMBER.

CHAMBERLAIN'S TABLETS
SOLD EVERYWHERE FOR-
CONSTIPATION
BILIOUSNESS
Headache
INDIGESTION
Stomach Trouble

ATTENTION COTTON GROWERS

Before you decide to plant either short or long staple cotton this season, write us. We have made an exhaustive study of the cotton market for the past eleven years and can give you some valuable advice.

PEDIGREED SEED COMPANY
Service Department, Hartsville, S. C.

WEDDED, BUT NOT MATED!

The above is often true, because the young couple are often ignorant of health and sex problems.

Those who contemplate marriage should consult a wonderful book, by R. V. Pierce, M. D., that reveals the secrets of life and health. The "Common Sense Medical Adviser" is bound in cloth, contains over 1,000 pages, is revised yearly. It has chapters on Sex Problems, Marriage, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, First Aid, Medicine, etc.

SPECIAL OFFER: For a limited time we will send one copy of the "Medical Adviser" (formerly sold at $1.50) for 50 cents, if you mention this issue. Address Doctor Pierce's Invalids Hotel, Room 605, Buffalo, N. Y.—Adv.

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DRIVES AWAY PIMPLES
and leaves your skin soft and spotless
60c at your Druggist's, or from The
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Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1900 Park Square,
SEDALIA, MO.

Dicks' Antiseptic
Kills Germs
For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.
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Gives Southern Methodist Men and Women Safe
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AT ACTUAL COST
J. H. SHUMKER, Sec'y
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666 quickly relieves Colds, LaGrippe, Constipation, Biliousness & Headaches.

To help promote good health see that the articles you use in your bakings give you—

Food containing gluten which is vital to your vitality.

Gluten is the soul of flour —the real nutritive element. It is gluten that builds health, strength, and makes robust children and healthy men and women.

Why take a chance on losing the full value of this gluten? Good, wholesome bakings can be made only from good materials—no other way—so use only good baking powder and plain flour for best results.

Don't use substitutes such as self-rising flour, Cake Mixes, and Egg Savers (so-called).

The safe course which is pointed out to the family physician is to recommend pure plain flour and a baking powder of standard quality, and to be especially watchful in all cases of malnutrition to be sure the diet carries strength giving properties.

For best results use—
Calumet Baking Powder and a good plain flour.

# Woman's Missionary Society

All communications for this Department should be sent to
Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## OH THAT I KNEW WHERE I MIGHT FIND HIM!

"If God had not said, 'Blessed are those that hunger,' I know not what could keep weak Christians from sinking in despair. Many times, all I can do is to complain that I want Him, and wish to recover Him."

Bishop Hall, in uttering this lament, two centuries and a half ago, only echoed the wail which had come down, through living hearts, from the patriarch, whose story is the oldest known literature in any language.—From "The Still Hour."

## THE A B C'S OF STEWARDSHIP.

A—As ye would that men should do to you, do ye also unto them likewise.

B—Bring ye all the tithes into the storehouse.

C—Cast gifts into the treasury.

D—Distribute to the poor.

E—Endure all things for the elects' sake, that they may also obtain the salvation which is in Christ Jesus.

F—For unto whomsoever much is given, of him shall much be required.

G—Greater love hath no man than this, that a man lay down his life for his friends.

H—He that layeth up treasure for himself is not rich toward God.

I—Inasmuch as ye did it unto the least of these, ye did it unto me.

J—Jesus said unto him, Go thou and preach the kingdom of God.

K—Knowledge puffeth up, but charity edifieth.

L—Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

M—Moreover it is required in stewards that a man be found faithful.

N—Naked, and ye clothed me; sick, and ye visited me.

O—Obtain mercy and find grace to help.

P—Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest.

Q—Quit you like men, be strong.

R—Render to all their dues.

S—Sell that you have and give alms.

T—Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

U—Upon the first day of the week let every one of you lay by him in stores as God hath prospered him.

V—Visit the fatherless and widows in their affliction.

W—Wherein have we robbed thee? In tithes and offerings.

X—eXecute righteousness and judgment.

Y—Ye are God's husbandry.

Z—Zacchaeus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor.—Selected.

## FROM FANNIN, MISS.

I have been a reader of the Advocate for many years, but I enjoy reading it more than ever. Allow me to congratulate you for your good work.

As it has been a long time since I have seen a piece in your paper from the historic old place of Fannin, I wish to drop a few lines to the readers of the Advocate. As God's servants go and come, it makes us love them the more. We had a wonderful meeting here last summer, Brother W. D. Barrett as pastor. Brother H. S. Westbrook did the preaching, and we all fell in love with this good man of God. He put his whole life in the meeting, and ten united with the church.

We have just as good a Sunday school as any church in the Mississippi Conference of its size. One of our classes has only five members, but the entire class joined the church. We are so thankful to our Heavenly Father for such a rich gift, for these ten were all Sunday school scholars. This helps the Sunday school workers to press forward in the good work. May God's richest blessings fall on all the good preachers and Sunday School workers, that we may [illegible] more this year than we have ever done. After attending our Annual Conference—and it was the greatest Conference I ever attended—the Methodist Conference on Home Missions and Evangelism ought to give all that attended a start to do something for our Lord. As we grow older, may we grow richer in God's love and at last may we all meet around the great white throne as one big family.

I. O. BROWN, Layman.

## FROM ACONA STATION.

On our arrival in Lexington, we were met by Mr. William Peacock, who, in about thirty minutes, ushered us into the hospitable home of Rev. A. S. Briscoe, and after a social hour and good dinner we were invited to the parsonage, where we were warmly received by the ladies of the Woman's Missionary Society. Everywhere we chanced to look we were reminded that loving hands had been busy to make this house look so "comfy" and homelike. They alone know what they did to make it so. They didn't forget to fill the pantry with lots of good things to eat. After spending awhile at our own fireside, we then went to the home of our esteemed merchant, Mr. DeWitt Buck, for supper.

On Dec. 22 our faithful band of Epworth Leaguers gave us a surprise party, and what they left at this house that night was plenty to give this preacher's family a "Christmas feast." So many nice, good things have been done for us that time and space will not permit mention. But we hope to prove our gratitude and appreciation in more ways than by mere words.

God bless the good people of Acona Station.

The pastor's wife,
MRS. J. A. PATTERSON.

**Grove's Tasteless Chill Tonic**
Invigorates, Purifies and Enriches the Blood. 60c

**Stop Laxatives**
*Which Only Aggravate Constipation*
Nujol is a lubricant—not a medicine or laxative—so cannot gripe.
When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it. Try it today.
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A LUBRICANT—NOT A LAXATIVE

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Everybody buys. Housewife, mechanics, electricians, jewelers, plumbers, tourists, automobilists, etc. No leak too bad to repair. Just apply a little "Soderese," light a match and that's all. Put up in handy metal tubes. Carry quantity right with you. Write for money-making proposition.
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**BOILS** Old Sores, Cuts and Burns have been healed since 1820 with
**Gray's Ointment**
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

**Bitter Chillifuge 25c**
Has a bitter tonic taste and quick action in routing malaria from the system.
Will quickly stop chills and fever.
Splendid tonic for torpid liver and bracer for poor appetite.
FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

**UNCOMFORTABLE AFTER MEALS?**

Then Try a Pinch of Black-Draught. This White-Haired Alabama Lady Says It Helps Her.

Dutton, Ala. — In recommending Thedford's Black-Draught to her friends and neighbors here, Mrs. T. F. Parks, a well-known Jackson County lady, said:

"I am getting up in years; my head is pretty white. I have seen medicines and remedies come and go, but the old reliable came and stayed. I am talking of Black-Draught, a liver medicine we have used for years—one that can be depended upon and one that will do the work.

"Black-Draught will relieve indigestion and constipation if taken right, and I know, for I tried it. It is the best thing I have ever found for the full, uncomfortable feeling after meals.

"Sour stomach and sick headache can be relieved by taking Black-Draught. It aids digestion, also assists the liver in throwing off impurities. I am glad to recommend Black-Draught, and do, to my friends and neighbors."

For simple, common ailments, due to disordered stomach, liver and bowels, you will find Thedford's Black-Draught a useful and valuable remedy. The purely vegetable ingredients of which Black-Draught is composed gently stimulate the liver, increasing the flow of digestive juices, thereby helping to prevent or relieve constipation in an easy, natural way.

Insist upon Thedford's, the original and only genuine Black-Draught powdered herb and root liver medicine.—Adv.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION THE CHRISTIAN ADVOCATE.

**IF SICK, BILIOUS! START YOUR LIVER**

Don't Take Calomel! "Dodson's Liver Tone" Acts Better and Doesn't Gripe, Salivate or Make You Sick—Don't Lose a Day's Work—Read Guarantee

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile, crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

## QUARTERLY CONFERENCES.

### MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—First Round.

Barlow, at Rehoboth, Feb. 3, 4.
Brookhaven, 7 p.m., Feb. 4.
McComb, Pearl River Ave., Feb. 7.
Crystal Springs, 11 a.m., Feb. 11.
Georgetown, at Georgetown, 7 p.m., Feb. 11.
Magnolia, Feb. 14.
McComb, Centenary, 11 a.m., Feb. 18.
McComb, La Branch St., 7 p.m., Feb. 18.
Scotland, at New Hope, Feb. 21.
Summit and Topisaw, at Topisaw, Feb. 24, 25.
Fernwood, at Fernwood, 7 p.m., Feb. 25.

H. M. ELLIS, P. E.

### Hattiesburg Dist.—First Round.

Williamsburg, at Good Hope, Jan. 28, 11 a.m.
Prentiss, Jan. 28, 29, 7 p.m.
Eucutta, at New Hope, Thurs., Feb. 1, 11 a.m.
Taylorsville, Feb. 4, 11 a.m.
Mt. Olive-Magee, at Magee, Feb. 4, 7 p.m.
Hattiesburg, Court St., Feb. 11, 11 a.m.
Purvis, Feb. 11, 12, 7 p.m., 9:30 a.m.
Lucedale ct., at Merrill, Feb. 18, 11 a.m.
New Augusta, Feb. 18, 7 p.m.
Sumrall, Wed., Feb. 21, 7 p.m.
Leakesville, at Pine Grove, Feb. 25, 11 a.m.
Lucedale, Feb. 25, 7 p.m.
Avera, Mar. 4, 11 a.m.
Hattiesburg, Broad St., Mar. 4, 7 p.m.

W. W. GRAVES, P. E.

### Jackson Dist.—First Round.

Satartia, at Mt. Olivet, Jan. 27, 28, 11 a.m.
Bentonia, Jan. 28, 2 p.m., 7 p.m.
Harrisville, at Rexford, Feb. 3, 4, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Feb. 4, 2:30, 7 p.m.
Camden, at Camden, Feb. 13, 14, 11 a.m.
Sharon, at Sharon, Feb. 14, 2:30 p.m.
Vaughn, Feb. 16, 11 a.m.
Benton, at Midway, Feb. 17, 11 a.m.
Eden, at Eden, Feb. 18, 2:30 p.m., 7:30 p.m.
Yazoo City circuit, at ——, Feb. 24, 25, 11 a.m.
Yazoo City, Feb. 25, 2:30, 7 p.m.
Brandon, at Pelahatchie, Mar. 4, 11 a.m., 2 p.m.
Monterey, at Mt. Carmel, Feb. 5, 11 a.m.

M. L. BURTON, P. E.

### Meridian Dist.—First Round.

Lauderdale and Electric Mills, at Elec. M., Jan. 28.
Waynesboro circuit, at Fedora, Feb. 3, 4.
Waynesboro, Feb. 4.
Matherville, at Poplar Springs, Feb. 11, 12.
DeSoto, at Crandall, Feb. 10, 11.
Enterprise, Feb. 15, 16.
Pachuta, Feb. 14.
Quitman, Feb. 18.
Shubuta, Feb. 18, p.m.
Bucatunna, at State Line, Feb. 25.

PAUL D. HARDIN, P. E.

### Newton Dist.—First Round.

Rose Hill, at Homewood, Jan. 27, 28.
Montrose, at Montrose, Jan. 31.
Lake, at Lawrence, Feb. 3, 4.
Bay Springs, at Holder's, Feb. 7.
Decatur and Hickory, at Hickory, Feb. 11.
Chunky, at Chunky, Feb. 14.
Shiloh, at Shiloh, Feb. 17, 18.
Newton, at Newton, Feb. 21.
Raleigh, at Raleigh, Feb. 23.
Homewood, at Homewood, Feb. 24, 25.
Union, at Union, Feb. 28.
Laurel, First Church, March 4, 11 a.m., 3 p.m.
Laurel, Kingston, March 5, 7 p.m.
Laurel, West End, March 6, 7 p.m.

J. A. MOORE, P. E.

### Seashore Dist.—First Round.

Carriere, Mon., 11 a.m., Jan. 22.
Vancleave, at Vancleave, 11 a.m., Wed., Jan. 24.
Mentorum, at Alexandria Memorial, 11 a.m., Saturday, Jan. 27.
Brooklyn, 11 a.m., Jan. 28.
Wiggins, 7 p.m., Jan. 28.
Saucier, at Saucier, Wed., 7 p.m., Jan. 31.
Ocean Springs, at Ocean Springs, 11 a.m., Feb. 4.
Back Bay, 7 p.m., Feb. 4.
Gulfport, Q. C., Mon., 7:30 p.m., Feb. 5.
Biloxi, Q. C., Tues., 7:30 p.m., Feb. 6.
Long Beach, Q. C., Wed., 7:30 p.m., Feb. 7.

W. M. SULLIVAN, P. E.

### Vicksburg Dist.—First Round.

Rosetta, 11 a.m., Jan. 26.
Gloster, 11 a.m., Jan. 27.
Centerville, 11 a.m., Jan. 28.
Woodville, 7:30 p.m., Jan. 28.
Rocky Springs, at Willows, 11 a.m., Feb. 4.
Vicksburg, Gibson Memorial, 7:30 p.m., Feb. 4, 5.
Roxie, 11 a.m., Feb. 11.
Vicksburg, Crawford Street, 7:30 p.m., Feb. 11, 12.
Oak Ridge, at Flower Hill, 11 a.m. Feb. 14.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 18.
Silver City, 7:30 p.m., Feb. 18.
Mayersville, Feb. 24.
Anguilla at Delta City, 11 a.m., Feb. 25.
Rolling Fork, 7:30 p.m., Feb. 25.

J. R. JONES, P. E.

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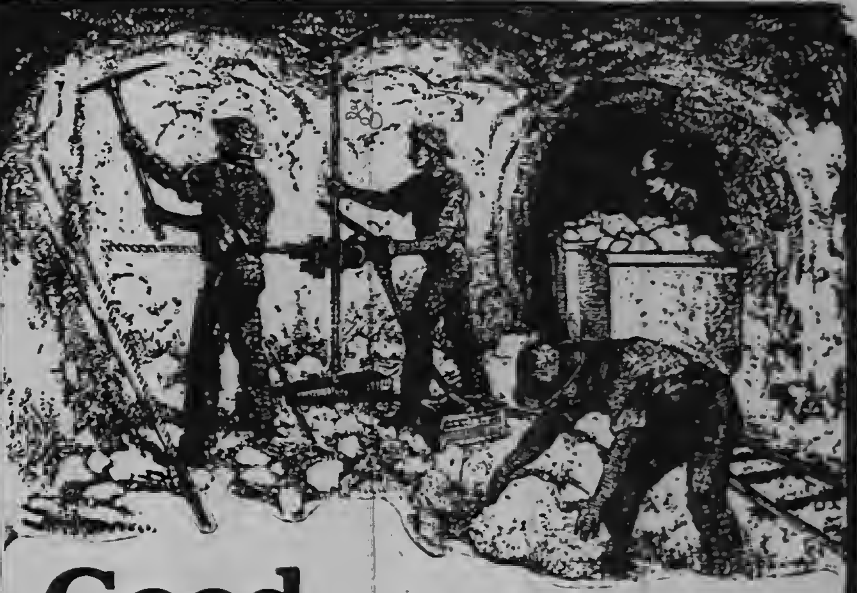

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# Epworth League.

## THE IMAGE OF CARIDAD

By Garfield Evans

This afternoon, at the suggestion of some friends, a group of Leaguers took me in tow and we motored down the bay to the old Moro Castle and its fortress. I had heen told of the beauty of the trip, and the many incidents connected with the Spanish-American war had given it a sense of anticipated solemnity. But the beauty of the harhor and its surroundings dare not he hazarded by wordy descriptions. San Juan Hill was in the distance, with the banks of mountains in the background that surround the city of Santiago de Cuba. At our feet lay the narrow pass to the harbor where Hobson made the attempt to bottle up the Spanish fleet hy sinking the Merrimac.

As we walked through the old fort or Spanish castle, the odor of the Spanish Inquisition was apparent. In one of the dungeons there was a hole in the floor where a rock was temporarily placed, but in the time of Spanish rule this was used for the room of incarceration of prisoners that were wanted to be rid of without publicity. There was no light in the room, and the prisoner groping in the darkness was certain to step in this hole. It was supposed to connect directly with the sea many feet below, where the water was deep and where it abounded with man-eating sharks.

The horrors of the Spanish Inquisition are not lost altogether with the political freedom. The masses of the people still live in a religious bondage. Near here, in the town of Cobre, a copper mining town, the Catholic cathedral there has a small image known as the "Virgin of Caridad." The story goes that it was the property of a Spanish soldier who came to Cuba as special emissary of the king of Spain. Carrying this image, he was immune from disease and all danger. The people observing his immunity plotted to take his life in order that they might gain possesion of the image. Observing that his life was in danger, he hid the image by throwing it in the Nipe Harbor (harbor at Antilla).

One day some fishermen were astonished to see this image rise out of the water and come to tbem. They took it and carried it to the cathedral. It is now adorned with a dress that itself cost $2,000, and has a crown of pure gold made from the rings and bracelets and such like of its adorers.

This shrine is the object of pilgrimages of thousands yearly who come to it in the full confidence that it has the power of healing diseases and hringing good fortune to its supplicants. Many making the pilgrimage climb the rocky stairs to the shrine on their bare hands and knees with the hope of winning its favor.

The priest who presides at this cathedral is a Frenchman, and speaks good English. In relating this story recently to some of our American workers, he remarked at the close, "and you know the Cuban people believe this."

Returning down the harbor as the sun was setting with an indescribable glow known only to the tropics, we rounded an island, Cayo Smith, which was thickly settled. The pastor told me that at one time we had a Methodist church there and a good congregation, but because we did not have either the man or the money we were forced to close and abandon the work. Now a Catholic chapel is situated in a commanding position overlooking the city where Protestantism once had the opportunity.

A revival meeting is in progress here conducted hy the pastor, assisted by one of our native preachers. There have heen a number of responses to become candidates for membership, but this does not mean that they are yet either Christians or are prepared for church membership. In conversation with a bright young girl who had taken a definite stand, she said she was anxious to know what it meant to belong to the church and what it meant to volunteer for Christian service. Tbe youth of Cuba are ready for the Gospel.

Santiago de Cuba.

## BROADCASTING RELIGIOUS PROGRAMS.

The War Department finds that, in addition to its practical application to military purposes, the use of the radio in connection with army religious services is of very definite value. Major General George O. Squire, Chief Signal Officer, has issued instructions to all signal officers to co-operate, so far as is compatible with the interests of the service, in broadcasting the various religious programs presented hy chaplains at army posts.

According to the Chief of Chaplains, John T. Axton, the results of this action are already apparent. The fact that an audience of almost unlimited sizes is assured causes those in charge of the various portions of the order of worship to exercise unusual care in the selection and rendition of the musical numbers, and the spoken word is most carefully chosen. Fine soloists and choirs and great preachers are often available. Most inviting local programs result, and there is a marked increase in attendance upon the service. At some places chapels and assembly halls are too small to accommodate the congregations. People living a long distance from the posts have enjoyed listening in on services that were being attended hy their relatives and friends in the army, and have indicated their appreciation of the provision that is made for the spiritual life of soldiers.

At some posts where local talent for religious services is lacking, the garrisons have assembled to enjoy divine worship conducted in a unique way. Signal officers have arranged to receive hy radio, and reproduce through the magnavox, the entire service of some distant church as broadcasted.—Government Bulletin.

People live, not hecause they care for themselves, but through and by the love that other people bear them. God does not wish men to live apart, therefore he has not revealed to them what each needs for himself. He wishes them to live together, and therefore reveals to each the other's wants. . . Man lives not by care for himself, hut hy Love.

—Tolstoi.

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NEW ORLEANS
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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 8, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

### PROTESTANT CHRISTIANITY.

Even a casual study of history will show that the world owes an incalculable debt to Protestant Christianity. The greatest achievements of Christian civilizaton have taken place since the Reformation restored and made vital the evangelical type of religion, and the greatest progress of mankind has been made in those portions of the world where Protestantism has freed men from the shackles of ecclesiastical bondage. The fundamentals of evangelical Christianity—man's fallen condition, the atonement of Christ, necessity of the new birth, redemption through faith—are the foundation upon which rests the marvelous development that has taken place since the sixteenth century. It is to Protestant Christianity that the world must look today for strength in its time of sorest need. The forces in operation against it—some of them boldly defiant, some of them cautiously moving under cover, some of them so devious as to leave scarcely any trace at all—must be vigilantly, vigorously, and valiantly opposed lest we lose the precious heritage of religious liberty we have received from our fathers. Hierarchical domination in political and civil affairs invariably and inevitably means bigotry, intolerance, and fanaticism—and these things mean a steady decline of national life. We must stand for Protestant Christianity.

### IN BAD COMPANY.

We take the following from a press dispatch: "Princeton is not thinking of sending its faculty off to some island, much as some disgruntled undergraduates might wish it for some professors, but when six of the professors were asked to name the ten books they would take with them if marooned, the total selection amounted to 30 authors, 19 prose, the rest verse. Shakespeare led the list, being chosen by all of the six. The Bible was on the list of four of the teachers." We think we know a good many people who would leave the Bible out of any collection of books they might have to spend the rest of their lives with—but they are not the kind of people we should choose for our most intimate companions. The Bible finds out a man, and some men do not want to see themselves as they are. The two professors who left the Bible off their lists are in mighty poor company.

### THE JOY OF IT.

We talked the other day with a man who, after having resisted the call to the ministry for a good many years and after having engaged in various occupations, has at last yielded obedience and is now happily entering upon the work of the pastorate. There was a light in his eyes that we knew came from the light in his soul, and when we asked him if he felt perfectly happy in the choice he has now made, his response was an immediate and hearty affimative. The call of the Lord to service is one of the most thrilling and most compelling experiences. [illegible] can enter into a man's life. It is only in obedience to that call that the [illegible] can be found. The ministry has its hardships, to be sure, just as every other calling in which a man may engage has; but its compensations far outweigh those hardships. We wish some young man to whom this call of the Lord has come might read these lines and that he might be influenced to lay aside his fears and boldly say, "Here am I—send me." His own heart would tell him that he had found the way of peace.

### "NO REST FOR THE WICKED."

According to a recent news item, a man surrendered to the police authorities in a Western city a few days ago with the confession that he had been engaged in robbery as a profession. In his confession he said: "I am through. I am going to take my medicine and get my conscience clear and quit dodging officers." It is a hard lesson to learn, but every sinner has to learn it sooner or later—there is only unhappiness, misery, and ruin in sin. It is an eternal truth that "the way of the transgressor is hard."

### GOOD CITIZENSHIP.

We take with a big grain of salt the statement that the prohibition laws are being generally violated throughout the country and that the time is not far distant when they will become inoperative by general consent. We are firmly of the opinion that, taking everything into consideration, the Eighteenth Amendment is being as effectively enforced as any other amendment of the Constitution within the same length of time after its adoption. It is evident, though, that the illicit transportation and sale of liquor are of such proportions as to demand serious consideration. The point we wish to make in this connection is that good citizenship demands that every citizen, whether he is personally in favor of the law or not, insist upon its enforcement by the officers of the law without fear or favor, and that the penalties for its infraction be inflicted as rigorously as in the case of other flagrant crimes. For men who pose as respectable members of the community to look upon bootlegging as at least a semi-defensible occupation is for them to throw contempt upon the sacred instrument under which our national welfare is protected, and lend their assistance in developing an attitude toward the law that leads to anarchy. We sometimes hear it said that some of the "most respectable" citizens of a community are patrons of the bootleggers; if this be true, their respectability is not a whit better than that of those who have arrayed themselves openly against the authority of the Government. Good citizenship is not a thing to be thought of or treated lightly—it means infinitely more than a complacent frame of mind in the midst of disturbing conditions. Good citizenship strives to uphold the law and compel its observance by every possible legitimate means.

### THE PLACE OF THE SERMON.

We gave last week the estimate of Dr. Charles R. Brown, of Yale University, of the value of pastoral visiting—an estimate with which we fully agree. But the preacher finds his throne of greatest power in the pulpit, and we quote what Dr. Brown says in his book, "The Art of Preaching," concerning the sermon: "But with all these interests of the minister of Christ fully and clearly in view, I would say without a moment's hesitation that the making and delivery of an effective sermon is not only the most conspicuous but the most influential single service the minister is privileged to render in the whole round of the week's activity. There are any number of men and women in your parish who are both competent and willing to give attention to civic and charitable interests. They stand prepared and ready for those lines of action which have to do with social and industrial betterment. The layman in his particular field of interest is oftentimes more competent for this form of service than is the minister. But unless you are in a large city church where there is a staff of clergymen, you are the one and only man in that church who can stand in the pulpit, dealing with truth in the large, and with people in the large as an effective preacher of a divine gospel. Your pulpit is therefore your throne where you exercise an undisputed prerogative. You may well ascend it as a king, possessed alike with the sense of royal privilege and of an exacting responsibility. * * * The sermon is the highest output of which a man trained and devoted to this end is capable at his best."

### WHERE THE MONEY GOES.

We cannot vouch for the accuracy of the figures given, but Senator Borah is reported to have said in the Senate, in December of last year: "We shall expend this year, Mr. President, for war purposes, $2,650,000,000; for agriculture, $24,876,000; for public health, $15,877,000; for promotion of education, $10,151,000; for labor interests, $4,718,000; to study the causes of and the remedy for war, not one cent." If these figures are correct, they show that war is still the biggest business in the world—and they show where the money goes. Militarism is the champion tax collector of the universe.

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## MY MOTHER'S BIBLE.

By W. L. Underwood.

'Tis my mother's Holy Bible
That I'm reading here to-day,
'Tis such blessed inspiration
In keeping sin and fear away.

Memories of yesterday pass in review
As I read from her Book so dear;
I can see her gentle, smiling face
And feel that she is near.

I hear her voice, so sweet and low,
As these pages I pursue;
She says, "My son, just keep His Word
And I'll come back for you."

And, oh, what joy that will be
When His presence I behold,
When mother comes for her wandering boy
And brings him back to the fold!

I bow my head in silent prayer,
And here, on bended knee,
Scenes of my childhood, undefiled,
Come trooping back to me.

I lift my heart to God in Heaven,
My eyes to mother there,
And trust in Him whose life was given
That His glory we may share.

Long, weary years may come and go,
But this sacred Book I'll save;
I'll keep its precepts in my heart,
And carry them to my grave.

Amory, Miss.

## PREACHING THE GOSPEL, NOT PEDDLING POROUS PLASTERS.

By Bishop Warren A. Candler.

St. Paul expressed the true conception of Christian life when he said, "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

The same principle is implied by our Lord's exhortation, "Seek ye first the kingdom of God and his righteousness, and all these things (that is 'the things which are seen' and seeable) shall be added unto you."

The Kingdom of God is the patriarchal government of our Heavenly Father whose paternal reign is by spiritual force and whose divine government, established and maintained by such forces, stretches through the eternities from everlasting to everlasting.

During the recent years, however, there has appeared the gospel of a worldly kingdom in the realm of time and sense, and this earth-born gospel diverges greatly from the gospel of Christ and Paul, if indeed it does not flatly contradict the teachings of the Master and his apostles. This worldly gospel, if gospel it may be called, George Eliot set forth a generation ago in the specious essay decrying all concern for eternal things, and deriding all interest in such things as vicious "over-worldliness." Since that poor, back-slidden woman published that attack on Scriptural life, a number of men, "professing and calling themselves" preachers, have echoed its false teaching from many pulpits in Christendom. They are men who, having lost faith in the effectiveness, if not the existence of spiritual forces, rely on all sorts of earthly influences and mundane machinery to accomplish moral results.

Dr. Francis L. Patton, formerly the distinguished president of Princeton University, delivered an address in Philadelphia recently in which he deprecated this worldly way of trying to save the world. He declared the tragic mistake of certain forms of popular theology and philosophy "is in the foolish dismissal of the life to come." The great preacher affirmed that the teachings of Christ concerning the primacy of things spiritual are being forgotten, and that visible and tangible things are engrossing the attention of too many of the religious teachers of to-day.

Dr. Patton is eminently correct in what he said in this notable address at Philadelphia. The evil tendencies which he points out and the hurtful teachings which he deprecates take their rise in the insidious materialism so current in our times that it has swept off their feet not a few preachers. These men deny the Virgin Birth of Christ as a biological miracle which is incredible, or at best which imposes an unnecessary burden upon Christian faith. They would exclude from the New Testament all miracles as mere myths springing from the semi-superstitious belief of the primitive Christians who were all too ready to trust incredible tales about marvels, and who were utterly incapable of examining judicially such tales, and distinguishing them from true history. The accounts of the bodily resurrection of our Lord, of course, they discredit.

Now, it is perfectly clear that men of such faithlessness cannot believe in the supernatural and regenerating power of the Holy Spirit operating to bring to pass the New Birth. With the dazed and doubting Nicodemus they ask, "How can these things be?" They can believe in the natural development of man from lower animals, but not in the supernatural regeneration of men by the God who is above them. Inevitably they are forced to rely upon heredity and environment as the only dependable forces for human renovation and improvement, and, since heredity has already done its work upon the generation now on the earth, they devote their attention to the betterment of environment. Obviously, this reduces character to a matter of favorable circumstances around a man rather than a fixed moral life within him.

Hence all these rationalists minify the conversion of the individual soul, and magnify what they are pleased to call the "social gospel."

No Christian man will fail to do what he can to bring industry, commerce and government under the dominion of Christian principles. Having subjected himself to Christ, his very life is a plea that others submit themselves to the same heavenly subjection. He can not live at all without being an exemplification of Christian principles and an energetic propagandist of them. But with him it is settled that the supreme principle of Christianity is its property to impart through faith in Christ an unearthly type of life which is held in the grasp of "the powers of the world to come," even as it is truly born from above. He utterly repudiates any "social gospel" which denies or ignores this principle, and which reduces Christian character to the level of a mere matter of favorable circumstances described with the big word "environment," a cant term of materialism.

Neither Scriptural theology nor sound philosophy allows that human redemption can be accomplished by the forces of naturalism. Nay, common sense teaches that humanity can not lift itself out of the mire of sin by improving its bootstraps. Some supernatural, uplifting force from above is required to achieve such a stupendous result.

Commenting upon the very able address of Dr. Patton, that excellent paper, The Lutheran, puts the subject clearly and cogently. The editor says:

"We must protest against an emphasis which wrenches the eternal principles of Christ's teachings apart from the spiritual essence and content of the Gospel; which speaks of a social gospel apart from the saving gospel; which conceives of the church's task and mission as reformatory on the outside rather than redemptive in the very heart and life of man. You can convert an individual; you can baptize an individual; you can reach with the gospel the inner springs of an individual's life; you can bring the individual into personal relationship and fellowship with God through Christ. But you cannot convert a 'social order'; you cannot baptize a 'social order'; you cannot regenerate it; you cannot bring it into fellowship with God. 'You might as well try to vaccinate the social order' (to use Dr. Patton's words) in order to save it from the smallpox of sin. Here is where the modern passion for vague generalizations runs amuck. A mixed group, or order, is a very intangible, impersonal entity to deal with.

"What is needed to Christianize society is to redeem the individual and bring him into fellowship with God. That comes first, because it is fundamental and essential. Let the social gospel be rooted in the saving gospel, let it breathe the spirit and atmosphere of the Christ who came to seek and to save the lost, and not merely to establish a kingdom of social and civic righteousness; then will the church's message be received by men as coming from God and as having a Thus-saith-the-Lord behind it."

Our materialists, who for twenty-five years have taught as men having final and indisputable authority, and who have had in numerous pulpits "me-too men" to help them propagate their principles, have made a horrible mess of the modern world. This philosophy precipitated a hideous war in which 7,000,000 of choice young men were sacrificed and the fruits of human toil valued at more than $300,000,000,000 were burned up.

It is time now for sensible men everywhere to turn away from them in distrust and disgust. It is time to discard their porous plaster remedies of environment.

What our country and the whole world now needs is a revival of religion in which myriads of lifeless and human souls shall be born from above through the life-giving power of the Son, who said "I am come that ye might have life."

"There is none other name given under Heaven whereby men must be saved."

Christianity saved a despairing, forlorn world in the first century, and a revival of Christianity in the eghteenth century rescued the English-speaking nations from ruin and revolution. It is the only power that can save the world to-day.

The nostrum-mongers of "the social gospel," pottering around with paralyzed faith, and prating about eugenics and environment, are the veriest quacks. They can do nothing for our sin-sick and war-wrecked world.

"Our hope is God, from whom cometh our salvation."

## SALIENT SAYINGS.

By Walt Holcomb.

### Prejudice.

I am prejudiced against the word prejudice.

Prejudice sounds like the swamps where chills, fevers and malaria are bred. It hasn't the glow and blush of health.

Prejudice has no outlook. It is perverted and pessimistic. It gasps like the one possessed is diseased.

Prejudice does not take deep root and flourish in good, great and grand natures. It thrives only in mediocrity.

You may have entertained some prejudice against a man when you were not your better self, and yet possess a big heart; but if your chronic condition is petty prejudice, you have a small soul.

There are some natures that are incapable of prejudice, while others cannot free themselves of this incubus.

In all great causes men who have been destined to be leaders have created deep-seated and prolonged prejudice.

The indomitable purpose of Woodrow Wilson to give the world a League of Nations and preserve the peace of the world brought upon his lonely heart the undeserved prejudice of the nation, and forced the paralytic stroke that silenced his hand and voice.

Jesus Christ, who undertook to save the world, was dragged to the accursed cross and crowned with the thorns of prejudgment and nailed to the despised tree with the spikes of prejudice. Jesus Christ was the victim of the venom of the prejudice of misguided men.

As God sits upon his regal throne looking down upon the defeated victims of prejudice, he would say of those who prejudge with a stab that they are worthy successors of the long-faced, long-robed hypocrites that prejudged him; two thousand years ago, in the streets of old Jerusalem among the Judean hills.

Cartersville, Ga.

## THE METHODIST CHURCH OF MANSFIELD MOTHERING SMALL CHURCHES.

By Rev. J. W. Pearson.

The First Methodist Church of Mansfield, La., has undertaken a task which will be watched with interest, and regarded as a most worthy enterprise.

The pastor conceived the idea of serving the weak and struggling churches adjacent to Mansfield in some really constructive way. The plan was suggested to the presiding elder, Dr. R. H. Wynn, of the Shreveport District, and he heartily approved the proposed project, and, in co-operation with the other presiding elders and the presiding bishop, so arranged the work at our recent Annual Conference. Under this new plan, the First Methodist Church, of which the writor is pastor, was made responsible for the direction and supervision of a large section of country in De Soto Parish, in which territory there are several weak churches, and in many places there are no Sunday schools or churches of any denomination whatsoever. The pastor has associated with him in this work the Rev. C. D. Baker, recently of the New Mexico Conference and Southern Methodist University. Brother Baker is an excellent young man, capable of doing many things in which the pastor always feels the need of special help.

In order to get at the real situation, we have set out together the following facts, and relate our program of work thereto:

1. The number of people residing in the territory to be cultivated.
2. The number of people owning their own homes or farms in the territory.
3. The number of people who are not members of any church.
4. The number of people who are members of the Methodist Church.
5. The number of children of school age who are not in Sunday school.
6. An every-member canvass for the financial plan of paying all salaries and expenses monthly. This has already been accomplished, and most encouraging results have been reported.
7. All of the church buildings will be put in good physical condition. At one place, a new house of worship will be erected within the next few weeks.

We are making use of the Ford truck to haul the children from one nearby point to the Sunday school of the First Church. Fine results have been realized.

The pastor and assistant are holding services at night during the week, and on Sunday afternoons. The results have been wonderful; congregations splendid, and many, for the first time, have come into the services at the First Church. In this way, the church at the center is exerting an influence beyond its own local community, which is good for the church and the country sections.

In all of these places we are going to organize all of the regular departments of church work, and seek in every possible way to awaken interest in the great movement of Methodism.

In addition to renting a Ford truck, mentioned above, the First Church has purchased a Ford touring car and provided for the expense and upkeep of same.

We have also a motion picture outfit and will begin within the next few weeks the use of it as the means of missionary and Bible instruction.

A movement is under way for organizing the Boy Scouts' work throughout the field of our operations.

While the new plan has hardly had time to get under way, the people are delighted and most optimistic over the possible outcome of the new arrangement. It was not thought possible to make a cut-and-dried plan of work, including every possible object and activity, but to learn the job while doing the job, and, consequently, we are confident of discovering other ways and means of preaching and teaching the gospel to all the people.

The General Board of Missions at Nashville, Tennessee, has come to our aid, both in suggestions and by providing financial aid. The success of our efforts will be reported as the work proceeds.

In all this new effort, the laymen have not been overlooked as a powerful force to be utilized in the work of the church in building the Kingdom of God. What most of us have felt all the while is that we did not have anything for our men to do, except to collect the finances. I can see with what spirit of interest these men will take hold of this missionary task, and, after putting their soul into it, will come out stronger and better men, and, best of all, having found a new joy in the Master's work.

The work at the First Methodist Church is moving with an ease and steady push forward that makes us all feel that we are getting there.

Somebody said: "Sell your hammer and buy a horn." Then it was amended by still another, saying: "Sell your hummer and buy a hoe." And now in closing this report, I am daring to make another amendment, and advise all the brethren on all sides of all the theological controversies to "Quit hammering and horning, and get to hoeing."

Mansfield, La.

## PROHIBITION AND ITS ENFORCEMENT.

"The beverage liquor traffic was the most harmful, wasteful, unecomonic, corrupt influence in the United States. It injured public morals, public health, wasted food products and money, impoverished and debauched the people, and corrupted the politics of the nation. It was declared an outlaw by the largest majority of any provision ever written into the organic law of this country," said Wayne B. Wheeler, general counsel of the Anti-Saloon League, before the New York City Economic Club, on Thursday, Jan. 25, 1923.

"Prohibition is based on two fundamental principles of government: First, the people have an inherent right to better their conditions whenever the legally constituted majority desires to do so by the orderly process of government; second, any traffic or business which is a menace to the health, morals and safety of the people, like the beverage liquor traffic, has no inherent right to exist. It is here by sufferance only. The courts of last resort sustained this doctrine since the beginning of the Government.

"Intoxicating beverages have always been in a class by themselves, to the treatment of which there is no analogy in the law. There is no danger, therefore, that this power can be extended to innocent or useful commodities. The Supreme Court has settled this question. 2,338 counties out of a total of 3,032 in the United States, 33 of the 48 States, with over 90 per cent of the territory, and containing over 68 per cent of the population, adopted prohibition before the Eighteenth Amendment was ratified. It was a question as to whether the minority would rule the nation and break down the laws in the dry territory, or whether the wet territory should be controlled by the majority voice of the country.

"Now that prohibition is our national constitutional policy, it must be obeyed until it is changed by the orderly processes of law. When the wet advocates can demonstrate that they are in the majority and can repeal the Eighteenth Amendment legally, dry advocates will be loyal to the Constitution, just as we appeal to the wet forces now to be loyal to the Eighteenth Amendment until it is reversed. No State or other unit of government has made a success of the prohibition law with any light wine and beer amendment in it. It has been proved in these three years that prohibition enforced is a success; when partially enforced it is better than the license system.

"Because of the organized resistance to the enforcement of the law, there has been an increase in the arrests for drunkenness in 1922 in some places over 1921, but when we compare this with the former wet years the results in favor of prohibition are convincing. The average yearly convictions in New York from 1914 to 1918 were 14,290. The yearly average under prohibition 1920, 1921 and 1922 have been 6,911—a decrease under prohibition yearly of 7,379.

"The effect of prohibition upon business and industry is incalculable. These facts suggest the flood of ready capital available for legitimate business: in Chicago, the savings banks deposits increased 100 per cent in the first two years of prohibition; this ignores the increase, greatest of all, in 1922. In Indiana the average yearly increase for the past five dry compared with the previous five wet years was 36 per cent. Massachusetts found 20 per cent increase in savings deposits snice 1918. Michigan reports that her savings have increased over 100 per cent in the past five years since she became dry. Minnesota, comparing the average of four wet with the average of three dry years, finds her savings accounts increased 43 per cent.

"These figures ignore the decrease in the 'lean years' of industrial depression. That means under prohibiton, we have restored to business through the savings banks the amounts withdrawn to enable us to carry on during the hardest period of depression experienced and have been able to show an increase in the amount of savings in State after State, even when we compare to-day with the boom days of war-time prosperity.

"Increased valuation of realty in sections where saloons had depressed real estate values; greater efficiency of employees; elimination of 'Blue Monday' with the uncertain factor it introduced in production; reduction of charity societies' work in repairing the damage done by the saloon and the freeing of these large sums for positive constructive welfare work; all these things have had an incalculable effect for good upon every legitimate business in the country. Prohibition has been the governor on our business machine. It has prevented those excesses which students of history forecast would follow the war and its boom prosperity period."

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To make friends with timid children: Plan some work that you two can do together.

To prevent a scene: Laugh together at such foolishness before the affair gains headway, and

"When you consent, consent cordially.

When you refuse, refuse finally.

When you punish, punish sympathetically and good-naturedly.

Comemnd often; never scold."

—Pilgrim Elementary Teacher.

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The worst man is not quite so bad as he seems; and the best man is not quite so good as he appears to be.—Selected.

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An evangelist went to Chicago saying that he could easily reform that city. He was arrested for a lunatic.—Selected.

# NEWS FROM THE DISTRICTS.

## LOUISIANA CONFERENCE.

### Alexandria District.

The Alexandria District made a fine showing last year. The Conference minutes will show that there was a net gain of more than eight hundred, which was out of propotion to our size as a district when compared with some of the others. About ninety-nine per cent of salaries of the preachers were paid. Some men received more than their assessment. Others did not get the full amount. On benevolences, the district made rather a bad showing. There was only sixty-four per cent of the assessment raised. We will need to make a strenuous effort to do better than this during the present year.

The following salaries have been assessed in the Alexandria District thus far:

Alexandria, $4,000; Elizabeth circuit, $2,075; Pineville, $1,200; Cheneyville, $800; Campti circuit, $1,360; Meider circuit, $609; Lecompte and Woodworth, $2,200; Boyce circuit, $1,392; Marksville circuit, $1,000; Bunkie, $1,800; Melville circuit, $883; Opelousas, $1,500. Some other charges, whose conferences have been held, were not ready to assess. There are still others yet to be held.

* * *

The district parsonage has been treated to a new roof, by order of the district stewards' meeting. It now needs a coat of paint, but this will have to wait for another twelve months.

* * *

The new financial plan adopted at Bunkie is making it possible for that church to meet its financial obligations promptly, much to the satisfaction of both pastor and people.

* * *

Rev. L. E. Crooks, of Campti circuit, is in favor with his people. He has gotten a good start on his second year on that charge.

* * *

The people of the new Melder circuit are much gratified at having their pastor among them. They are well pleased with Brother F. P. Moss as their pastor. There is opportunity on that charge for developing a good work.

* * *

The new parsonage at Livonia is nearing completion. Brother George P. White has been untiring in his efforts since going to this new charge. He hopes soon to have the parsonage completed, all fences up, and to be regularly at work on his circuit. This should come to be one of the good circuits of the Conference.

* * *

At Plaquemine and Donaldsonville, Rev. H. B. Hines has made a good start and is getting the work well in hand. This bids fair to be a good year for that charge as it is now arranged. It is an important field of labor.

* * *

Our Alexandria church is having a largely increased attendance, both at Sunday school and the preaching services. Rev. C. W. Bradley is doing a most effective work here.

* * *

At Oakdale, a large permnaent tabernacle is being erected for the use of our congregation. The church has grown too large for the present house. A revival meeting is planned for the month of February.

* * *

Opelousas has a nice parsonage property. Rev. S. L. Riggs has the work of that field well in hand. They contemplate adding to their church at an early date in order to be better able to care for the Sunday school.

* * *

Rev. Charles Lahey is doing a good work on the Melville charge. He is untiring in his efforts in behalf of the material and spiritual interests of his circuit.

* * *

Thus far, not so many have been received into the church. Pastors are reporting some at some points. On the whole, the work starts well all over the district. The preachers are at their posts and are greatly encouraged over the prospects on their several charges.

* * *

At Coushatta the people are talking of building a new church and also a new parsonage. The people there have given Rev. Louis Hoffpauir a warm welcome. He has begun his work with his usual energy and determination.

* * *

On the Marksville circuit, Rev. J. H. French is in high favor with the people. His first quarterly conference at Evergreen was well attended and marked by an increasing interest on the part of the people. We have every reason to believe that this circuit will develop very much under his careful leadership.

* * *

The Alexandria District Conference will be held at Elizabeth on April 10, 11 and 12. Elizabeth is a fine mill town. The Industrial Lumber Company built there last year a nice church at considerable cost for the use of our people. The church has been well furnished. The people have located their pastor in a good, comfortable house and have assessed a living salary. They are anxious that our people attend the District Conference and become acquainted with their town and church. By the time for the meeting of the conference, the gravel road from Alexandria will be connected up.

W. L. DOSS, JR., P. E.

### Baton Rouge District.

If I were to mention all the good things that ought to be written about the work of the preachers and congregations of the Baton Rouge District, I would claim a great deal more of your space than you are willing to give me.

* * *

The three churches in this city, First, Keener Memorial, and Istrouma, under the able leadership of Crisler, Miller, and McLean, are making splendid progress along all lines of church activity. Dr. Crisler is busy with his new church enterprise, and hopes to begin the erection of this splendid temple of worship in the spring. His congregation are enthusiastic in their work for this building. McLean is rejoicing over the comfort of a new parsonage recently completed, and he dandles a fine boy upon his paternal knees when the arduous day's work is over. Happy fellow! These three diligent pastors are working with the other Protestant pastors of the city to insure the success of a great tent meeting to be held in March on the University campus, led by Gipsy Smith, Jr. The meeting is to be from March 4 to the 25th. We hope that not only the city may have a great revival, but that the entire district may derive much benefit from it.

* * *

J. E. Selfe has received a royal welcome to Hammond and has made a fine beginning with that splendid congregation, and both people and preacher are delighted. The church at Hammond has recently purchased a handsome and commodious parsonage on the opposite corner from the church, and Selfe is ensconced, when off duty, in one of the finest parsonages in the State.

* * *

Boykin has been most cordially received at Ponchatoula, and is pushing things in that new field, and his noble people are co-operating splendidly with him. We are looking for great things from that beautiful little city this year. He, too, is rejoicing in the comforts of a fine new parsonage started last fall and finished since his arrival in Ponchatoula. This wide-awake congregation is planning to build an annex to their handsome brick church to take care of their growing Sunday school.

* * *

At Bogalusa, Gunn and his church are moving forward with great strides. They are completing their splendid new church plant, which is a thing of beauty as well as utility. This is a live and most active congregation and are doing a fine work under the efficient leadership of Gunn, whose ardor in the work knows no bounds. They have at that church one of the best choirs in the State.

* * *

At Franklinton, the indomitable spirit of L. W. Cain is contagious, and he and his heroic congregation are pushing on to high achievement with commendable zeal and assured success, in spite of difficulties that might deter those of weaker faith and more timid spirit. Their faith and valiant endeavors will soon crystallize into a handsome new church, which is sorely needed for the better working of the church and the growing Sunday school. They hope to begin its erection in a very short while.

* * *

H. W. Jamieson is doing a wonderful work on the Pearl River circuit, and serves a most responsive and appreciative people. He is a young man who sees visions and dreams dreams that come true, and his heroic flock see visions with him. The work is thoroughly organized and functioning perfectly. And now take notice of this, ye circuit preachers who wrestle yearly with the problem of Conference collections and fail to secure them: Last Sunday at their first quarterly conference, he reported these collections in full. Truly this is something new under the sun in our Conference—the benevolences in full at the first quarterly conference. It is to be hoped that Jamieson will tell us through the columns of the Advocate how he does it. It will make good reading indeed. A new church building is soon to be erected at St. Tammany on this charge.

* * *

I found Giles, at Slidell, in the midst of most encouraging progress in all departments of church activity and in high favor with his noble and responsive flock. He is preaching to large and appreciative congregations. We had a splendid quarterly conference there on the evening of Jan. 28. I had the pleasure of attending a fine League service before preaching, which was largely attended by young and old. We are going to hear of great things from Slidell this year.

* * *

B. H. Andrews, at Zachary, B. D. Watson, at Jackson, L. C. Wilson, at Clinton, and W. J. Newsom, at St. Francisville, have made splendid beginnings in their respective charges and have plans in operation for a forward movement along all lines. These preachers are hustlers, and are in highest favor with their people, who are among the noblest and best in the State.

* * *

B. W. Waltman is a new man on the Natalbany and Pine Grove charge, but has gotten well adjusted and has begun well. I predict for him and his good people a fine year's work.

* * *

A. L. McQueen is doing splendidly on the Denham Springs circuit. He has gotten well in touch with his large flock, and they are all taking hold with a determination ot do things. Considerable repairs have been made on the parsonage, which will add to the comfort of the preacher.

* * *

And now, Mr. Editor, I must desist—not for want of items, but for want of space. I would like to mention the zeal and holy labors of the rest of this noble band of itinerants in whose competent care are the spiritual interests and well-being of the precious flocks of the Lord's sheep, but I must wait for the next opportunity, which I am assured shall be mine.

J. W. LEE, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Columbus District.

We have quite a number of quarterly conferences to hold yet, but the conferences held thus far indicate that we are getting a fine start for the new year. We will give a brief report of the conferences held thus far.

* * *

First Church, Columbus: Good attendance, fine interest. Everything well organized and ready for the year's work. Every department of the church in fine shape. Pastor's salary increased $600.

* * *

Central Church, Columbus: Under the efficient leadership of the pastor, Brother Raper, we find that they are rapidly getting things in shape for the task before them. They have adopted a plan for raising the finances which is working most admirably, and we feel quite sure this plan will enable them to meet all their financial obligations in full without a burden to any one. We find that Brother Raper is a tireless and systematic worker.

* * *

Noxapater: Large attendance and fine interest. We find that Brother Goudelock is rapidly shaping things for a great year. The financial report was the best this charge has made at the first quarterly conference since I have been on the District. As we said before, this is one of our strongest hill circuits. We are expecting Brother Goudelock and his people to do great things this year.

* * *

Shuqualak: Weather was very unfavorable and attendance small, but we found that everything was in good shape for the new year's work. Brother Ray is in high favor with his people and he is in love with them. This always makes a happy situation. Pastor's salary increased $100. They have a movement on foot to sell the old parsonage and build an up-to-date bungalow on a lot adjoining the church, which has been donated to the charge by Brother W. C. Futvoye.

* * *

West Point: Large attendance, fine interest. Everything well organized and moving along smoothly. Brother Lipscomb and his good wife are in high favor with their people and prospects bright for a great year. Pastor's salary increased $500.

* * *

Caledonia: We found that Brother Hollingsworth had already gotten a grip on the people of his seven churches, and things look bright for a great year. Pastor's salary raised $350. The new church at Steens is rapidly nearing completion.

* * *

Chester: This is Brother Biffle's third year on the Chester charge, and everything looks bright for the best year of all. The attendance was good and interest fine.

* * *

Crawford and Shaeffers: Brother Avery is making a fine start on this delightful charge. Both people and preacher are happy. This was the first conference we have held where all finances for the quarter were reported in full, both pastor's salary and benevolences. Brother Avery says he would like to spend four years on this charge.

* * *

High Point: This was our first opportunity to meet the new addition to the parsonage—the good wife—and after seeing her we were convinced that if Brother Heath did not accomplish anything else this year, that this would be the greatest year of his life. But he says with the help of his new wife he is going to do the best year's work of all, and we are prepared to believe it. There was a slight increase in pastor's salary over last year.

* * *

Kosciusko Station: Good attendance, fine interest, everything well organized and movng along smoothly. The trustees were authorized to investigate the need of a proposed Sunday school annex and report to a church conference. Their Sunday school, under the leadership of their efficient superintendent, B. G. Webb, has outgrown their present equipment. Brother Ray and his good wife are in high favor with their people.

Kosciusko Circuit: This is Brother Bowlin's third year, and the prospects are bright for the best year of the three.

* * *

Louisville: This is Brother Dorman's fourth year, and he is just as popular with his good people as ever. It was my privilege to sit in the men's class, taught by the pastor, and I found that Brother Dorman could teach a class of men just as well as he can preach, and that is saying a great deal. That fine body of men are delighted with his methols of teaching. Everything bright for a good year.

* * *

Macon Station: One hundred per cent attendance, fine interest. Everything well organized and moving along smoothly. Brother Caffey has just closed a great meeting, in which Bob Jones, evangelist from Montgomery, Ala., did the preaching. The meeting lasted only eight days, but they had a sweeping revival—53 additions to the various churches of the town. They have increased the pastor's salary $100 over last year.

* * *

Macon Circuit: The weather was threatening and attendance small, but we found that Brother Burns was rapidly getting things in shape for the year. Salary increased $100 over last year. Brother Burns is doing a fine work on this charge.

* * *

Mashulaville: Brother Harper served this charge about fourteen years ago, but the people were delighted to get him back. One remarkable thing about this conference: One church, Mashulaville, increased the pastor's salary 125%. They are paying the pastor monthly. Everything bright for a great year on this charge.

A. T. McILWAIN, P. E.

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### Corinth District.

The big State-wide Conference on Home Missions and Evangelism at Jackson, January 15-17, was GREAT. We had a good representation from the Corinth District. All who went were well repaid and inspired by the wonderful addresses. Our good Bishop Ainsworth has rendered Mississippi Methodism a great service in holding this mass meeting. Every presiding elder in Mississippi was present with the map of his district.

* * *

The conference of the preachers of the Corinth District with the presiding elder was very well attended, a majority of the pastors being present. There were two days, one at Corinth and the other at New Albany. A sumptuous dinner was served each day by the church in which the conference was held. Some were kept away by sickness, but those present were a unit in agreeing to make this the greatest year in the history of the district. All phases of the work were considered: but special emphasis was given to personal and pastoral evangelism. A revival is planned for every church, and many places where there is no church. Of course, we expect to pay our benevolences IN FULL. We want a SUNDAY SCHOOL in EVERY CHURCH in the district. The work of our good women was commended, and right of way given for an organization in every charge. The payment of our CENTENARY PLDGES in FULL was urged.

* * *

We are still on the first round of quarterly conferences. The following charges have been visited since our last report:

Sherman circuit at Belden. Rev. J. L. Nabors is in his third year on this good charge. He and his family have had the 'flu" since Conference, but we are glad to report all well again. The salary remains the same as last year. Prospects good, Rev. W. A. Wilson, our Conference evangelist, lives at Sherman. He was present at the quarterly conference. He is a strong preacher and a good evangelist, and ready to do all he can to advance the cause. He will give the months of July and August to meetings in the Corinth District, but he has some other open dates. Any pastor will do well to secure his services in a revival meeting.

Brother E. C. Sullivan is starting off well at Wheeler. He is a strong preacher and a true man. Salary advanced about $200 over last year.

Rev. R. W. Evans and family are happy in their new parsonage at Potts Camp. He is faithful as a pastor and a good preacher. Salary same as last year.

Rev. R. C. Nanney is doing well at Hickory Flat. The people are paying out the parsonage bought last year. Outlook bright for a good year.

Myrtle and Rev. L. H. Floyd are both "delighted." Good report by both pastor and officials at first quarterly conference.

Rev. R. C. Mayo has organized a Woman's Missionary Society and a Senior Epworth League at Mooreville. Both doing fine work. Salary same as last year. Fine.

Rev. G. B. Love, of Mantachie charge, always has a crowd at his quarterly conference. Shiloh did herself proud on both the congregation and the good dinner. Salary advanced by the addition of Ozark Church. That big-hearted layman, F. M. Roper, of Saltillo, carried the "elder" out to Shiloh in his Ford. Many thanks, Brother Marlon.

The conference at Marietta was postponed on account of the "flu." The pastor and a number of his people had it. His son had pneumonia. All better now. Rev. L. B. Wimberly is a faithful leader in this large field.

Rev. W. I. White is in high favor at Rienzi. There is promise of another good year.

There is no more popular pastor in the district than Brother M. L. Ward, of Chalybeate. He and his good people are on the last hundred dollars of that parsonage debt. It will be paid out in a few days. They made a substantial raise in the salary for the pastor.

Ripley church does not realize its real strength. It has a choice lot of strong men and good women. The pastor, Rev. S. A. Brown, is held in high esteem by the whole community. He has organized a junior congregation. Mr. C. L. Cox has the leadership of these young people. He is leading them wisely. Ripley will entertain the next district conference. The time will be announced later. The salary was made the same as last year.

Rev. J. M. Spires is making a fair start on the Silver Springs work. He has been hindered by sickness, but has recovered, and is on the job.

Rev. S. A. Brown was kind enough to hold the quarterly conference at Mount Carmel, as the "elder" was detained by illness. Salary same as last year.

Brother E. P. Craddock has been shut in with the "flu," but was able to go in Brother C. M. Ray's Overland to Hebron to the quarterly conference. Plans made for another good year.

The Iuka circuit is planning to repair the parsonage for Brother Chester Ray. They like him and made the salary the same as for Brother Phillips.

Iuka station is prospering under the leadership of Brother Walter Jones. They paid right up to date. The salary same as last year. They have a wide-awake Epworth League under the leadership of Brother Cleo Moser. Iuka is the home of our great evongelist. W. M. McIntosh. He is one of the general evangelists of our church. He has promised several meetings in the Corinth District in July and August. He has a few open dates in the next few months. He is a power in a meeting. More later.

J. B. RANDOLPH, P. E.

(Continued on Eighth Page.)

ANNOUNCEMENT!
Fifth Annual State Epworth League Assembly at Mansfield Female College
JUNE 12th TO 19th INCLUSIVE, 1923.
EVERY METHODIST CHURCH IN THE STATE IS EXPECTED TO SEND AT LEAST ONE DELEGATE. START TO RAISE YOUR DELEGATE FUND NOW. TWO HUNDRED OUR CAPACITY.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

**The Board of Finance in Mourning.**—It is with great sorrow that the announcement is made of the death of Governor Lon V. Stephens, Treasurer of the Board. For the past three months he suffered much physical discomfort on account of trouble with his eyes, but his general health appeared to be good. However, a few days ago complications developed which resulted in his death on Wednesday morning, January 10, 1923. He was not confined to his bed at any time during his illness. He spent an uncomfortable night on January 8, but no apprehension by him or by his friends was felt on account of it. The succeeding night, January 9, he continued to be uncomfortable and restless until about six o'clock the following morning. At that time he apparently went to sleep in a perfectly normal manner, and those who were watching at his bedside through the night felt that his pain had ceased and that he was resting comfortably. A few minutes later one of the family went again to his bedside and found that he had quietly passed from his natural sleep into the great beyond.

The funeral was conducted on Friday, January 12, 1923. The following ministers took part in the service: Bishop W. F. McMurry, Bishop Collins Denny, Dr. C. M. Hawkins, Dr. C. H. Briggs, Dr. G. E. Cameron, and the Secretary of the Board of Finance. A throng of people consisting of the most prominent leaders of the State and Church, together with the members of the local church to which the Governor belonged, attended the service. It was a wonderful testimonial to a wonderful man and impressed all with the fact that it is worth while to spend a life in the service of others. The two addresses at the funeral were delivered by Bishops McMurry and Denny, and their words will long be remembered by those who heard them.

Governor Stephens as Treasurer gave to the Board of Finance invaluable service. He was intensely interested in the cause of the "forgotten man" and was constantly doing something to create in others similar interest. He rarely failed any day when in the city to come to the offices of the Board and talk about the work and to give the Secretary the benefit of his always welcome counsel. He was looking forward to the special effort for superannuate endowment with great enthusiasm and expectancy. He did not hesitate to state his conviction that Southern Methodism would do a magnificent thing for this cause when the special effort came on. He will be sorely missed by his associates in the work of the Board of Finance and also by a host of people who have been with him through the years in other important work.

I am sure that the entire Methodist Episcopal Church, South, will be greatly saddened by the loss of this faithful servant and we all join in extending to the family our heartfelt sympathies in their bereavement and assure them that the unselfish service of their beloved in behalf of the church has been such as should comfort and sustain them in all the days to come.

As Secretary of the Board, I cannot conclude this brief notice without the additional statement that the death of Governor Stephens is a great personal loss to me. I shall never forget the many hours spent with him listening to his words of encouragement, confidently leaning upon his wide experience in the world of business and imbibing his spirit of affectionate and considerate regard for all people everywhere. On yesterday I stood by his tomb and saw his body deposited in its last resting place, but I knew that the spirit of my friend, counselor, and brother was not entombed with his body. As I go on with my other associates in the great work of the Board of Finance I shall be conscious that the soul of Governor Lon V. Stephens eternally lives and that he speaks to me and works with me as before while I labor at the task.

**The New Treasurer of the Board of Finance.**—At the meeting of the Executive Committee of the Board on January 13, 1923, formal announcement was given by the Secretary concerning the death of the Treasurer, Governor Lon V. Stephens. The committee's attention was called to the fact that an emergency in the work of the Board had thus occurred wherein it was necessary for the committee to act at once in the election of a Treasurer. As authority for such action by the committee, the Secretary called attention to the by-laws of the Board, Article IV, Section 2, wherein it is written as follows: "The Executive Committee shall have full authority to act for the Board in all matters pertaining to the execution of legal papers and documents and all other matters which cannot wait until the annual meetings and in which the President and Secretary do not deem it advisable to call a meeting of the Board." Whereupon the committee, convinced of its right to act in the premises, elected John W. Fristoe, Esq., Treasurer of the Board to serve in the place of Governor Lon V. Stephens, deceased.

Mr. Fristoe has served as Vice President of the Board of Finance since its creation by the General Conference in May, 1918. His work in this capacity has provided him, above all others considered for the office of Treasurer, with such knowledge of the Board's affairs that the committee felt he was pre-eminently the one to serve the Board in the future as its Treasurer. He was unanimously elected, accepted the responsibility, and entered upon his duties as Treasurer on Jan. 13, 1923.

The new Treasurer is a member of our St. John's Church of St. Louis, Mo., and is one of the most prominent business men of the State. In his personal business relations he is at the head of a powerful corporation, has intimate knowledge of securities, and is regarded as one of the safe and sane business leaders of both city and State. It would be utterly impossible for a man to give himself with greater abandon to the welfare of his church in general, and particularly to that of the Board of Finance, with which he has been so closely associated for four years, than has John W. Fristoe. Southern Methodism is to be congratulated that the Executive Committee of her great Board of Finance was able in pressing emergency so quickly to draft for responsible service a man thoroughly equipped to render that service.

**The New Vice President of the Board of Finance.**—Mr. Fristoe having been elected by the Executive Committee of the Board to serve as Treasurer, the office of Vice President, formerly held by him, was left vacant. Therefore the committee, convinced that this office could not be left unfilled in a period when important work must be done touching the special effort for superannuate endowment and prior to the annual meeting of the Board, proceeded to fill the place. Senator Xenophon P. Wilfley was unanimously elected Vice President.

Senator Wilfley is a graduate of our Central College, Fayette, Mo., has been thoroughly trained at Washington University, St. Louis, Mo., for the practice of law, has been considered a prominent attorney in the city of St. Louis over a period of twenty years, served as United States Senator, is a member of our St. John's Church, St. Louis, and comes from a family of thoroughbred Southern Methodists. It would be impossible for any board to select a man for its vice president who is better equipped, more inclined to give unstinted service, and who possesses in all things more of the soul of honor than this loyal and devoted son of the Methodist Episcopal Church, South.

**Let the Good Work Go On.**—One by one our leaders fall. Scarcely a day passes that from some section of the church does not come the saddening news of the departure of one who has stood in a place of responsibility. But we have learned through years of experience how to close the gaps that time cuts in our lines. The workers fall, but the work must go on.

"To understand and answer children's questions is a considerable art, including both a large and deep knowledge of things and a quick, sympathetic insight into the little questioner's mind."—Prof. Sully.

A show of irritation when dealing with one whom you would advise betrays a lack of self-control that displays a low degree of personal culture.—Selected.

The preacher who can tell a story that would make a horse laugh need not be surprised when men refuse to believe him when he tells them the way to heaven.—Selected.

The religion of Jesus Christ will never reach the outposts of this old world until its preachers learn the science of broadcasting their messages.

—Selected.

# *The Home Circle*

### A FROG'S LESSON.

The frog looked down a deep old well
And thought he'd play a joke;
Thought up a saucy thing to say,
And thus he harshly spoke:

"You ugly old frog," he hollered down,
And listened for reply;
"Ugly old frog," echo sent back;
The frog began to cry.

He hopped away where his mother sat,
Told her what he had done.
His mother said, with pained surprise:
"I'm ashamed of you, my son."

"Hop back to the deep old well,
Croak down something kind.
The answer you will always get
Will be the same, you'll find."

The frog looked o'er the brink and said:
"Hello, sweetheart, true."
"Sweetheart true," echo sent back.
It'll be the same with you.

Should not folks learn a lesson here,
As our frog friend has done?
Whether words loving or harsh,
The same come back, my son.

O. L. Russell, in Christian Advocate.

### A NURSERY ECHO.

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well, so have we," said mother. "This house is full of echoes."

"Is it?" said George. "Where must I stand to make my voice come back to me?"

"Anywhere you choose; but I think the nursery is the best place."

Off ran George, delighted; but as he entered the room he saw that Baby Ned had possession of his new kite and was proceeding to fly it.

"Put that kite down," he cried, angrily; "you will break it to pieces, you bad boy!"

"Bad boy, bad boy!" shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you found your echo sooner than you expected," she said, soberly, when peace was restored, and George hung his head.

"Oh, is that what you mean, mother?" he asked.

"Yes," she replied; "that is what I mean. Just as the echo behind the barn sent back the very tones of your voice, so your little brother and sister reflect back your tones and manner. I think if you will remember this, it will make you very careful how you speak."

Later in the day George was playing stage-coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy. "I wish," she cried out angrily, "that you would go downstairs; you are such a noisy, horrid boy."

"You are a horrid old thing yourself," he shouted back, and then suddenly he began to laugh.

"Why," he said, "I was an echo myself that time," and as his mother came in just then, they had another little talk about echoes, and both George and the nurse determined to try to make some pleasant ones before the day was over.

When Baby Nel's supper came upstairs he was cross, and would not drink his milk, and said that his bread was "sour."

"George," said mother, "now is your chance," and George ran into the room and was so funny and bright with the baby that in a few moments he was in high humor, and as mother listened she could not tell which was the laugh and which was the echo.—The Parish Visitor.

### A STORY OF LIGHTS.

The night had come. The sun had disappeared, and birds had tucked their heads beneath their wings to rest. A night bird flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun!"

"I do the best I can," said the light. "Think how dark this corner would be if I were not here! People walking and driving might run into one another and some one might get hurt."

"That's true," said the bird; and away he flew. Then he came near a gas light, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light!"

"I do the best I can," said the light. "Do you not see that steep bank just beyond? If I were not here, some one might fail to see it and fall."

"That's true," said the bird, and away he flew. Soon his sharp eyes spied a lamp in a window.

"Of what use are you?" asked the bird. "You do not give even as much light as the gas light."

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do my best."

"That's true," said the bird, and away he flew, thinking, "The little and great, all are helpers."—Kindergarten Review.

### AN ANT FUNERAL.

A lady gives this account of some ants which she saw in Sydney. Having killed a number of soldier ants, she returned in half an hour to the spot where she had left their dead bodies, and in reference to what she then observed she says: "I saw a large number of ants surrounding the dead ones. I determined to watch their proceedings closely. I followed four or five that started off from the rest toward a hillock a short distance away in which was an ants' nest. This they entered, and in about five minutes they reappeared, followed by others. All fell into rank, walking regularly and slowly two by two until they arrived at the spot where lay the dead bodies of the soldier ants. In a few minutes two of the ants advanced and took up the dead body of one of their comrades; then two others, and so on until all were ready to march. First walked two ants bearing a body, then two without a burden, then two others with another dead ant, and so on until the line extended to about forty pairs, and the procession now moved slowly onward, followed by an irregular body of about two hundred ants. Occasionally the two laden ants stopped, and laying down the dead ant it was taken up by the two walking unburdened behind them, and thus by occasionally relieving each other they arrived at a shady spot near the sea. The body of ants now commenced digging with their jaws a number of holes in the ground, into each of which a dead ant was laid. They now labored on until they filled up the ants' graves. This did not quite finish the remarkable circumstances attending their funeral. Some six or seven of the ants had attempted to run on without performing their share of the task of digging. These were caught and brought back, when they were at once attacked by the body of the ants and killed upon the spot. A single grave was quickly dug, and they were all dropped into it."

Many more instances might be adduced of the intelligence of those little insects, but enough has already been given to show that if they do not really exercise reasoning powers they at least come to conclusions and act exactly as men do under similar circumstances. This certainly shows intelligence if not reason.—Exchange.

### "TIME OUT."

#### Easy Directions.

Doctor (to patient)—"It's nothing to worry about—just a little boil on the back of the neck. But you must keep your eye on it."—Selected.

#### Hard on the Teacher.

Teacher—"Your themes should be written so that even the most stupid of people can understand them."

Pupil—"Yes, ma'am. What part don't you understand?"—West Virginia Wesleyan Pharos.

#### No Ear for Music.

A very deaf old lady, walking along the street, saw an Italian turning a peanut roaster. She stood looking at it for awhile, shook her head and said: "No, I shan't give you any money for such music as that. I can't hear any of the tunes, and besides it smells as if there were something burning inside!"—The Congregationalist.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:
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**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. **Take special pains to write proper names correctly** and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## MISSISSIPPI CONFERENCE.

(Continued from Fifth Page.)

### Jackson District.

Things have moved rapidly in the Jackson District since the last report. The district stewards' meeting was held Dec. 28. With one exception, every charge was represented. The lay leaders had a meeting in the afternoon, and agreed on a program for the year. The motto for the year: "What ought to be done can be done, and by the grace of God, we will do it." Our purpose is an advance along all lines.

* * *

The next special event was the great Conference on Home Missions and Evangelism. For two days inspirational messages were presented by Bishop Ainsworth and the men whom he had selected to aid him in the program. More than twelve hundred Methodists outside of Jackson attended. One, not a Methodist, said to the writer: "One who listened to the addresses during the Conference can never be the same again."

* * *

On the 25th and 26th the preachers met in an institute as the guests of the Mississippi Orphans' Home. The time was spent in discussing questions vital to the personal life and the work before us. Four were hindered from attending on account of illness. Besides the pastors, Brothers H. W. Featherstun, C. A. Bowen, J. C. Chambers, and M. M. Black were present and participated in the discussions. We resolved to carry out, as far as possible, the plans and suggestions of the Home Mission Conference.

* * *

Brother Ferguson and the people of Yazoo City had the privilege of hearing a stirring sermon from Bishop Ainsworth on the evening of January 17.

* * *

January 21, I spent at Edwards. Brother Jones starts the year well. Bishop Ainsworth came over from Vicksburg and preached at 7 p. m., to the delight of a splendid congregation.

* * *

Brother I. O. Brown, lay leader on the Fannin charge, reports having had a meeting of the laymen of the circuit, and they undertake the year with resolution and determination to do their best. I hope the lay leaders of the other charges in the district will follow his example.

* * *

Rev. Drury Hilton, Sunday school superintendent at Rexford, on the Harrisville charge, has made a survey of his community, and mapped the roads and residences with the population, showing the church's task in that community. I trust others will follow his example till every pastor and superintendent knows his territory, people, and needs.

* * *

The quarterly conference at Bolton took advance steps financially, authorized the sale of the present parsonage, and appointed a building committee to proceed at once to build a new parsonage. When the church and parsonage are completed, the Methodists at Bolton will have an attractive property.

* * *

Under the leadership of their pastor, Brother Foreman, the people of Flora are expecting a good year. Sister Foreman's illness has given much anxiety. We hope and pray for a speedy recovery.

* * *

Brother W. J. Dawson, of the Brandon charge, was called to Arkansas on account of the illness of his brother. We are glad to hear his brother is much improved.

* * *

Rev. E. K. Means and his good wife have been in the hospital for two weeks, suffering from "flu." At this writing they are reported much improved.

* * *

Brother B. H. Williams, of Satartia, and his whole family have had "flu." At last reports they were improving.

* * *

Our Brother [illegible], superintendent of the Lone Pine Sunday school on the Sharon circuit, is in the Jackson Infirmary. We all hope that he will soon recover.

* * *

The weather somewhat hindered the attendance of the Madison quarterly conference. Brother Vaughn seems happy in his new home, and the people seem encouraged and are hoping for a good year.

* * *

On February 23, 24 and 25 there will be a Sunday school institute, conducted by Brother Brabham, in Yazoo City. I hope to meet there the pastor, superintendent, and every teacher in the Methodist Sunday schools in Yazoo County.

* * *

There is much sickness over the district. In some places the church work is hindered on this account.

* * *

Two meetings are to be held in Jackson before the next notes from this district appear. On February 16, the Centenary director and treasurer, with each pastor, will meet at Galloway Memorial at 7:30 p. m., followed on Sunday, 18th, by speaking in all the churches on the Centenary, what it has done, and the unfinished task. On March 2, at 10 a. m., there will be a meeting of all the pastors, lay leaders, and Centenary treasurers from all the charges in the district outside of Jackson, at Capitol Street Church.

* * *

Four years ago our church commenced a great campaign. It is easy to say we must not fail, but how would it do for each man and woman who reads this to say, "by the grace of God, I'll not fail to redeem my pledge to the church, and the faithful missionaries at home and abroad."

M. L. BURTON, P. E.

### Meridian District.

Rev. P. D. Hardin, our presiding elder, is giving himself unsparingly to the work of the district. His leadership is marked by wisdom, consecration and enthusiasm, and, of course, the church readily responds to it.

* * *

The church at Waynesboro is making splendid progress under the leadership of Rev. H. A. Wood. He looks forward to a year of revival power and material advancement.

* * *

Rev. M. L. White, pastor of DeKalb circuit, and Rev. L. J. Snellgrove, of the Cleveland work, are four-year men, and begin the new year under promising conditions. Assessments for ministerial support have been advanced on both charges.

* * *

Rev. D. B. Yeager is in his third year on the Matherville circuit, and is much beloved by his people. The prospect is for a good year.

* * *

Rev. C. M. Baggett begins the year at Bucatunna with promise of advance on all lines. This charge has three Woman's Missionary Societies and two Epworth Leagues. The pastor is in high favor with his people.

* * *

The Daleville circuit is delighted to have the pastoral oversight of Rev. W. E. Dickens for another year. It will not be surprising to those who know Brother Dickens to learn that the year's work begins auspiciously.

* * *

Reports indicate that Rev. John D. Ellis, the scholarly pastor of Quitman charge, is starting off well for the new year. Among other things that might be mentioned, is the recent organization of a Junior League.

* * *

The Lauderdale and Electric Mills charge shows marked progress under the faithful leadership of Rev. W. H. Lane. Fourteen accessions have been reported so far this year. Brother Lane has arranged to hold monthly services at several mission points adjacent to his work. Several laymen have promised to assist him in this worthy undertaking. A helpful feature of his work is an active Epworth League at Lauderdale. The pastor's salary has been increased over last year.

* * *

Brothers M. A. Massey, De Soto; R. E. Rutledge, Pachuta; H. J. Oakley, Porterville; W. A. Terry, Shubuta; T. M. Ainsworth, Enterprise and Stonewall; O. B. Matheney, Vimville; R. A. Sibley, Waynesboro circuit, and D. W. Ulmer, Scooba, are first-year men on their respective charges, and the outlook for the year in each instance is promising. Brother Massey is taking steps looking to the early completion of the new church at De Soto. Crandall is an important point on this charge, and claims half of the pastor's time. Brother J. H. Fleming, junior preacher, supplies two of the churches, and, in addition, will break new ground in mission territory. Brother Rutledge serves a charge of splendid possibilities, and the people are delighted with the new pastor and his family. One church will double the assessment of last year. Brothers Sibley and Ainsworth have been well received, and are getting the work well in hand on their respective charges, in spite of the fact that influenza in their homes has been a considerable hindrance to both. Brother Ainsworth will have to make good, or change his name. Congregations are growing, several have been received into the church, and the salary has been advanced at Shubuta.

* * *

Brother Terry makes a fine beginning. Good reports are heard from Brother Matheney, and this energetic pastor and his people look forward to a year of success on all lines. The organization of a new League, two church buildings reroofed, and plans for immediate repairs on another, are some of the accomplishments of Brother Oakley at Porterville. Brother Ulmer has made a most excellent beginning at Scooba. All departments of the work are moving well, and fine congregations attend the preaching of the Word.

* * *

### Meridian Notes.

Methodism in Meridian is making substantial progress. Central, under the capable leadership of Rev. J. L. Decell, is doing splendid work. Seventeen laymen of this church attended the conference at Jackson, and twenty laymen have volunteered their services to the pastor and presiding elder for any extension work they may be called on to perform. Brother Decell is looking forward to the dedication of the church on Easter Sunday.

Rev. W. H. Lewis begins well at East End. The building committee plans to complete the new church and pay all local indebtedness this year. The Sunday school has inaugurated a definite evangelistic campaign. The pastor's salary was made $3,000.

Brother J. L. Sells is doing fatihful work at Fifth Street, and the church is very much pleased with the pastor and his family. The congregations are growing, and the outlook is favorable. Evangelist Earl B. Moll, and his singer, are to begin a meeting at Fifth Street February 12.

Hawkins Memorial begins the year with bright prospects under the pastorate of Rev. J. M. Lewis. The services are well attended, and the prayer meeting attendance is unusually large. Plans are on foot to make much needed repairs on the church building at an early date. A splendid work is beng done at Thirty-fourth Avenue, which is served by Brother Lewis also.

Seventh Avenue charge continues to prosper under the careful oversight of Rev. D. E. Vickers. A revival meeting early in the year, and repairs on the church at Seventh Avenue are among the things which he plans for the near future.

The Wesley House, under the supervision of Miss Palmore and Mrs. Boaz, is doing excellent service in this community.

Poplar Springs is doing splendid work in all departments. This church is composed of a loyal and plucky membership. This is the pastor's fourth year, and the outlook is for the best of the four. The salary was advanced over last year.

* * *

A movement, begun in the district stewards' meeting, is about to materialize in the purchase of a gospel tent large enough to seat about five hundred persons, for use in evangelistic work in this district. The first tent meeting will probably be held in the extreme eastern part of Meridian some time in March.

* * *

A large delegation of laymen from the Meridian District attended the great conference at Jackson, and the universal testimony is that it was a high season of inspiration and renewed consecration. There seems to be a general feeling among preachers and people that this year must, and shall, by the blessing of the Master, be the greatest yet in both spiritual advancement and material improvement.

W. A. HAYS, Reporter.

### REV. W. D. DOMINICK GOES TO HIS REWARD.

Dear Brother Carley: Rev. W. D. Dominick, a superannuate preacher of our Conference, went to his reward Wednesday morning at 4 o'clock. The funeral services were held at 3 o'clock p.m. in the Methodist Church in Gulfport. In the absence of Brother Linfield, the pastor, who was called to a funeral in another part of the State, the writer, assisted by Rev. M. B. Sharbrough and Rev. W. J. O'Bryant, conducted the funeral. The remains were shipped to Oakland, Cal., for interment. A more extended notice will be given later.

W. M. SULLIVAN.

Feb. 2, 1923.

### CITY CAMPAIGN, MISSISSIPPI CONFERENCE.

Upon investigation it was found that there are 673 churches in 550 cities of Southern Methodism where the most was pledged to the Centenary, and there are $10,000,000 in unpaid pledges in these cities. It has been decided to appeal to these cities for relief, in order to raise the $4,000,000 necessary in order to continue the work.

There are five teams of six speakers each, who will make a visit to these 550 cities. The Mississippi Conference is in the Central Division, and the dates assigned the Mississipi Conference are February 16 through the 22nd, when the team will make a visit to the cities as designated in the itinerary below, where the largest subscriptions were made, this itinerary also giving the names of the speakers who will make the visit to each town. This visitation should mean a great deal to our Conference, but it is going to depend a great deal upon the interest taken by each one concerned.

I hope that where there are several churches convenient to the places to be visited, they will each remember there is a cordial invitation extended to them to be present at the speaking.

Coveting your prayers in making this campaign in our Conference a great success, I am yours for service,

W. D. HAWKINS,
Conference Missionary Secretary.

#### Itinerary.

Meridian.

Team No. 1.—Speakers: Dr. W. B. Ricks, and Dr. W. T. Reed, Nashville, Tenn. Banquet Friday night, February 16th, 7:30 o'clock, Central Church, Meridian. Saturday, February 17th, Conference with leaders. Sunday, February 18th, speaking in all pulpits in the city. Monday, February 19th, 7:30 p. m., Ellisville, Miss. Tuesday, February 20th, 7:30 p. m., Poplarville, Miss. Wednesday, February 21st, 7:30 p. m., Richton, Miss. Thursday, February 22nd, 7:30 p. m., Laurel, Miss.

Hattiesburg.

Team No. 2.—Speakers: Dr. W. W. Pinson, Miss Estelle Haskins, Nashville, Tenn.; W. D. Hawkins, Conference Missionary - Secretary, Meridian. Bishop W. N. Ainsworth will be at Columbia on the evening of February 21st. Banquet Friday night, February 16th, 7:30 o'clock, Court Street Church, Hattiesburg, Miss. Saturday, February 17th, conference with leaders. Sunday, February 18th, speaking in all pulpits in the city. Monday, February 19th, 7:30 p. m., Purvis, Miss. Tuesday, February 20th, 7:30 p. m., Tylertown, Miss. Wednesday, February 21st, 7:30 p. m., Columbia, Miss. Thursday, February 22nd., 7:30 p. m., Brookhaven, Miss.

Jackson.

Team No. 3.—Speakers: Miss Daisy Davies, Atlanta, and Dr. A. C. Zumbrunnen, Nashville, Tenn. Bishop W. N. Ainsworth will be at Natchez, February 20th, and McComb on February 22d. Banquet Friday night, February 16th, 7:30 o'clock, Galloway Memorial Church, Jackson, Miss. Saturday, February 17th, conference with leaders. Sunday, February 18th, speaking in all pulpits in the city. Monday, bruary 19th, 7:30 p. m., Crawford Street rch, Vicksburg. Tuesday, February 20th, 7:3 m., Jefferson Street Church, Natchez. Wednes February 21st, 7:30 p.m., Hazlehurst, Miss. Thursday, February 22d, 7:30 p.m., Centenary, McComb, with three churches in McComb, Magnolia, Fernwood, and Summit, participating.

### DISTRICT SET-UP MEETINGS, MISSISSIPPI CONFERENCE.

Set-Up Meetings in the interest of the Centenary are to be held in each district. The dates given below have been fixed by the presiding elders, who are the District Campaign Directors in their respective districts. A cordial invitation is extended to each pastor, and to each official in his church to attend, but it is very important that the pastor, Centenary treasurer, and lay leader of each church in the district be present. Do not forget the time and place.

Seashore District: Tuesday, February 27, Biloxi; Wednesd ebruary 28, Lumberton.

Hattiesb istrict: Thursday, March 1, Main Street Ch ttiesburg.

Jackson : Friday, March 2, 10 a. m., Capitol Str rch, Jackson.

Brookhaven rict: Tuesday, March 6, Brookhaven.

Newton District: Wednesday, March 7, 10:30 a. m., Newton.

Vicksburg District: Thursday, March 8, Crawford Street Church, Vicksburg; Friday, March 9, Fayette.

### CENTENARY SET-UP MEETING OF MONROE DISTRICT AT RAYVILLE, LA., TUESDAY, FEB, 13, 1923.

#### Program.

Opening, 9:30 a. m., by presiding elder (20 minutes).

"It Can Be Done; It Must Be Done," S. S. Thomas (15 minutes).

Sacrifice—Its Relation to the Centenary, Rev. F. M. Freeman.

"The Difficulties of the Task" (10 minutes each):

1. "Indifference," Rev. P. M. Caraway.
2. "Inability," Rev. G. A. Morgan.
3. "Other Church Obligations Than the Centenary," Rev. J. M. Alford. Open discussion.

Address, Dr. Selby or Dr. Crisler.

Lunch—12:00-1:15.

"Our Part"—The Centenary Treasurer (10 minutes each): John W. Baker, Crowville; Mrs. D. B. Douglas, Bastrop; Mrs. J. C. Sadler, Monroe.

"Our Part"—The Woman's Missionary Society (10 minutes each): Mrs. J. C. Calhoun, Rayville; Mrs. J. R. Brown, Columbia.

"Our Part"—The Lay Leaders: R. O. Randle, Monroe; S. W. B. Colvin, Rayville.

"Your Leadership and Responsibility"—By the presiding elder.

Every pastor, lay leader, Sunday school superintendent, president Woman's Missionary Society, and Centenary Treasurer is urgently requested to attend.

W. D. KLEINSCHMIDT, P. E.

### CHURCH EXTENSION NOTICE, NORTH MISSISSIPPI CONFERENCE.

The Executive Committee of the North Mississippi Conference Board of Church Extension will meet at Winona, Miss., Feb. 28, at 1 o'clock p. m. All pastors making application to the Conference or General Board will please have their applications before said Committee at time and place mentioned. The Committee urges that all applications be filled in due form.

J. T. LOCKHART, Secretary.

### PREACHER WANTED.

I want a preacher for a good circuit, with parsonage, on railroad; will pay the right man from $1200 to $1400. I much prefer a man who does not use tobacco in any form, for it will hurt the influence of any man on that work who uses it in any form whatsoever. Apply at once to

W. M. SULLIVAN,
Gulfport, Miss.

### PERSONAL AND OTHER NOTES.

On account of the demands upon our space, "Personal and Other Notes" are largely crowded out this week.

We have learned with sorrow of the death of Miss Nell Holcomb, of Lake Charles, La., on Monday of last week. The Advocate extends sincere sympathy to her sorrowing loved ones and friends.

We have received a copy of the Minutes of the One Hundred and Ninth Session of the Mississippi Conference. It is well arranged, well printed, and reflects credit upon its editors, Dr. A. F. Watkins and Rev. G. S. Harmon.

Through the co-operation of the Department of Religious Education of Millsaps College and the General Sunday School Board, there will be a Sunday School Institute at Yazoo City, Miss., Feb. 23-24, beginning at 9 a.m., Feb. 23.

Rev. B. P. Fullilove requests us to say that those desiring to communicate with him may do so by addressing him at 1320 Gate St., Corinth, Miss. He will be glad to assist any of the brethren who desire his services in meetings.

Miss Lois Cooper, former dean of Whitworth College, who sailed for China in September, 1922, has been elected President of the McTyeire School, Shanghai. This school is one of the largest our church has in China, enrolling about 500 students. Miss Cooper will enter upon her new duties at the close of the present session.

# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, MRS. MARY CAMP HARRIS, was born July 25, 1852, and died Jan. 17, 1923, aged 70 years, 5 months and 23 days. She and Brother W. E. Harris were married Oct. 8, 1873. She and Brother Harris joined the Methodist Church the same day, June, 1873, at Forest Hill Church, Springridge charge, Jackson District, Mississippi Conference. Rev. Andrew Stewart was the pastor at that time. Seven children were born to this union, three of whom preceded them to the world beyond. Four are still living, and all of them members of the church of their mother's choice. Sister Harris was a true, devoted mother and wife. She was a loyal friend and very much devoted to her husband and children. She went away in her quiet, beautiful home she was supremely happy with those she loved. She read her Bible until her character developed into one of loftiness and purity. It seems strange that her life, so calm, so peaceful, should come to an end just at this time, but God knew best, and this dispensation of Divine Providence will prove a blessing to all the loved ones in the end. She did not go alone, for even above the roar of the storm outside she heard the voice of her Heavenly Father calling her into the home beyond. She bore her illness with patience, despite the faithful efforts of her medical attendants, and loving care of the family and friends, who were ever ready with willing hands to attend her every want. Let me say to the loved ones left behind, remember, she will not come back to us, but we can go where she is. May God bless every one of them is our prayer,

J. H. FOREMAN, Pastor.

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On Thursday, Nov. 2, 1922, the spirit of MRS. LAURA O. McDONALD departed from the home of her son, Mr. J. S. McDonald, Fayette, Miss., to the mansion which the Master had prepared for her. Born Dec. 8, 1841, she lived nearly eighty-one years, enjoying remarkably good health until, within a short while before her death, she suffered from the infirmities of her age. On the 4th of October, 1860, she was happily married to Mr. R. V. McDonald, who preceded her about five years ago to the better land. Of this union eight children were born, of whom four are now living. In her childhood she gave her heart to the Lord Jesus Christ, and her trust and devotion grew stronger and stronger with the passing years. All her life was spent in Jefferson County in or near Fayette, and her noble Christian character was felt in her home, in the church and in the community. The Bible, the hymnal, and a prayer book were constantly by her side, and from this companionship she drew daily fresh and unfailing supplies of grace that sustained her even down to the sunset of her earthly life, and revealed to her spiritual vision the eternal city to which she was hastening. She was the oldest living member of the Fayette church, and she will be sorely missed by those who knew and loved her best. On Nov. 3, 1922, in the presence of a large number of relatives and friends, her body was interred in the Fayette cemetery, where it awaits the general resurrection.

C. F. EMERY.

Fayette, Miss.

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NETTIE OZALINE WALKER, little daughter of Mr. and Mrs. D. L. Walker, died Sept. 24, 1922. The subject of this sketch was five years, ten months and eight days old. She was sick only a few hours with diphtheria, and the family hardly realized her condition until it was evident that the death angel was lingering over her bed. We join in heartfelt sympathy with the heartbroken parents, but would remind them of the Master's language—"Suffer the little children to come unto me, and forbid them not, for to such belongeth the kingdom of heaven." Let us remember the goodness of a Heavenly Father in lending our children to us, even though it may be for a brief moment, and if he has need of them and should call them hence, let us say in the midst of our sore afflictions, "Thy will be done." While we miss her in the home and Sunday school, we know that heaven is nearer and dearer to us because this member of our family and Sunday school has been graduated into the blessed school on high, to be forever with Jesus and loved ones and friends. As parents and friends we must wait only a short while, and if found true to the Master we shall be re-united with her at the right hand of the Father of many mansions in the skies. May the Lord have his way with us all in our afflictions, and may he fit us for the mansions in which little Nettie now dwells.

J. H. MOORE, P. C.

Picayune, Miss.

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 Jesus Christ, our engineer,
Jesus Christ, our good director,
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He died for our redemption,
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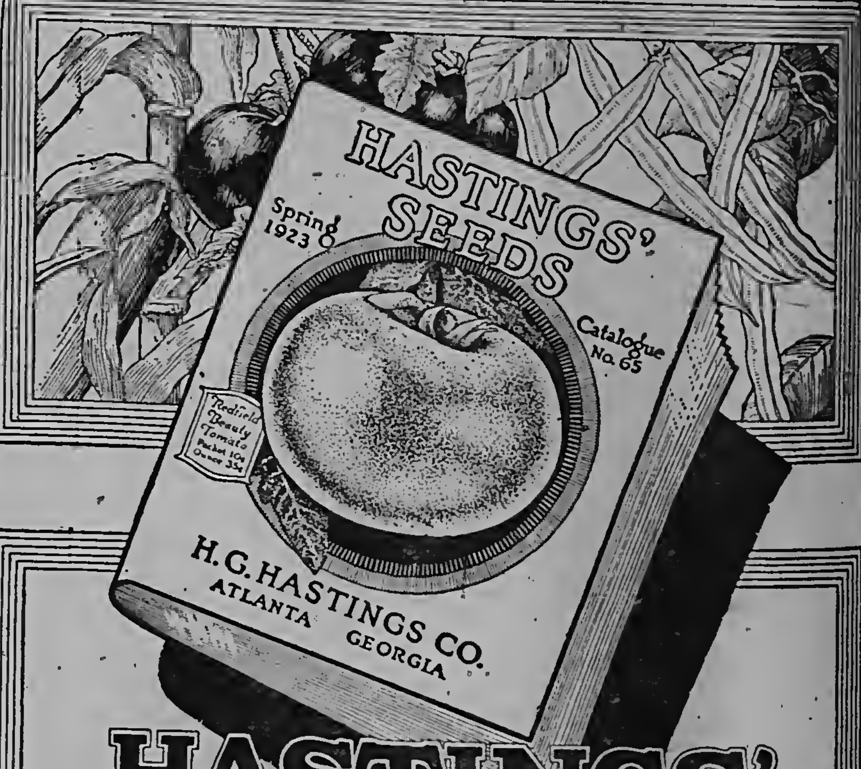
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## THE NEGRO IN AMERICA.

By Rev. W. A. Cooper, D.D.

The problem of the Negro in America is necessarily a problem of the South. The overwhelming majority of the Negroes live in the South. There may be great migrations North, as there was during the World War, when hundreds of thousands of Negroes were attracted by the specious promises of high wages by those who needed his labor; but the Negro will not stay in the North. He loves the warm sunshine and the genial association of his fellows in these Southern parallels, and he just naturally gets homesick. He also knows the Southern white man, and the Southern white man knows him. Never in the history of the world have two races, so distinct in character, lived together with so little friction and with so much mutual regard for each other as the white man and the black man in these Southern States.

Our problem is altogether different from the interracial problem of the North, where hordes of ignorant immigrants, with national antipathy, racial hatred and political revolution seething in their hearts, are unloaded every year. These have to be taught to respect our Constitution and obey our laws; but the Negro is already an American. He speaks our language and has made and is making large contributions to our prosperity.

The Negro is an essential factor in the development of the South. We need his labor to plow our fields, to pick our cotton, to gather our crops and to stabilize our labor market. I do not know a man in the South that would exchange the labor of the Negro for the labor of the Southern E[illegible]ean. Neither is the Negro a revol[illegible]onist. He has never been guilty of b[illegible]ying his country or of assassination [illegible] hose in high office.

The Christian men of the South are under obligation to solve the Negro problem according to the ethical principles of the Gospel of Christ. The development of interracial relations so as to make for peace, prosperity and Christian civilization must be in harmony with the eternal verities of the Sermon on the Mount.

The Methodist Episcopal Church, South, has a mission to the Negro in the very heart of Africa, but the church is more responsible to God for the Negro in America than for the Negro in the Congo. Bishop Capers opened the first mission to the Negro in America; Bishop Haygood wrote a book which he called "Our Brother in Black," and Bishop Galloway said: "I have a contempt for [illegible] religion that canonizes a man for [illegible] missionary work in Africa and o[illegible]s a man for doing the same wo[illegible] merica."

The Negro is naturall[illegible]ous. His religion may be emotion[illegible]er than ethical, but he loves his church and contributes largely to its welfare. Before the war between the States he had the benefit of the services of the white preacher. It may be the preachers of to-day preach too seldom to their Negro neighbors. We may not feel the same moral responsibility for their spiritual welfare as our fathers did.

The time is now ripe for the cultivation of mutual good-will between the races. Interracial commissions and others interested will be saved from making mistakes if they will but recognize that the Negro must have a large part in working out his own salvation. We must not do everything for him, but co-operate with him. As the more favored race, however, we must bear the burden of the more backward race. We must recognize that the Negro is a member of the human family. He is a man with a soul, not merely a beast of burden to be economically exploited. He must be granted all the fundamental rights of human beings, including the right to rise in the scale of being. He should have the right to the fullest development of his economic value, to live in a sanitary home, to have a good school for his children, and to receive even-handed justice in the courts.

It should be said with the greatest emphasis that the Negro of the school is not the Negro of the police courts. Investigations have shown unequivocally that the graduates of Negro high schools are seldom charged with crime. The education of the Negro makes for his higher morality and for the safety of society. Investigations have shown also that a high school education multiplies his economic value by five.

The kingdom of God on earth is not to be a white kingdom, but a divine-human kingdom, where all nations and races of men love one another and apply the principle of righteousness to all their relations, to the end that the earth may be filled with the knowledge of the Lord as the waters cover the sea, and that peace and joy may prevail among men.

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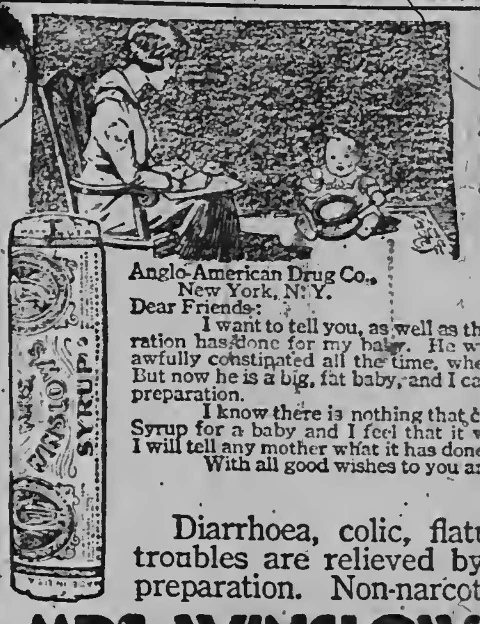

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## Publishing House
## Methodist Episcopal Church, South

Nashville, Tenn., Feb. 2, 1923.

Dear Friends and Brethren:

For a number of years it has been our custom to call attention to the close of our fiscal year and to extend to the customers and friends of the Publishing House sincere gratitude for their valued patronage. Every recurrence of the occasion brings increased gratitude and appreciation.

Our fiscal year closes with the last day of February, and we shall need all the money we can collect in order to meet heavy maturing obligations. Besides this at that time the Commercial Auditors employed by the Book Committee go over all of our accounts, and to find accounts due and unpaid reflects not only on the Agents, but on the customers concerned.

Please examine the labels on your papers; if past due, send us a check. If you have a regular account with the House, for either Merchandise, Sunday school literature, or supplies, which is due, send us a check for all the account or for as much of it as possible.

We wish to impress the importance of this matter upon you and ask that you give this your coöperation by sending us your remittance before February 28.

Cordially and fraternally,

LAMAR & BARTON, Agents.

# *Sunday School*

### MISSISSIPPI CONFERENCE NOTES.

Sunday, Jan. 28, was spent with Rev. A. A. Simms, on the Florence charge. Brother Simms is getting off well this year. The weather and the "flu" have interfered, but it looks well for a good year.

We were at Wesleyanna, Richland, and Braxton. Sickness and rain interfered, but the congregations were good and all seemed interested. I was glad to see the inclination to go forward; and I pray that it will become a reality. I enjoyed my visit with these folks very much indeed.

I had the pleasure of attending the preachers' meeting of the Jackson District. It was a good meeting and all the brethren reported great good from the meeting. It was an especially pleasant visit for me. I enjoyed the fellowship of the brethren, and the program was a good one in every respect. It looks for a great year this year. God is with us.

I was with the Men's Class at Capitol Street Church at the Orphans' Home Friday night. This was a great meeting. Eighteen girls gave a fine program, then they served a most delightful plate lunch for all. Many very fine talks were made. Brother Burton asked the class to pledge 200 converted people for the year. And from all accounts, it was 100% response. My, what a great thing! This class averaged 81 in attendance last January, and have averaged 148 in attendance this January. I think that is fine improvement.

Use the Sunday School Board. As long as we have the strength and ability, we want to serve.

The Centenary in the Sunday school is distressing in some of its phases. I wonder how many schools would like to have a real attractive special? The Board of Specials is getting out a list especially for Sunday schools; those of you who are interested, please let us know.

The campaign of evangelism goes on. Have you read the leaflets yet? Have you ordered them for your teachers and workers?

It is going to take a lot of prayer to get through. I trust we shall all be faithful to God in prayer. I would not presume to instruct, but our faith needs exercise.

Pray for Brother Hill and myself—we need your prayers.

Yours in Him,
JOHN C. CHAMBERS.

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February is VALENTINE month. Our prayer is that it will be a real LOVE month to you. May the Father's love abound in you.

Our Sunday school plans for 1923 we feel would be of interest to you. We send them forth with prayer.

All schools are urged to secure a wall chart program of work of the proper type and make all reports according to their standing on the Program of Work. These can be purchased for 25 cents.

**What We Want to Do This Year.**

1. A Standard Training School in each presiding elder's district.
2. Three Non-Standard Training Schools in each district.
3. Seven District Institutes.
4. Thirty-five Sub-district institutes.
5. Five, Four-Times-a-Year Circuit-Wide Sunday School Institutes in each district.
6. To get each school to adopt the proper type Program of Work and to work for 100%.
7. To increase the Sunday school membership 5,000 this year.
8. To hold a Conference-Wide Sunday School Conference.
9. To increase the Sunday School Day offering 25%.
10. To increase number of schools observing Sunday School Day 25%.
11. To reach our quota for the 1,000 pastors and superintendents.
12. To encourage the support of the Methodist Orphanage by urging a monthly offering.

To promote the following campaigns: Evangelism, Bible reading, Sabbath observance, tithing, tithing taught in the schools, clean speech, family devotions, private devotions, children's week, Centenary.

We feel sure you will be glad to assist in carrying out this program. We are anxious to serve. Call upon us, use us.

PRAY. Pray for the Sunday school work; pray for each of the workers; pray for your own school, and for each school in the whole Conference; pray for a mighty revival of pure and undefiled religion.

The blessings of God be upon you and yours.

Yours in Him,
JOHN C. CHAMBERS,
Conference Supt., S. S. Work.

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### NOTES FROM NORTH MISSISSIPPI CONFERENCE.

By Rev. R. H. B. Gladney, Sardis, Miss.

Rev. A. L. Davenport, pastor at Brooksville, is the first man to order Sunday School Day programs for his school. Who will be the last one? We have a program entitled "Palms and Praises," 16 pages, adapted to the majority of our schools in town and country. The program is an elastic one. If the school has no Cradle Roll, that part may be omitted. The schools that have Cradle Rolls may abbreviate the service, but it should not be entirely omitted. A place is given for the baptism of infants. This program has some easy and familiar music and some more difficult.

The second program is a Sunday School Pageant, "The Way, the Truth, and the Life." Theme: The pageant takes for its theme the first part of the aim of the Sunday school, which is "to lead each pupil to a knowledge of God's will and to a definite acceptance of Jesus Christ as Lord and Savior." The time required for presentation is about forty minutes. Number of characters, from sixteen to as large a number as the platform will accommodate. A sample copy of both these programs will be sent for you to make a selection. If you do not send for sample to make your choice, I shall order the first mentioned one, "Palms and Praises." Do not delay making your order.

The preachers in their meeting held at West Point, Jan. 30, gave careful consideration to the Sunday school as an evangelizing agency. Several have ordered literature for their teachers to study that they may be better qualified for this, the main task of the Sunday school. Rev. A. T. McIlwain, presiding elder of this district, gave ample time to the need of the pastors for training in leadership. The idea was clearly brought out that the pastor must supervise every department of his church work, and if he is to supervise, he must be informed. The conclusion reached was that God can use consecrated intelligence to better advantage than he can use consecrated ignorance.

(Continued on Last Page.)

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# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## LOUISIANA CONFERENCE.

### Annual Conference, March 6, 7, 8 and 9, at Monroe.

The Thirteenth Annual Meeting of the Woman's Missionary Society, Louisiana Conference, will be held in Monroe on the above dates. The meeting will open on the afternoon of March 6 with a Workers' Conference, led by Mrs. J. Wynn, of Rayne. This is one of the most helpful meetings of the entire conference, and it is hoped every delegate will be there in time to attend this meeting. Successful auxiliary plans will be presented, and an opportunity to discuss problems in an informal way will be given.

Delegates should be elected at the February meeting of the Auxiliary, and names sent to Chairman of the Entertainment Committee, Mrs. W. A. Walker, Monroe, La. Do not fail to state office, if any, held by your delegate in the local auxiliary. For number of delegates see Article 22, page 102, Twelfth Annual Report, Louisiana Conference.

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AT LOW PRICES
D. H. Holmes Co.,
LIMITED.

DANDRUFF
quickly disappears when
TETTERINE
is applied. Fragrant and Soothing. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA

Rheumatism Relieved
Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

Send delegates to this meeting who will be helpful to the Conference, and helpful to your Auxiliary in making plans for the carrying out of the work in your Society.

Auxiliary Presidents are asked to report AT ONCE to their District Secretary full amount of dues, pledges, and specials for 1923, so pledges for Districts may be made at this meeting.

Miss Alethea Jones, of Houston, Tex., Council Superintendent of Children's Work, will be our guest at this meeting. Wherever possible we urge that those interested in children's work should attend this meeting; be sure to make the Superintendent of Children's Work in your Auxiliary one of the delegates from your Auxiliary.

Reminding you again that "more things are wrought by prayer than this world dreams of," we trust you will pray often for the success of this meeting.

Sincerely,
MRS. C. F. NIEBERGALL,
President.
MRS. GEORGE BROWN,
Recording Secretary.

## Report of Corresponding Secretary, Louisiana Conference, Fourth Quarter, 1922.

Number of adult auxiliaries, 133; new adult auxiliaries, 8; number adult members, 4,135; new adult members, 241.

Number Y. P. auxiliaries, 20; new Y. P. auxiliaries, 5; number Y. P. members, 330; new Y. P. members, 9.

Number junior divisions, 32; new junior divisions, 2; number junior members, 565; new junior members, 48.

Number baby divisions, 16; new baby divisions, 3; number baby members, 67; number new baby members, 19.

Total number members, 5,097, a gain of 315 during the quarter.

Number subscribers to The Missionary Voice, 1,109—a gain of 69 during the quarter. Number subscribers to Y. C. W., 89—a loss of 2.

Number of auxiliaries presenting stewardship, 26; number observing Week of Prayer, 76; number auxiliaries on Honor Roll, 37; number social service committees, 40.

Number Mission Study classes organized during quarter, 21. Number of members, 1,169.

Total amount sent Conference Treasurer, $8,877.86.

The following new Auxiliaries have been organized during the quarter:

**Alexandria District**—Wordsworth (adult).

**Baton Rouge District**—Greensburg (adult), and Mount Herman (adult).

**French Mission District**—Eagle Island (adult).

**Lake Charles District**—Many (Y. P.); Gueydan (Y. P.); Gueydan (Jr.); Wright (Jr.); Indian Bayou (baby); Gueydan (baby); Wright (baby).

**Monroe-Ruston District**—Darnell (adult); Mangum (adult).

**Shreveport District**—Castor (adult); Robeline (adult); Belcher (Y. P.); Mooringsport (Y. P.); Plain Dealing (Y. P.), making twice as many auxiliaries organized during the fourth quarter as were organized last quarter.

MRS. S. A. MONTGOMERY,
Corresponding Secretary.

## My Missionary Society for 1923

MUST BE

Abreast of the times—up to date—a 1923 model. Plans and policies of other years adapted and remodeled or replaced in accordance with the latest and best plans and policies of the stirring times we live in. No lag, no drag. Societies well officered, committees at work; "everybody at the task."

MUST HAVE INSTRUCTIVE AND INTERESTING PROGRAMS.

There is no news quite so thrilling as missionary news. It has to do with a great, seething world in which the battle for truth, righteousness, and justice is being waged against the mighty forces of sin, ignorance, and prejudice. Through these programs we learn where our fields, what our responsibility, and who our representatives. Such momentous information must not be dimmed by dullness or lack of attractiveness. Let it so ring out as to challenge the attention of the church.

Well conducted mission study classes must supplement the missionary education of the membership.

MUST CO-OPERATE

With all agencies that are working for uplift and human betterment in the community; must stand out as a force for reform and helpfulness upon which all other such forces may rely for support and co-operation. Must line up all Methodist women to do their part in all worthy movements.

MUST SERVE

The needy and dependent classes; build up the spiritual forces of the local church, aiding the pastor in personal evangelism, ministering to the shut-in and the sick.

MUST PRAY

In secret and unitedly; in family circles and voluntary groups for the coming of the kingdom; for wisdom and power upon the missionaries sent out—often by name; for power for native Christians; for justice for the alien, the Negro, the ignorant and down-trodden of every class; for ourselves, that we may not fail the cause of God.

MUST GIVE.

So as to please Him who said, "Freely ye have received, freely give"; lovingly, lavishly, sacrificially, joyfully, more than ever before because we know more and love more.

## Let Us Climb Over the Top Again.

Dear Co-Workers: I am counting on you to secure the co-operation of the missionary women in promoting the Centenary Emergency Campaign. You will understand that this is simply an effort for collections of pledges already made during the Centenary drive and does not involve the collection of money for our missionary societies. The money collected will be Centenary money and will be remitted through the Centenary treasurer of each church. You will get the date of your meeting from your pastor and Centenary Committee.

Dr. W. G. Cram, directing Secretary of the Centenary, has requested that a day of prayer be set aside for special consideration of the Centenary obligation. He also requests that the presidents of the Woman's Missionary Societies in the large city centers where the churches subscribed $10,000 or more, to give full co-operation to the speaking team and plans and preparations for their coming, and also to assist in the collections campaign wherever possible.

Corns
Lift Off with Fingers

Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly!
Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.

SORES BOILS, CUTS and BURNS have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

There will be women speakers included on the team of ten or twelve persons who will conduct this campaign, which begins January 19 and continues for four months in an effort to raise at least $4,000,000, which will be necessary to meet the obligations made for 1922 and carry on the work up to the meeting of the Board in 1923.

I'm sure the women will not fail at this critical time.

Yours in service,
MRS. S. A. MONTGOMERY,
Corresponding Secretary.

Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing better either in heaven or earth, because love is born of God, and, rising above all created things, can find its rest in him alone.
—Thomas a Kempis.

Agents, $10 to $20 a Day!
Men or Women! Part or Entire Time

Get quick results. Coin money fast. Handle Ideal Self Heating Sad Iron. Not a thing like it. Fire inside. Heats while ironing. Women wild about it. Makes ironing a pleasure. Saves steps. Lessens fatigue. Can use it anywhere. No hose. No wires. No connections. No hot fire. No sooty bottoms. Average ironing costs less than two cents. It is absolutely safe. Guaranteed. It's a wonderful selling proposition. You can make big profits.
Others Sell from $60 to $120 Weekly!
Myers, Ia. writes: "Nothing to it, average $80 week easy!" Samson, Mich. says: "Having great success, just had another $20 day!" Baker, Ind. states: "Women delighted, am running around $90 week!" Many others enthusiastic. All making money. Practically sells on sight. A wonderful proposition. Five sales out of seven demonstrations. No long spell. Show and sell. Price is right. Hustlers knock out big money. It is not sold in stores. Exclusive territory. Write or wire for county.
IDEAL COMPANY
39 Walnut St. Springfield, Ohio

666 quickly relieves Colds, LaGrippe, Constipation, Biliousness & Headaches.

# *Epworth League Department*

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## THE CAVE OF DEATH.

By Garfield Evans.

Every day in Cuba is a thrill if one has his eyes open. As we were driving along the road, we saw the sign in Spanish, "The Cave of Death." My guide, the local pastor, suggested that we drive by. It was only a small hole in the rock, but was surrounded by an iron fence. Inside the cave two fires were burning. Outside there was a small grotto in which was an image of the Virgin. In front of the cave was a long metal altar provided for sacrifices.

I was advised not to laugh while in the enclosure nor to touch any of the many clothes hanging over the fence, for by doing either it would be considered a desecration such that the disease of former visitors would be visited upon me. A short time before, a young woman, having no confidence in the superstitious worship, laughed at the foolishness of the people as she saw them worshipping at the shrine. It so happened that a few days after she met with an accident in which she was permanently crippled; and now the former worshippers confidently assert that her affliction is sent as a punishment for her unbelief.

This was a shrine similar to many others found in Cuba where pilgrimages are made by many devotees, fully believing that they are healed of disease by worshipping at this shrine. All around the cave were numerous crucifixes brought by many worshippers and many discarded crutches of people who thought they had been cured of their ills.

Here in Cardenas is the stronghold of the Presbyterians. In addition to a well organized congregation, they have a splendid school with a Theological Seminary developing in connection. Good evidence is shown here how different denominations should work together, mutually seeking to Christianize Cuba, without rivalry or competition.

Some ten or fifteen years ago I was given to understand that Cuba had been evangelized and that its further task was the ordinary program of the church such as would be found in the average Annual Conference. But I am now being relieved of this delusion. The other night I spent in a town of at least 30,000 population in which there is no Protestant work of any kind and where the work of the Catholic Church is but a joke. I talked personally with the priest and found that he was an Englishman who had only lately become a Romanist for some pecuniary reason. In this town we already have several Methodist laymen who have been trained in our schools and who would be the nucleus for any work that we might undertake.

The young laymen in this town begged me to do something in order to get a school started or a church opened. They carefully explained how all the private schools had previously failed because of mismanagement, and how the best class of people did not want to send their children to the public schools, for reasons that were well understood. But I had to drop my head in shame and despair, for I knew that the appropriations for Cuba had been strained already, and in fairness to the other needy fields we could not expect any additional appropriations. And then I thought of our wealthy Southland with the abundance of wealth which God had given us as stewards—and I wondered what it meant to be our "brother's keeper!"

WHEN IT COMES BE PREPARED

Insurance the only safeguard possible against such destruction.
THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY
—The Methodist Mutual—SERVES AND SAVES Methodism and is now rendering a greater service than ever. In successful operation since 1898.
Insures against Fire, Lightning and Windstorm AT COST. No assessments; easy annual payments; legal reserve for protection of policy holders same as stock companies. No agents. Deal direct. Write for particulars to
HENRY P. MAGILL, Sect'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

Itching PILES
PAZO OINTMENT instantly Relieves ITCHING PILES and you can get restful sleep after the first application.
All druggists are authorized to refund money if PAZO OINTMENT fails to Cure any case of ITCHING, BLIND, BLEEDING or PROTRUDING PILES. Cures ordinary cases in 6 days, the worst cases in 14 days. 60c.

## "THINK OF HEAVEN, TALK OF HEAVEN."

By Letitia Rutledge.

John Wesley's father said: "Think of heaven, talk of heaven; all time is lost when we are not thinking of heaven." Think of heaven! Power to think! Heavenly thinking is Christlike living. And Christian living brings us close to God. Therefore we mortals of clay are blessed to have such a privilege! That function of the body called mind is the greatest of the many wonderful powers God gave to man. As we all know, Eve and Adam misused that power, or rather didn't use it in the highest heavenly sense thereby falling and causing sin to enter the world. But, thanks be to God, through the merits of our Lord Jesus Christ, and by his precious blood we are redeemed; and he makes us heirs to the kingdom of God. Simply believe in him and you have heaven. Be we sinner or saint, rich or poor, nothing of earth is ours. We own not the breath in our bodies. Yet, the soul has just claims to the lands of eternity. This immortal being has the right to take freely of and possess a part of God's country. The Will has the power to choose either heaven or hell.

Talk of heaven? Sure. Do not we talk of that which is in our hearts and minds? Maybe it is a dear loved one, a friend, or business; or perchance it be one of memory's pictures that cannot be erased. Yes, when we talk of love, not hate; tell something, not gossip, then it is that we have heaven. And we talk about what we have.

All time is lost when we do not think of heaven. Business is important because food, shelter and raiment are necessary. But Jesus said that but one thing was needful, and that Mary had chosen that better part. Spiritual feeding, clothing, sheltering, and education are essential to the ever-living soul. Wise and beautiful was the heart of Mary. Indeed, she is one of the most beautiful Bible characters. Oh! she sat at Jesus' feet. O to sit at the feet of the Master! It is while at this glory seat we receive the spiritual strength to rise to our own feet and bravely carry our crosses uncomplainingly, and help others to bear theirs. And this is what he would have us do: worship and work. Then it is that time is not lost, but gained, and saved for eternity.

Pachuta, Miss.

Dicks' Antiseptic
Kills Germs
For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.
25 CTS.

Laxatives Replaced
By the Use of Nujol
Nujol is a lubricant—not a medicine or laxative—so cannot gripe.
When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving.
Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it. Try

Nujol
REG. U.S. PAT. OFF.
A LUBRICANT—NOT A LAXATIVE

Watch the date on your address label and renew your subscription when it falls due.

TETTERINE
CLEARS BABY'S SKIN
and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Don't let child stay bilious, constipated

MOTHER, MOVE CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"
Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels
A teaspoonful of "California Fig Syrup" now will quickly start liver and bowel action and in a few hours you have a well, playful child again. Mothers can rest easy after giving "California Fig Syrup" because it never fails to work the sour bile and constipation poison right out of the little stomach and bowels without cramping or overacting.
Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

## QUARTERLY CONFERENCES.

### NORTH MISSISSIPPI CONFERENCE

### Aberdeen Dist.—First Round.

Salem and Ecru, at E., Feb. 10, 11.
Randolph, at Randolph, Feb. 13.
Tocopola, at Thaxton, Feb. 14.
Fulton, at Van Buren, Feb. 17, 18.
Tremont, at Tremont, Feb. 18, 19.
Eupora and Mabin, at Eupora, Feb. 24, 25.
Smithville, at Smithville, Feb. 20.
Bellefontaine, at B., Feb. 23.
Mathiston, at Mathiston, Feb. 25, 26.
Algoma, at Algoma, March 3.

T. H. DORSEY, P. E.

### Corinth District—Second Round.

Corinth, First Church, preaching Feb. 11, at 11 a.m.; Q. C., Feb. 26, night.
Corinth, South Side, preaching Feb. 11, at night; Q. C., Feb. 27, night.
Blue Mountain, at Walnut, Feb. 24, 25.
Corinth Ct., at Mt. Carmel, Wednesday, Feb. 28.
Dumas Ct., at Wier Chapel, Mar. 3, 4.
Guntown, at Hebron, Thursday, Mar. 8.
Baldwyn, at Lebanon, Mar. 10, 11.
Booneville Sta., preaching Mar. 11, at night; Q. C., Apr. 6, at 3 p.m.
New Albany Sta., Q. C., Thursday night, Mar. 15; preaching, Mar. 18, night.
Potts Camp, at Bethlehem, Friday, Mar. 16.
Hickory Flat, at Ebenezer, Mar. 17, 18.
Myrtle, at Union Hill, Friday, Mar. 23.
Sherman, at Chesterville, Mar. 24, 25.
Wheeler, at Hodge's Chapel, Wednesday, Mar. 28.
New Albany Ct., at Well's Chapel, Thursday, Mar. 29.
Kossuth, at Pleasant Hill, Mar. 31, Apr. 1.
Booneville Ct., at Carolina, Friday, Apr. 6.
Rienzi, at Blackland, Apr. 7, 8.
Paden, at Paden, Thursday, Apr. 12.
Tishomingo, at Paradise, Friday, Apr. 13.
Belmont, at Patterson's Chapel, Apr. 14, 15.
Ripley Sta., Q. C., Friday night, Apr. 20; preaching, Apr. 22, night.
Silver Springs, at Pain's Chapel, Apr. 21, 22.
Mooreville, at Oak Hill, Apr. 24.
Mantache, at Oak Grove, Apr. 25.
Marietta, at Gilmore's Chapel, Thursday, Apr. 26.
Chalybeate, at Mt. Pleasant, Apr. 28, 29.
Burnsville, at Chapel Hill, Friday, May 4.
Iuka Ct., at Harmony, Saturday, May 5.
Iuka Sta., Q. C., Friday night, May 4; preaching, May 6, at 11 a.m.
The Corinth District Conference will be held at Ripley, Miss., May 15-17.

JOSEPH B. RANDOLPH, P. E.

### MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—First Round.

Crystal Springs, 11 a.m., Feb. 11.
Georgetown, at Georgetown, 7 p.m., Feb. 11.
Magnolia, Feb. 14.
McComb, Centenary, 11 a.m., Feb. 18.
McComb, La Branch St., 7 p.m., Feb. 18.
Scotland, at New Hope, Feb, 21.
Summit and Topisaw, at Topisaw, Feb, 24, 25.
Fernwood, at Fernwood, 7 p.m., Feb. 25.

H. M. ELLIS, P. E.

### Hattiesburg Dist.—First Round.

Hattiesburg, Court St., Feb. 11, 11 a.m.
Purvis, Feb. 11, 12, 7 p.m., 9:30 a.m.
Lucedale ct., at Merrill, Feb. 18, 11 a.m.
New Augusta, Feb. 18, 7 p.m.
Sumrall, Wed., Feb. 21, 7 p.m.
Leakesville, at Pine Grove, Feb. 25, 11 a.m.
Lucedale, Feb. 25, 7 p.m.
Avera, Mar. 4, 11 a.m.
Hattiesburg, Broad St., Mar. 4, 7 p.m.

W. W. GRAVES, P. E.

### Jackson Dist.—First Round.

Camden, at Camden, Feb. 13, 14, 11 a.m.
Sharon, at Sharon, Feb. 14, 2:30 p.m.
Vaughn, Feb. 16, 11 a.m.
Benton, at Midway, Feb. 17, 11 a.m.
Eden, at Eden, Feb. 18, 2:30 p.m., 7:30 p.m.
Yazoo City circuit, at ——, Feb. 24, 25, 11 a.m.
Yazoo City, Feb. 25, 2:30, 7 p.m.
Brandon, at Pelahatchie, Mar. 4, 11 a.m., 2 p.m.
Monterey, at Mt. Carmel, Feb. 5, 11 a.m.

M. L. BURTON, P. E.

### Meridian Dist.—First Round.

Matherville, at Poplar Springs, Feb. 11, 12.
DeSoto, at Crandall, Feb. 10, 11.
Enterprise, Feb. 15, 16.
Pachuta, Feb. 14.
Quitman, Feb. 18.
Shubuta, Feb. 18, p.m.
Bucatunna, at State Line, Feb. 25.

PAUL D. HARDIN, P. E.

### Newton Dist.—First Round.

Decatur and Hickory, at Hickory, Feb. 11.
Chunky, at Chunky, Feb. 14.
Shiloh, at Shiloh, Feb. 17, 18.
Newton, at Newton, Feb. 21.
Raleigh, at Raleigh, Feb. 23.
Homewood, at Homewood, Feb. 24, 25.
Union, at Union, Feb. 28.
Laurel, First Church, March 4, 11 a.m., 3 p.m.
Laurel, Kingston, March 5, 7 p.m.
Laurel, West End, March 6, 7 p.m.

J. A. MOORE, P. E.

### Vicksburg Dist.—First Round.

Roxie, 11 a.m., Feb. 11.
Vicksburg, Crawford Street, 7:30 p.m., Feb. 11, 12.
Oak Ridge, at Flower Hill ,11 a.m. Feb. 14.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 18.
Silver City, 7:30 p.m., Feb. 18.
Mayersville, Feb. 24.
Anguilla at Delta City, 11 a.m., Feb. 25.
Rolling Fork, 7:30 p.m., Feb. 25.

J. R. JONES, P. E.

A Prominent Nurse Tells Her Experience

Something Worth Reading

Athens, Tenn.—"I suffered from chronic bronchitis for six years and when I had the 'flu' in 1919, my cough grew worse. I soon developed asthma. I suffered terribly and was sure I had consumption. I had a very bad color, could not sleep at night and had pains in my breast and shoulders. Also my arms would be numb. I began taking Dr. Pierce's Golden Medical Discovery and was cured of my cough. I worked all last winter—was up at night with my patients and did not have a cold all winter. Would ask all who suffer from weak lungs or throat trouble to try Dr. Pierce's Golden Medical Discovery."—Mrs. W. C. Carter, Route 2.

Obtain the Discovery in tablets or liquid at your nearest drug store or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial pkg., or write for free medical advice.

MONTHS OF SUFFERING

How a Baltimore Girl Recovered Her Health

Baltimore, Maryland.—"For several months I suffered with severe backache and general weakness. I could not sleep comfortably at night for pains in my back. I found your book at home one day and after reading it began at once to take Lydia E. Pinkham's Vegetable Compound. I have had very good results and some of my girl friends are taking it now. You may use this letter to help other girls, as the letters in your book helped me."—ROSE WAIDNER, 3018 Roseland Place, Baltimore, Md.

That is the thought so often expressed in letters recommending Lydia E. Pinkham's Vegetable Compound. These women know what they have suffered, they describe their symptoms and state how they were finally made well. Just plain statements, but they want other women to be helped.

Lydia E. Pinkham's Vegetable Compound is a medicine made from medicinal roots and herbs, and without drugs, to relieve the sickness women so often have, which is indicated by backache, weak feelings, nervousness, and no ambition to get anything done or to go anywhere. It has helped many women. Why not try it?

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
Over Worner's Drug Store
Entrance on Bourbon Street
Phone Main 2193.
NEW ORLEANS

Crown and Bridge Specialist
Vitalized Air for Painless Extraction

Most Modern and Best Equipped Dental Parlors South.

Salt Your Stock the Blackman Way

DO YOU TAKE SALT
with meals, or just fill up on salt once or
TWICE A WEEK?

A few licks of BLACKMAN'S Tonic Salt should be a part of the daily diet of your live stock. It is medicated and will improve digestion, make the feed go further, and keep them in healthy condition. So simple, so easy. Just drop brick in feed-box—it will do the rest.

The Blackman Stock Remedy Co.
Chattanooga, Tenn.

Home-made Remedy Stops Coughs Quickly

The best cough medicine you ever used. A family supply easily and quickly made. Saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

IF BILIOUS, SICK! TAKE NO CALOMEL

"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

You're bilious! Your liver is sluggish! You feel lazy, dizzy and all knocked out. Your head is dull, your tongue is coated; breath bad; stomach sour and bowels constipated. But don't take salivating calomel. It makes you sick, you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells you a bottle of Dodson's Liver Tone for a few cents under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and your bowels regular. You will feel like working; you'll be cheerful; full of vigor and ambition.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children.

## SUNDAY SCHOOL NOTES.

(Continued from Page 12.)

Rev. R. A. Tucker, presiding elder of the Grenada District, held a successful meeting with his preachers at Grenada, Jan. 31 and Feb. 1. Nearly every preacher present agreed to use the program of work and to order the literature on evangelism. Under the leadership of Brother Tucker, this district will come as near doing the work required of Methodist preachers as the best.

Speaking of the literature on evangelism, a study of this literature and the proper application of the truths taught therein will show that the winning of souls to Jesus Christ is not to be confined to any professional class, but it is the chief business of every Christian, and is so simple that a child as well as the experienced scholar is called to take part in this Christ-like work. If we should enlist and train 5,000 teachers to engage in soul winning, surely they should each win one.

Each superintendent in the Conference has received a statement of the amount of the Centenary pledge unpaid. The largest amount pledged is small enough. The money is a small matter, but the failure to pay is not a small matter. The school that ignores the pledge is teaching every child that an obligation does not amount to anything. Talk about orthodoxy in creed and fail to be honest in meeting an obligation is enough to make the angels weep. Let us be orthodox and honest, and let us teach the rising generation that the word of the local Sunday school is perfectly good.

**Breaks Up CROUP**
Colds, Coughs, LaGrippe, Flu, and a valuable aid in treatment of Pneumonia,
**CAPU-SAV**
clears the phlegm, reduces inflammation, penetrates. White salve; does not discolor clothing. In handy, collapsible tubes, 25c, at drug stores, or sent by mail.
CAPUDINE CO. :: :: RALEIGH, N. C.

**WOMEN NEED SWAMP-ROOT**

Thousands of women have kidney and bladder trouble and never suspect it.

Women's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they may cause the other organs to become diseased.

Pain in the back, headache, loss of ambition, nervousness, are often times symptoms of kidney trouble.

Don't delay starting treatment. Dr. Kilmer's Swamp-Root, a physician's prescription, obtained at any drug store, may be just the remedy needed to overcome such conditions.

Get a medium or large size bottle immediately from any drug store.

However, if you wish first to test this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention this paper.

**VIGOR OF YOUTH A NEW DISCOVERY**

Science Produces a Vitalizer Superior to the Famous Gland Treatment—Magic Power of a Bark from Africa.

Have you lost your youth, vigor and "pep"? Does life seem dull and work a grind? Don't worry. Science has discovered a new vitalizer; superior even to the much discussed "goat gland" and "monkey gland" treatment, by which anyone can now quickly and easily regain the vitality and gearness of youth and do it in the privacy of home.

The principal ingredient is an extract from the bark of an African tree. It is said to be the most amazing invigorator ever discovered. Combined with it are other tonic and vitalizing elements of proved merit. In most cases the compound produces marked improvement in a day or two, and in a short time the vitality is raised, the circulation improved and the glow of health is felt in every part.

The laboratories producing this new vitalizer, which is called Re-Bild-Tabs, are so confident of its power that they offer new customers a large, regular $2 supply for only $1 and guarantee to refund the money if the remedy fails to give results in one week.

Any reader of this paper may test the new discovery without risk. Send no money—but just your name and address to Re-Bild Laboratories, ty and eagerness of youth and do it in the privacy full $2 treatment of Re-Bild-Tabs will be mailed. Pay the postman $1 and postage on delivery. If not delighted by the results at the end of a week, notify the laboratories and your money will be refunded in full. Do not hesitate about accepting this test offer, as it is fully guaranteed.

**CABBAGE PLANTS.** Fulwood's Frostproof and Charleston, Wakefield, Succession and Flat Dutch. Prices, by express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. By parcel post postpaid. 100 for 50c; 500 for $1.25; 1,000 for $2.25. First class plants from best Long Island seed. Satisfaction guaranteed or money returned. P. D. Fulwood, Tifton, Ga.—Adv.

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### LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

C. D. Atkinson, Conference Superintendent.

The latest report from the Missionary Centenary headquarters shows the following list of Sunday schools of the Louisiana Conference that have paid 100 per cent upon their pledges to the Centenary to Jan. 1, 1923:

Alexandria District—First Church; Boyce; Donaldsonville.

Baton Rouge District—Keener Memorial; Ponchatoula.

Lake Charles District—Lafayette; Broad Street, Lake Charles; Robeline; Rayne.

Monroe District—Bartholomew; Mer Rouge.

New Orleans District—Algiers; First Church; St. Mark's; Rayne Memorial; Second Church.

Ruston District—Lisbon; Winfield; Minden; Gibsland; Haughton.

Shreveport District—Gillam; Keithville; Logansport; Texas Avenue.

## QUARTERLY CONFERENCES.

### LOUISIANA CONFERENCE.

#### Alexandria Dist.—Second Round.

(In part.)

Boyce Ct., at Eden, Feb 11, a.m.
Lecompte and Woodworth, at Woodworth, Feb. 11, p.m.
Alexandria, Feb. 25, a.m., Mar. 5, p.m.
Pineville, Feb. 25, p.m., Feb. 27, p.m.
Elizabeth Ct., at Oberlin, Mar. 4.
Melder Ct., at Campground, Mar. 11, a.m.
Cheneyville, Mar. 11, p.m.
Marksville Ct., at Marksville, Mar. 18.
Plaquemine and Donaldsonville, at Plaquemine, Mar. 25.
Campti Ct., at Clarence, Mar. 31, Apr. 1, p.m.
Natchitoches, Apr. 1, a.m.
Melville Ct., at Jacoby, Apr. 8.
Colfax Ct., at Montgomery, Apr. 15.

W. L. DOSS, JR., P. E.

#### Shreveport Dist.—Second Round.

Cedar Grove (preaching), Sun., Feb. 8, a.m.
Texas Avenue (preaching), Sun., Feb. [illegible] p.m.
Bossier City (preaching), Sun., Feb. [illegible] a.m.
Mangum Memorial (preaching) Sun., Feb. 25, p.m.
Shreveport Circuit at Lake End, and Powhatan, Sun., Mar. 4, a.m. and p.m.
Bossier City (Conference), Wed., Mar. 7, p.m.
Oil City, Sun., Mar. 11 a.m.
Shreveport Circuit at Trees, Sun., Mar. 11, p.m.
Noel Memorial (preaching), Sun., Mar. 18, a.m.
First Church (preaching), Sun., Mar. 18, p.m.
Mansfield Station and Mission, Sun., Mar. 25, a.m. and p.m.
Mangum Memorial (Conference), Wed., Mar. 28, p.m.
Belcher at Gilliam, Sun., Apr. 1, a.m.; Cnference, Mon., 9 a.m.
Ida at Hosston, Sun., Apl. 1; Conference, 3 p.m.; preaching, 7:30 p.m.
Texas Avenue (Conference), Wed., Apl. 4, p.m.
Pelican at Mitchell, Sun., Apl. 8.
Vivian, Sun., Apl. 15, a.m.
Mooringsport, Sun., Apl. 15, p.m.
DISTRICT CONFERENCE AT MANSFIELD, APRIL 17-19.
Grand Cane, at Grand Cane, Sun., Apl. 22, a.m.
Logansport, Sun., Apl. 22, p.m.
Noel Memorial (Conference), Wed., Apl. 25, p.m.
Pleasant Hill, at Beulah, Sun., Apl. 29.
First Church (Conference), Wed., May 2, p.m.
Longstreet, at Keatchie, Sun., May 6, a.m.
Greenwood, Sun., May 6. p.m.
Bayou La Chute, at Elm Grove, Sun., May 13.
Plain Dealing, at Benton, Sun., May 20.

R. H. WYNN, P. E.

### NORTH MISSISSIPPI CONFERENCE

#### Sardis District—Second Round.

Como, 11 a.m., Feb. 11, Q. C., April 4.
Coldwater, at Love, 11 a.m., Feb. 18; Q. C., Feb. 27, 4 p.m.
Hernando, Feb. 18, p.m.; Q. C., Feb. 27, p.m.
Senatobia, 11 a.m., Feb. 25; Q. C., Feb. 28, p.m.
Sardis, Feb. 25, p.m.; Q. C., March 1, p.m.
Batesville, March 4.
Oakland [illegible] Tillatobia, March 10, preaching 11 a.m., and Q. C. in afternoon.
Charleston, March 11, p.m.
Cockrum, at Independence, March 17-18.
Olive Branch, at Mineral Wells, 11 a.m., March 24; Q. C., in afternoon.
Byhalia, at Fountain Head, 11 a.m., March 25; Q. C., in afternoon.
Crenshaw, March 30.
Arkabutla, at Sarah, March 31, April 1.
Sardis Ct., at Cold Springs, 11 a.m., April 7; Q. C. in afternoon.
Longtown, at Pleasant Grove, April 8, 11 a.m.; Q. C., in afternoon.
Pleasant Hill, at Baker's Chapel, April 14-15.
Shuford, at Lovejoy, 11 a.m., April 21; Q. C., in afternoon.
Courtland, at Pope, 11 a.m., April 22; Q. C., in afternoon.
Horn Lake, at Poplar Corner, 11 a.m., April 28; Q. C., in afternoon.
Mount Pleasant, at Union, 11 a.m., April 29; Q. C., in afternoon.
Tyro, at Tyro, 11 a.m., May 5; Q. C., in afternoon.
Crowder, at Fredonia, 11 a.m., May 6; Q. C., in afternoon.

The District Conference is announcing for May 15, 16, 17, beginning 9:30 a.m., May 15, to be held at Senatobia, Miss. It is the duty, and should be the pleasure, of all members of this conference to be on hand. I trust that all the pastors will see that the Q. C. Records for their charges are there for examination. Please let every local preacher in the District be on hand to make his report. It is no less the duty of the local preachers to be present at this conference than it is the duty of the other members to be on hand. God helping us, we are going to have a great District Conference. Please let every member be there to do his part toward making it a spiritual and material success.

J. TILLERY LEWIS, P. E.

**A GOOD THING—DON'T MISS IT.**
Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines for only 5 cents. Don't miss it.

**BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.**

**FAT PEOPLE CAN REDUCE QUICKLY**

New Discovery Makes It Possible to Reduce a Pound a Day Without Dieting or Exercise.

Any fat man or woman can quickly and easily reduce to normal weight without dieting or exercise through the remarkable discovery of Rid-O-Fat by H. C. Haist, a Kansas City chemist.

You can eat what you please and as much as you wish, yet quickly reduce to the weight you desire. All you need do is to take one Rid-O-Fat tablet after each meal for a short time, and the fat will vanish as though by magic. Rid-O-Fat is a scientific product, has practically no odor or taste and can be taken by anyone with perfect safety, as it is recommended and indorsed by the highest medical authority.

So confident is Mr. Haist that Rid-O-Fat will delight everyone that he generously offers to send a free trial treatment to any reader who will write for it. This trial treatment is sufficient to reduce you from three to five pounds and will prove that you can be as slender as you wish without dieting or exercise.

Simply send your name and address to H. C. Haist, 1555 Coca-Cola Bldg., Kansas City, Mo., and the free trial treatment will be sent immediately under plain wrapper.

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# NEW ORLEANS
# CHRISTIAN ADVOCATE

Vol. 70—No. 7. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3497

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 15, 1923. CHAS. O. CHALMERS, Manager.

## EDITORIAL COMMENT

### WE MUST NOT FORGET.

The church has many interests to engage its attention just now—all of them important and urgent—but it must not forget that the collection of the Centenary pledges is one of its primary tasks. We must not become stagnant as a church by failing to enlarge our program as the need of the world demands—but we must not become a discredited church by failing to maintain the enterprises we have already undertaken. Definitely made pledges constitute a sacred obligation to those who made them, and they ought to be a safe asset to the church which received them.

### BUSY—ABOUT WHAT?

There is so much work that needs to be done in the world to-day that it is little short of criminal for anybody to stand idly by. A man who would stand on the bank of a river with his hands in his pockets and calmly watch a drowning person sink out of sight without the slightest effort to help him would be not a whit worse than is the man who shows no concern for the world in its troubles to-day. We believe it can be said, to the credit of humanity, that there are few who are thus unconcerned—nearly everybody is busy about something. But what are we busy about? Are we actually trying to find out what we most need to do and are we giving ourselves unreservedly to the accomplishment of our major tasks, or are we wasting time and energy on infinitesimal things? To revert to the figure of the drowning man, the onlooker might be intently engaged in catching top minnows with an angleworm stuck on a bent pin. Busy, yes—but what an occupation in sight of a perishing mortal! With a break in the levee imminent, who wants to fool with a flutter-wheel in the edge of the onrushing torrent? By common consent, the world is now passing through the greatest crisis of reconstruction in recorded history—and some men seem to be able to find nothing better to do than to dig doodlebugs and grab at grasshoppers. The supreme opportunity of Christianity to lay hold of the heart of humanity is at hand—and some confessedly good people are apparently having a great time chasing rabbits through the briar patches down in the creek bottom. We ought to be busy—but for God's sake and humanity's sake let us be busy about something worth while.

### THE UNITED STATES AND THE LEAGUE OF NATIONS.

One of the most interesting developments in our national thinking during the last two or three years is the growing agreement among parties of all political faiths and leaders in all walks of life that the United States must enter the League of Nations, or some similar organization, or shoulder the blame for the failure of a definite movement toward universal peace. The fact is being emphasized that the nations of the world are engaged in the experiment of living in an organized community and under law, and that the experiment is doomed to failure if one great nation refuses to have part in the experiment. There seems to be a growing conviction that the failure of the League inevitably means another world war sooner or later. It is hard to understand why our Government should refuse to try this plan when all other nations are willing to do so. Some reservations or amendments to the provisions for the League may be expedient; but it is reasonably certain that these could be incorporated without destroying its effectiveness as a means of preventing war. We have learned all too well that we cannot remain in peaceful isolation when the rest of the world is in trouble; we should not want to do so when the rest of the world needs our help.

### UTTERLY IMPOSSIBLE.

The secular newspapers generally, as is their custom, give great publicity to the statements now and then made by sensation-loving speakers who seem to think their shortest road to fame is by denying some of the religious beliefs that have held steadfast through the centuries; and, following this publicity, there is usually a widespread discussion as to the effect these statements will have upon the orthodox faith. We cannot always be sure that these speakers are correctly quoted, or that their words are given in their proper setting, but assuming that they are so given, we [illegible] reason to [illegible] that we are to be dispossessed of our holy faith. Dr. Percy Stickney Grant, for example, may deny the deity of Jesus Christ—but he is not the first one who has done so, nor will he be the last. We suppose no truth has ever been accepted by every individual to whom it was presented, but the truth remains just the same, and it will, by the very naure of the case, ultimately prevail. The Son of God appeared among men, lived his life, performed his miracles, taught his gospel—and the record of twenty centuries sustains evry claim he made. We have a Divine Savior attested by the experience of millions of redeemed souls, and no man can make of him simply a man among men. Mr. Grant will have his day and pass on—but Jesus Christ is the same yesterday, to-day, and forever.

### LYNCHING ON THE DECREASE.

It is encouraging to note that, according to the Commission on Interracial Co-Operation, the lynching evil is steadily being reduced, both as to numbers and area, and that its eradication is only a matter of years. The Commission draws its conclusions from a careful study of the lynching record for forty years, in which it is shown that there has been a decrease in the number of victims from the high mark of 255 in 1892 to 57 last year, and in which it is also shown that only ten States had lynchings in 1922 as compared with an average of twenty-one throughout the period studied. It is evident that the conscience of the people is becoming aroused concerning this great evil, and that the measures to prevent it are proving to be effective. We look forward to the day when this blot will no longer stain the pages of our history in any State.

### A GOOD LESSON TO LEARN.

Several days ago, a peddler of trinkets in New Orleans found, according to a local newspaper, a package of bills amounting to $1000. He immediately reported his find to a friend, they inserted an advertisement in the newspaper, and, within a short time, the money had been restored to its owner. In answer to the question as to why he had not kept the money, the finder replied: "Why should I have kept it? It did not belong to me, and my conscience would have troubled me. My life has been lived. I have seen pleasures and sorrows. Finding the money did not give me the right to keep it. Some one would have suffered, and I've learned that it doesn't pay to benefit at the expense of others." That is a good lesson to learn—that it does not pay to benefit at the expense of others. We do not claim to have a very clear understanding of the present world situation, but we can imagine that the application of the principle contained in the statement of the peddler of trinkets by some of the great nations would go a long way toward settling some very perplexing problems. The Golden Rule is as applicable in international relationships as it is in personal conduct.

### MORE THOREAUS.

We read the other day that Thoreau had a great aversion to the accumulation of mere things. He says that he had three pieces of limestone on his cabin desk, but that he was terrified to find that they required to be dusted daily, while the furniture of his mind was all undusted still, so he threw them out of the window in disgust. Thoreau may have gone entirely too far in his contempt for material things, but he was entirely right in not wanting to become the slave of his possessions. A few more Thoreaus might be a good thing for the world.

### A LITTLE BIT MORE.

The day's work may be nearly done—but there is just another little task to be accomplished; do it. The journey may be nearly ended—just a few more miles to travel to complete the trip; complete it. The life may be beautiful in nearly every way—just one thing lacking to make it all that it ought to be; be it.

New Orleans Christian Advocate

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**TO CONTRIBUTORS.**

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## THEY CANNOT BE CLEANSED.

By Bishop Warren A. Candler.

The indictment I made some time ago against the moving picture business and the predictions I made concerning the connection of Mr. Will Hays with it have been sustained by the facts which have followed during the past year.

I said then, and now repeat with emphasis, that the employment of Mr. Hays by the film producers was not to assure pure films, but to stay public judgment against the enormous immorality of these shows. He is paid $100,000 a year not to cleanse the movies, but to protect the immoral business against public censure, and especially to prevent censorship of it. Before his employment at this huge salary, he had never displayed any special knowledge of films or manifested any notable zeal for the suppression of impure pictures which suggested his pre-eminent fitness for the task he professed to undertake. On the contrary, everybody knows he knew very little of the business which it was said he would purge of its foulness. Moreover, it is ridiculous to suppose that his employers hired him to do what they themselves could have done any day if they had cared to do it. Does any sane man imagine that they paid Mr. Hays $100,000 a year to reform them and keep them reformed? Are Mr. Zukor, Mr. Loew, Mr. Abrams, and the rest, so remarkably zealous for the purification of themselves and their business that they will pay him $100,000 a year to operate upon them as a sort of "Old Dutch Cleanser?"

In part, here is what I said about a year ago:

"Mr. Hays will not dare to try to make the movies decent, and, if he should, he would fail and lose his lucrative position for his effort.

"The movies cannot be reformed. The speed with which the business has run to the lowest depths shows the inevitable gravitation of its nature towards evil. The millions which have been made by it with amazing swiftness assure the continuance of the same indecency which has been so profitable. Those who own and control the business are out for money, and they are getting it, so that they are able to pay enormous salaries to influential men to lend the influence of their names and social position to cover the craft by which their gains are got. No consideration of art, education or morality is involved in the business. It is coarse and corrupting commercialism through and through.

"What sort of people have the movies made famous and used as the bright particular stars of the cinema firmament? There is the shameless Arbuckle with his $25,000 automobile, his drunken bouts, licentious parties, and crime-breeding entertainments. There is Charlie Chaplin, who has quit his wife, and deserves to have been quit by her. Mary Pickford has two living husbands and rejoices in the fact. Douglas Fairbanks has married with equal frequency and unscrupulousness.

"Is a business educative, or elevating, which draws to it such persons and finds them its most profitable employees? Do they not reveal with utmost clearness that the source of the vileness of the movies is the very source from which the 'movies' spring? Can a thing be cleansed which thrives on the corruption which it creates? Would it not be slain if it were cleansed, and slain by the cleansing process?

"The simple truth is that the movie is the worst form of entertainment which the world has ever seen. The old stage plays were never, in their worst state, half as demoralizing. The theatre of former days did not reach the masses, and especially the children and youth, with the most defiling exhibitions at a price within the reach of all.

"Who can say what part in the production of the 'wave of crime' has been borne by the movies?"

Now come others saying substantially the same thing which I affirmed.

THE PRESBYTERIAN of Philadelphia says:

"When the nickelodeons and stereopticons were in use, there were some good, innocent pictures, and when the movies came, many felt we had an instrumentality which might prove very useful both for necessary and good recreations, and as a minor agency in fuller education. With this expectation, many attended them at first. It was not long, however, until the suggestion of the movies became such that good people felt they could not fail to be corrupting and degrading to young people, and most offensive to elder and more thoughtful people. Still there were hopes that they might be reclaimed. Commercialism, however, has gained such a control that hope has perished. More than that, people have become skeptical with regard to the essential nature of the enterprise. It has given itself up almost exclusively to an effort to amuse, and we believe that the history of man will show that when amusement is the only or chief object, the necessity and actual tendency is toward exhaustion of proper resources, and the temptation is to draw material from any source, regardless of character."

THE NEW YORK CHRISTIAN ADVOCATE speaks with equal vigor, taking occasion from the case of the notorious movie actor to whom Mr. Hays seemed to give absolution recently:

"The news of Mr. Will Hays' reinstatement of the unspeakable Arbuckle on the moving picture stage came upon the sweet air of Christmas week like a waft from the sewer. Though couched in the language of fairness and forgiveness to a sinner, this decision by the titular head of the moving picture industry is in effect a permission to his employees to realize on the large investment which they have made in the discredited buffoon. The capital which has been locked up in idleness because of the actor's nauseating misconduct as revealed in his trial for murder, is said to amount to over a million dollars. It is against these completed films that Mr. Hays' forgiveness lifts the ban. His favor, which he would represent as his desire to give a fellow man a chance to make good, will not fail to be interpreted by some as based on the necessity of giving his millionaire employers, the Motion Picture Producers and Distributors, an opportunity to unload their unproductive reels on the public."

A confession confirming all that these able editors say has been made by Mr. Schanck, the showman who is to employ the hero of Hollywood's shame. Of that creature, Mr. Schanck says: "He is as clean as any one in the motion pictures to-day. He merely got into a jam; he was unfortunate." That testimony of Mr. Schanck is quite true, and it means the vile fellow was caught, while a majority of the rest of the movie crew escaped.

Two books have appeared recently which offer further testimony to sustain my indictment of the "movies."

One is from the pen of Mr. Ellis Paxon Oberholtzer, who was for six years a member of the Pennsylvania Board of Censors. He strips the whole wretched business of all its delusive disguises and plausible defenses, and exposes to view the rotten core at the center of it. He says:

"Sex is the one potently dominant idea in the minds of the men who are gambling in the public taste for nasty photographic stories. The capitalist who is financing the picture-producing company, the executive officer whom he hires to make money for him, and the directors in the studios expend much of their time and energy in trying to devise that which will show the male and female in some unusual and new relationship. The public, sated by much looking at film, night after night, must be aroused from the apathy which comes from having long ago seen all that is proper to be shown, and we have been plunged into an abysmal morass of fornication, adultery, pandering and prostitution. The seduction of mill girls and stenographers by their employers, men living with mistresses, and women consorting with men without marriage, are flashed into the eyes of old and young, willy nilly, in our movie houses."

He alleges that the producers of films have carried the purveying of this purulence to the exhibition of even unnatural and impossible situations:

"If I were to travel the country over I should not know where to find women who conceal revolvers in their blouses, or in the drawers of their dressing tables; or men who wrestle in dress suits on the parlor floor for the affections of a lady, who, in a spangled evening gown, naked to her waist, grasps an iron from a fire-set on the hearth, or seizes the inevitably paper-knife to slay the villain, her lover rising in time to take the blame for the crime. Nor have I ever known a man who would tumble a rival for a woman's hand head-over-heels down stairways and over balustrades. Their whole seed, breed, and generation who now live in film are an insult to our intelligence, if not to our moral sense. * * * There is no American 'high life' which corresponds to what is set before us by the movie make outside of some occasional house of ill fame."

Mr. Oberholtzer points out the effect upon children and shows the amazing inconsistency of parents who carry their children to see movies far more demoralizing than the worst scenes of shame in the vilest places of our cities:

"There are few parents with ideals so low for their children that they would take one of them by the hand, lead it into the corners of our great cities, and show it drinking and drugging, prostitution, stealing and murder—few with feelings so [illegible]onic or blunted that they would wish to give a description of the daily life of some New York libertine or debauchee. * * * When we find parents in our back streets so dead to their responsibilities that they surround their children with vice by design, or from want of ability to keep them away from such influences, we take these children out of their charge and commit them to public institutions. If a father were to take his boy through the dens of the slums, he would be ashamed to be seen in such places. Yet fathers are taking their boys to picture houses showing these very places with every mark of reality. A child walking through vile places would not understand half as much of the devilment as he does in a movie where every effort is made to explain and to exploit every detail. To take an hour to show these things and then take a minute at the close for a moral warning is a foolish proceeding. The child will remember the hour's entertainment and forget the minute's warning."

The other book is by Canon William Sheafe Chase, D.D., of Brooklyn, and is entitled "Catechism on Motion Pictures; or, The Movie Peril Exposed." He shows from official investigations the truth of all that Mr. Oberholtzer affirms, and discloses even more. Among other things, he reveals the fact that the moving picture producers are working to break down the Christian Sabbath, as well as respect for all laws in general, and prohibition laws in particular. He shows further that the "movies" are being used politically by their opulent owners to defeat every man and every measure favoring their censorship. Could anything else establish more conclusively their obstinate and incurable corruption?

Nevertheless, the Hon. Will Hays, Ex-Postmaster General, spreads before the patrons of the "movies" (young children included) vile pictures, marked by his approval, which as Postmaster General he could not have lawfully admitted to the mails!

Mr. Hays has not reformed the "movies," nor can he reform them. Their owners, who for the time being at least, own him also, have demoralized Mr. Hays. It is what might have been expected. "Whose bread you eat, his song you sing."

## VARIOUS REFLECTIONS AND SUGGESTIONS.

By Rev. Jno. W. Boswell, D.D.

Dear Brother Carley: There was a "heap of mighty interestin' readin'" in the Advocate of January 18. I liked it. I came near reading the whole of it, and was almost persuaded to write you a letter. But I delayed, and I am glad I did, for that issue was followed by the paper of the 25th, which also contained some things worthy of notice—especially one thing that every Southern Methodist should ponder in his heart.

The first thing that attracted attention was your short editorial on Christian Education. It was to the point. You truly say: "If our church schools simply propose to give only such education, and to furnish only such atmosphere and environment as are to be found elsewhere (in State-owned and controlled institutions), it is a waste of time, money, and men to undertake to establish, promote and sustain them. * * * Our

Christian schools ought to be the most fervent centers of evangelism." Well said and true. But will you object if I venture to inquire whether or not all our church schools are fulfilling their mission? When I say "our church schools," I mean not only the schools of Southern Methodism, but all the schools maintained and controlled by evangelical Protestant denominations. Are they faithful in impressing the principles and practices of evangelical religion? Do they teach nothing adapted to undermine the simple faith of their students? Are they fervent centers of evangelism? And is the spirit of evangelism as strong in their students when they go back to their homes as when they entered the schools? If these questions can be answered in the affirmative, then I feel free to say that some of the schools are greatly slandered, for it has been sounded out, far and wide, that they have in their faculties higher critics and modernists who deny the very foundation of our holy religion. When St. Paul heard there were "divisions" among the Corinthians he said: "I partly believe it." So, when I hear so much about unsound teaching in our schools I say, I partly believe it.

Such schools, whatever else they may do, give their students a distorted view of Christ and his gospel. They subtract from the sum total of Christianity (Rev. xxii, 18, 19). The sowing of these evil deeds is not allowed in Methodist institutions. They are under the supervision, as a rule, of preachers who, as elders, have vowed before God and the church to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word." This vow should make all Methodists feel secure. But do they?

The next thing that attracted attention was your admirable arrangement for the News from the Districts. The news is given in short paragraphs containing a simple statement of the condition of the charges, or a word of commendation of the preachers. This, I think, is better and more satisfactory than a long communication from the presiding elders. It will prove interesting and stimulating if, from week to week, the presiding elders have something real good to report from the remote country circuits. Certainly we like to hear of success in the church, no matter where, but it must be a little discouraging to the country preacher to read of the big things done in the towns and cities, of the big salaries, and large numbers added to the church, with nothing said of success in the country. Jesus said that the poor woman who cast two mites into the Lord's treasury had cast in more than the rich, who of their abundance had cast in much. It is just as true that poor country churches do as much, and sometimes more, in proportion to their ability as the more favored churches in the cities. The raise of twenty-five dollars on the preacher's salary in some country circuits is more than a raise of five hundred in some moderately rich church in the city. Even as little a thing as that done in some sections is worthy of note. The spiritual condition of the church likewise is often worthy of mention. We hope to hear much in the coming weeks of the increase in members and spirituality.

The problem of the country church! Perhaps I am not competent to write on the subject, as it has been so long since I was a country preacher. But I'll put in a word. I do not doubt, as Brother Shipman says, that in some sections we have made no advance in "fifty years," but I cannot allow this blame to be fixed on the church. If we have labored in any one place fifty years and are worse off than when we began, it is because there was no foundation to build on at the start, or because the membership have moved to other places. In the latter case, the church is not at fault, and there is no problem. In the former case, the church is to blame for wasting men and means for so many years on unprofitable ground.

More than one section of the country should long since have been abandoned to the Baptists—the citizens of such section being of Baptist faith. I have my eye on a good big territory occupied by our church as far back as sixty-five years ago. Should some one inform me that we abandoned it forty years ago, I would not be surprised. There never was a foundation in that territory for a successful and permanent Methodist church.

Nevertheless though the country churches have in many places been depleted by giving their members to the towns and cities, on the whole, the country churches have made wonderful advancement during the past fifty years. The Church Extension Board could tell a wonderful story about this matter. Any brother sixty years of age could do the same thing. How many churches can a man of that age recall that are today worshiping in the same house occupied fifty years ago? Dead churches do not build new and substantial houses of worship. And if I am not mistaken, more than the half of our membership of 2,500,000 live in the country districts. Yet it is sadly true that here and there good churches have been abandoned, not because, as some have said, the church has lost its hold on the country, but because the citizens, including church members, have moved away—gone to other States and to the towns and cities. Are not these the churches that have caused the problem? Probably Brother Shipman's suggestion, if acted on, will solve the problem—in good weather and on the State and government highways—"consolidate and haul 'em." But what will become of the unfortunate ones who live in the out-of-the-way places, commonly called the backwoods? They are there by the thousands—yes, by the millions. If there is a good house of worship anywhere, with an average congregation, and the least prospect of doing good, that has been abandoned, we can say it is owing to peculiar conditions, and not to the fact that it does not pay.

Your last issue gives notice that the matter of unifying the Northern and Southern Methodists is again to the fore. This is unfortunate. It would be unfortunate even if we had nothing else before us to think and talk and write about, but it is particularly so just now, when we are pressing the collection of the Centenary and Educational pledges. It is true right now there is but one point in shape to discuss; that is the desirableness of union. Ostensibly, unification of some kind, and not organic union, is the object sought. But mark what I say: If the movement issues in anything, it will be union, possibly complete surrender of Southern Methodism. Some of our leaders favor union, and the Northern Methodists will be satisfied with nothing less. This has been clear to every mind for a long time. It was confirmed at the late session of the Joint Commission by the proposition of the Northern Commissioners, viz: "1. That we hold a joint meeting of the two General Conferences. * * * and declare that we are united." Unconditionally, of course, the details to be arranged after the union is declared to be a fact. Wonderful! What sort of folks do those Northern Methodists take us to be? Or did they do much writing in advance of the meeting and were misled? Our Commissioners were not napping. They promptly rejected the proposition and gave our Northern brethren something to think about.

Why should we think and talk about union? We are not distressed. We are at peace. There are a few disturbers—higher critics and rationalists—but not in sufficient numbers to drive us from our work or from our moorings. We are prospering throughout all our borders. We are raising and spending more money for the strengthening and enlarging of the kingdom than at any time in all our history, and we never had such an increase in membership as we had last year. Every department of the church is alive and active and succeeding. Let us still dwell under our own vine and fig tree. There is no reason why we should turn ourselves over to the great Methodist Episcopal Church, which outnumbers us two to one. I shall be content to stay where I am.

Nashville, Tenn.

## LOUISIANA, ATTENTION!

At the last session of the Louisiana Conference a Hospital Board was elected and, by Conference action, Methodists of Louisiana are launching a movement for hospital work in this State. This does not mean that a hospital will be built at once, but that a start will be made looking to Methodists' taking a hand in the great work of helping the sick. Our first start will be a small one, but if each pastor leads and his people follow as they should, it will be a start. We want to enroll every Methodist in the State in the Golden Cross Society. What does this mean?

We have in our church now a Golden Cross Society. To join it means simply to sign the card and pay a dollar. This money goes to our Conference Treasurer for the Hospital Board, Rev. L. I. McCain, Lafayette, La. It becomes a fund on hand for constructive work. To this fund will be added gifts from kindly-disposed people. It becomes a nucleus to which will be added next year another roll-call fund. We have fifty thousand Methodists in Louisiana and should secure the first fifty thousand dollars easily.

After awhile some city, with a progressive spirit, will invite us to come and build a great hospital. We will have some money and we will get more and we will go. Some time in the next few years Methodists ought to have a great hospital in Louisiana. This first roll call will start the movement off. Let us make it unanimous.

I have had mailed to every pastor in Louisiana enough cards to cover his entire membership. If any have not received these cards, let me know and I will have them sent to you at once. By all means, let the pastors of the Conference appoint a director at once, and let that director begin now laying his plans how he will secure as many dollars as he has total number of members. It may mean to get a number of ten dollar, twenty-five dollar or, one hundred dollar members. If it does, let's get them.

A. J. GEARHEARD,
Haynesville, La. Sec. Hospital Board.

## FAMILY PRAYERS.

By Laura Hubbard Jaccard.

You say you are "busy this morning
In the maelstrom of family cares,
And husband must rush to the office,
So there isn't a moment for prayers."

Then the children are sent to the school-room,
And the grind of the day thus begins,
With no word from God's Book to remember,
Nor the echo of strengthening hymns.

What wonder the burdens are heavy,
And the hours seem irksomely long!
What wonder that rash words are spoken,
And that life seems discordant and wrong!

And at even, discouraged and wearied,
You carelessly go to your rest,
Forgetting that Jesus is waiting
To pillow your head on His breast.

He longs for a word of thanksgiving,
And to hear your love spoken again;
He asks to review the day's record,
And to cleanse it of blotches and stain.

But if you forget Him so often,
Some time you may knock at His Gate,
And awaiting the summons to enter,
You may hear, "You are praying too late."

—Selected.

To reach success, my son, you must pass through the door upon which is the word "Push."

—Selected.

Nothing is more amazing than the readiness with which the crowd bows at the shrine of a new hero, unless it be the readiness with which they desert him when fickle fancy dictates.—Selected.

Faith is not like an aeroplane which takes a man to heaven. It is more like a Ford, that constantly lets him know that he is on his way and assures him that he will get there if he endures to the end.—Selected.

# NEWS FROM THE DISTRICTS.

## MISSISSIPPI CONFERENCE.

### Newton District.

The Pastors' Institute of the Newton District was held at the Forest church opening at 10 a. m. Feb. 1, and closing with a consecration service at noon on the following day. The presiding elder, Rev. J. A. Moore, gave a helpful and illuminating exposition of the Mission of the Seventy, who were sent two by two into every city where Christ himself would go. The first topic discussed—the preacher's own religious life—brougth forth personal experiences which were spiritually uplifting. Every one participating was conscious of the Spirit's presence and felt "this is none other but the house of God and this is the gate of heaven." The program was interspersed by the singing of the old songs, and prayer. Every pastor present, at some period of the services, voiced the heart's desire of the body in a fervent prayer at the throne of grace. The presiding elder was careful to see that no phase of church life was neglected, and many helpful suggestions were made which will surely bear fruit in the future. A vote of thanks was tendered Rev. H. J. Moore and the good people of Forest for their kindly entertainment.

The pastor, his wife and charming daughter were host and hostesses to all the preachers at a dinner served at the parsonage. Artistically cut crimson letters were placed down the table, and when put together spelled "Newton District." At the conclusion of the feast, all stood in a vote of thanks for the gracious hospitality, after which our host, Brother H. J. Moore, led in singing,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

* * *

Our people at Montrose, Rev. M. R. Jones, pastor, are considering the making of needed improvement in their house of worship. Whether they will erect a new building of brick or concrete, or remodel the present frame structure, has not yet been deermined. In any event, a better auditorium, with Sunday school facilities, is the objective.

* * *

Rev. G. G. Yeager, of the Rose Hill charge, has in prospect considerable improvement to church property. The church at Rose Hill is to be reseated. The old church at Paulding is to undergo needed repairs. The Hopewell church is to be treated to a new roof. Pleasant Grove church, damaged by tornado a few years ago, is to receive needed attention. Homewood church is in line for a new coat of paint. Brother Yeager has been well received by the membership of his new charge.

* * *

Rev. G. L. McNeece, of the Trenton charge, recently underwent an operation for appendicitis at the Jackson Sanatorium. A card received by his presiding elder indicates that the return trip from Jackson was attended with some unfavorable results. It is hoped that no serious backset will be suffered, and that Brother McNeece will soon be entirely restored to health.

* * *

Rev. W. W. Murray is favorably impressed with the outlook on his new charge—Harperville and Lena. His people are pleased with their new pastor.

* * *

Rev. T. B. Winstead begins his fourth year on the Carthage charge in high favor with his people. Since the beginning of Brother Winstead's pastorate, the Carthage church has made the greatest advance in its history in the matter of pastoral support. Of all the towns of the State wholly without railroad facilities, Carthage is probably the best. Brother Winstead serves a fine people.

* * *

Walnut Grove is an old charge with a fine opportunity to take on new life. The bounds of this charge have been pierced recently by the Jackson and Eastern Railroad—the first railroad ever to enter Leake County—New Walnut Grove being at present the western terminus of that road. It is hoped that the church and charge will keep pace with the material development brought about by the coming of the railroad. Rev. C. H. Herring is the new pastor.

* * *

We are pleased to note that, with the exception of the Seashore, the Newton District leads in the circulation of the Conference Organ. If the live wires of this district will put out a litle more force, we will take the banner from the Seashore at the next session of the Annual Conference.

* * *

We were shocked on last Thursday morning to learn of the passing of one of the elect ladies of this district, Mrs. (Dr.) Mars, of Philadelphia. May the Lord of all comfort be with the sorrowing family and friends.

* * *

A meeting of the pastors and treasurers of the Centenary Fund will be held at Newton on March 7.

* * *

The Newton Epworth League will entertain the District League Conference in March, the date to be fixed by the Conference president, Mr. W. D. Hawkins, of Meridian.

* * *

A commodious union church will soon be completed at Burnside, where the Griffin Lumber Company has built a large saw mill. There are quite a number of Methodists at that place, and a church will be organized there and a regular preaching service provided for.

* * *

Rev. J. V. Bennett is assisting Rev. T. C. Cooper in a revival meeting at Deemer. We hope to hear of many conversions and reclamations. Things come to pass with an evangelistic team like that at work.

* * *

A correspondent who writes from what he calls the "Big End" of the District, informs us that all goes well there and they are looking forward eagerly to the Gipsy Smith revival in May.

Fuller notes from that end of the line will appear in the next issue.

N. B. HARMON, Reporter.

### Saashore District.

The Seashore District has the "flu."

* * *

We held our Preachers' Institute according to announcement, and while several of the brethren were absent because of sickness, the meeting was a succes. The Lord was with us.

* * *

Lumberton and Columbia are in the lead on salaries; Robert and Corley are happy.

Picayune was ready for the first quarterly conference. An every-member canvass was made. The lay leader, with all his committees, is ready to work, and eight or ten Sunday school rooms are being added to the church.

Grice, at Ocean Springs, is up from the "flu," and organizing for a good year.

Blackwell and his people are happy, and will bring things to pass.

Biloxi is starting off well.

Wherever the pastors and lay leaders will carry out the plan of organization that is now the law of the church, it will mean success. If Allen, Landrum, and Stringer can organize and work systemtically on those large circuits, all can.

Brother Castles and his entire family have been sick. but he has his "hand on the throttle and his eye on the rail."

With W. E. Barnes, district lay leader, and Horace Hinds and A. M. Hinton his assistants, if the charge lay leaders will co-operate, things will work well.

The Gipsy Smith meeting is starting off encouragingly. We are expecting a great meeting. I hope to report something besides "flu" next time.

W. M. SULLIVAN, P. E.

### Vicksburg District.

The work of tho Lord's Kingdom goes forward this year, with an increasing interest, on the Vicksburg District. Pastors are busy, and in most places the laymen are helping to a very delightful degree. I am desirous that they all may see the opportunity that is before them, co-operate with their pastors, and make this a year of spiritual growth and financial success.

* * *

Under the lead of Rev. Robert Selby, Crawford Street, Vicksburg, is doing perhaps better than ever in her history. The men and women, as a rule, are alive to every interest of the church. The congregations are large and members are constantly added to the roll. Brother Selby is popular with his people, a good organizer, a diligent pastor, and strong preacher. I am, therefore, not surprised that Crawford Street is rapidly taking her place as one of the leading churches of our Conference. This she ought to do, being rich in history, with a cultured people and material resources that make her equal to anything that needs to be done in setting forward our Lord's Kingdom. Last November a parsonage was bought at a cost of $9,250. The pastor is happy, hopeful, and busy.

* * *

Gibson Memorial, Vicksburg, has made progress under the lead of Rev. T. B. Cottrell. Brother Cottrell's people love him, and many of them co-operate with him in doing the work of the church. Any pastor is fortunate who has associated with him a band of good women like those in Gibson Memorial. They are deeply religious and diligent in everything that will help in the work of their church. This church struggled long as a mission, but now is paying her pastor a $2,000 salary, and taking her full share of the Benevolences. Brother Cottrell and his folks deserve special mention for what they have accomplished during the past two years.

* * *

Brother C. A. Schultz is moving forward with Anguilla. He starts on his third year a very popular pastor. His officials have made his salary $2,400. They have laid their plans and are moving toward "everything in full." What Schultz and those fine people set their hearts and hands on doing will not likely fail. I am confidently expecting 100% from Anguilla this year. All hands agree that this shall be the best year the church has had in that part of the Delta. The folks and the pastor love each other and work together.

* * *

Rolling Fork is in love with Brother T. J. O'Neil. He is beginning his fifth year with the delightful people of Rolling Fork and Cary. His hold upon them grows, the longer he serves them. Brother O'Neil is doing a great work in the Delta. Last year he put improvements to the amount of about $2,000 on the church at Rolling Fork, and is now building a church at Cary, which is to cost $7,000. This fine people appreciate Brother O'Neil for his work, preaching ability, and strong leadership. I earnestly desire that he may have the pleasure of reporting all claims paid in full at the next meeting of our Annual Conference. This ought to be, and I belive will be. Brother O'Neil will lay it on the hearts of the people, and I believe they will respond. They have the loyalty and the resources. I look for them to show forth a spirit of co-operation that will make them and their pastor happy.

* * *

Rosetta Mission is being well looked after by Rev. N. S. Loftus. This work is scattered over a large territory, but Brother Loftus "gets there just the same." He is doing the job. The people have great confidence in him as a man, and they appreciate his evangelistic spirit and preaching. They are following him, and at the first quarterly confernce this year they showed their appreciation of him by increasing his salary. Rosetta should soon come to be one of the strong and self-supporting circuits of this district.

* * *

Rev. A. Joe Beasley is beginning his first year at the old historic town of Washington, and is beginning well. He also serves Kingston, whose history, like that of Washington, runs back to the beginning of Methodism in Mississippi. There are only a few people in the Kingston community, but they are a true and loyal folk. A real old-fashioned revival would put new life in all the activities of the church at Kingston. I feel sure that Brother Beasley will look diligently after every interest of the church, and that the fine people at Washington and Kingston will respond and be happy.

* * *

I was snow-bound on Sunday, Feb. 4, and failed to get to Rocky Springs, where I wished so much to be. Brother Wesley Ezelle is there making full proof of his ministry. I have not been with him yet, but am hearing only the best things of him and his work. I am expecting Rocky Springs to take a forward step under his lead. The first quarterly conference will be held on March 4, at Williams. Let the officials be on hand to lay plans for the best year thus far, to give heart and courage to their good pastor, and make him feel that he can lean on them. United effort and co-operation will mean much for the Rocky Springs circuit.

* * *

Woodville is fortunate in having Rev. H. G. Hawkins as pastor. No man among us is taking hold of the work with more interest than is he. The officials have shown their appreciation of Brother Hawkins by increasing his salary, and in showing their willingness to co-operate with him in doing the Lord's work. Woodville is a delightful place to live, and, with a live church, it will be a most delightful place to serve. The opportunities are great, and I am sure none will go to waste, or be overlooked by Brother Hawkins. With the church rallying to him, I am expecting Woodville to become one of our most attractive appointments

* * *

Our Preachers' Institute, held in Vicksburg Jan. 31-Feb. 1, was the best I have ever attended. I am grateful to the men who came, and was truly sorry that others were detained on account of sickness in their homes. Dr. Rolfe Hunt and fifteen of my pastors were present.

May the Lord bless all the men of our district, and keep them busy!

J. R. JONES, P. E.

## LOUISIANA CONFERENCE.

### LAKE CHARLES DISTRICT.

We have about completed the first round of quarterly conferences; found the pastors all at their places, and hard at work to make this the best year in the history of the district. Just a word about my new preachers.

* * *

Brother Claude Mayo is doing fine work at Neame and Pickening.

* * *

Brother Young is getting ready for a great year at De Ridder. He will begin a revival the first Sunday in February, conducted by Evangelist Tucker.

* * *

Brother Roberts is starting off well at Sulphur and Vinton. The good people of these two appointments have made considerable improvements on the parsonage.

* * *

Brother Waddill is preaching some great sermons to good congregations in Lake Charles.

* * *

Brother Early was well received at Crowley, and has great plans for a splendid year's work.

* * *

Brother McLelland is winning his way at Rayne, and is planning to build a new church.

* * *

Brother Harrison was well received by the good people of New Iberia.

* * *

Brother Miller is doing fine at Abbeville and Kaplan, looking forward to great success this year.

* * *

Brother Barrett, at Hornbeck and Peason, is busy on his new charge.

* * *

These brethren are entering upon the first year at their various charges, and a note of encouragement comes from each one of them.

* * *

With Henderson at Zwolle, McCormick at Many and Robeline, L. A. Hoffpaiur at Leesville, R. M. Brown at Merryville, S. E. Williams at Carson, Bernard at Gueydan and Estherwood, P. O. Lowrey at Indian Bayou, J. I. Hoffpauir at Eunice, and L. I. McCain at Lafayette, and all the faithful and earnest laymen and good women over the district, we are looking for great things to be accomplished this year.

J. B. WILLIAMS, P. E.

### Monroe District.

Since the last notes of Monroe District appeared we have experienced all kinds of weather—warm, windy, rainy—and at this writing a blanket of sleet and snow covers the ground. The climatic conditions have interfered to a great extent with the activities of the church.

* * *

To my mind one of the most encouraging signs is the great interest that is being manifested in the work of the Sunday school. Nearly every charge is planning better equipment to take care of the growing interest of the Sunday school.

* * *

We held our district stewards' meeting at Rayville recently. A liberal provision was made for the presiding elder, and the district parsonage's need was placed on a substantial basis. At the same time, the lay leaders of the district met and discussed plans for the year. Brothers R. O. Randle, S. W. B. Colvin, and E. E. Williams spoke relative to the part that the laymen should take in the work of the church.

* * *

Rayville charge, under the efficient leadership of Rev. W. R. Harvell, is doing good work. At the last quarterly conference authority was given to add Sunday school rooms to the church.

* * *

Rev. R. F. Harrell is busily engaged in the interest of the Kingdom at Tallulah. An Epworth League was recently organized, composed of capable young people, and it will mean much to the spiritual life of the community.

* * *

Oak Grove charge is in good hands. Rev. Geo. Fox is entering heartily into the work. He is doing nicely. There is a very fine Sunday school at this point.

* * *

Rev. P. B. McCullin is master of the situation at Midway and Epps. Darnell, a new saw mill town, is on the charge, and, with the willingness and capable leadership, we are looking for good results at this place.

* * *

Sicily Island circuit is one of magnificent distances. Bad weather and bad roads have handicapped the pastor in the prosecution of the work. However, Rev. R. T. Pickett is tackling the job with vim and vigor. Under his leadership the work will do well.

* * *

Rev. P. M. Caraway is the popular pastor on the Ferriday-Vidalia charge. At Ferriday all the plans are perfected for the erection of a brick church. This is a very strategic point in our district, and with careful procedure we can do a great work for our church. Brother Caraway has the situation well in hand.

* * *

The Missionary Society at Monroe is busily engaged in making preparation for the entertainment of the Missionary Conference, March 6-9.

* * *

The West Monroe parsonage was gladdened Feb. 5 by the arrival of a baby girl. Rev. J. L. Evans is the proud father. Mother and baby are doing well.

* * *

Sleet and snow caused the postponement of the quarterly conference at Mangham and Gilbert. From what I learned, Revs. J. D. Nesom and H. W. May are in high favor with their people, and the work is prospering. Ground has been broken at Gilbert for the erection of a new brick church.

W. D. KLEINSCHMIDT, P. E.

## GRENADA DISTRICT PREACHERS' MEETING—A PERSONAL VIEW.

On January 31 and February 1 there was held at Grenada a very interesting meeting of the preachers of the Grenada District. Despite the "flu," it was well attended. Plans were set into operation, through organization of the district, county by county, for having service in every church in the district every Lord's Day. There was manifest from the beginning a spirit of loyal, consecrated co-öperation, an enthusiasm for looking after all the interests of the church, and a deep passion for souls, which augurs well for the work of the district for the year.

The presiding elder, Rev. R. A. Tucker, adopted the discussion plan for the meeting. A topic was introduced, and a leader appointed for opening the discussion. The following were among the topics considered: "The Pastor as Student;" "The Pastor Guiding all the Organizations of his Church;" "The Pastor as Evangelist." Every man who had any ideas which he thought would be helpful to the brethren was urged to speak. This meeting fulfilled a real need in that it offered every man a chance to take part in the program. Even a circuit rider feels that every once in a while his mind is capable of bringing forth a helpful idea. Every man went away with new ideas gained from the meeting, which will be very helpful in doing the work of the church. Each preacher went away with a new determination to be a pastor-evangelist and to win for Jesus Christ all those for whom he is responsible.

Brother Tucker is not the type man who makes a great deal of noise, but he is on the job. All the interests of the church are being looked after under his supervision. No detail is too small to engage his attention. The year promises well for the Grenada district. It has set for itself the motto, "Conference collections in full."

Pickens, Miss. JULIAN S. DUNCAN.

The Educational Association of the Methodist Episcopal Church, South, will meet at the Hotel Chisca, Memphis, Tenn., February 20-22. All educational institutions of the Methodist Episcopal Church South, whose classification is provided for by the Discipline, and all Annual Conference Boards of Education are eligible for membership in the Association. Dr. A. F. Watkins, of Millsaps College, is the president.

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## ANNOUNCEMENT!

### Fifth Annual State Epworth League Assembly at Mansfield Female College

JUNE 12th TO 19th INCLUSIVE, 1923.

EVERY METHODIST CHURCH IN THE STATE IS EXPECTED TO SEND AT LEAST ONE DELEGATE. START TO RAISE YOUR DELEGATE FUND NOW. TWO HUNDRED OUR CAPACITY.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.
Board of Finance, M. E. Church, South.
510-513 Security Building, St. Louis, Mo.

## WE SHALL REMEMBER THEM.

By Bishop James Atkins.

Many and great as have been the agencies which have brought America to its present position at the head of the Christian nations, not one has been more influential than have been the ministers of the gospel of Christ. We have had many distinguished politicians, some worthy diplomats, and a few genuine statesmen. In these respects our annals are worthy of comparison with even the best of the nations. And yet I dare say that not all of these combined are equal in real creative power to those men who have heard the call to the unworldly life and have devoted themselves wholly to the production of those lofty ideals without which no nation can be truly great. It will be a happy day for mankind when men realize and recognize that the power of the gospel which saves not only the souls of men but the whole of their lives and civilization is the greatest man among us.

While I with pleasure accord these results to the ministers of all Protestant denominations, I think I may without narrowness claim the primacy in all this work during the last hundred and fifty years of American history for the preachers of Episcopal Methodism. This has been in a larger measure due to the system under which they have worked, a system which has self-obligation as the very basis of it. It became plain to the public which they served that they were unselfish men, leading indeed lives of hardship and self-sacrifice. It became clear to their constituency that they were not given to self-indulgence and they were not seeking any of the things which perish with their using. The fact that they had adjourned their hope of emolument out of this world into another and had the patience of faith to wait for their reward gave them a powerful hold in the respect and confidence of men.

Moreover, they were fundamentalists in the true sense of that term. They studied, believed, and preached the Word of God with boldness and power. They did not fear any of the hazards which such a course implied. They had the courage of their convictions, but they had what is more than that; they had the courage of their affections. They loved God, and they loved men, and therefore for the glory of the One and the good of the other they were willing if need be to die. No man is truly fit to live until he has found something that is worth dying for; surely these men belonged to this royal class.

These men are also children of nature as well as sons of grace. They saw life from the inside. They looked up through it and not merely down upon it. They knew the human heart, its frailties and sins, and withal its wonderful capabilities of expansion under divine influences into a measureless greatness. They knew man's need of regeneration and how it was to be obtained, having themselves gone through this marvelous experience. They knew that men were called to holiness of character and of life, and they made clear the duty and processes of its attainment. All this separated them from the carnal world and its favor and made them dependent for its temporal good upon the success of their spiritual ministry. But the truly heroic in their lives made its appeal to all that is noble and unselfish in men and drew about them a great constituency of lay believers who were of the same spirit and also gave material as well as spiritual support to their preachers. Paul with the elders of Ephesus had no plainer or more impressive evidence of their devotion to him than these modern preachers had of the love and fealty of their lay brothers throughout the continent.

I do not take time to speak of the intellectual ability and attainments of these men. These are to be measured mainly by their achievements. Some of these were men of superb genius. Not a few have been men of large and accurate learning. Most of them have been men of more than ordinary ability. Many have been only mediocre as measured by the demand of the schools and by even occasional flashes of genius—in all except their devotion to their calling.

After more than fifty years of observation and of intimate association with the preachers of the Methodist Episcopal Church, South, I do not hesitate to say that they are filled in the main with the same spirit of loyalty to our system of doctrine and devotion to their ministry which signalized the preachers of the earlier days of Methodism.

Salaries and comforts have increased, it is true, but deepened complexities have come into all modern life and have made the issue even more biting than in the former days.

The men who were placed on the superannuate list at the last round of Conferences were worthy to measure up with a like class of fifty or a hundred years ago. It is also true that scarcely any of these have been able to lay up anything against the day of old age and retirement.

Will the Church allow these venerable heroes to suffer want or to be dragged forever through a galling anxiety lest want should come to them or to those whom they love better than their own lives? This is the question which the Church is soon to answer in the terms of its endowment for these noble men.

### A Word of Prophecy.

I have been intimately associated with the great Centenary campaign from its beginning and later with the not less important Education Movement. I have felt every thrill due to the magnitude of these enterprises and the wonderful response of our people to them. But I dare now to predict that when the special effort for our Superannuate Fund is fully on, then will come to the Church the finest, richest, and most universal enthusiasm the Church has ever known in behalf of any cause. All the elements are in this appeal to produce this enthusiasm. The personal element is there, the obligation of men and their families for salvation from sin which came to them through these holy men, the obligation of citizens for the civil blessings which the ministry of these men has brought to the commonwealth, the sense of righteousness in dealing with these benefactors of all classes, and at least a Church which will move many to quit themselves of the shame of this long-neglected duty to those who were once the most self-sacrificing and now the most helpless class of public servants.

The treatment which the Church has hitherto bestowed upon these worthiest of men reminds one somewhat of Rudyard Kipling's poem, "The Last of the Light Brigade," the most biting sarcasm perhaps ever based on historic fact. The first two lines are:

> "There were thirty million English who talked of
>     English might;
> There were twenty broken troopers who lacked a
>     bed for the night."

This would be a good time for all Methodists to read the poem complete.

Lake Junaluska, N. C.

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## IN THE COMMON DAY.

A man who only sees God in the big things of life, and worships Him only in some temple set apart, is missing very much of the glory and fullness of living, and of the joy and comfort that should be his. God is in the thunder storm, and when the great clouds, forked with light, are rolling up the sky we irresistibly think of His majesty and might; but God is also in the little, quiet things of every day, and we can, if we have the eyes to see, get just as true and real pictures of Him there. God is in the great events and crises of history, and he would be a dull and stupid man indeed who did not see Him there. But is He not equally in the little commonplace things of every day, and even in such a commonplace and unimportant life as mine? And if I can see Him there, will it not be an equally true and beautiful and joy-compelling revelation? What a pity it would be that I should wait for the storm or tragedy or great event to bring Him near me, when all the while I might see Him this very day in the living, growing, beautiful things that are all about me, or in the daily duties and associations of life that would never be commonplace or humdrum if He were seen to be really there? Truly our God is not a God who hideth Himself, but we poor, foolish human creatures do so often shut our eyes to His presence and our hearts to all the joy and comfort and enlightenment that His presence would bring!—Christian Guardian.

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The worst man is not quite so bad as he seems; and the best man is not quite so good as he appears to be.—Selected.

# *The Home Circle*

## JES' MY DOG.

Dedicated to my own mongrel, "Casey."

By Bertha Lyon McKinney.

He hasn't any pedigree,
He isn't much on looks,
You'd never find a dog like him
In any story books;
He's jes' my dog.

In color he's as yaller
As the onryest yaller cur,
But when I think o' his devotion
It fills my eyes with blur;
He's jes' my dog.

He wouldn't bring a dollar
If I wish'd ter hev him sold,
But every single yaller hair
To me is purest gold;
He's jes' my dog.

—Our Dumb Animals.

## HILDA-WHO-SLEPT-IN-THE-KITCHEN.

By Emma Gary Wallace.

Hilda was a three-weeks-old kid—the cunningest little silky white goat you can imagine! She had long, shaky legs and tiny nubbins of horns, and her hair was as thick and warm as the fur of the little white neck-piece and muff Margaret, Hilda's mistress, wore when the weather was cold.

Margaret was delighted with the baby kid, for her Uncle John had brought it to her, knowing how fond she was of pets.

"See, Margaret," he pointed out as he took the little animal from the back seat of his car when he first brought it, "see what a silly little face Hilda has. She looks as if she were smiling all the time to herself over nothing; but that is just her natural expression, and you mustn't think she is laughing at you."

Margaret was only four years old, and she liked to go inside the fence which kept Hilda from leaving the premises, and sometimes the little girl would chase her around and almost catch the kid. But just at that point Hilda was sure to give another jump, and Margaret's fingers would slide along the little kid's silky-soft back.

Margaret was especially interested in watching her pet get her meals. Hilda was so small that she had to take her milk out of a bottle which was furnished with a rubber nipple. Hilda's mother was a big, brown goat who had been sold and taken to another place. Her purchaser did not want the little kid, so that was how Uncle John came to get her.

Margaret's mother took good care of Hilda, for Mrs. Aldrich didn't like to think of anything or anybody being uncomfortable, and of course, Margaret thought it a great treat to see her mother go out, catch Hilda, sit down on a box in the little yard, take the kid up in her lap, and put her arms round the little kid so that it couldn't wriggle out; and then it always made Margaret chuckle with glee to see her mother take Hilda's chin in her left hand, and with a finger and a thumb open the funny little mouth on each side and put the black nipple right into Hilda's mouth.

Hilda would chew and sputter and try to get away for a few minutes, but when she felt the nice warm milk running down her throat, and got a taste of it, she seemed to remember what she ought to do. Then she would take hold and drink the milk out of that bottle in a hurry.

One day when Hilda had not been there very long, Margaret and her mother took the bottle out for the kid's breakfast. The sun wasn't up very high, and Hilda's little shingled house stood in the shade where it was quite cool. Hilda was shivering, and she wouldn't eat. Margaret's mother said:

"Dear me, I wonder if Hilda has the stomach-ache just as you did the other night! We'll take her in by the fire and see how she feels then."

So Mrs. Aldrich picked Hilda up and wrapped her apron about her and took her into the warm kitchen. She had Margaret sit down on the floor and hold the kid while a bed was made for her.

So Margaret sat down and put her arms tight around the little white goat, and it seemed to Margaret as if the smile was all gone and there was a pleading look in its place, as if Hilda said, "Please help me!"

Mrs. Aldrich brought in a nice, clean wood-box and put it on two chairs right by the kitchen stove. She laid an old blanket in the bottom of it. Then she and Margaret put Hilda into the box and covered her up with something warm. They even put a nice hot water bottle right in beside her, and then Margaret's mother fixed up some soda and warm water and held Hilda's mouth open and made her swallow it. Then the little kid settled down and shut her eyes and went to sleep because she was so comfortable.

Margaret and her mother had some other things to attend to, for Margaret helped with the dusting and picked up the papers every morning. Every little while, however. Margaret would keep running back to the kitchen to look at Hilda. All of a sudden she called out:

"Mother, Mother! Come quick! Hilda's on the table!"

Sure enough, Hilda's warm, snug nap had cured her of the shivers, and like all baby kids, she never lost a chance to jump up on something higher. There she was on the table looking around and smiling as if she were quite enjoying herself.

Margaret's mother exclaimed: "Why, that'll never do," and she made a quick grab and caught Hilda just before the little animal decided which way to jump.

"I think you are well enough now to go out into your own house, Miss Hilda," said Margaret's mother. "But I will take the box along, for maybe the ground floor in the bottom of the dog kennel is too damp for you."

So they took Hilda out and put her down on the ground, where she gave a funny little jump, and went frisking around as if to say, "I'm all right now and ready for my breakfast, if you please!"—Christian Guardian.

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A proper angle of vision is quite as important as correct vision. A house does not look the same from the alley as from the avenue.—Selected.

## "TIME OUT."

### A Brain Worker.

Jack—"What kind of fellow is Blinks?"

Bill—"Well, he is one of those fellows who always grab the stool when there is a piano to be moved."—Oregon Lemon Punch.

### Not So Bad.

A teacher asked her class the difference between "results" and "consequences." A bright girl replied, "Results are what you expect and consequences are what you get."—Argonaut.

### A Demonstration.

"Do you believe in heredity?"

"I certainly do. Why, for instance, is my six-months-old son always trying to get his toes in his mouth if it isn't because of his dad's constant struggle to make both ends meet?"—Selected.

### A Linguist.

Pat and Norah were sitting in the theatre before the performance began, when the girl observed the word "Asbestos" on the curtain and inquired what it meant.

"Whisht!" said Pat, "and don't be displayin' yer ignorance. Don't ye know that 'Asbestos' is the Latin word for 'Welcome'?"—Boston Transcript.

### Strategy.

Little Harold—"Mother, won't you give me five cents for a poor man who is out in front crying?"

Mother—"Yes, my son, here it is; and you are a good boy to think of it. Poor man. What is he crying about?"

Little Harold—"He's crying, 'Fresh roasted peanuts. Five cents a bag.'"—Presbyterian Standard.

### Absolutely Correct.

"Well," remarked the husband, after a long and heated argument on the question of man's superiority over woman, "at least there is one good, sweet, and perfect thing which a man can have and a woman can not."

"Never!" cried his wife, passionately. "Never! I deny it! What do you mean?"

"A wife," replied hubby.—Selected.

SPECIAL OFFER

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Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

# New Orleans Christian Advocate

**HENRY T. CARLEY, Editor.**

**CHAS. O. CHALMERS, Manager.**

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## DEATH OF REV. W. D. DOMINICK.

We record with sorrow the death of Rev. W. D. Dominick, a superannuate member of the Mississippi Conference, at the home of his daughter, in Gulfport, Miss., early on Wednesday morning, January 31. His body was sent to Oakland, Cal., where his wife is buried, for interment. He is survived by four children, three of whom live in Oakland.

Brother Dominick was born in Greensboro, Ala. He was for many years a member of the Mississippi Conference, being ordained deacon in 1877, and elder in 1879. He was a faithful minister of the gospel and served the church well in the pastorates to which he was appointed. The Advocate extends sincere sympathy to his sorrowing loved ones and friends. We trust we shall have a suitabl memoir for publication in due time.

## PERSONAL AND OTHER NOTES.

Rev. E. M. Alien, of Vancleave, Miss., writes that everything is moving along well on his charge and that the outlook is good for a great year.

Rev. Casper W. Avery, of Crawford, Miss., writes that he is serving a splendid people and that everything is moving along nicely on his charge.

Dr. Alonzo Early, pastor of the First Methodist Church, Crowley, La., is developing plans for a great work in that important charge this year.

On Sunday, January 14, the attendance at the Big Brother Class, at Greenville, Miss., was 99. Eight new members were enrolled.

Rev. J. T. Lockhart, of Itta Bena, Miss., writes that he is getting along very well with everything except "flu." We can testify from experience that the "flu" is a hard customer to handle.

Dr. W. W. Pinson, General Secretary of the Board of Missions, and Mrs. Pinson, arrived in Nashville, January 24, from the Orient. Bishop H. A. Boaz and family, and Miss Mabel K. Howell, were also in the party.

Dr. W. T. Reid, Superintendent of Ivey Hospital, Songdo, Korea, but on furlough now in this country, will help in the Centenary Campaign in Alabama and Louisiana.

Rev. G. A. Morgan, our pastor at Bastrop, La., is issuing a weekly bulletin which he calls the "Church Outlook." It is filled with matter that is of interest to the local congregation.

It is now "Colonel" Walt Holcomb! This well-known evangelist has been placed on the staff of General Julian S. Carr, Commander-in-Chief of United States' Vetersan, with the rank of Colonel.

Rev. T. H. King, of the Saucier charge, Mississippi Conference, has been appointed pastor at Logtown, to fill the vacancy caused by the ill health of Rev. E. L. Alford.

Dr. E. W. O'Neal recently assisted Rev. T. M. Bradley in a meeting at Charleston, Miss. Dr. O'Neal is a successful preacher of wide experience, and his sermons at Charleston drew large congregations.

Bishop W. A. Candler, Chairman, has called a meeting of the commission appointed at the last General Conference to prepare a constitution for the church, in Atlanta, Ga., March 1, 2.

We regret to learn that Rev. and Mrs. C. C. Evans, of Natchez, Miss., have both been sick with the "flu." We are glad to know, however, that they are on the road to recovery.

We note with sorrow the death of Mrs. Perry Roehm, a faithful member of the Carrollton Avenue Church, this city, recently. She is survived by her husband and two children, to whom the Advocate extends sincere sympathy.

Mr. Louis Blaylock, publisher of the Texas Christian Advocate, and Finance Commissioner of the city of Dallas, has been nominated as mayor of the city by the Executive Committee of the Citizens' Association.

Rev. J. A. Randolph, Sardis, Miss., was in the Methodist Hospital at Memphis, Tenn., recently for tonsilotomy. We are glad to learn that the operation was successful and he has returned to his home.

Jno. Tillery Lewis, Jr., son of the presiding elder of the Sardis District, North Mississippi Conference, had the misfortune to sprain his left knee very badly recently. He is receiving medical attention in Memphis. An operation may be necessary to repair the injury.

Brother Bryon Smith, Peoria, Miss., has been a subscriber to the Advocate for about fifty years. In renewing his subscription, he writes some kindly words concerning the paper which we appreciate very much.

Rev. E. R. Smoot, pastor of the First Methodist Church, Corinth, Miss., is preaching a series of sermons on the Ten Commandments. These sermons are creating a great deal of interest, and large congregations wait upon the ministry of Brother Smoot.

Rev. T. M. Bradley, of Charleston, Miss., is issuing a weekly church bulletin, which is full of news items of interest to the local congregation. We learn from the bulletin that Silas Buchanan is agent for the New Orleans and the Nashville Christian Advocates in the Charleston church.

A committee of six Japanese doctors will arrive in the United States early in March as guests of the Rockefeller Foundation, for the purpose of studying American an' Canadian medical institutions and methods. The Japanese have made notable contributions to the progress of scientific medicine.

We regret to learn that Rev. L. P. Wasson, of Water Valley, Miss., and most of his family have been suffering from the "flu," but we are glad to know that they are recovering. Brother Wasson is planning to begin a revival meeting on the first Sunday in June, with Rev. Burke Culpepper to do the preaching.

A report from Mr. J. L. Bond, superintendent of the Western Methodist Assembly, indicates that the work of development is going forward rapidly. Many inquiries are being received from prospective purchasers of lots, and some lots have already been sold. Everything will be in readiness for the first session of the Assembly, beginning the latter part of June this year.

Property has been bought in Belzoni, Miss., as a site for the new church, for the erection of which plans are steadily going forward. Rev. H. P. Lewis is the efficient leader of this splendid congregation. Beginning on Sunday, February 25, Rev. R. H. B. Gladney, Conference Sunday School Superintendent, will spend the week at Belzoni, holding a Sunday School Institute. The "Pupil" will be the book studied.

The Editor of the Advocate feels keen personal sorrow in the recent death of Mr. Sam Stone, Sr. He was for many years an official member of the Carrollton Avenue Church in this city, and was a most devout Christian gentleman. He was the father of Mrs. W. W. Holmes, wife of the pastor of our Noel Memorial Church, Shreveport, La. We extend sincere sympathy to the family of our deceased brother.

We announce with sorrow the death of Hon. W. J. Johnson at his home in Plain Dealing, La., on February 2. For a number of years Brother Johnson represented Bossier Parish in the State Legislature, and for many years he was an efficient steward of the Methodist Church. We extend sincere sympathy to his sorrowing loved ones and friends.

Rev. G. W. McLain, who has many friends in the two Mississippi Conferences, is now pastor of the Oaklawn Methodist Church, Hot Springs, Ark., having been appointed to that work by Bishop Atkins at the first of the year. This is a very promising field, and Brother McLain has entered upon his work very hopefully. The building of a new parsonage and a great ingathering of souls are his aims for the year.

The Journal of the 19th General Conference of the Methodist Episcopal Church, South, held in Hot Springs, Ark., May 3-22, 1922, is just from the press. It is a complete record of the proceedings of that body and it should be in the hands of all those who desire to keep fully informed as to the work of the church. The price is one dollar a copy, and it may be had of the Publishing House at Nashville, or any of its branches.

Bishop W. N. Ainsworth will assist in the special Centenary campaign in the Mississippi Conference, joining Team No. 3 at Natchez, where he will speak on the evening of February 20. He will then join Team No. 2, speaking at Columbia on Wednesday evening, February 21. From Columbia, he will rejoin Team No. 3, and speak at Centenary, McComb, on Thursday evening, February 22. There is a treat in store for those who are fortunate enough to hear from Bishop Ainsworth the great message of the Centenary.

Rev. Hilary S. Westbrook, of New Augusta, Miss., writes: "The work on this charge moves auspiciously in every way. Our parishioners have been thoughtful of our needs. They have already placed a lot of nice things in the parsonage for our comfort, with more to follow from the other churches on the charge. The pantry has not been overlooked by them. Plans are being made to remodel the parsonage in the future. The sunlight of God's love is shining brightly in our services. Everything looks promising for a gracious year's work."

The Centenary set-up meeting for the Meridian District was held at Centenary Church, Meridian, on Thursday, February 1. Rev. P. D. Hardin, presiding elder of the district, presided. After fully discussing the matters involved, it was unanimously decided that the second Sunday in April be designated as Centenary Sunday in the Meridian District. On that day every pulpit in the district will be filled by the pastor or a layman, who will speak on the Centenary pledge, and teams will spend Sunday afternoon and as much of the following week as may be necessary, for the collection of the pledges. In the meantime, the Centenary treasurers will collect as much as possible, the pastor and lay leaders assisting.

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Rev. E. V. Duplantis requests us to say that his address is now St. Landry, La., instead of Ville Platte, as formerly.

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Rev. W. W. Holmes has received fifty new members into the Noel Memorial Methodist Church, Shrevport, La., since Conference.

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The Methodist Sunday school at Hazlehurst, Miss., is now enjoying the greatest prosperity in its history. Rev. W. H. Saunders is the pastor.

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Announcement has been made that Mr. W. M. Cassetty has been elected treasurer of the Board of Mission, to succeed the lamented J. D. Hamilton.

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Mrs. John A. Ellis, of Amite, La., in renewing her subscription to the Advocate, says: "For (I think) seventy years this paper has been my loved friend, and so I do love it."

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Dr. Claude M. Simpson, who has many friends in Mississippi, is pastor of the great First Methodist Church of Wichita Falls, Tex. This church has a membership of 1,700, and the number is constantly growing.

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Plans have been accepted for a new Methodist church at Franklinton, La., and the work will be pushed to completion as rapidly as possible. Rev. L. W. Cain is the popular and efficient pastor of that fine congregation.

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Hon. Parham Williams, of Lexington, Miss., who died suddenly a short time ago, was a prominent layman of the North Mississippi Conference, active in all good works. He was a member of the State Legislature, and his death is a great loss to the State.

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We regret to learn of a painful accident that befell Captain F. A. Howell, of Durant, Miss., recently. His knees and feet were badly bruised by some heavy iron pipe which fell off a wagon. He was confined to his home for several days, but we are glad to learn that his condition is steadily improving.

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A great meeting was recently conducted at the First Methodist Church, Shreveport, La., in which the pastor, Dr. Henry Felgar Brooks, was assisted by Dr. H. C. Morrison, of Wilmore, Ky. In spite of unusually inclement weather, great congregations attended the services and much interest was manifested.

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Dr. F. N. Parker, dean of the Candler School of Theology, Emory Unversity, paid the Advocate office an appreciated call on Saturday of last week. He was passing through the ety en route to Bogalusa, La., where he was going to preach the opening sermon in the manificent new church just completed at that place.

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We learn with sorrow of the death of Mr. Frank Vaughan, brother of Rev. R. W. Vaughan and Chaplain A. F. Vaughan, both of the Louisiana Conference, who passed away after a lingering illness and was buried at Morgan City, La., on February 6. He is survived by his wife and three children. The Advocate extends sincere sympathy to his sorrowing loved ones and friends.

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Colonel R. B. McGehee, who was elected district lay leader for the Seashore District, Mississippi Conference, has found that he cannot serve, and Mr. W. E. Barnes, of Columbia, has been apponted to take his place, with Mr. A. M. Hinton, of Lumberton, and Mr. Horace Hinds of Pascagoula, as his associates. We make this announcement by authority of Rev. W. M. Sullivan, presiding elder of the Seashore District.

The largest single Bible order ever placed by any organization in the Unitel States, perhaps in the world, has just been given by the American Bible Society to a firm in New York City. 1,500,000 volumes of Scripture portions, consisting of the gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs in English and Spanish constitute this order. These little books are to be u orm in size, 64 pages each, with a separate l vy cover, and will be sold throughout the Ur d States and South America for one cent each. his is the first time since the war period that the Society has been able to produce these volumes at this price. Before the first deliveries had been made, advance orders to the number of 800,000 had been received.

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We greatly enjoyed a call from Brother Ben F. Rogers, lately of Greriville, Miss., several days ago. Brother Rogers has recently entered the ministry, and he was passing through New Orleans en route to Gainesville, Fla., where he will serve as assistant pastor of the First Methodist Church, and as student pastor of the University of Florida. The Greenville Daily Democrat says: "Mr. Rogers is fitted in every respect for the work which he is to undertake, being a man of high character, a good speaker, a good singer and song leader, ambitious and energetic, and a fine layman. He has served his church and Bible class in such way that his place will be mighty hard to fill, and it is with sincere regret that the Methodist congregation he and the public with whom he has become a nted, lose him, wishing him, howevr, Godsp his new home and new undertaking."

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## THA KS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. H. J. Boltz, Simsboro, La., 2; D. W. Heidelberg, Shubuta, Miss., 2; Rev. G. G. Yeager, Rose Hill, Miss., 4; Rev. J. L. Cady, Baker, La., 2; Rev. J. T. Gullett, Booneville, Miss., 5; A. Hoffpauir, Hughes Spur, La., 2; Rev. E. M. Allen, Vancleave, Miss., 2; Rev. L. P. Wasson, Water Valley, Miss., 3; Rev. C. W. Avery, Crawford, Miss., 2; Rev. W. M. Campbell, West Point, Miss. (from Fulton, Miss.). 6; Rev. J. T. Lockhart, Itta Bena, Miss., 2; Mrs. D. D. Gibson, Newton, Miss., 2; Rev. H. S. Westbrook, New Augusta, Miss., 5; Rev. D. H. Crowson, Vardaman, Miss., 2; Rev. W. N. Duncan, Drew, Miss., 3; Rev. J. J. Garner, Baldwyn, La., 4; Miss Eunice E. Eldridge, Bastrop, La., 4; Rev. W. H. Lane, Lauderdale, Miss., 3.

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## EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

The modern world is profoundly interested in education of every sort. It spends time, thought and money on education more than any preceding age has done. The literature dealing with general education, technical education, theological education, moral and religious education, is abundant. But the outstanding need of the hour is for education that is thoroughly Christian.

General education is spreading with unparalleled rapidity. Great foundations are being established for the promotion of higher education in many forms. The modern educational movement is by no means, in all respect, a highly ethical and spiritual movement. Much of it is prompted with the spirit of materialism. There is, therefore, very great need in this day and time for emphasis upon the Christian ideals in education.

John Harvard was a young preacher who came to America from England in 1607. He lived but one year in the Western world and died at the age of thirty. When he died he gave away his library and half of his other property and thus become the founder of the first Christian college in America. He has im nortalized himself through the great Universit at bears his name. Diplomats, statesmen, sc sts, men of letters, preachers, missionaries distinguished men galore are ready to call h blessed and honor him for his contribution, whic will be cumulative through the ages.

Preachers are the God-ordained evangels for the Christian Education Movement. Their commission came direct from Christ as recorded by Matthew: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Success in putting over the educational program of the church will depend upon their efforts.

The second payment on the educational pledges is due now. We need to learn a lesson from the Centenary of Missions—never to get behind, but keep up-to-date. Our colleges—Mansfield and Centenary—are doing a very fine piece of work for the church and State and it becomes us as loyal contributors to back them up with the payment of our pledges. Do it now!

Shreveport, La. ALBERT S. LUTZ,
Conference Sec'y of Education.

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## TO THE PREACHERS OF THE ALEXANDRIA DISTRICT.

Brethren: The very serious crisis that is before our church in carrying out our Centenary program is known to all. Missionary leaders tell us that we are far behind in making our payments. Unless we can collect at least four million dollars by May 1, we will say to our Board that we do not expect it to carry out the plans that we authorized it to project. The church at large is putting forth a great effort to secure collections on pledges past due. Sunday, April 8, and the following week is the time set to secure these collections in our district. The plan given below is suggested for use in securing collections on these pledges. If you have a plan better adapted to your charge, I trust that you will use it:

1. Put minute men on at each service.
2. Enlist the people in a renewal of intercessory prayer for the Centenary Movement.
3. Organize your forces:

a. Pastor, Lay Leader, Centenary Treasurer, Sunday School Superintendent, Chairman of Board of Stewards, President of Missionary Society to constitute advisory cabinet.

b. Organize in each church a collecting committee. Make this committee permanent through the remainder of the Centenary period.

c. Secure from Centenary Treasurer a full list of subscribers now in arrears. Assign them to the different members of the collection committee, to be seen on the above designated date.

W. L. DOSS, JR., P. E.

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## MERIDIAN DISTRICT PREACHERS' INSTITUTE.

The Meridian District Preachers' Institute met at Central Church, Meridian, Thursday afternoon, Feb. 17, and closed at noon Friday. There were three sessions—afternoon, evening, and morning. It proved to be a blessed time of fellowship, heart-searching, and inspiration. Some of the outstanding features were as follows:

All the pastors in the district were present at least a part of the time; and there was a free and frank discussion of all matters that came before us. Practically all the problems that concern a pastor in any relationship were very thoroughly and helpfully discussed.

Two of the permanent results of the meeting were the organization of a "prayer league," composed of all pastors in the district, pledging daily prayers for all and special intercession as requested; and the organization of the District Pastor's Association, with the end in view of conserving and following up the work and program of the Institute. At least two meetings of the Association will be hold during the year. Brother J. D. Ellis, the efficient secretary of the Institute, was elected secretary of the Association.

The Institute closed with a conseeration service, conducted by Rev. P. D. Hardin, presiding elder.

W. A. HAYS, District Reporter.

# Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MISS MOLLIE ALLEN died at her home in Franklin, La., Sunday evening, January 20. She suffered a great deal the last few years from an injury caused by a fall, from which she never recovered. Though she was seriously ill for the last few months of her life, she was cheerful, and no one thought she would be summoned into the great beyond so soon. Miss Mollie loved her church, which she served in many different ways as long as she was able to do so. She was postmistress of Franklin for eight years, and filled this responsible position with marked ability. Deceased was also a charter member of the Allen Chapter of the Eastern Star Lodge. She is survived by her aged father, Captain Robert W. Allen, of Franklin; Mrs. W. T. Peterman, of Baton Rouge; Mrs. S. A. Johnson and Mrs. J. S. Underwood, of Franklin, and one brother, Robert W. Allen, Jr., of New Orleans. Funeral services were conducted at our church on Monday afternoon, January 21, and though the weather was inclement, the church was packed, and many remained on the outside.

LEE R. SPARKS.

In memory of E. C. TRAVIS, who departed this life on December 11, 1922, at the age of 16 years, 3 months and 11 days. He leaves a dear mother, Mrs. E. C. Travis, six brothers, and two sisters—Mrs. Nancy Steward, and Mrs. Bessie Bates—and many relatives and friends to mourn their loss. He was laid to rest in the family cemetery near his home, to await the resurrection morning, the funeral services being conducted by Robt. C. Williams, of Liverpool. E. C. was a boy of noble character, was lively wherever he went, and had lots of good friends and schoolmates. Oh, how sad it was for us to give him up! Oh, how the sad hearts of his mother, brothers, and sisters throb when they think of their home, robbed by death! Oh, how we miss him wherever we go! It is sad to say, but we shall never see his smiling face on earth again, but we shall see him some sweet day at the golden gates of heaven. E. C. is not dead, but sleeping, and we thank God that it is possible for us to meet him in the hereafter.

Dear cousin, we miss you wherever we go,
But we know you're waiting for us
On the bright and golden shore.
May we all prepare to meet you
Beside the Pearly Gate.
You left us sad and lonely,
Our grief is hard to bear,
But some sweet day we shall meet you over there.

A cousin,
OUIDA PHILLIPS.

MRS. E. J. DAVIS, widow of the late W. S. Davis, of Waynesboro, Miss., died at the home of her son, John P. Davis, of Waynesboro, Miss., on the night of January 13, 1923. Mrs. Davis had almost reached the 88th mile on the way. A long and useful life it was. All these years, she had lived very close to God, and was glad to be called His child. She counted her friends by the score, and every one loved and honored her for her devout Christian friendship. She was a holy woman, and to be in her presence was to feel that you were standing on holy ground. She was almost a lifelong member of the Methodist Church, joining at the tender age of 14. She loved the church very dearly, and when it was possible, she was found in her place at every service. She loved her pastors with a love that was almost sacred, and never had a poor one. She never spoke unkindly of her pastor, or any one else, but always looked for the silver lining in every life. She died as she had lived, holding on to God by faith, with her face very close up to the face of Jesus. She leaves four sons and one daughter, all of whom are Christians and members of the Methodist Church, the daughter being the wife of the Rev. C. C. Evans, of the Mississippi Conference. * * *

## MARRIED.

On Dec. 16, 1922, at the home of Dr. B. T. Robinson, in New Augusta, Miss., by Rev. Hilary S. Westbrook, MR. MEEKS WATKINS to MISS ANNIE L. DASSETT, both of New Augusta, Miss.

On Dec. 17, 1922, at the New Augusta parsonage, by Rev. Hilary S. Westbrook, MR. C. H. HARRELSON to MISS HATTIE SLADE, both of Richton, Miss.

On Dec. 24, 1922, at the home of the bride's parents, Mr. and Mrs. Joe Bell, in Wingate, Miss., by Rev. Hilary S. Westbrook, MR. CLYMER DUNKLEY to MISS SUSIE C. BELL, both of Wingate, Miss.

On Jan. 6, 1923, at the New Augusta parsonage, by Rev. Hilary S. Westbrook, MR. LENARD SMITH to MISS EVA LEE WALLEY, both of Richton, Miss.

On Sept. 2, 1922, at the Seminary parsonage, by Rev. Hilary S. Westbrook, MR. H. E. COOK to MISS IRMA EASTERLING, both of Seminary, Miss.

## REVIVAL AT BELZONI, MISS.

Dear Brother Carley: The Lord has blessed us with a great revival here. We had not been here two weeks when our officials told us that our greatest and most immediate need was a revival. So we made plans at once, secured the services of Brother John W. Robertson, our Conference missionary evangelist for this and the other Delta districts, and on Jan. 31 began our meeting.

Some preparation had been made in prayer circles, and from the start the presence and power of God were manifest. The Lord mightily used Brother Robertson in stirring up the people.

As results, I received into the church last Sunday 26 on profession and five by letter. Also the other churches in town received applicants for membership. Our building enterprises have gotten under way, new property has been purchased for church and parsonage, over $20,000 has been collected and subscribed towards a new church building. A Flying Squadron of over 50 men was organized, and they meet every Wednesday at the noon hour in weekly prayer service.

Brother Robertson is peculiarly fitted for the work assigned him. He won the hearts and ears of every one who heard him, and he is in great demand for another meeting here as soon as he can give us the time.

Belzoni has had a great revival.

Yours in Christ,
H. P. LEWIS, P. C.

## A BARGAIN IN BOOKS.

Dear Brother Carley: I have in my shelves the following sets of books I would like to dispose of, and will give some young preacher or preachers a bargain in them:

1 set, 49 volumes, Pulpit Commentary.

1 set, 7 volumes, Treasury of David (Spurgeon).

1 set, 5 volumes, Biblical Encyclopedia.

1 set, 40 volumes, Imperial Encyclopedia.

Will greatly appreciate it if you will mention this in the Advocate, and I will be glad to answer any correspondence regarding same.

Ocean Springs charge is doing very well. I have recently had "flu," but am up again. Thanking you in advance, and wishing you every blessing, I am your brother,

J. H. GRICE.

These processes of Nature when thou sowest grain, are only shadows and shells of the processes of God, when thou sowest good. . . All that we see is pattern of what shall be in the Mount.

—Robert Collyer.

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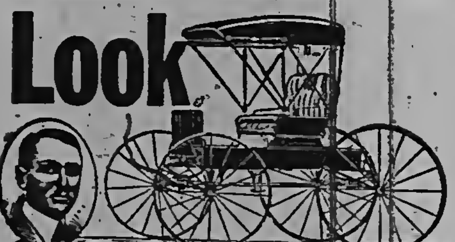

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## BROTHER CAMPBELL WRITES OF FULTON, MISS.

Dear Brother Carley: I am just back from Fulton, where I've been in ten days' meeting. It rained and rained, but in spite of that we had some good results.

Fulton is a coming town, right on the Bankhead Highway and twenty miles from Tupelo. The county has no railroad; but I understand one is to go through there soon. It is the county seat of Itawamba County, one of the most thickly settled counties, I guess, in the State. There are more fine boys and girls than I've ever seen anywhere.

One of the best Agricultural High Schools you will find anywhere is there. The work they are doing cannot be beat. The teachers are of the very best, and all Christian men and women, about equally divided as to church affiliation. The students are manly young men, and no college can boast of a higher grade of young women. I can say the same for the new city school, just recently finished.

Our church there is on the move upward. They are going to do things. The ladies now are beginning to raise money to put six Sunday school rooms to the church and overhaul it generally. The men have determined to put the work on a good system.

We organized a Flying Squadron, and we have a Millsaps boy as leader of it, Mr. Lansford; and H. L. Gillespie, superintendent of education, is the leader of quartet, etc. I must say right here, too, that it has never been my pleasure to meet a finer se[illegible] of officers than they have in the courthouse there. In fact, it is a town of splendid folks, with two thriving churches and a handsome Methodist parsonage—one of the best. The preacher who goes there will be pleased. I am glad Brother Dorsey sent me to Fulton.

WALTER M. CAMPBELL.

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"It relieves the heavy feeling after meals, which indicated to me it was good for indigestion.

"So I keep Black-Draught in the house and use it for colds, headache, sour stomach and torpid liver. I have told my friends, and they use it also.

"My present health is improved wonderfully."

Thousands of people have learned of the value of Black-Draught from personal experience, and have chosen it as their favorite powdered liver medicine. It is purely vegetable; not disagreeable to take; causes no bad after-effects.

When you get up in the morning with a bad taste in your mouth, stomach not right, bilious, or have a headache, try a dose of Black-Draught. Keep a package in your home, ready for immediate use when needed.

Ask your druggist for Black-Draught liver medicine. See that the package label bears the name, "Thedbord's."—Adv.

## VICKSBURG DISTRICT PREACHERS' INSTITUTE.

The Preachers' Institute of the Vicksburg District met in the Crawford Street Church, Vicksburg, Miss., on Jan. 31, at 2 o'clock. The following preachers were present: J. R. Jones, W. H. Huntley, R. Selby, [illegible] B. Cottrell, H. G. Hawkins, Rolf[illegible], C. F. Emery, C. A. Shultz, M[illegible]ller, A. J. Beasley, C. Y. Higgin[illegible] E. D. Simpson, J. H. Sharp, B. [illegible]nt, M. L. McCormick, V. G. Cliffor[illegible] The few absentees were kept away by sickness or sickness in their homes.

The Institute had two full sessoins devoted exclusively to the discussion of the carefully prepared program of our presiding elder. Wednesday afternoon and Thursday morning were spent most profitably in the heart-to-heart talk. The counsel of the older brethren was especially appreciated. The subjects discussed were: "Personal Religious Life of the Preacher Himself"; "The Preacher and His Intellectual Life"; "The Preacher's Relation to Official Members"; "The Pastor's Relation to Children"; "The Pastor's Relation to the Work of the Women"; "Pastoral Visiting"; "Preparation, Conduct, and Conservation of Revival Campaigns"; "Circulating Christian Literature"; "Things That Hurt"; "Some District Goals."

The Wednesday evening hour was spent with the Vicksburg congregations in their usual prayer meeting services. Good services were held in both churches. Rev. C. A. Shultz and Dr. Rolfe Hunt conducted the services.

The resolution of appreciation moved by Rev. C. F. Emery was adopted. It was more than a formal expression of thanks, for every preacher was unusually appreciative of the presiding elder's efforts in preparing for the institute, and of the co-operation of Vicksburg pastors and their people in providing entertainment.

The Institute closed with a consecration service, and the Vicksburg District preachers went from their knees to return to their charges. The Institute committed itself to carry out the report of the Committee on Findings at the Conference on Home Missions and Evangelism, and you [illegible]y look for the greatest year the V[illegible]sburg District has ever had. B[illegible]r Clifford spoke of the Institute [illegible] a fitting climax to the Conferen[illegible] at Jackson. Dr. Huntley declared the [illegible]nstitute the best he had ever attended. Every one was glad to be there.

B. M. HUNT, Secretary.

Watch the date on your address label and renew your subscription when it falls due.

## QUARTERLY CONFERENCES.

### LOUISIANA CONFERENCE.

### Alexandria Dist.—Second Round.

(in part.)

Alexandria, Feb. 25, a.m., Mar. 5, p.m.
Pineville, Feb. 25, p.m., Feb. 27, p.m.
Elizabeth Ct., at Oberlin, Mar. 4.
Melder Ct., at Campground, Mar. 11, a.m.
Cheneyville, Mar. 11, p.m.
Marksville Ct., at Marksville, Mar. 18.
Plaquemine and Donaldsonville, at Plaquemine, Mar. 25.
Campti Ct., at Clarence, Mar. 31, Apr. 1, p.m.
Natchitoches, Apr. 1, a.m.
Melville Ct., at Jacoby, Apr. 8.
Colfax Ct., at Montgomery, Apr. 15.

W. L. DOSS, JR., P. E.

### Shreveport Dist.—Second Round.

Cedar Grove (preaching), Sun., Feb. 18, a.m.
Texas Avenue (preaching), Sun., Feb. 18, p.m.
Bossier City (preaching), Sun., Feb. 25 a.m.
Mangum Memorial (preaching) Sun., Feb. 25, p.m.
Shreveport Circuit at Lake End, and Powhatan, Sun., Mar. 4, a.m. and p.m.
Bossier City (Conference), Wed., Mar. 7, p.m.
Oil City, Sun., Mar. 11 a.m.
Shreveport Circuit at Trees, Sun., Mar. 11, p.m.
Noel Memorial (preaching), Sun., Mar. 18, a.m.
First Church (preaching), Sun., Mar. 18, p.m.
Mansfield Station and Mission. Sun., Mar. 25, a.m. and p.m.
Mangum Memorial (Conference), Wed., Mar. 28, p.m.
Belcher at Gilliam. Sun., Apr. 1, a.m.; Cnference, Mon., 9 a.m.
Ida at Hosston, Sun., Apl. 1; Conference, 3 p.m.; preaching, 7:30 p.m.
Texas Avenue (Conference), Wed., Apl. 4, p.m.
Pelican at Mitchell, Sun., Apl. 8.
Vivian, Sun., Apl. 15, a.m.
Mooringsport, Sun., Apl. 15, p.m.
DISTRICT CONFERENCE AT MANSFIELD, APRIL 17-19.
Grand Cane at Grand Cane, Sun., Apl. 22, a.m.
Logansport, Sun., Apl. 22, p.m.
Noel Memorial (Conference), Wed., Apl. 25, p.m.
Pleasant Hill, at Beulah Sun., Apl. 29.
First Church (Conference), Wed., May 2, p.m.
Longstreet, at Keatchie, Sun., May 6, a.m.
Greenwood, Sun., May 6, p.m.
Bayou La Chute, at Elm Grove, Sun., May 13.
Plain Dealing, at Benton, Sun., May 20.

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Hurry mother! A teaspooonful of "California Fig Syrup" today may prevent a sick child tomorrow. If your child is constipated, bilious, fretful, has cold, colic, or if stomach is sour, tongue coated, breath bad, remember a good liver and bowel action is often all that is necessary.

Ask your druggist for genuine "California Fig Syrup." It never cramps or overacts. Full directions for babies and children of all ages are printed on each bottle. Say "California" or you may get an imitation fig syrup.

# *Sunday School*

## NOTES FROM NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The Columbus District Standard Training School for training in leadership will be held at Starkville March 26-31. The following compose the Board of Managers: Mr. Whitman Davis, Mrs. C. B. Buntin, Mrs. J. W. Eckford, Rev. W. W. Woollard, Rev. E. S. Lewis, Rev. S. H. Caffey, and Rev. Olin Ray. Rev. A. T. McIlwain is Educatinal Director. Four courses will be offered, Bible, the School, Principles of Religious Teaching, and a specialization course. The faculty is as strong as we can possibly secure. Their names will be given next week. If any pastor, superintendent, or teacher should read this notice, and would like to lend a helping hand, please send me the names of those you would like to attend this school that I may get in touch with them.

Orders have been going in for the literature on Evangelism. It is late, but not too late to begin. Did you ever know of souls finding Christ unless some one was interested in them? Let us be faithful to the children and young people under our care. Let us learn to tell them the story of his love and redeeming grace.

The list of schools that subscribed to the Centenary fund is before me. The figures speak for us. I wonder if they really tell God how much we love him. I believe we have not given the proper supervision. Our leadership is lacking in courage and information. During the next few months let us change these figures, let us give this matter proper attention. In the Aberdeen District, 27 schools promised $5,571; 7 paid nothing, the other schools have paid $2,435.76. In the Columbus District, 24 schools promised $5,698; 3 paid nothing, the others have paid $2,648.51. In the Corinth District, 38 schools promised $6,406; 19 paid nothing, the others have paid $1,682.11. In the Grenada District, 31 schools promised $4,751; 8 paid nothing, the others have paid $3,116.68. In the Greenville District, 20 schools promised $4.810; 4 paid nothing, the others have paid $2,296.05. In the Greenwood District, 20 schools promised $4,938; 4 paid nothing, the others have paid $1,755.78. In the Sardis District, 30 schools promised $4,489; 9 paid nothing, the others have paid $1,220.50.

## MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The first Sunday in February was spent on the Bayou Pierre circuit. The snow and sleet kept us from having a service. The circuit institute was postponed till the first of April. The parsonage here is being moved to Center Point. This will be a nice location for the preacher, and enable him to give more service.

We have been teaching a class in Organization and Administration here at Richton this week. We have a fine class. Ths is a great circuit, in the heart of the lumber industry. Brother O'Bryant is giving himself to the work. There is great hope for this work.

The Centenary forces are at work to collect in full. The Sunday schools owe it to the children to help them meet their pledges.

The following schools have overpaid their pledges for the five-year period: Capitol Street, Jackson; Florence; Mendenhall; Poplar Springs; Kingston; Conway; Montrose; Moss Point; Wesley House; Fayette; Port Gibson.

The following schools have paid up to date: McComb, Centenary; Fernwood; Court Street, Hattiesburg; Petal; Purvis; Bolton; Flora; State Line; Shubuta; Philadelphia; Columbia; Zion (on Escatawpa charge); Carlisle.

All the rest of the schools are behind. The whole Conference Sunday school pledge is two years behind. It is not impossible for us to pay out this year. Many of the schools have made no payment at all. These can pay something and help put the Conference over as a whole.

Nothing could do your school more good than for it to take a special. A most attractive list will be published soon. Try to get your school interested in a special.

If you have not ordered the literature for Evangelism, do so and get it into the hands of your workers and let them get a heart-vision of the greatest of all work—the saving of all the people.

Pray for the work. Pray for the workers. Pray for a revival. Pray for the hunger for souls to possess you.

Yours in Him,
JOHN C. CHAMBERS.

## LOUISIANA CONFERENCE.

By Rev. C. D. Atkinson.

Charts of the "Program of Work" have been placed in the following Sunday schools:

Alexandria District, Elizabeth; Baton Rouge District, Amite, Kentwood, First Church, B. R.; Lake Charles District, Broad Street; Monroe District, Gilbert; Ruston District, Elmore circuit.

Special effort will be made by the Conference workers to place and interpret one of these charts in each Sunday school in the State. There will be one or more Sunday school workers in each district approved by the Central Office to help the Conference workers to place these charts.

Rev. Clem Baker, Conference Sunday School Superintendent in the Little Rock Conference, will attend our Bible Class Federation at Alexandria and will address the membership of the entire Federation on the subject of promoting the Program of Work.

The Executive Committe of our Sunday School Board met in New Orleans recently. The members of the committee present were: Mr. W. S. Holmes, Mr. A. M. Mayo, Rev. Alonzo Early, Rev. O. W. Bradley. Among the many things they did was to approve and adopt the Ruston District Training School as our Conference-Wide Standard Training School for 1923. Others present at the meeting were: Rev. C. D. Atkinson, Conference Superintendent of Sunday School Work; and Miss Caroline Hess, Elementary Superintendent.

## TO STRENGTHEN HOLINESS.

A holy act strengthens the inward holiness. It is a seed of life growing into more life. . . You reap what you sow—not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humbleness. The thing reaped is the very thing sown, multiplied a hundred fold. You have sown the seed of life, you reap life everlasting.

—F. W. Robertson.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION THE CHRISTIAN ADVOCATE.

## ANNOUNCEMENT.

Through the co-operation of the Department of Religious Education of Millsaps College and the General Sunday School Board, there will be a Sunday School Institute at Yazoo City, Miss., February 23-24, beginning at 9 a. m., Feb. 23. This is being held for the pastors and Sunday school workers of Yazoo County and adjacent territory. Pray for this meeting and for the workers.

C. A. BOWEN,
Chairman Religious Education.

Ye Would Not: O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.—Isaiah 48:18.

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SWISS LAUNDRY CO.,
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Everything washed clean and sent home dry. BED AND TABLE LINEN ironed in this service,
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STYLISH STOUT SHOP, INC.
Owing to the ever-increasing patronage of the Stylish Stout Shop, Inc., the management has opened a new store at 601 Canal, corner of Chartres, where everything can be had to meet the requirements of the Stout Figure. The new spring styles are now on display, and courteous and pleasing sales people will be pleased to show them, whether or not you are ready to buy.—Adv.

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Calls Made Daily. High Class Work at Pre-war prices. Promptness, Courtesy, Honesty.
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WE OUTFIT THE ENTIRE FAMILY.
Liberal credit terms to suit our patrons. No inconveniences.—Courtesy extended to all.
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Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
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AT ALL DRUGGISTS

QUALITY GOODS
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Specializing in BRIDAL TROUSSEAUS. GOWNS AND NEGLIGEE.
If you desire, we will call, design and plan your outfit to your satisfaction.
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Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
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Makes Low Necks and Short Sleeves Possible. It Clears the Skin.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

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Doctor Discovers
New Rupture Remedy
Akron, Ohio.—A prominent Ohio physician has discovered a wonderful new method, which is completely revolutionizing the treatment of rupture. This remedy is totally different from any other—no operation—no cutting, and nothing to "rub on." Anyone can use it without pain or danger and without losing an hour from work. Relief is felt almost immediately and recovery is usually so rapid as to seem miraculous. Anyone who is ruptured may obtain full information regarding this remarkable discovery, by writing E. H. Scott, Hernia Specialist, Suite 525 M. Scott Bldg., Akron, Ohio, who will send interesting booklet in plain sealed wrapper.—Adv.

# Epworth League Department

Editor, North Mississippi Conference.......Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

The following letter from Mr. W. D. Hawkins will be of interest not only to the Leaguers of the Mississippi Conference, but also to all of Southern Methodism:

"It was my great pleasure to be with James Smith, President of the Meridian City Epworth League Union, to attend the Annual Presidents' meeting in Nashville Jan. 10, 11 and 12.

"This meeting was composed of presidents of Epworth League Conferences, presidents of Epworth League Boards, Conference Junior and Intermediate Superintendents, and City Union presidets.

"The meeting opened on the night of Jan. 10 with a banquet at the Grotto. Besides the delegates to the meeting, there were present members of the Central Office staff and General Epworth League Board. Bishop H. M. DuBose was master of ceremonies. Speeches were made by the various members of the General Board and the Central Office. It was a very enjoyable occasion.

"Throughout the 11th and 12th, the various departments of the League work were discussed, and all of this proved very helpful.

"Meridian renewed her invitation that was extended a year ago in Memphis for the meeting for 1924; although Washington, St. Louis, and Hot Springs asked for it, Meridian won on the first ballot, therefore Mississippi is to have her first churchwide meeting within her boundaries next January."

The second Assembly, Mississippi Conference Epworth League, will be held at Whitworth College, Brookhaven, Miss., June 4 to 10, 1923, beginning Monday night, June 4, and closing Sunday night, June 10.

The theme for the Assembly this year is, "Let Christ in," and the program is being arranged under the supervision of Rev. J. Loyd Decell, dean of the Assembly. Dr. F. S. Parker will be the representative from the Central Office, and Bishop DuBose will be with us for thre or four days. Other out-of-Conference speakers will be announced later.

Rates for board and lodging will be six dollars for the entire Assembly, for the six days, and, as last year, sheets, towels, pillows, etc., will have to be brought by each delegate.

Let us urge every chapter to begin now to arrange to have a representative for the Assembly. If you expect your League to be efficient, it will be necessary to train your leaders, and the Assembly is the best place to get them trained.

Our aim is to have this year 250 present, with the best program and the best Assembly ever.

Mr. Hawkins gives us here some very interesting facts which we are sure you will be glad to get. He says:

"The growth of the Epworth League for the year 1922 far surpassed all its previous history. In fact, the increase in chapters and members for 1922 was just a little less than the four years preceding. According to reports made by our pastors at Annual Conference at Crystal Springs, there was a net gain of forty-two chapters. In other words, we grew from 139 to 181 chapters, which were reported at Crystal Springs Conference, and there have been several new chapters organized since that time."

This looks fine and we feel proud of our organization. Our district secretaries have worked as never before, and the greater part of this fine showing is due to their determination to push forward. Our president, too, has let no opportunity pass to further our cause. And the entire membership of the League has been more eager to work and do things than ever before. Consequently, we have grown faster than any other department of the church. But we must not rest on our laurels, for there is much yet to be done.

Check up on your plan of work and standard of efficiency and see if you have done so far all that you started out to do. If you have failed in any point, find out why and begin to remedy the cause. Come to Brookhaven after a Gold Seal. They are harder to get than they used to be, but hard work means success.

## GOOD CITIZENSHIP.

By Rev. W. H. Saunders.

Dear Dr. Carley: Your article on the front page of last week's Advocate on "Good Citizenship," provokes me to say that I have planned to visit every school, as far as possible, in Copiah County during this year, and speak on that most important subject. I have also spoken to some of our leading men in the town of Hazlehurst, and they are perfectly willing to give some time to this matter. Every teacher to whom I have spoken is more than willing to open the way for us to have the chance to speak to the young people. It is time we get to work to build our young people up in the faith of good citizenship, and teach the duty and the privilege and necessity of keeping the laws of our country.

This must be done now and made effective, as we know the whiskey forces of the world are combined to break down the Eighteenth Amendment, and bring it into as much disrepute as possible and wipe it from the Constitution. Prohibition a success in the United States, means prohibition in all the civilizations of the world in the near future, and this makes it doubly needful that we put forth a call to the people in the United States who believe in soberness, righteousness, prosperity, good homes and happy children, strong men and women, and a stable Christian civilization.

The failure of prohibition would bring back over the land the darkest cloud that ever brooded over the life of any nation, and be a stab at the heart of the greatest democracy and the highest type of civilization the world has ever seen. Of course, I am not thinking that failure is possible, but it is time that we rally every force and bring to bear all the power to make as complete a success as we want it to be. Our people must vote right, serve on juries, fill all the high places of a good citizen, and fulfill their high calling in the interest of the best for our homes and country. See that none but the right kind of men hold offices, and serve as officers of the interest of humanity. Let our laymen, lay leaders, school teachers, preachers, Flying Squadrons, and every agency be on the job, and in a few years we will have a constituency that will stand by the law.

(Continued on Last Page.)

Aspirin
Say "Bayer" and Insist!
Genuine BAYER
Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for
Colds Headache
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Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

666 quickly relieves Colds, LaGrippe, Constipation, Biliousness & Headaches.

CHAMBERLAIN'S TABLETS
-SOLD EVERYWHERE FOR-
CONSTIPATION
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Rheumatic Pains Aches
are quickly relieved by CAPUDINE. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT

# *Woman's Missionary Society*

All communications for this Department should be sent to
Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

### MISSISSIPPI CONFERENCE.

The Mississippi Woman's Missionary Conference will convene in Laurel First Church, Laurel, Miss., March 5th through 8th. The meeting will open Monday evening at 7:30 and close Thursday afternoon.

Names of delegates are to be sent to Mrs. J. H. Hill, Laurel, Miss.

MABEL L. PORTER,
Recording Secretary.

### NORTH MISSISSIPPI CONFERENCE.

#### Announcement.

The Eleventh Annual Meeting of Woman's Missionary Conference of North Mississippi will convene in Greenwood March 13-16. Send names of delegates to Mrs. L. E. Humphreys, Greenwood.

MRS. T. M. CLARK, President.
MRS. G. C. JONES, Rec. Sec'y.

#### To Members of Missionary Societies of North Mississippi.

Dear Co-Workers: The Lord hath done great things for us whereof we are glad. We praise Him for His blessings on our work during the past year, and we praise Him for greater opportunities for service that are ours to-day. If this year is to be devoted to evangelism, then truly we must make it a crowning year of our service. The program for the January meeting was just what we needed for the beginning of the New Year. We have pledged ourselves anew to a larger prayer life, a more earnest service, a more consecrated giving. With such a pledge in our hearts we begin the year with new courage, new hope, and new determination to bring up every part of our work. It ought to be an easy task for every adult society to make the Honor Roll during 1923.

At our approaching conference at Greenwood, special recognition will be given each adult society making the Honor Roll during 1922. In order that none be left out, I am asking that the names of all societies making the Honor Roll be sent in to me at once.

Also send me the names of any members who have died during the year. Have you sent Mrs. Neal and your district secretary a list of your new officers? Have you elected delegates to the Greenwood Conference? The program will be unusually attractive. Every society should be represented. Praying God's richest blessings upon you in your work, I am sincerely,

CORINNE ROGERS.

### LOUISIANA CONFERENCE.

#### To Our Conference Superintendent of Social Service, Mrs. W. W. Holmes.

Dear Friend: To-day I mailed you a bundle of special inter-racial report blanks. Please send one to each of your social service superintendents as soon as possible. Send to Presidents where you have no reporting superintendents and you think conditions warrant inter-racial committees.

The blanks were prepared by the Chairman of the Council Commission on Race Relations, and sent at her request that she may get full information of progress before the coming Council meeting.

Literature giving detailed instructions for organization of the Inter-racial committees should have been sent the auxiliary superintendents long ago. I assume that you have assured yourself that they have it. The Council has spent money freely in the promotion of this work for a period of two years. It is time now for the conference superintendents and the auxiliary superintendents to show activity and some results. I feel sure you will do all you can to further the organization of the committees.

The committees will find the work far easier than most of them suppose. It lies at their doors, the problem meets us in our kitchens, on the street, in the Negro homes, schools and churches of our own communities. They need raise no money, simply follow the definite directions, first of all, laid down in the "Five Points" set forth in leaflet and in the Auxiliary Inter-Racial Handbook.

This [illegible] great opportunity to do a piece [illegible] sane, constructive social work. [illegible] opportunity for the social ser[illegible]perintendents to prove themselv[illegible] it is a chance to make safer their [illegible] homes while uplifting the condition of the Negro homes in co-operation with women of their own race. No white home is safe while Negro homes in the same community harbor dirt, ignorance, disease, or vice.

I pray our women may see this is a true and simple aspect, and answer this challenge of our beloved leader, gone to her reward, that we may be able to give a good account and be worthy her faith in her sisters.

With all confidence in you and best wishes, I am,

Yours cordially,
MRS. W. A. NEWELL.

#### Social Service Institute.

Our Mrs. R. H. Wynn was a visitor at the Atlanta meeting and I am indebted to her for help in getting out this issue of Louisiana News.

Mrs. Luke Johnson, chairman of this meeting, was quite ill during the Institute, but against the advice of physician and friends, spoke a number of times and took an active part when able to stand on her feet.

A Social Service Conference and Institute under the auspices of Commission on Race Relations, Woman's Missionary Council M. E. Church, South, was held in Atlanta Ga., Dec. 4, 5 and 6, 1922.

Our Social Service Superintendent, Mrs. W. W. Holmes, was unable to attend, and I was appointed by the Executive Committee of our State Missionary work to attend this meeting.

Every Social Service Superintendent east of the Mississippi River was invited to this meeting and expenses paid by the Council.

Mrs. Luke Johnson, chairman of the Inter-racial work, and her committee had every detail worked out for the comfort and convenience of the guests.

Reservation was made at the Ansley Hotel for the visitors, and lunch was served each day at the Daffodil Tea Room.

The morning, afternoon and night sessions were held in the Y. M. C. A. building, two blocks from Ansley Hotel.

A letter of instructions and suggestions from Mrs. Luke Johnson was found in each guest's room and a card with the following information: "Lunch—Daffodil Tea Room, 111 North Pryor Street. Private dining-room reserved for all.

"Route: Luckie to Peachtree—Turn to left—on to Candler Building—Through Candler Building—across the street to Daffodil.

"GO QUICKLY—Return quickly."

Dear Women: I wonder how many of you have lost a dear, sweet mother, and before she went away to be with our Father, she drew you close to her and poured out her heart, and you promised to carry out her last request.

Miss Bennett is our Council mother, and months before she left us, she begged the women of Southern Methodism to work out plans and policies for race relationships that will bring forth a spirit of Christian brotherhood such as the world has never known.

Mrs. Luke Johnson said: "It was

(Continued on Last Page)

Beautiful Hair In a Moment

Try This! A Gleamy Mass of Luxuriant Hair

At once! You can transform even plain, dull flat hair. You can have it abundant, soft, glossy and full of life. Just get a 35 cent bottle of "Danderine" at any drugstore. Then moisten a soft cloth with the "Danderine" and draw this through your hair, taking one small strand at a time. Instantly, yes, immediately, you have doubled the beauty of your hair. It will be a mass, so soft, lustrous and so easy to do up. All dust and excessive oil is removed.

Let "Danderine" put new life, vigor and brightness in your hair. This stimulating tonic will freshen your scalp, check dandruff and falling hair and help your hair to grow long, thick, strong and beautiful.

Dicks' Antiseptic
Kills Germs

For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.

25 CTS.

Constipation
Relieved Without the Use of Laxatives

Nujol is a lubricant—not a medicine or laxative—so cannot gripe.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it. Try it today.

Nujol
REG. U.S. PAT. OFF.
A LUBRICANT—NOT A LAXATIVE

A FRIEND IN NEED
A FRIEND INDEED

Writes Mrs. Hardee Regarding Lydia E. Pinkham's Vegetable Compound

Los Angeles, Calif.—"I must tell you that I am a true friend to Lydia E. Pinkham's Vegetable Compound. I have taken it off and on for twenty years and it has helped me change from a delicate girl to a stout, healthy woman. When I was married I was sick all the time until I took Lydia E. Pinkham's Vegetable Compound. I was in bed much of my time with pains and had to have the doctor every month. One day I found a little book in my yard in Guthrie, Oklahoma, and I read it through and got the medicine—Lydia E. Pinkham's Vegetable Compound—and took eight bottles and used the Sanative Wash. I at once began to get stronger. I have got many women to take it just by telling them what it has done for me. I have a young sister whom it has helped in the same way it helped me. I want you to know that I am a 'friend indeed,' for you were a 'friend in need.'"—Mrs. GEORGE HARDEE, 1043 Byram St., Los Angeles, California.

Let Lydia E. Pinkham's Vegetable Compound be a "friend indeed" to you.

## QUARTERLY CONFERENCES.

### NORTH MISSISSIPPI CONFERENCE

### Aberdeen Dist.—First Round.

Fulton, at Van Buren, Feb. 17, 18.
Tremont, at Tremont, Feb. 18, 19.
Eupora and Mabin, at Eupora, Feb. 24, 25.
Smithville, at Smithville, Feb. 20.
Bellefontaine, at B., Feb. 23.
Mathiston, at Mathiston, Feb. 25, 26.
Algoma, at Algoma, March 3.

T. H. DORSEY, P. E.

### Corinth District—Second Round.

Corinth, First Church, preaching Feb. 11, at 11 a.m.; Q. C., Feb. 26, night.
Corinth, South Side, preaching Feb. 11, at night; Q. C., Feb. 27, night.
Blue Mountain, at Walnut, Feb. 24, 25.
Corinth Ct., at Mt. Carmel, Wednesday, Feb. 28.
Dumas Ct., at Wier Chapel, Mar. 3, 4.
Guntown, at Hebron, Thursday, Mar. 8.
Baldwyn, at Lebanon, Mar. 10, 11.
Booneville Sta., preaching Mar. 11, at night; Q. C., Apr. 6. at 3 p.m.
New Albany Sta., Q. C., Thursday night, Mar. 15; preaching, Mar. 18, night.
Potts Camp, at Bethlehem, Friday, Mar. 16.
Hickory Flat, at Ebenezer, Mar. 17, 18.
Myrtle, at Union Hill, Friday, Mar. 23.
Sherman, at Chesterville, Mar. 24, 25.
Wheeler, at Hodge's Chapel, Wednesday, Mar. 28.
New Albany Ct., at Well's Chapel, Thursday, Mar. 29.
Kossuth, at Pleasant Hill, Mar. 31, Apr. 1.
Booneville Ct., at Carolina, Friday, Apr. 6.
Rienzi, at Blackland, Apr. 7, 8.
Paden, at Paden, Thursday, Apr. 12.
Tishomingo, at Paradise, Friday, Apr. 13.
Belmont, at Patterson's Chapel, Apr. 14, 15.
Ripley Sta., Q. C., Friday night, Apr. 20; preaching, Apr. 22, night.
Silver Springs, at Pain's Chapel, Apr. 21, 22.
Mooreville, at Oak Hill, Apr. 24.
Mantachie, at Oak Grove, Apr. 25.
Marietta, at Gilmore's Chapel, Thursday, Apr. 26.
Chalybeate, at Mt. Pleasant, Apr. 28, 29.
Burnsville, at Chapel Hill, Friday, May 4.
Iuka Ct., at Harmony, Saturday, May 5.
Iuka Sta.; Q. C., Friday night, May 4; preaching, May 6, at 11 a.m.
The Corinth District Conference will be held at Ripley, Miss., May 15-17.

JOSEPH B. RANDOLPH, P. E.

### Greenville Dist.—Second Round.

Clarksdale, Feb. 18, a.m. and p.m. Preaching by James H. Felts.
Sherard, Feb. 18, 11 a.m. Preaching by T. M. Brownlee.
Friars Point, Feb. 18, 7 p.m. Preaching by T. M. Brownlee.
Dubbs, Feb. 25, 11 a.m. Preaching by C. A. Parks.
Tunica, Feb. 25, 11 a.m. Preaching by T. H. Mills.
Dundee, Feb. 25, 11 a.m. Preaching by James H. Felts.
Schoolhouse S. S., Feb. 25, 11 a.m. Preaching by J. M. Wyatt.
Dubbs, Feb. 25, 3 p.m. Q. C.
Tunica, Feb. 25, 7 p.m. Preaching and Q. C.
Robinsonville, Mar. 4, 11 a.m. Preaching by C. A. Parks.
Hollywood, March 4, 11 a.m. Preaching by J. B. Conner.
Tunica, March 4, 11 a.m. Preaching by James H. Felts.
Robinsonville, March 4, 3 p.m. Q. C.
Robinsonville, March 4, 7 p.m. Preaching by James H. Felts.
Lyon, March 11, 11 a.m. Preaching by T. M. Brownlee.
Clarksdale, March 11, 11 a.m. Preaching by Del Longgrear.
Clarksdale, March 11, 5 p.m. Q. C., Del Longgrear.
Dundee, March 11, 11 a.m. Preaching and Q. C.
Lyon, March 11, 7 p.m. Preaching and Q. C.
Alligator, March 18, 11 a.m. Preaching by C. M. Chapman.
Shelby, March 18, 11 a.m. Preaching by L. A. McKeown.
Duncan, March 18, 11 a.m. Preaching by James H. Felts.
Sherard, March 18, 11 a.m. Preaching by J. A. George.
Alligator, March 18, 3 p.m. Q. C.
Shelby, March 18, 7 p.m. Preaching and Q. C.
Hillhouse, March 25, 11 a.m. Preaching and Q. C.
Gunnison, March 25, 11 a.m. Preaching by W. N. Dodds.
Malvina, March 25, 11 a.m. Preaching by E. B. Sharp.
Rosedale, March 25, 7 p.m. Preaching and Q. C.
Leland, April 1, 11 a.m. Preaching by James H. Felts.
Shaw, April 1, 11 a.m. Preaching by T. E. Gregory.
Litton, April 1, 11 a.m. Preaching by J. D. Simpson.
Shaw, April 1, 7 p.m. Preaching and Q. C. Boyle Quartette will lead the music at Shaw evening service.
Cleveland, April 8, 11 a.m. Preaching by W. W. Hartsfield.
Shipman's Chapel, April 8, 11 a.m. Preaching by W. W. Mitchell.
Boyle, April 8, 11 a.m. Preaching by James H. Felts.
Cleveland, April 8, 7 p.m. Preaching and Q. C. Boyle Quartette at Boyle a.m. and Cleveland p.m. services.
Sherard, April 15, 11 a.m. Preaching and Q. C.
Friars Point, April 15, 8 p.m. Preaching and Q. C.
Pace, April 18, 11 a.m. Preaching and Q. C. Boyle Quartette, high noon lunch, all officials present, get acquainted.
Hollandale, April 22, 11 a.m. Preaching by E. Nash Broyles.
Hollandale, afternoon and evening, Big Brothers and Q. C.
Greenville, April 22, a.m. and p.m. Preaching by James H. Felts.
Greenville, April 25, 8 p.m. Q. C. Big Brothers Quartette and special program at this conference.
Glen Allan, April 29, 11 a.m. Preaching and Q. C.
Benoit, April 29, 11 a.m. Big Brother J. J. Baird.
Benoit, April 29, 8 p.m. Preaching and Q. C. Boyle Quartette heard at the Benoit evening service.
Shipman's Chapel, May 2, 11 a.m. Preaching and Quarterly Conference.
Duncan, May 6, 11 a.m. Preaching by James H. Felts.
Bobo, May 6, 11 a.m. Preaching by J. A. George.
Duncan, May 6, 3 p.m. Q. C.
Duncan, May 6, p.m. Preaching by James H. Felts.
Leland Q. C. during the district conference.

District conference and S. T. S. at Leland, May 7-12, 100 the minimum number to take the teachers' course. The best talent, the greatest hospitality, THE BIGGEST CONFERENCE OF THE KIND EVER HELD IN THIS DISTRICT.

The Wise Virgins looked after extra oil. Great Centenary offering immediately after the district conference. "Be ye also ready."

You must know the joy of hard work, honest sacrifice, before you can taste the sweet waters of success.

JAMES H. FELTS, P. E.

### Greenwood Dist.—Second Round.

Carrollton, at McCarley, Feb. 11, a.m.
Itta Bena, Feb. 11, p.m.
Indianola, Feb. 18, 11 a.m.
Moorehead, Feb. 18, 7:30 p.m.
Coila, at Coila, Feb. 25, 11 a.m.
Black Hawk, at Emory, March 4, 11 a.m.
Acona, March 4, 7:30 p.m.
Lambert, at Marks, March 11.
Annual Meeting of Woman's Missionary Society, at Greenwood, March 13-16.
Tutwiler, at Rome, March 18, 11 a.m.
Inverness, at Isola, March 25, 11 a.m.
Belzoni, March 25, 7:30 p.m.
Sidon, at Cruger, April 1, 11 a.m.
Tchula, April 1, 7:30 p.m.
Drew, at Sandy Bayou, April 8, 11 a.m.
Schlater, at Sunny Side, April 15, 11 a.m.
Minter City, at Glendora, April 22, 11 a.m.
Ruleville, at Doddsville, April 29, 11 a.m.
Greenwood, April 30, 7:30 p.m.
Swift, at Swift, May 6, 11 a.m.
Dublin, at Mattson, May 13, 11 a.m.
Sunflower, at Fasonia, May 20, 11 a.m.
**District Conference at Inverness, May 23-25.**
Webb, at Sumner, May 27, 11 a.m.

All benevolences are expected to be reported, "provided for" by subscriptions or cash, not later than the meeting of the district conference. Let boards of stewards and pastors take this important matter up at once.

S. L. POPE, P. E.

### NORTH MISSISSIPPI CONFERENCE

### Sardis District—Second Round.

Como, 11 a.m., Feb. 11, Q. C., April 4.
Coldwater, at Love, 11 a.m., Feb. 18; Q. C., Feb. 27, 4 p.m.
Hernando, Feb. 18, p.m.; Q. C., Feb. 27, p.m.
Senatobia, 11 a.m., Feb. 25; Q. C., Feb. 28, p.m.
Sardis, Feb. 25, p.m.; Q. C., March 1, p.m.
Batesville, March 4.
Oakland, at Tillatobia, March 10, preaching 11 a.m., and Q. C. in afternoon.
Charleston, March 11, p.m.
Cockrum, at Independence, March 17-18.
Olive Branch, at Mineral Wells, 11 a.m., March 24; Q. C., in afternoon.
Byhalia, at Fountain Head, 11 a.m., March 25; Q. C., in afternoon.
Crenshaw, March 30.
Arkabutla, at Sarah, March 31, April 1.
Sardis Ct., at Cold Springs, 11 a.m., April 7; Q. C. in afternoon..
Longtown, at Pleasant Grove, April 8, 11 a.m.; Q. C., in afternoon.
Pleasant Hill, at Baker's Chapel, April 14-15.
Shuford, at Lovejoy, 11 a.m., April 21; Q. C., in afternoon.
Courtland, at Pope, 11 a.m., April 22; Q. C., in afternoon.
Horn Lake, at Poplar Corner, 11 a.m., April 28; Q. C., in afternoon.
Mount Pleasant, at Union, 11 a.m., April 29; Q. C., in afternoon.
Tyro, at Tyro, 11 a.m., May 5; Q. C., in afternoon.
Crowder, at Fredonia, 11 a.m., May 6; Q. C., in afternoon.

The District Conference is announcing for May 15, 16, 17, beginning 9:30 a.m., May 15, to be held at Senatobia, Miss. It is the duty, and should be the pleasure, of all members of this conference to be on hand. I trust that all the pastors will see that the Q. C. Records for their charges are there for examination. Please let every local preacher in the District be on hand to make his report. It is no less the duty of the local preachers to be present at this conference than it is the duty of the other members to be on hand. God helping us, we are going to have a great District Conference. Please let every member be there to do his part toward making it a spiritual and material success.

J. TILLERY LEWIS, P. E.

**FIFTY YEARS AGO**

A young man who practiced medicine in Pennsylvania became famous and was called in consultation in many towns and cities because of his success in the treatment of disease. This was Dr. Pierce, who finally made up his mind to place some of his medicines before the public, and moving to Buffalo, N. Y., put up what he called his "Favorite Prescription," and placed it with the druggists in every state.

Dr. Pierce's Favorite Prescription has long been recognized as a tonic for diseases peculiar to womankind. After suffering pain, feeling nervous, dizzy, weak and dragged-down by weaknesses of her sex—a woman is quickly restored to health by its use. Thousands of women testify that Dr. Pierce's Favorite Perscription has entirely eradicated their distressing ailments.

More recently that wonderful discovery of Dr. Pierce's, called An-uric (for kidneys and backache), has been successfully used by many thousands who write Dr. Pierce of the benefits received—that their backache, rheumatism, and other symptoms of uric acid deposits in joints or muscles have been completely conquered by its use.

Send 10c to Dr. Pierce, Buffalo, N. Y., for trial pkg. of any of his remedies, or write for free medical advice.

**IF SICK TODAY!**

**TAKE NO CALOMEL**

"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

I discovered a vegetable compound that does the work of dangerous, sickening calomel and I want every reader of this paper to buy a bottle for a few cents and if it doesn't straighten you up better and quicker than salivating calomel just go back to the store and get your money back.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your thirty feet of bowels of the sour bile and constipation poison which is clogging your system and making you feel miserable.

I guarantee that one spoonful of this harmless liquid liver medicine will relieve the headache, biliousness, coated tongue, ague, malaria, sour stomach or any other distress caused by a torpid liver as quickly as a dose of vile, nauseating calomel, besides it will not make you sick or keep you from a day's work.

Calomel is poison—it's mercury—it attacks the bones, often causing rheumatism. Calomel is dangerous. It sickens—while my Dodson's Liver Tone is safe, pleasant and harmless. Eat anything afterwards, because it can not salivate. Give it to the children because it doesn't upset the stomach or shock the liver. Take a spoonful tonight and wake up feeling fine and ready for a full day's work.

### GOOD CITIZENSHIP.

(Continued from Page 13.)

It is my observation that up to this time, in the South, the most difficult feature of the situation is our officials are not on the job as they should be. I believe that we have the best form of and the best organized government in the world, and if it should be properly administered we would have the happiest and most prosperous country on the earth. The disregard for this law against whiskey is not confined to the officials in the small towns and villages, not confined to just a few here and there. I fear that United States Senators, Congressmen, officials in the State and federal positions, whose duty it is to look and see that the law is enforced, are quietly sidestepping their duty, taking enough for their personal use and allowing the vendor to go free.

We must teach our young people that truth and honor go hand in hand with good citizenship; that when a man violates the law and lies to cover it up, he is worthy of the contempt of all honest people; that when a man is elected to an official position whose duty it is to see that the laws are enforced, takes an oath that he will abide by and support the laws of the country and faithfully fill the office he holds, and then fails to keep his obligation, is not only unworthy to fill a public office, but should be put out and considered as a liar and a grafter—taking money that he does not earn. A man should have enough honor about him to do his duty, or step down and out and let some one else try. If he fails, he should confess it, and ask the people to try some one who might be able to enforce the law. In many communities it is a common talk that bootleggers run the rounds every week, and sometimes oftener, with their white lightning. This is known to the officials, and yet they do not seem able to apprehend the offenders.

As the campaign for State and county officers is to open, or has opened, this year, I say that we must spring this issue and push it on the office-seekers, and secure from them their attitude and find out what they will do. If they promise and are elected, see that they do their duty. Here is where we need the "recall" in Mississippi, for if an officer should fail, he could be recalled.

I may be wrong in my opinion, but I believe that if all the officials, State, county, and town, were on the job as they should be, as they swore they would be, as they are paid to be, that these vendors of liquor would have a slim chance to run their trade. Then if it were not so easy to get out after they are convicted, it would be far more effective as a preventive. A small fine is easily paid; does not cost as much as a license under the old form. He can sell enough in one week to pay his fine.

**Cuticura Soap**
**—The Safety Razor—**
**Shaving Soap**
Cuticura Soap shaves without mug. Everywhere 25c.

## Thousands Have Kidney Trouble and Never Suspect it

APPLICANTS FOR INSURANCE OFTEN REJECTED.

Judging from reports from druggists who are constantly in direct touch with the public, there is one preparation that has been very successful in overcoming these conditions. The mild and healing influence of Dr. Kilmer's Swamp-Root is soon realized. It stands the highest for its remarkable record of success.

An examining physician for one of the prominent Life Insurance Companies, in an interview of the subject, made the astonishing statement that one reason why so many applicants for insurance are rejected is because kidney trouble is so common to the American people, and the large majority of those whose applications are declined do not even suspect that they have the disease. Dr. Kilmer's Swamp-Root is on sale at all drug stores in bottles of two sizes, medium and large.

However, if you wish first to test this great preparatoin send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention this paper.

**CABBAGE PLANTS.** Fulwood's Frostproof and Charleston Wakefield, Succession and Flat Dutch. Prices, by express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. By parcel post postpaid, 100 for 50c; 500 for $1.25; 1,000 for $2.25. First class plants from best Long Island seed. Satisfaction guaranteed or money returned. P. D. Fulwood, Tifton, Ga.—Adv.

BUY A BOTTLE OF
**BITTER CHILLIFUGE**
FOR
**COLDS AND LA GRIPPE**
WILL GIVE QUICK RELIEF
25 cts. at Your Druggist.

**TETTERINE**
**For the Complexion**
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

### FROM FIRST CHURCH, SHREVEPORT, LA.

Dear Dr. Carley: We have not been writing anything concerning our work since the Annual Conference—have been busy with the organization of the different departments of the work, the launching of the Laymen's Work, and laying the general plans for an active year. A very good beginning has been made; our audiences completely tax the capacity of the house. We have received eighty-six into the membership of the church. Our prayer meetings have gone to an average attendance of from one hundred to one hundred and fifty; a very marked interest has been developed, and we are now getting ready for a week's meeting with Dr. H. C. Morrison, of Asbury College, assisting us.

Our Sunday school is the marvel of North Louisiana. We have had an average of one thousand five hundred and eighteen in our Sunday school for the month of January. Our highest attendance has been 1,557, and our lowest attendance 1,422. Last Sunday our Men's Bible Class had 250 present, and the Baird Class had 150 or more. We have no organized campaign for new members, but the Sunday school spirit is enthusiastically on, not only in the Sunday school, but the church as well. We are now occupying the council chamber of the City Hall, aside from our many classrooms in the church building, and will be compelled to secure more room.

Shreveport Methodism is growing fast. Every pastor is preaching to large congregations, and is receiving people into the membership of the church. Our City Board of Missions and Extension has been organized, with Mr. F. T. Whited, an influential layman of this church, as chairman of the Board [illegible]ps will be taken shortly for the [illegible]tion of adjacent territory and organization of new church plants in several parts of our city. We are happy in the blessings our Lord has given us, and everything points to a most fruitful year.

HENRY FELGAR BROOKS P. C.

## Woman's Missionary Society.

(Continued from Page 14.)

my sad privilege to stand by her bedside a few days before she passed away, and I held her pale, emaciated hand so tenderly clasping mine in her last loving admonition, and I can almost hear her saying now, "You won't fail your Negro work?"

President of your Auxiliary, are you helping your Superintendent of Social Service to carry out this last request?

If you are not informed as to what your Council and State expect of your auxiliary relative to Negro work, send to Miss Estelle Haskin, Literature Headquarters, Lambuth Building, Nashville, Tenn., for free literature, giving minute instruction about every phase of the work.

As Superintendent of Mission Study, and after talking to Mrs. McCoy and Miss Haskin while in Atlanta, I suggest that each Adult Auxiliary send $1.00 at once to Lamar & Barton, Nashville, Tenn., and order "Handicapped Winners" and "In the Vanguard of a Race." These books are intensely interesting, and the stories of George Carver and Janie Porter Barrett's life are given in detail. I must say I was amazed when I read these books and found out what the Negroes are capable of when given a chance.

Use these books in your Adult Mission Study Classes and do not take up "Trend of the Races" until your Auxiliary is familiar with these two books. These books do not require intensive study—a suggestion on the other side of this issue under "Handicapped Winners" will tell you how other adult auxiliaries are using these books in their Mission Study Classes.

I visited Emory University while in Atlanta and was guided through the buildings by a Japanese student.

We went over to the chapel and I had a wonderful thrill of reverence as I sat in Francis Asbury's chair and stood in the rough pulpit that John Wesley stood in when he preached to the Indians. Wish I could tell you more about my visit.

MRS. W. T. CUNNINGHAM.

**A GOOD THING—DON'T MISS IT.** Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines for only 5 cents. Don't miss it.

WATC THE DATE ON YOUR ADDRESS LABEL AND RENEW YOUR SUBSCRIPTION WHEN IT FALLS DUE.

## HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets That Are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds, coughs, sore throat, and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and colds and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One or two Calotabs on the tongue at bed time, with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family package; ten cents for the small, vest-pocket size.—Adv.

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THE GREAT FIRE INSURANCE COMPANY OF THE WORLD
**Strong Liberal Prompt**
SOUTHERN DEPARTMENT
COMPANY'S BUILDING NEW ORLEANS.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 22, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

## EVANGELISM IN THE SUNDAY SCHOOLS.

No church need lament the lack of opportunity for evangelistic work, for in its Sunday school there is a field that is ripe for harvesting. It is probably true that in every Sunday school there are a good many pupils who have not made the personal surrender of their lives to Christ and joined the church—they are especially ready for evangelistic activities; and it is likely that in every Sunday school there are homes represented where the parents are not Christians—through their children there is an approach that can be used with blessed results. We look with much favor upon the developing interest of pastors, superintendents, and teachers in the saving of those who are immediately in their charge, for we believe that the work begun there will inevitably spread to a larger circle throughout the community. If we can succeed in bringing our Sunday school pupils into a vital personal religious experience, we need have no fears about the future of the church, or about the ultimate evangelization of the whole world.

## "CLEAN" (!) RACING.

Another season of horse racing at the Fair Grounds, this city, closed on Mardi Gras Day, and the scene of operations was immediately transferred to a track in Jefferson Parish, adjoining the city. We have never heen able to see that there is any difference hetween gambling before Lent and during Lent, but the feeling of a large part of the population of New Orleans seems to be that there is a difference, and during that season amusements and sports are more or less under the ban. When the fight against racing was being made at the last session of the Legislature, there seemed to be a general agreement that if the proponents of racing should win their fight, the season would end with the beginning of Lent; the Governor of the State vigorously opposed an extension of the season, and the newspapers of this city were very vigorous in their opposition to a lengthened season. They and the Business Men's Racing Association, under whose auspices the meet in this city is held, may think they have discharged their obligations by closing their own season with the coming of Lent; but the race horse owners and promoters of racing have shown how little regard they have for the public by their determination to continue the so-called sport according to their own inclinations. In spite of the claim of the Business Men's Racing Association that it has furnished "clean" racing, the fact remains that the city has been filled with burglars, thieves, hold-up men and a vast horde of criminals of the worst class, and that thousands of people have yielded to the mania for gambling as the opportunity has been afforded them daily on the local track. We cannot understand how business men, so-called, can contend that any enterprise is profitable from an economic point of view in which the gain of one side is conditioned absolutely upon the loss of the other side—and that is necessarily the case in gambling; and the most ardent advocate of racing will not contend that racing can be maintained without gambling. The time has come for the State to outlaw unequivocally this nefarious business, and we call upon the friends of public morality to effect such organization as will insure the pas[illegible]e of a law by the next Legislature that will [illegible] water" when attempt is made [illegible]en by the [illegible]illful lawyers to perforat[illegible] State tha[illegible] of the curse of the lot[illegible] not to h[illegible] to expel from its borders another evil that curses and ruins its thousands every year.

## AFTER THIRTY CENTURIES.

The discovery and excavation in Egypt of the tomb of Tutankhamen is one of the most interesting and startling events in modern times in connection with explorations in that ancient land. The significance of the inscriptions on the walls and of the treasures in the tomb is not yet altogether apparent, but it is likely that they will throw a great deal of light upon a marvelous civilization of the past. Little by little we are coming into possession of facts that enable us to reconstruct accurately the history of nations long since perished, and these facts are such as to confirm and strengthen the faith of any who may have been disturbed concerning the biblical record. We are glad to have all the light possible upon what took place in the long ago, for the light reveals the truth—and it is the truth the world needs. How true is that saying of the Master: "There is nothing covered that shall not be revealed; and hid, that shall not be known!"

## THE MISSION OF A COLLEGE.

In that fine little book just from the press, "Chapel Talks," made up of addresses delivered at the chapel exercises by the late Bishop John C. Kilgo while he was President of Trinity College, under the above caption we find the following suggestive statements: "A college, if it be true to its mission, must regard itself as a determined effort upon the part of a people to break through vexing limitations and raise human life in thought and in deeds. This is the most serious, the most vital mission of a college. For it is one of the points at which the thought, the faith, and the best ambitions of an age should have their fullest expression and from which they should get their surest promulgation. If this be not true, then the general public conception of a college is wholly wrong. There is no just reason for the place which such communities hold in the esteem of the general public. * * * I am frank to say that there are not lacking in American colleges signs which strain the confidence of thoughtful men. Steadily there have grown up in our educational communities customs and sentiments which beget just suspicions. The spirit of play has become alarmingly great, while the spirit of work has seemingly declined. A class of pedagogical adventurers have conceived the scheme of reducing education to a happy outing and a prolonged frolic. It is not difficult to see why their shallow philosophies should gain favor among the young, but the way to knowledge is still a steep, a long, and a hard way, only passed over by those who have courage and endurance. Men who work hard and economize closely to send their sons to college fail to understand why they should toil that their sons may frolic. And no sane man can show them a sound reason for such an arrangement."

## IT ALL DEPENDS.

The other day we saw this headline: "Do brains pay?" Our first thought in answer to the question was, "Brains pay better than anything else in the world," but we thought about the matter a moment longer, and we decided that it all depends upon how brains are used, as to whether they pay or not. Brains mean sense—or they ought to—and some people apply their sense in such misdirected ways that they are a menace both to themselves and to society at large—there is small profit to brains in such cases. Some of the most notorious criminals on record have possessed unusual brain-power—but they were liabilities to the race, instead of being assets. "What are you doing with your brains?" is a more important question than "How much brains have you?"

## METHODIST ENTERPRISE.

On Friday, February 2, a whole section of the Houston Evening Post, of Houston, Texas—ten pages in all—was devoted wholly to the work of the Methodist Episcopal Church, South, in Houston particularly and in Texas generally. The section is elaborately illustrated, the display is attractive, and the articles are newsy and instructive. We do not know the arrangement made with the publishers for bringing out this section—it must have cost a pretty penny—hut we are sure the investment was a profitable one. Methodism is one of the greatest forces for righteousness in the world. Its doctrines have stood the test of time, its polity is the most efficient we know anything about, its institutions are blessings to society, its program is world-embracing in its beneficent intent, and its spirit is thoroughly evangelistic. It has something, therefore, worth telling the world about, and the Houston Methodists are doing the telling. We commend their example to others.

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**TO CONTRIBUTORS.**

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## THE STATE SUNDAY SCHOOLS AND THE DENOMINATIONS.

By Rev. Alonzo Early, D.D.

The public is waiting to hear from the meeting which was held in New Orleans concerning the merging of the International Sunday School Council of Evangelical Denominations. The "merger" has in a general way been accomplished with practically all the great Protestant denominations in the U. S. except the Southern Baptist.

This merger has come to the present status after several years of most thorough work and Christian endeavor on the part of both bodies. This new organization will not affect the local Sunday schools of any State or Conference until the State Sunday School Association delegates and the legally selected denominational delegates have come together in the authorized way and agreed on the merger for the State of Louisiana.

No denomination can become an affiliated member until its official denominational representative has determined to do so; then the several denominations entering into the same will affiliate in the new organization called "Louisiana Sunday School Council of Religious Education." No single person can be a self-constituted representative for his denomination. He must be delegated by the proper organization of the denomination operating in the territory. We have a number of denominations operating in the State of Louisiana which are missions with a very small constituency, and in the proposed plan of the merger the balance of power will be in the hands of the minority. The proposed plan tentatively adopted at New Orleans is one delegate for every ten thousand members of the Sunday school, or a major fraction thereof. This will give the M. E. Church, South, with its forty thousand members, four delegates.

Now, what was the meeting at New Orleans, Wednesday morning, January 24, and what was done? The meeting was called by the General Secretary of the Louisiana State Sunday School Association, Mr. Van Carter, who was requested to do so by Dr. H. S. Magill, Secretary of the International Sunday School Council of Religious Education, of Chicago. Dr. Magill does not represent the old International or Council of the denominations, but the new organizations.

The denominational representatives in attendance were not legally chosen by their denomination in every instance, but the following states the facts: The M. E. Church, South, was represented by the chairman of the committee, Mr. W. S. Holmes, appointed by the Conference Sunday School Board, at the last session of the Louisiana Conference, to get information concerning the merger, and report at the next Annual Conference in 1923; Presbyterians, U. S., were represented by Rev. A. H. Ziemer, with the instruction to get information and report to his presbytery for action; other individuals were present and spoke for their church, but to my knowledge did not speak of credentials from their denomination. The plan of the merger for any State requires fifty-fifty in representation of the State Sunday School Association and the denominations affiliating. And it was the decision of those present that others should be invited to sit in the committee, participate in the discussion, but the right to vote be given only to one denomination representative. Rev. Claude Jones spoke for the Christian Church; Dr. Barr, for the Presbyterian, U. S. A.; Rev. M. Schrader for the Evangelical Synod of North America; Rev. Mr. Lawless for the Congregational. The Methodist Protestant Church was reported by Mr. Carter as being in favor of the merger, and was given representation as a territorial delegate. The following persons were chosen for the association: R. T. Douglas, Dr. J. L. Scales, Henry Pharr, Rev. U. D. Mooney, V. Hamilton, Wm. Teitje, and W. G. Hudson. There being no denominational delegate or person to represent the Methodist Protestant, the committee was composed of six for the denominations and seven for the Association.

The International Sunday School Council of Religious Education has prepared a provisional constitution for Sunday School Council of the State with some sections of same which cannot be changed. The committee thought the best procedure would be to adopt a constitution, tentatively, in order to have specific propositions to report to the denominations which are considering the merger.

How does this merger affect the work of denominations affiliating and the work of the Louisiana Sunday School Association? It will be necessary that the Executive Committee adopt the constitution and by-laws, which shall be the authority governing the new organization. The work of the denominations in the Sunday school field will continue as in the past and the Louisiana State Sunday School Association will continue as heretofore until such time as the new organization shall be called together to adopt a program of work for the entire State. Just what this program of work will include must be determined by the executive committee of the new organization. The personnel of this executive committee cannot be determined until later. At this point most careful and prayerful effort must be put forth. It is where the association workers and denominational workers have crossed each other's paths that we have heard the complaint of duplication. The executive committee will have to present to the Association and the denominations a working program of religious education in which the local Sunday school and the church will be improved and made more effective, else there can be no merger of Sunday school work.

A State-wide convention is to be held annually under the supervision of the executive committee. The convention is to be a delegated body. The writer has endeavored to state the facts clearly and without prejudice. We await with interest the development of the plan proposed.—Crowley (La.) Signal.

## MISSISSIPPI TUBERCULOSIS SANATORIUM.

In a month or two the State of Mississippi will have an institution in which to care for those who are afflicted with tuberculosis that will be a credit to her.

This sanatorium is situated about two and a half miles north of Magee, in Simpson County, on the Gulf and Ship Island Railroad. It has a depot and postoffice called Sanatorium. The enterprise was started in 1916, when the State Legislature appropriated $25,000 to begin the institution. The citizens of Magee donated two hundred acres of land on the highest point between Jackson and Gulfport, while the G. & S. I. gave $2,000. A special session of the Legislature in 1917 increased the appropriation by $31,500. With this, buildings were erected so as to care for about seventy-five patients. In addition to this, a three-hundred-acre farm was purchased, which suplies fruit and vegetables and about fifty gallons of milk each day from one of the best herds of Jersey cows in the State.

So numerous were the applicants for admission that the Legislature in 1919 appropriated $1,043,000 for additional buildings. These buildings will soon be completed. Most of them are fireproof, and are equipped with all modern appliances to care for the inmates and fight the dreaded disease. Its capacity will be four hundred and fifteen. The Order of Masons are to build in the near future for their members, which will give a total capacity of six hundred. The last Legislature appropriated $30,000 for a building for the colored people, which is to be built this summer.

Dr. Henry Boswell is the head of the Sanatorium, and to him in a large degree belongs the honor of bringing this great enterprise to its present state. Dr. Boswell has a nation-wide reputation as an authority on tuberculosis, and is much in demand as a speaker in all parts of the country. He has associated with him at the sanatorium Dr. E. C. Walker, Dr. May F. Jones, and a splendid staff of nurses and helpers. The patients are well cared for, and well fed. Rest, fresh air, and a well-balanced ration are the three things relied on for recovery, and many are being restored to health by this treatment. The cost for treatment in the sanatorium is not great —$5 a week, with a small fee for laundry, is all that is demanded. Thus, those of limited means can avail themselves of the benefits of the institution.

The morale of the inmates is most excellent. This is remarkable when we consider that many of them have not only been bedfast for months, but years. A cheerful atmosphere pervades the institution. The spiritual interest is not forgotten. Ministers of all denominations visit and preach to those who are unable to attend service. They have a regularly organized Sunday school under the superintendency of Miss Gertrude Butler, the secretary of the Sanatorium; and those who are not able to attend, study the lesson in their beds.

This great State institution is within the bounds of the Mount Olive and Magee charge, and, as pastor, I am desirous of ministering to the spiritual needs of the inmates. With the opening of the new buildings, many new patients will be admitted, for more than fifteen hundred are on the waiting list. I would esteem it a favor if pastors and friends of those who come to the Sanatorium for treatment would write me at Mount Olive, giving names of such, so that I can visit them and minister to them in the name of the Master.

J. L. GREENWAY.

Mount Olive, Miss.

## THE LURE OF THE ORIENT.

By Bishop H. A. Boaz.

If the people at home could only realize the actual need on the mission field, it would be no trouble to secure the four million dollars necessary to carry on the work. I was in Korea less than a month ago and expecting to remain there until July, when a cablegram came calling me home at the earliest possible date to take part in the emergency Centenary Pay-Up Campaign. I did not want to come at this time, but on account of the urgency of the situation decided it would be best for me to come and do what little I could to present the great need of the foreign field to our people at home.

We closed the Japan Mission meeting at Kobe, Jan. 5, and took the boat the next day at Yokohama. In Japan we need at least eight new missionaries to man properly the field. At this time they need thirty new church buildings. Perhaps one-half the amount of these buildings can be secured in Japan and the other half ought to be given by the people at home. Several new church buildings have already been constructed, and in some of these the membership has been doubled within twelve months' time. One missionary reported that the membership could be doubled within twelve months' time at almost every place where the new church is needed, if the new church could only be provided.

In Korea we need at least eight new missionaries and assistance on buildings, something like two hundred small church buildings where our people could be housed. In this wonderful country, within the last two years, about 25,000 people have been enrolled as inquirers. They want to become Christians and be baptized. They need instruction, and they need assistance in building houses of worship where they may be instructed. Shall we give them the bread of life, or shall we deny it? Many of them are very poor, but very eager to hear the gospel and to become followers of Christ.

In the Korea Annual Conference there were four church bands. These church bands are largely responsible for this great increase in the number of adherents. We have instructed those bands to continue the work until April or May, with the understanding that in all probability, on account of shortage of funds, it will be necessary for them to cease preaching the gospel to do something else that they might find to do. A leader of one of these bands, in a meeting called recently to consider the work of the church, made a very strong appeal to be allowed to continue his work. With tears raining down his face and with many sobs he said: "Bishop, you have told me that in April or May I must cease preaching the gospel to our people God has commissioned me to preach. If you tell me now to quit preaching the gospel to my people who are starving for the bread of life, you will break my heart. My people must have the gospel and I must give it to them the best I can." Shall we tell this consecrated Korean preacher to cease preaching, or shall we tell him to go ahead with the ministry of the world?

## SEASHORE CAMP GROUND—REV. JOHN BARRY McFERRIN, D.D.

### An Incident—Are Any Alive Who Were Present?

By Payton A. Sowell.

As it is known to a few at least of the present day readers of the New Orleans Christian Advocate that my good wife was a daughter of Rev. Dr. John B. McFerrin, it is natural that I had opportunity to know this wonderful "Commoner of Methodism."

Lately, glancing through the life of Dr. McFerrin, by Bishop Fitzgerald, published in 1888—thirty-five years ago—my eye caught the incident I am to mention. It is the chapter, "Sunset Flashes," page 414.

I really did not remember that the old Doctor had ever been present at one of the wonderful meetings that live so pleasantly in the memory of many old Methodists of Mississippi, Alabama, and Louisiana—these meetings held on the beautiful grounds, that came to the church with the idea and purpose of worship—which grounds nestle down on the Gulf shore at Biloxi, Miss. But from his historian it is learned that he did. Whether he was ever present besides this time referred to, I do not know. As he and Bishop John C. Keener were such intimate friends, it is possible he made more visits than the one of which we speak.

At any rate, this one occurred when he was an old man, and feeble—at an age and in a state of health that would have shut up less heroic men in their own yards and homes. For one or more years, after he was virtually a blind man, and after he had been in the ministry over sixty years, he visited eight to a dozen Conferences yearly, and represented the Methodist Publishing House, preaching with great pathetic and intellectual power at those Conferences.

I have personally heard him use the illustration, and, after reading what Bishop Fitzgerald says, I am prepared to know of the marvelous effects he mentioned. Strange it is that in the years of intimacy with him, I never heard him allude to the presence of Ex-President Davis in his congregation. I knew that President James Knox Polk was converted under a sermon he preached at "Pisgah Camp Grounds," in Maury County, Tenn., and years afterwards he baptized and received Polk into the M. E. C., South.

**The Incident.**

"At the Seashore Camp Meeting, near Biloxi, he preached to a great congregation. At the Sabbath day service, towards the close of the sermon, there transpired one of those scenes that so often characterized his ministry.

"His sermon led him to draw a contrast between infidelity and Christianity, presenting the peace, comforts and hopes of Christianity, and the gloom and emptiness of infidelity. This he did in his own peculiar and inimitable way. The effect was wonderful upon the intelligent audience that hung upon the words of the venerable minister of God. He told them he had been a minister and witness to the divine power of religion for more than three-score years. He said: 'They ask us to surrender all the blessings and hopes of Christianity; and what do they offer to give us in return? I have at Nashville a house that belongs to me, not a modern house, it is true, but an old-fashioned dwelling, large enough for my family and me—a comfortable home for us all. A fellow calling himself an architect comes one day, he tells me my house is very badly constructed, it lacks many of the conveniences and adornments of modern architecture. He proposes to build me a better one. He draws me a plan of the new house on paper, and says he is ready to begin. Whereupon—after looking at this house he has drawn—I set fire to my old house and burn it to ashes. By so doing, I leave my family and myself without a shelter. I ask him for the house he is to provide me, and he hands me his plans on paper! Of what use to me or my family is a house on paper? If I were to act that way, everybody would call me a fool! And I would be a fool!

"'Yet that is what infidelity is asking you to do. It would take from you the deepest joys and sweetest hopes you possess, and in return offers you unbelief, or the certain doom of annihilation. Are you willing to accept their offer? Are you willing to give up your belief in God, your trust in Jesus, your hope of resurrection, your expectation of a glorious immortality?

"'All of you who this day purpose in your hearts to hold on to the Christian [illegible]gion until infidelity offers something better i[illegible] stead, rise and stand!' As b[illegible] simultane[illegible]pulse the vast crowd aro[illegible] of the fi[illegible] rise was Ex-Presiden[illegible] He had oc[illegible] a place near the speaker. The effect was electric, and infidelity was at a heavy discount that day among the thousands who worshiped that day at the Seashore Camp Ground."

Personally, I know that in those years, in the evening of his life, there rested on his ministry a strange and marvelous power. I, with thousands, have wondered at the secret of his influence as a speaker. Young, old, illiterate, learned, were moved by his ministry. It must have lain in his individual greatness, and his faith in God.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

Sensationalism is the order of the day. Unless a bit of "news," especially that which is related to social life, has the tang of "pep" about it, you may rest assured it counts for little in the market.

A rector in New York—God save the mark!—the word rector means one who teaches and stands for "right," proclaims to all the world doctrines directly contrary to revealed evangelical Christianity, and his name is heralded abroad. And some people who would not recognize a Christian doctrine if they should perchance meet one on the concrete road—about where this class is found on Sunday—count Mr. Grant among the elect leaders of thought, progress, etc.—all because newspapers serve such pabulum. And yet in this land thousands are uniting with churches, tens of thousands are hearing with delight, comfort, and assurance the full-rounded gospel which the Master taught on the Judean hills, and with which Paul and his companions dared the might of the Roman Empire and awoke a sleeping world to the glories of a new day. And there is more thrill about it, more life in it, more power to save and keep, than in all the damnable heresies from the time of Celsus to that of your modern apostate. A preacher is cajoling his own soul, and robbing men and women of life's most precious jewel when, as a minister of Jesus Christ, he listens to the siren voice of pleasure, popularity, or the perverted standards of conduct that obtain in many places, instead of declaring a gospel of repentance, faith, and obedience. It is poor practice, and worse economy, for there are infinite values involved. No great church was ever built up on such foundations, no great cause for humanity's uplift was ever originated and perpetuated by the preaching of doctrines that eliminate the spiritual factors of the gospel.

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Pope, I think it was, said of one, "He chose the livery of heaven to serve the devil." Now I can see how a man be a Unitarian and be honest. This church has produced some notable men, and, no doubt, as great moralists they did good. But if one will be of the class who deny the deity of Christ, then why claim fellowship with a large body of Christians who believe and teach and hold he is "very God?" My poet said another brave thing: "An honest man is the noblest work of God," and unless a man is honest, sincere in speech and thought, he has no business to claim membership, especially as a minister, in any church whatever. A man may believe anything he wishes or chooses to believe with reference to religious matters under the Constitution and laws of this country, but common decency and fair play demand that he put himself where he rightly belongs. Raw infidelity is bad enough, but hypocrisy is worse. Freedom, yes; liberty, all you want; sometimes we think too much perhaps, but only when the Son of God makes you free are you free indeed. I can fire all the brush heaps I please in my own field, but must not burn my fences and houses, nor my neighbor's, lest I be an incendiary, and guilty before the law. Lots of brush heaps of error to be destroyed—why rush around over the fair domain of our blessed Lord, firing, or trying to fire, these great doctrinal principles that have withstood the storms of ages and under whose sheltering roofs the saints find peace, comfort, and assurance?

628 Kings Highway, Shreveport, La.

## SALIENT SAYINGS.

By Walt Holcomb.

Radio has aroused the world. People got tired of being lectured, and the popular lecturer retired by common consent.

Then the movies had the day, and folk flocked to the moving picture shows, where they could sit down and not be bothered.

Now they are worn out gadding around and want to remain at home awhile and allow the radio apparatus to entertain them. Anything that will keep people at home will be a godsend.

However, will the more luxuriously inclined men and women of the future take advantage of the modern way of harnessing the ethereal waves and receive the sermons of their favorite preachers as they recline on their Sunday morning couches, instead of occupying their customary pews? The answer is in the pastor's sermon.

The world is growing brighter, but, like the sun, it still has some black spots upon it.

Saying prayers is a baby's task, but praying prayers is a man's job.

Some folks join the church just as they join a club.

We want clear ideas for our head and clean ideals for our hearts.

Some people are very much distressed over women's dress. They have found fault with every fashion since I can remember. I am more afraid of the cut of a woman's eyes than I am of the cut of a woman's dress.

An electrical storm purifies the atmosphere, but it does not last always, and that is true of a real revival.

Cartersville, Ga.

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The preacher who can tell a story that would make a horse laugh need not be surprised when men refuse to believe him when he tells them the way to heaven.—Selected.

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An evangelist went to Chicago saying that he could easily reform that city. He was arrested for a lunatic.—Selected.

# NEWS FROM THE DISTRICTS.

## NORTH MISSISSIPPI CONFERENCE.

### Grenada District.

On Jan. 31-Feb. 1, a Pastors' Conference was held in Grenada, Rev. R. A. Tucker, presiding. The program included discussion of the sermon, its preparation and delivery; the Pastor's Library; Pastoral Supervision; Collection of Finances—with special emphasis upon Conference collections, the Centenary and the Educational subscriptions. Rev. B. P. Jacob, Missionary Secretary, and Rev. J. H. Holder, Educational Secretary, were present. Sunday school interests were represented by Rev. R. H. B. Gladney, Conference Secretary of Sunday Schools. The conference was one of the best of its kind ever held. Most of the preachers of the district were present. Plans were made to collect the Centenary pledges during the period March 11-18 by means of an every-member canvass in every church.

A plan for evangelism was adopted and committees appointed. Each county was made the unit of operations. Through the organization of the laymen in each county efforts will be made to reach every church in the interior with a service during each month. Under the leadership of John Rundle, lay leader at Grenada, and J. C. Wilson, Secretary of the Interdenominational Laymen's Committee of Grenada County, the plans for carrying on this work in this county are being rapidly perfected.

District conference was announced to be held May 8-10 at Pickens, Miss. The conference will open at 3 o'clock, May 8, and close the afternoon of the 10th.

Rev. L. H. Estes, of the Methodist Hospital, represented that institution on the night of Jan. 31 in a brief but pointed address, after which Rev. Carroll Varner, of Winona, preached a very appropriate sermon.

The brethren throughout the District reported plans for their revivals. The pastors at Water Valley, Rev. L. P. Wasson and Rev. M. E. Scott, are making a survey of the city preparatory to two revival efforts. The first meeting is to be held in Main Street Church, beginning April 1, Rev. W. M. Campbell in charge. The second meeting will begin at First Church, June 3, with Rev. Burke Culpepper. Rev. J. W. Ward, of Lexington, is planning a revival to begin in April led by Rev. S. W. Walker, of St. Petersburg, Fla.

Some of the pastors reported illness in their families. The conference was very much grieved to hear of the death of little Marvin Meek Scott, six-months-old son of Rev. M. E. Scott, of Main Street, Water Valley. The sympathy of the Conference was expressed through a brief message sent to the bereaved parents.

MELVILLE JOHNSON.

### Greenwood District.

Lambert and Marks: "Lambert and Marks was represented in Jackson at our Home Mission and Evangelism meet by five of our choice laymen. The business of the church on this charge is on a sound basis, provided for by some of our very best business laymen who love the church (if some of the FELLOWS do wear DRESSES—SEE?). We are arranging our artillery to wipe out our Centenary pledges and to give the Christian Education pledges proper consideration. Our prayer meetings are well attended, Sunday schools making progress, our Missionary Societies hard at work, our revivals all planned and provided for."—C. A. Northington, P. C.

* * *

Sunflower: "Sunflower is rapidly coming to the front in more ways than one. Our new church building is taking definite form, and we hope to move in some time early in the spring. We have placed our order for seats, so they will be in time for the first service. Our Woman's Missionary Society is seating the church; they are a loyal set of workers. I no longer think to myself, 'Whom may I call on to lead in prayer to-day?' for our men's prayer meeting is rapidly changing from listeners to workers. I can now call on any of them to lead in prayer, AND THEY DO IT. I never saw it like this before. We are expecting great things this year. Our two new churches will mean a great deal for this charge. And when we build in Blain next year, we will be housed on this charge. Then, too, we will have Brother J. W. Robertson and Brother W. M. McIntosh with us in meetings, so you see great things are bound to happen.—F. H. McGee, P. C.

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Inverness: "I have very little to report this time. The first Sunday I was here, and almost every Sunday since, it has been raining or snowing. However, I have met most of the people, and formed plans to organize the church for intensive work this year. I have just formed Boy Scout organizations in both Inverness and Isola. The boys are very enthusiastic in both towns. We will organize the girls as soon as Mrs. Gray arrives. I intend to provide some kind of entertainment in the church here each week for the young people and small children. The people have been very kind to me, we are full of hope, and look for a great year."—J. A. Gray, P. C.

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Ruleville: "The work moves on encouragingly. Good Sunday schools at both Ruleville and Doddsville. We have completed the Sunday school addition at Doddsville, and the school at Ruleville is improving all the time. Congregations good at both places. Finances up to date. Will organize a League here soon. Prospects are good for a successful year's work."—R. O. Brown, P. C.

* * *

Greenwood: Our Greenwood church is alive in all departments. There have been 31 received into the church since Annual Conference. They have 700 on roll in the Sunday school, not including the Baby Roll. Three Leagues, Junior, Senior, and Intermediate, are doing the finest work I know of. A finely located lot has been purchased for a new and modern parsonage. Over $20,000 has been subscribed for a large brick Sunday school annex, to stand on the old parsonage lot next to the church. They have about the best choir in the State, and, under the efficient and consecrated leadership of Mrs. W. T. Johnson, President, the Woman's Missionary Society, is doing unusually good work. Large preparations are being made for the Missionary Society meet here in March. Brother V. C. Curtis, the pastor, is positively in the lead in all these things, and if he doesn't work himself to death this year, he will have a great report at Conference.—(P. E.)

* * *

Schlater: The "YOUNGEST MAN" in the District (72), reports as follows: "I have made 287 pastoral visits since Conference, and filled all my appointments, except when it snowed all day, and nobody ventured out. We have a boys' prayer meeting of 27, and any one of them will lead in prayer or conduct the service. We have recently organized a Boys' Scout movement, which promises well. I preach to the children one Sunday night each month. The Missionary Society gives every evidence of new life, and will doubtless do double their work of last year."—J. J. Brooks, P. C.

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Dublin: "Our finances on Dublin charge are in good shape, all the Benevolences are pledged, and one-fourth of the finances collected. We have a bright outlook for the year."—N. J. Golding, P. C.

* * *

Moorehead: "Things are moving along pretty well at Moorehead, and we have begun the new year with some encouragement. The NEW PREACHERS are not the only ones that were remembered about the beginning of the new year. Our people were very thoughtful of us at Christmas time. Our Sunday school is doing some mighty good work among the young people and children. Many of our adults are shy on Sunday school. We have had our share of "flu" and measles, and of course have been hindered. We have a splendid League that even "flu" and measles did not stop in their good work. We have a great opportunity here, where one of the largest and best agricultural schools of the State is located."—W. D. Bennett, P. C.

* * *

### As the Elder Sees It from the Unreported Charges.

Carrollton, where Rev. S. C. Yates "holds forth," is full of life and activity. Unless I miss my guess, this pastor reported the largest increase ON PROFESSION in our Conference last year. He has a wide-awake Flying Squadron, who go, whenever weather will permit, to nearby churches in the country and hold enthusiastic services. Yates edits a column in the Carrollton Weekly for his church, and his churches are planning to buy him a car for spring and summer. Carrollton never in my knowledge had a finer outlook for a great year. Yates is on the job.

* * *

Itta Bena: Brother J. T. Lockhart, the pastor, is REALLY in high favor with his people. Those people have little enough delicacy to say he can beat the elder preaching—and then mean it, too!

* * *

Indianola: Rev. W. C. Galceran and his people have formed a kind of "mutual admiration society"—he thinks Indianola about the best church in the Conference, and he says he "KNOWS it is the best in the District"; and his people say they would hesitate to exchange him for a bishop. This church will meet all claims ordered by the Conference. They have built a splendid men's classroom, and are planning for a new church.

* * *

Acona: Acona seems to have the right man in Rev. J. A. Patterson, a preacher of pollish and gifts, uncomplaining, hopeful, brilliant in the pulpit, and faithful in his pastoral work. Good things ahead for Acona.

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Coila: The "schoolmaster" of our District, Rev. A. S. Brisco, is getting hold of this large rural field. He and his good people are determined to make a record this year not to be ashamed of. He has started well.

* * *

Sidon and Cruger: Rev. Carl Oakes, the pastor, is happy that his Conference course is over, and it looks to this Elder as if pastor and people mean to keep their charge out of the defaulting columns in our Conference minutes. He knows how to drive down a stake, and work to it.

* * *

Tchula: Rev. H. N. McKibben, the pastor, is hopeful of a much needed new church this year at Tchula. He has the movement started, with good prospects. His is the first charge in the District to pay their District work assessment in full. He looks carefully after Centenary and Education claims. He serves a choice people, and you always know McKibben is on the job.

* * *

Drew: Rev. W. N. Duncan, the pastor, is the hardest man to move from a place I ever knew; his people got kind of "sassy" just before Conference and plainly told the elder, "if you don't send Brother Duncan back the fifth year, we don't want to see you back, either." They have gotten to where they think the "bottom will drop out" if they lose their present pastor. I told them it would not, but they did not believe me, so he is there, and that brave and really wonderful little church deserved all the consideration the Conference could give them. They pay their pastor $3,000, and pay one-fourth of all claims at each quarterly conference. How they do it, I don't know, BUT THEY DO.

* * *

Belzoni: Rev. H. P. Lewis has just had a great revival, led by our District Evangelist, John W. Robertson. They have bought a beautiful new parsonage, and are planning for a new church; money is now being collected. Brother Lewis is in great favor with his people.

* * *

Tutwiler: Rev. C. P. Moss (Uncle Charlie) is in clover up to his neck. His people are delighted, and he says it does him good to preach to a full house each Sunday down here in the Delta. He has plans agoing for a great revival campaign in the large tabernacle at Tutwiler. Brother W. M. McIntosh will lead in this great meeting. His first quarterly conference made handsome provision for the pastor's salary this year.

* * *

Webb and Sumner: Our new preacher, Rev. C. T. Floyd, at Webb, is delighting the churches on Webb and Sumner charge. The elder was surprised to find a large and appreciative audience at Webb on a recent Sunday, though it rained in torrents all day. Some of the officials actually thanked the elder for securing so fine a man for their pastor, but I had a sneaking idea they really meant to thank me for the pastor's WIFE, who is already leading the good women in a great work in the Woman's Missionary Society.

* * *

Minter City: We all thank South Georgia for the gift of Rev. C. L. Rogers, our pastor at Minter City. There is more real life and hopeful outlook in this charge than I ever saw before. Rogers is a man with a vision, knows what he wants to do, and is doing it.

* * *

Black Hawk: Tho bad weather rained the first quarterly conference out at Black Hawk, where Brother W. S. Selman is pastor. Selman is a man who is not afraid of work. If his churches don't supply the pastor with "wherewithal" to live on, he does not complain, or nag, or scold—he simply gets out and supports his family; but he doesn't neglect his churches. I could tell a story here of loyalty, sacrifice, and devotion not often surpassed in these days. He has a really hopeful outlook for a good year.

* * *

Swift Town: Brother J. C. Nelson, the pastor, has made the annual payment on our new parsonage at Swift Town, and is planning for his revival campaign this summer. This charge will do more this year, if I do not badly miss my guess, than ever before.

* * *

### Special Notice to the Greenwood District.

The month of April is to be given to our Centenary Emergency Campaign. Every pastor will please see that his Centenary committee canvass every subscriber for all or a part of subscriptions now due on Centenary, NOT LATER THAN MAY 1.

Brother J. M. Foreman, District Lay Leader, divides the District into three groups, as follows: Northern Group, Hon. L. R. Featherstone, of Tutwiler, Associate Leader; Western Group, Mr. A. E. Tanner, of Indianola, Associate; Eastern Group, Mr. E. L. Duke, of North Carrollton, Associate. Brother Foreman plans to give every assistance possible to our Centenary Emergency Campaign; write him for lay speakers to help you.

* * *

THE PASTORS OF GREENWOOD DISTRICT, in their meeting at Grenwood recently, agreed that every charge would attempt to report all Benevolences provided for by cash or good subscriptions, by the meeting of our District Conference, May 23.

S. L. POPE, P. E.

### Sarids. District.

Because of "flu" and real winter weather during the past month, we have not a great deal to report this month. I completed my first round of quarterly conferences on Feb. 4. That trip is the only hard trip I had on my first round. It was "some trip," to use modern slang. Snow was falling in just the way to make the hearts of the younger generation (to which I belong) dance with real joy. On that twenty-mile trip to Crenshaw I had to stop about every fifteen minutes and brush the snow off the windshield. Over at Longtown, on the cemetery hill, I tried to run up said hill in two ruts made by cars. My differential casing drug the ground, and I spent two hours on that hill before I got by. About 2 o'clock I arrived at Crenshaw in the worst snow storm we have had for the past fifteen or twenty years. On my way back to Safdis, Sunday afternoon, I ran into a snow drift about fourteen feet long and two feet deep. Had to walk a half mile to get a shovel and a negro. After getting by that place, I moved on within two miles of Como and had a puncture just at dark and it freezing. Then is when I said: "Lord, if you will forgive me for starting off in this weather with my car, I'll promise to act with good judgment from this on."

* * *

All our first quarterly conferences were good and well attended. We certainly have a fine bunch of laymen on this District as members of the various quarterly conferences. I do not now remember running up on a single steward whom I class as a low pressure man where his pastor's salary is concerned. To be sure, there are many of them who should pay their preachers a larger salary than they are paying, and I believe they will, before a great while.

* * *

Our church at Senatobia is in good condition every way. Just recently those good folks have spent about $5,000 on a Sunday school annex to their church, which will greatly add to the successful running of their Sunday school. This church has a men's Bible class that meets in the courthouse, and another adult Bible class that meets in the church. Brother J. R. Brinson is the teacher of the class in the courthouse, while that good man, Herbert Holmes, is the teacher of the class at the church. Every department of our church work is being looked after under Brother Shipman's leadership.

* * *

Over at Sarah, where my good friend, J. M. Abercrombie, lives, they are in process of building a much-needed Methodist church. For years our congregation has worshiped in the school house. Under the leadership of Brother Woodfin, our pastor on the Arkabutla circuit, and the able assistance of J. M. Abercrombie and others, the splendid people of Sarah will soon be worshiping in their own church. Already the material is on the ground and will soon be converted into a house in which to worship God.

* * *

We have a very beautiful and commodious new church at Crowder, on the Crowder and Fredonia circuit. This church has just been completed and has Sunday school rooms that can be thrown open and add to the space of the main auditorium. These enterprising and loyal Methodists have ordered beautiful pews for their church, which will soon be installed. It will then be one of the prettiest little churches in North Mississippi. Brother Wilson, our Conference evangelist, held a meeting in Crowder last summer that wonderfully stirred all those people and about revolutionized the town. It is now a religious town, with large Sunday school attendance in the Methodist and the Baptist churches, most of whom stay for preaching services. Brother Weed began the building of the church, and it is being completed under the pastorate of Brother T. H. Porter. All the people love Brother Porter and are glad to have him as their pastor.

* * *

On the Courtland circuit repairs have been made on two churches since Conference. Brother Hunt has been a busy man since Conference. He is looking after the work of the church with faithfulness. Besides this, he has completed all his Conference Course save about two books, I believe. Brother Hunt has a good people to serve who love and appreciate him. I am looking for large things to be done during the year on the Courtland circuit.

* * *

Though we had somewhat of a bad day of it, we had a representative from every church on the Tyro circuit at the first quarterly conference. It is a real joy and pleasure to the elder to have at least one representative from all the churches of a circuit. Both the people and Brother Maxey are pleased, and I am expecting the work on that charge to go forward this year.

* * *

Our good people at Batesville will soon erect a new parsonage. It is their purpose to build one that will be a credit to their church and town. Brother Young is in great favor with his people. Right now he is in Memphis for an operation. It is not serious, so we soon expect to have him back on the job.

* * *

Brother Bradley, at Charleston, has recently had Dr. O'Neill, of the Northern Methodist Church, with him in a revival. Though weather conditions were very unfavorable, they had good crowds during the revival, which resulted in ten additions to the church and two new tithers. Our church at Charleston has suffered much this winter from an epidemic of "flu." Brother J. W. Robertson, who has been a faithful member of our church there for years, died of "flu" just a few weeks ago. Brother Robertson will be missed by his loved ones and friends. His widow, Sister Robertson, is one of God's earthly jewels. She has our prayers in her sorrow. Brother Bradley is in favor with his people and is doing a good work.

* * *

Brother J. A. Randolph, our pastor at Sardis, has been greatly hindered since Conference in his work. His whole family have been sick of "flu." Besides this, his daughter came down from Memphis with her little girls for Christmas. Soon after they arrived the two girls developed scarlet fever. About two weeks ago Brother Randolph had his tonsils removed. Despite all these setbacks, no man is doing better work than is Brother Randolph. He loves his folks and they love him. He will do a great work here this year.

J. TILLERY LEWIS, P. E.

## LOUISIANA CONFERENCE.

### New Orleans District.

The banquet held on Jan. 26 in the interest of the Centenary emergency campaign was characterized by a fine spirit of enthusiasm. Each church in the city pledged itself to organize and push the campaign through March; and organization is being effected to this end.

* * *

The congregation of First Church is rejoicing in the fact that their pastor, Rev. R. H. Harper, is recovering from an illness that has kept him out of his pulpit for a month. This church has built up, under Brother Harper's pastorate, a large congregation, which offers a great opportunity for evangelism in the downtown section of this city. The Wesleyan Bible Class, with an attendance of about two hudred young people, is a notable element in this development.

* * *

The meeting at Houma last month resulted in 30 accessions to the church and gives the pastor and congregation a hopeful outlook for progress during the year.

(Continued on Page Nine.)

# ANNOUNCEMENT!

## Fifth Annual State Epworth League Assembly at Mansfield Female College

### JUNE 12th TO 19th INCLUSIVE, 1923.

EVERY METHODIST CHURCH IN THE STATE IS EXPECTED TO SEND AT LEAST ONE DELEGATE. START TO RAISE YOUR DELEGATE FUND NOW. TWO HUNDRED OUR CAPACITY.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Se[illegible] Building [illegible]uis, Mo.

## WHEN THE QUESTION BOX WAS OPENED!

### A. Concerning the Board of Finance.

1. Question: What is the Board of Finance?

Answer: It is an organization of the Methodist Episcopal Church, South, created by the General Conference of 1918 and given sole duty of helping to provide an adequate support for the superannuated preachers and the widows of preachers of the said Church.

2. Question: What specific work was intrusted to this Board by the General Conferences of 1918 and 1922?

Answer: That of raising a minimum of $10,000,000 from the entire Church for superannuate endowment.

3. Question: Where are the headquarters of this Board?

Answer: Security Building St. Louis, Mo.

4. Question: Who constitute this Board's present membership?

Answer: The officers: Bishop W. F. McMurry, President; Senator X. P. Wilfley, Vice President; Mr. John W. Fristoe, Treasurer; Rev. Luther E. Todd, Secretary. Other members are: Bishop W. N. Ainsworth, Bishop U. V. W. Darlington, Bishop S. R. Hay, Rev. C. W. Tadlock, Rev. W. W. Armstrong, Rev. T. N. Ivey, Rev. J. W. Johnson, Rev. M. L. Burton, Rev. H. E. Draper, Rev. T. S. Hamilton, Rev. J. A. Smith, Rev. W. E. Foust, Rev. S. P. Cresap, Mr. Addison Maupin, Mr. C. C. Caron, Mr. J. Taylor Stratton, Mr. John T. Scott, Mr. J. T. Catlin, Mr. W. Stackhouse, Governor G. W. Donaghey, Mr. J. Harry Bryan.

5. Question: How were the members of this Board elected?

Answer: They were elected by the General Conference upon nomination by a General Conference committee, except the Secretary, who was elected by the General Conference by ballot.

6. Question: How many of the members of this Board as such receive salaries?

Answer: The Secretary is the only member on salary.

7. Question: How often does this Board meet?

Answer: The full Board meets regularly once each year, and oftener if necessary. The Executive Committee meets once each month, and oftener if necessary.

8. Question: Is this Board competent to handle safely and profitably a Superannuate Endowment Fund of $10,000,000?

Answer: The most prominent financiers of the city of St. Louis express unquestioned confidence in the business ability of this Board and unhesitatingly approved its methods. Also many prominent and successful laymen scattered over the whole Church have stated their unqualified confidence in the ability of the Board to do the work committed to its care.

9. Question: Has this Board access to dependable counsel?

Answer: Several of the strongest banks in the city of St. Louis give the Board free access to any kind of service or counsel needed. Also the Board keeps in touch with other sources of reliable help, such as prominent attorneys, etc.

10. Question: Are the laws of Missouri favorable to a Board of this character?

Answer: The Board is incorporated under a Missouri statute which makes it exempt from taxation. Other denominations having similar Boards think well of the laws of this State touching these matters.

11. Question: What assurance has the Church this Board will always be strong and trustworthy?

Answer: The [illegible]ence that the General Conference, which el[illegible] the members every four years, is competent to choose those best fitted to carry this responsibility.

12. Question: Has this Board any affiliating organization in the Annual Conference?

Answer: Yes, the Conference Board of Finance, whose members are elected by the Annual Conference every four years upon nomination by the presiding elders.

13. Question: What does the Conference Board of Finance do?

Answer: It looks after the superannuates and the widows and orphans of preachers within the Annual Conference and distributes to them each year the amount raised by the Conference on assessment for their support.

14. Question: Is it true, then, that these claimants have been, and are now chiefly supported by the money from assessment going to them from the Annual Conference through the Conference Board of Finance?

Answer: Yes, their principal support comes that way. However, they have also received annually the interest from the General Superannuate Endowment Fund going to them from the Board of Finance; but this endowment is less than $1,000,000, and the income from it is not enough to help the claimants as necessity requires.

### B. Concerning the Conference Claimants.

1. Question: Who are the Conference claimants?

Answer: The superannuated preachers and the widows and orphans of deceased preachers of the Methodist Episcopal Church, South.

2. Question: How many in each class?

Answer: Superannuates, 860; widows, 1,332; orphans, 300.

3. Question: What is the average per capita amount from all sources now being paid to these claimants annually?

Answer: To superannuates, $283; to widows, $186; to orphans, $50.

4. Question: What are living conditions among these claimants?

Answer: Of the superannuates, about 400 have very bad sight or hearing, being practically blind or deaf a large number are practically invalids, being confined to their canes, crutches, wheelchairs, or beds; 170 have each an invalid member of the family to support; most of them live in humble rented cottages some live in homes they claim to own under heavy mortgages; some live in cheap rooming houses; some live with their children; some roam around; a few live in homes provided by the Conferences, and rarely one of them is able to do any kind of work. Among the widows the conditions are practically the same.

5. Question: Why did not these claimants save money for old age while they were in active service?

Answer: Their salaries were too small and rarely paid in full. They received an avegare per capita annual salary of $460, and a total of $3,000,000 promised them in salaries remains unpaid to this day.

6. Question: Do the active preachers of the present day save money out of their higher salaries?

Answer: Very few of them do, for even now the average p[illegible] annual [illegible] active preachers is [illegible]0. The h[illegible] of living makes such a[illegible] inadeq[illegible] current needs.

7. Question: W[illegible]o not active preachers seek income from outside sources to supplement their salaries?

Answer: Because they have solemnly obligated themselves to do the work of the Christian ministry alone, and also if they should seek to make money on the side the Churches would not want them for pastors.

8. Question: What is the average number of years a preacher serves before superannuation?

Answer: Twenty-nine years.

9. Question: When a preacher is superannuated, has he any other support from the Church besides that going to him as a claimant?

Answer: He has not.

10. Question: If the money expected from the special effort for superannuate endowment is actually raised, what difference will the income from the endowment make in the annual support of the claimants?

Answer: It will more than double their present annual support, provided the amount collected yearly on assessment for their support does not decrease.

11. Question: What is the average rate of the yearly increase in the number of claimants?

Answer: Since the Genearl Board of Finance began its work the number of superannuates has increased at the average net rate of 19 yearly, and the number of widows has increased at the average net rate of 11 yearly.

12. Question: Who was the first to refer to the superannuate as the "forgotten man"?

Answer: This expression was first made by one who is a leader in another denomination, but it was quoted years ago as the subject of a very strong editorial in the Christian Advocate by Dr. T. N. Ivey.

13. Question: Why is the superannuate referred to as the "forgotten man?"

Answer: Because the Church has neglected him and failed to provide him with an adequate support.

14. Question: When will the Secretary of the Board of Finance quit referring to the superannuate as the "forgotten man"?

Answer: When the Church raises that $10,000,000 for superannuate endowment.

15. Question: Is the superannuate Endowment Fund intended to benefit only the preachers who are now superannuated?

Answer: This fund is being raised for the benefit of preachers who are now superannuated, for the benefit of preachers who will be superannuated at any time in the future, for the benefit of the widows and orphans of preachers now deceased, and for the benefit of widows and orphans of preachers who will be deceased at any time in the future.

16. Question: Why do some preachers who are young and active in the service take so little interest in superannuate endowment?

Answer: Because they have been unable to understand that every active preacher is a "forgotten man" in the making.

17. Question: What would be the most effective way to wake up the active preachers on the subject of superannuate endowment?

Answer: Get the Annual Conferences to superannuate all of them for one year on trial.

18. Question: If all the active preachers were superannuated for one year on trial, how much would Rev. —— receive for support during the that year?

Answer: As matters now stand, Rev. —— in the average would receive from all sources for one year's support $283. (On the assumption that in the superannuated relation he is physically infirm and unable to do any kind of work.)

# *The Home Circle*

## WHEN TWILIGHT FALLS.

By William C. Poge.

The twilight falls, dusk hastens by on footsteps light,
Evening folds away her robe of rose, gold and gray;
The radiant stars come to lend their beauty to the night,
On melody's staff birds are scoring music across the way.

The twilight comes, that lovely, witching, happy hour,
When the toils and cares of day are past and gone;
Winds are hushed, the skies slowly blossom into flower,
Night, with her hours of rest, comes hurrying on.

Smoke drifts in hazy circles, light in a window gleams;
The sun sends his benedictions, peace lingers on the air,
The world lies silent and still as, wrapt in happy dreams,
The trees uplift their leafless boughs as if in silent prayer.

## THE MAGIC COLLAR.

Mr. Tinker and his wife lived by themselves in a cozy little cottage at the edge of a great forest. They were very happy except for one thing; they had no little child to sit in their tiny white chair by the fireplace. The neighbors' children sat in it when they came to call with their mothers, and once in a while a visiting kitten climbed into it and slept; but no little child named Tinker had ever rested there.

One day when Mr. Tinker was walking in the forest he heard the sound of moaning. After searching about he found a little fawn that had broken its leg. Tenderly lifting the little creature, he carried it home and set the broken leg. When the fawn was well again, it would not go away.

"I think I'll make a collar of brass for it," said Mr. Tinker. And so he did.

When the fawn felt the collar around its neck, it ran to the pool in the woods and looked in and turned its head this way and that.

That night Mr. Tinker said to his wife: "Have you noticed how very, very bright that collar shines?"

And she answered: "I have indeed."

"There is something magical about it," he whispered over his big blue teacup. "I believe it will bring us good fortune."

As for the little fawn, it was very grateful for all the kindness of the good people. One day as it lay in the grass it heard Mr. Tinker sigh: "Wife, we have a fine cottage, roses in the garden, and a good pet. How perfect life would be if only we had a child to sit in our little white chair!"

His wife nodded. "Perfect indeed," she said.

The little fawn sprang to its feet and ran toward the road that wound in and out of the forest. "I will find them a little child," it said to itself.

After a while it came to a hunter's hut. A baby girl was playing outside the door.

"She will do," thought the fawn, but just then a smiling mother came out of the hut and picked the child up.

"Alas!" thought the fawn. "I cannot take that child away." So it went on.

All that day and the next it hunted for a little child who did not belong to anybody. But there seemed to be no such child.

At nightfall of the second day the fawn lay down to rest in the very heart of the forest. Suddenly it heard a little voice singing.

"Rabbits, put the kettle on;
Birdies, sing to me.
Lady Knight with silver feet
Waits beneath the tree."

The fawn jumped up and walked to the place from which the voice came. There it found a tiny brown hut, and on the door was a sign: "This is the home of little Johnny Blackjacket, who has lost his mother and father. He hopes to be adopted."

The fawn looked in at the window and saw a little fair-haired boy in a black jacket sitting by a table. Two rabbits were getting supper, and two birds perched on the head of a bed were warbling a sleepy song.

Suddenly the little boy said: "What is that face staring in at the window? O, it is only a fawn! What a pretty collar it has on!"

He ran out of the door, and the four pets followed him. The fawn knelt, and Johnny climbed up on its back. Whish! They were off and away, speeding through the fragrant, flowering forest, and the birds flew and the rabbits hopped as fast as the fawn ran. At last they all came to Mr. Tinker's hut.

The fawn knocked at the door with its little front foot.

Mr. Tinker came to the door with a nightcap on and a candle in his hand, and his wife peered over his shoulder.

"It is our fawn!" they cried. "But what is it carrying on its back?"

They opened the door wider, and into the house walked the fawn with little Johnny Blackjacket on its back. And after them hopped the two rabbits and the two birds. Then Johnny saw the tiny white chair by the fireplace and ran over to it. "It it mine?" he asked, lifting his face to Mr. Tinker and his wife. "May I stay and be your little boy? And may my four pets stay, too?"

They said all of them might stay, and they took him up and kissed him. And the magic collar shone with a brightness greater than ever.—Hiriam Clark Potter, in Exchange.

## LONG CHONG, SHORT CHONG.

Chong Woo was a cunning little Chinese boy, as fat as butter and as yellow as a pumpkin. His clothes were quite marvelous. On dress-up occasions he always wore an embroidered blue jacket, mauve-colored trousers, and red slippers with cat faces and toes. His mother said the little bewhiskered faces were to make him as sure-footed as the cat.

Chong's home was next door to the mission compound, and Mother Woo was very fond of the missionary lady. So just to be friendly she used to send her little son over there once a week to polish spoons for her.

At first Chong, being a wee bit lazy, didn't like to do it, even if the missionary always did give him sugar cookies.

Then one day he found out something that made the job seem like play. After he had polished a spoon, he would hold it up and look at it, then laugh until he nearly popped out of his blue jacket. The honorable missionary heard him having such a good time back in the kitchen that she went to find out what it all was about.

"Ho, ho, ho, I'm making little looking-glasses!" shouted Chong gleefully as he held up a shining, polished spoon. "See, long Chong this way; short Chong that way!"

Sure enough, when he held up the spoon lengthwise and peered into the bowl there was reflected such a funny Chong Woo, very thin and very mournful. When he turned the spoon sideways, there appeared a roly-poly Chong Woo with very, very fat cheeks and mouth and nose.

"Chong like to polish; him come twice a week all time now," said the little boy as he cheerfully rubbed up the last spoon and accepted as pay a big round sugar cooky. "Little looking-glass, him lots of fun."—Exchange.

## TIME OUT.

### Dog vs. Lobster.

A Scotchman was strolling through the market place one day with his faithful collie at his heels. Attracted by a fine display of shell and other fish, the Scot stopped to admire, perhaps to purchase. The dog stood by gently wagging his tail while its master engaged the fishmonger in conversation.

Unfortunately for the dog, his tail dropped for a moment over a big basketful of fine live lobsters. Instantly one of the largest lobsters snapped its claws on the tail and the surprised collie dashed off through the market, yelping with pain, while the lobster hung on grimly, though dashed violently from side to side. The fishmonger for a moment was speechless with indignation. Then, turning to his prospective customer, he bawled:

"Mon, mon! whustle to yer dog! Whustle to yer dog!"

"Hoot, mon," returned the other, complacently, "whustle to yer lobster!"—New York World.

SPECIAL OFFER

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**New Orleans Christian Advocate**

HENRY T. CARLEY, Editor.

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**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## PERSONAL AND OTHER NOTES.

"Everything moving along nicely at Vivian," writes Rev. R. T. Ware, of Vivian, La.

Rev. Guy Ray has entered upon what promises to be a very fine year in every way at McCool, Miss.

Rev. W. H. Lane, of Lauderdale, Miss., reports that the prospects for a fine year are encouraging on his work.

Rev. A. H. Williams, well known in North Mississippi, is now pastor at Cherokee, Ala., in the North Alabama Conference.

Rev. A. F. O'Bryant, of Richton, Miss., accompanied by a layman, Mr. Turner, paid the Advocate an appreciated call on Friday of last week.

Hon. Justice J. J. Maclaren, of Toronto, Canada, is now president of the World's Sunday School Association, having succeeded the late John Wanamaker.

Rev. W. L. Broome, who has many friends in Mississippi, is now Centenary Secretary for the East and the West Oklahoma Conferences, with his office in Oklahoma City.

Rev. and Mrs. J. Lambuth Evans West Monroe, La., are happy over the arrival in their home of a little daughter, Sophie Elizabeth, born on Feb. 5. Blessings upon the little one!

Rev. J. W. York, of New Albany, Miss., is happily at work in what he calls "one of God's blessed and chosen spots in the world." The outlook is promising for a fine year's work.

The address of Rev. J. S. Rutledge is Clinton, La., instead of Olive Branch, La., as it appears in the Conference Minutes. Brother Rutledge writes that his work is moving along well.

Dr. Mark N. Terrell, whom many of the Louisiana and Mississippi brethren met at the Annual Conferences, has recently assisted Rev. R. J. LaPrade in a fine meeting at New Castle, Texas. Dr. Terrell is one of our general evangelists.

One of our exchanges is authority for the statement that Dr. C. C. Selecman, recently chosen as secretary of the General Hospital Board, has decided not to accept the position, preferring to continue in the work of the pastorate.

We regret to learn that Rev. B. T. Crews, an honored superannuate member of the Louisiana Conference, is seriously ill of pneumonia, at his home in Shreveport, La. We are sure the brethren will remember him in their prayers.

Rev. and Mrs. J. A. Moore, of Newton, Miss., announce the approaching marriage of their daughter, Vera, to Mr. James Franklin Waddell, on Thursday, March 1, at Newton. We extend all good wishes in advance of the happy event. The young couple will make their home at Meridian, Miss.

Mr. Raynor C. Eddins, gospel singer and pastor's helper, who led the singing in the Stough meeting at Brookhaven, Miss., just before Christmas, has recently been in a great meeting in the Methodist church at Winfield, Kansas. Mr. Eddins gives his time exclusively to helping pastors. He has some open dates for spring and summer. His address is Independence, Mo.

Rev. J. B. [illegible] presidin[illegible] of the Lake Charles Dist[illegible] isiana Conference, writes that in the rep[illegible] his district last week the names of Rev. S. [illegible] Howard, Lake Arthur, and Rev. J. H. Hoffpauir, of the Branch charge, were unintentionally omitted. Both these faithful pastors are hard at work in their respective fields of labor, diligently serving the Master.

We learn with sorrow of the death of Mrs. F. E. Ray, on Sunday morning, February 4, at the age of seventy years. She leaves a husband and eight children, three of whom are members of the North Mississippi Conference. She died in the faith, having joined the Methodist Church in early childhood and having been a consistent member ever since. We extend sincere sympathy to the sorrowing loved ones and friends.

Dr. Wm. H. Coleman, formerly of the Louisiana Conference, is having a great pastorate at the Central Methodist Church, Fort Worth, Texas. He is now entering upon the third year of that pastorate. During the preceding two years, an old debt on the church has been paid, two units of a magnificent group of new buildings have been completed and a third is to be begun immediately, and more than 600 members have been added to the church.

Rev. J. Tillery Lewis, the presiding elder, informs us that Bishop W. N. Ainsworth will spend three days in the Sardis District, North Mississippi Conference, in the Centenary campaign, as follows: Byhalia, March 12, 11 a. m.; Olive Branch, March 12, 7:15 p. m.; Batesville, March 13, 11 a. m.; Senatobia, March 13, 7:15 p. m.; Coldwater, March 14, 11 a. m.; Hernando, March 14, 4 p. m. The Sardis District is fortunate in securing the services of Bishop Ainsworth in this campaign.

Mr. T. H. Jackson and Miss Marian Hutchinson were married in the First Methodist Church, Shreveport, La., at 7:30 o'clock Thursday evening, February 15, Rev. John F. Foster, of New Orleans, officiating. The Advocate extends all good wishes to this fine young couple. It is interesting to note that this was the ninth wedding Brother Foster has officiated at in the Hutchinson family, including one golden wedding ceremony. In this instance, he had baptized the bride in infancy, and had officiated at the wedding of the groom's parents.

The J. S. Noel, Jr., Memorial Methodist Church, of Shreveport, La., celebrated its tenth anniversary on Sunday, February 11. The following have served that church as pastor during its history: 1907-1908, Rev. R. J. Harp; 1909-1910, Rev. J. G. Snelling; 1911, Rev. F. A. Downs, Rev. F. R. Hill, Jr.; 1912, Rev. F. R. Hill, Jr.; 1913, Rev. W. W. Armstrong; 1914, Rev. E. K. Means; 1915-1916, Rev. R. W. Tucker; 1917-1922, Dr. W. W. Drake. Rev. W. W. Holmes is the present pastor. This church has grown to be one of the leading appointments in the Louisiana Conference.

We take pleasure in calling attention to the business ambitions of Homer B. Gilmore, of Hattiesburg, Miss., who is endeavoring to build up a magazine subscription agency. Mr. Gilmore is a member of the Broad Street Methodist Church, of Hattiesburg, and is a son of Rev. H. B. Gilmore, a local preacher. For the past six years he has been confined to a wheel chair, having been injured in an accident. It is a most praiseworthy thing for him to desire to be self-supporting, and we commend him to such of our readers as may be able to help him in a business way. His address is 302 Miller Street, Hattiesburg, Miss.

When Rev. W. C. Childress, our pastor at Minden, La., had a birthday recently, his wife and the board of stewards gave him a surprise party, the stewards presenting him with a handsome clock—perhaps as a reminder that time passes. The local correspondent of a Shreveport paper says, in connection with the occasion: "Mr. Childress was assigned to this charge at the recent Conference, and in so short a time he and his estimable wife and children have endeared themselves to the hearts of the citizens of Minden. Mr. Childress is not only an unusually eloquent and forceful pulpit speaker, a sympathetic and attentive pastor to his flock, but his recent experience as head of the city mission work in New Orleans has equipped him with quite an executive capacity, and under his leadership great strides of advancement are anticipated by the congregation during his pastorate."

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. L. Nabors, Sherman, Miss., 3; Rev. Olin Ray, Kosciusko, Miss., 5; Rev. O. A. Clark, Cedar Bluff, Miss., 3; Mrs. Margaret Tarpley, Vicksburg, Miss., 3; Rev. W. H. Lane, Lauderdale, Miss., 3; Rev. R. T. Ware, Vivian, La., 10; Rev. J. W. York, New Albany, Miss., 3; Rev. Alonzo Early, Crowley, La., 2; Rev. L. W. Smart, Clay, La., 2; Rev. H. J. Boltz, Simsboro, La., 2; Rev. S. N. Young, Lake, Miss., 2; Mrs. Ary Carruth, Summit, Miss., 2.

## THE ONLY BOOK NEVER OFF THE PRESS.

By Frank H. Mann, General Secretary, American Bible Society.

Four hundred and sixty-seven years ago the first book was printed from movable type. That book was the Bible, and it took five years to complete the task. One of these books sold recently for $50,000. To-day great presses printing for the American Bible Society are turning off copies of the Gospel at the rate of 10,000 an hour, to be sold anywhere in the whole world for one cent each. In the intervening years the Bible has never been off the press. It has had a steady run for more than four centuries. Yet, if all the Bibles printed in all the years since printing was invented were available to-day, there would not be enough to supply the world's present population. The present rate of production of Bibles is not as great as the birth rate. Large portions of the population of the world are still unable to get the whole Bible, or even a main part, in their native tongue.

It must be said to the credit of the church that a vast work has been done in giving the Bible to the world. In whole or in part the Bible has been translated into 770 languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century some 550,000,000 copies of the Scriptures have been prepared by the Bible Societies. Millions of dollars have been given by the church for this great task. Thousands of consecrated men have given themselves in sacrificial service.

But still the fact remains that the Book is undelivered. When the Bible Societies are asked for an explanation, their answer is immediate, direct and simple: "It could be delivered in hundreds of languages to millions of people if paid for." It is merely a matter of dollars and cents. The scholarship of the church is equal to the gigantic task of translation if it can only be made available. The mills are equipped to furnish the paper and the presses to print the sacred words if only funds are at hand to meet the expenses. The man power and woman power of the church are adequate for the task of distribution. In the most literal sense all that is wanting is money to finance the venture.

No phase of the church's task is so basic as that of giving the Bible to all men everywhere. It is probable that no other phase of the church's work produces so large a return for the same amount of money and service. And yet the church has never given as generously to this part of its work as it has to other branches of its missionary program. The percentage devoted to Bible work in the benevolent program of the church as a whole is not something of which the church may boast. If a great wave of generosity were to sweep the church in behalf of the Bible Cause, it would bring a revival of spiritual life to her membership. This thing is fundamental to the church's success as a spiritual force in the world.

Nor have the stewards of great wealth seemed to realize the unlimited opportunity for far-reaching service presented by the Bible program. The really conspicuous gifts made during the first hundred years of this work could be counted in the proverbial way on the fingers of one hand. No one has come forward to create a foundation for Bible circulation as has been done in behalf of other worthy enterprises, such as public health, education, music, literature and art. After a century of operation, the total endowment of the American Bible Society, which is second in importance to no other American institution, is less than $2,000,000, yielding an income of less than $100,000. May God stir the hearts of those whom he has richly endowed with material things to see this work as an opportunity fraught with vast possibility for human betterment and spiritual advancement!

## TO THE PASTORS OF THE ALEXANDRIA DISTRICT.

Brethren: In a conference with the presiding elders soon after the adjournment of our last Annual Conference session, Bishop Candler expressed it as his opinion that the collection of Centenary pledges is a responsibility that must be undertaken by the regular organization of the church. This calls for the organization of our local forces to set about this work. The pastors are the leaders. What is done toward the collection of these pledges will depend in a very large measure upon your attitude toward this matter. The people need information concerning the accomplishments of the Centenary Movement. This information must come largely through you. Not many of our people read the literature sent them. Informing messages delivered with enthusiasm from the pulpit will do much to create an enthusiasm on the part of the people that will result in the payment of pledges. The little booklet, "Going Forward in His Name," has been sent to you. It has in it information that the people need. Organize your forces. Inform your people. Make ready for April 8. Brethren, let us do all possible to bring the Alexandria District up.

Yours in the work,
W. L. DOSS, JR., P. E.

## SWINGING ON THE GATE.

The habit of swinging on the gate is formed by many men early in life. We do not need to tell you about how it is done and when it begins. You have seen it and perhaps have done a little in practice yourself. The gate-swinging habit gets a man nowhere. It is a listless way of spending the time. A gate is to go through. It is an entrance to something different. It is never to be left ajar. It should be closed and opened. It is not to be left swinging. You should never stop in it lest you fill it by your presence and prohibit others from passing through to a better and happier day.

Many men listlessly swing on the gate to the entrance of the Kingdom of God. They act as though any man could pass through, as though there was no check-up, nothing required, no demands made, no separation accomplished, no special decision required.

The minister who swings on the gate of evangelism as though no man needed to rush toward it with the feeling that he was making an escape from the wrath following him with scorching, bitter resentment is a shame to the gospel other ministers are preaching. He stands in the way, and by his action leads men to think that they do not need to hurry; that they should not be alarmed; that they do not need to escape; that they can quietly pass through the gate of the kingdom of heaven without the least concern.

But men are looking for a way of escape. They know what is following them. They are anxious. They know something is wrong. They are under the sense of fright. If the minister stands by a gate of escape and listlessly swings upon it, in an indifferent mood, they will not heed his voice when he invites them to turn his way for refuge. But if he beckons to them in an earnest manner—if his gate is closed and he stands with his hand upon it ready to swing it open for them at their approach—they will believe him and rush to his offer for escape.

Men are wanting to get away for relief. They have an inner urge that forces them to look for a way of escape from their sins; from their inner condemnation; from the burden of wrongdoing. What has the earn t minister to offer them? Jesus Christ has him at the gate of escape from the old life in. What is he doing with it? Is he listlessl ending it? Is he swinging upon it as though it ere an easy entrance? Does his care of it arouse confidence? Does his tending of it create assurance that his offer of escape can be trusted? Herein lies the secret of a minister's evangelistic appeal. Behold, O minister of the gospel, our Lord has set thee as a watchman at the gate to beckon to fleeing men and to announce to them that you have found a way of escape. Fail not those for whom Christ died in an hour of crisis.—Western Christian Advocate.

## WAYSIDE TEACHERS.

By Caroline L. Palmer.

The writer of Ecclesiastes did not need to be a scientist to write the verses, "The sun also ariseth and the sun goeth down, and hasteth to its place where it ariseth. The wind goeth toward the south, and turnest about toward the north; it turneth a continually in its course, and the wind retu to its circuits. All the rivers run into the se he sea is not full; unto the place whither th go, thither they go again." The circuits of na re seen in every cloud, in every breeze, in every unset that fills the sky with its glory.

Giving and receiving again! This is surely the law of the spiritual realm. Only as we give do we receive, only as we die do we live, only as we empty ourselves do we receive again. This morning as I sat at the window looking at the beautiful snowstorm making its circuit of giving in order that it might receive again, a row of small icicles caught by eye. The processes of nature were arrested for the time being, the icicles were holding on, unwilling to let go, to give in order that they might receive again. There is real beauty in the slender sparkling stems, but not until they are released will the circuit of nature be complete. The great icebergs that float down from the north, a menace to the ships, making them change their course for the warmer southern waters—what are these but the combined icicles, holding on together, refusing to make the circuit to give? They have the company spirit of together, but not the world spirit for the whole.

This is surely one of the parables of life. He who refuses to give, he becomes the cold, perhaps the speaking, but never the giving spirit. People are like icicles, we say, and what do we mean? Cold, difficult, unapproachable because they are unwilling first of all to receive the warmning, loving, melting influence of the One who is called the Sun of Righteousness, and so they cannot give. They are always holding on and never in the great currents and circuits of life. So may the combined individuals be like the great icebergs, unwilling to be subject to the enlightening, warming influence of God, and so holding on together to their own selfish interests, unwilling to be wholly released for the great currents and circuits of life. There may be even the deception of giving a few drops, of releasing a little, but after all it is only the fulfiling of life's deepest, greatest plan when the whole is melted and released and no more icicles can be found and no more icebergs menace the world.—Exchange.

## NEWS FROM THE DISTRICTS.

### New Orleans District.

(Continued from Fifth Page.)

Rev. Martin Hebert, our district evangelist, held a meeting with Rev. S. A. Seegers at Patterson recently which, in spite of the interruption of very unfavorable weather, added eight to the church there. He is now with Rev. E. V. Duplantis, of the Ville Platte charge, in a meeting at St. Landry. We hope for good reports later.

* * *

Rev. A. J. Martin, pastor of the St. Martinville charge, has opened recently a new preaching place where no Protestant sermon had ever been preached before. He preached to a hundred people, practically all French. A portable organ, played by Mrs. Martin, greatly helps his work. He also reports the Port Barre church as nearly ready for use after a thorough remodeling.

* * *

Rev. H. N. Brown and his board at Parker Memorial have secured the srvices of Dr. O. E. Goddard, of Conway, Ark., for a revival meeting in May. With Brother Brown's faithful pastoral preparation and Dr. Goddard's effective evangelistic work, this meeting should inaugurate a new era in Parker Memorial.

* * *

Rev. J. G. Snelling has stepped gracefully down from the eldership and taken hold of the Louisiana Avenue work with intelligent and painstaking enthusiasm. He has had a thorough survey made of the territory adjacent to the church to find what material is within reach, and is making use of its results. At a recent supper conference at the church, the spirit of earnest enthusiasm for constructive work was evident in the leadership of the congregation.

* * *

The City Mission Board, under the presidency of Mr. H. F. Foster, recently elected, has made plans for extending and enlarging its work. It is planning largely for the efficiency of St. Mark's as soon as the new building is ready to occupy, and, in addition, is looking forward to new openings for mission work throughout the city.

* * *

Rev. C. C. Wier, of Algiers, and Rev. F. B. Hill, of McDonoghville, recently exchanged pulpits, and both report good congregations. Brother Wier and his congregation are rejoicing in the new church building, which means much to our work on that side of the river. This is his seventh year in Algiers, and the congregation is delighted to have him back again.

* * *

While it is impossible to mention all the interesting items, it is noticeable that a spirit of hopefulness pervades all of our churches here, and the prospects are good for definite progress in the district.

W. WINANS DRAKE, P. E.

To make friends with timid children: Plan some work that you two can do together.

To prevent a scene: Laugh together at such foolishness before the affair gains headway, and "When you consent, consent cordially.

When you refuse, refuse finally.

When you punish, punish sympathetically and good-naturedly.

Comemnd often; never scold."

—Pilgrim Elementary Teacher.

# Obituaries

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

The subject of this sketch, Brother W. G. KELLY, was born in Covington County, Miss., on Dec. 8, 1856, and departed this life on Sunday afternoon, Nov. 5, 1922. He gave his heart to Jesus, and his hand for membership in the M. E. Church, South, in early life, and they tell us that he has always been a consistent member of the militant church. God's children die as they have lived, and then go from this stage of action to join the church triumphant. The home-going of a Christian is precious in the sight of the Lord. He was married to Miss Mary Drennan, about forty years ago, and to this happy union were born eight children. His sunset was beautiful. His last days were filled with religious joy, such as is rarely seen. He was ready and willing to go up and meet his Maker. As he bade adieu to all things mortal his face was radiant and his soul was exultant. Truly, it was good to be there in his presence, for God was there. The room was as the very ante-chamber of Heaven. His soul's flight from earth to Heaven was an inspiration to me.

How blessed it is to know that we can meet him again in the fair city of God! Weep not as those who have no hope. Your loved one has just gone home to be with God.

The funeral services were conducted at the Kelly cemetery on Monday afternoon, Nov. 6, by the writer, surrounded by his loved ones and a multitude of his friends. His wife and eight children survive him to mourn his demise. "Peace be to his ashes."

His Pastor,

HILARY S. WESTBROOK.

New Augusta, Miss.

## IN MEMORY OF MRS. ELIZABETH SANFORD COCHRAN.

"There is no death, what seems so is transition."

Though on the 24th of September, 1922, the spirit of ELIZABETH SANFORD COCHRAN winged its way into God's eternal heaven, the influence of her noble, Christian life lives on.

To-day, as we're gathered here at the Wesley House for our annual birthday celebration, joyous over the prospects for another year's service for the Master, our hearts grow sad and pensive as we pause to pay this little tribute to her blessed memory. It seems most fitting that we, assembled, should honor her whose beautiful life has influenced so many others to a fruitful service.

Mrs. Cochran loved the Lord and, being truly Christian in character, she loved all of his children, whether the heathen across the sea or "his own in our midst." Yea, many in that great day will rise up and call her blessed.

The organization of the City Mission Board, seventeen years ago, and the building of the Wesley House ten years ago, were the culmination of her earnest efforts, representing faith, prayer and work. Many obstacles came in the way, but she was undaunted in spirit—her faith led her on and on to the glorious day—and eternity alone can tell the result of her work.

The first building used in the City Mission work was located across the street from the Wesley House, and was named "The Elizabeth Cochran Reading Room." There the first deaconess sent out by the Council (Mrs. Alice Sheider) had her residence.

A poet hath truly said, "We live in deeds, not years." Then the life of Mrs. Cochran, so replete with good deeds, was, as a ripened sheaf, ready to be garnered by the Master. "She hath done what she could," for serving and doing his will was her life-work.

Of calm dignity, strong in character, gentle in spirit, ambitious for high attainment that she might serve the better, she passed into her own.

Therefore, be it resolved, That in the passing of the life of Mrs. Cochran the City Mission Board has suffered a distinct loss. A beautiful, consecrated Christian woman whom we all loved has gone from among us, to meet with us in our councils no more. Truly she was a leader, counsellor, friend.

That the good she has done, the hearts she has made glad, the physical comforts she has been able to bring to so many needy, erring ones, will be an enduring memorial to her.

Resolved, further, That our sympathy and appreciation are given her bereaved husband.

That these resolutions be spread on the minutes of the City Mission Board and a copy sent to her husband.

"Sleep on, beloved, sleep, and take thy rest,
Lay down thy head upon thy Saviour's breast,
We love thee well, but Jesus loved thee best."

Respectfully submitted,
MRS. G. C. KENDALL,
MRS. J. C. TEMPLETON,
MRS. J. H. RUSH,
Committee.

## MARRIED.

At the home of the bride's parents, in Wiggins, Miss., February 3, 1923, MR. JOHN O. RUTLEDGE, of Jackson, Miss., and MISS LAUNA LOCKE. Rev. R. E. Rutledge officiating.

Thanks and Praise: O give thanks unto the Lord, for He is good: for His mercy endureth forever. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men.—Psalm 107: 1, 8.

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**Girls! Girls!! Clear Your Skin With Cuticura**
Sample each (Soap, Ointment, Talcum) of Cuticura Laboratories, Dept. V, Malden, Mass. Sold everywhere.

**MINERALIZED WATER ROUTS CHICKEN LICE**

**Tablets Dropped into Drinking Founts Banish Vermin, Make Fowls Grow Faster and Increase Egg Yield.**

Any poultry raiser can easily rid his flock of lice and mites, make chickens grow faster and increase their egg yield by simply adding minerals to the fowls' drinking water. This does away with all bother, such as dusting, greasing, dipping and spraying. The necessary minerals can now be obtained in convenient tablets, known as Paratabs. Soon after the fowls drink the mineralized water, all lice and mites leave them. The tablets also act as a tonic conditioner. The health of the fowls quickly improves, they grow faster and the egg yield frequently is doubled. Little chicks that drink freely of the water never will be bothered by mites or lice.

The method is especially recommended for raisers of purebred stock, as there is no risk of soiling the plumage. The tablets are warranted to impart no flavor or odor to the eggs or meat. This remarkable conditioner, egg tonic and lice remedy costs only a trifle and is sold under an absolute guarantee. The tablets are scientifically prepared, perfectly safe, and dissolve readily in water.

Any reader of this paper may try them without risk. The laboratories producing Paratabs are so confident of good results that to introduce them to every poultry raiser they offer two big $1 packages for only $1. Send no money, just your name and address—a card will do—to the Paratab Laboratories, Dept. 911, 1100 Coca Cola Bldg., Kansas City, Mo., and the two $1 packages, enough for 100 gallons of water, will be mailed. Pay the postman $1 and postage on delivery, and if you are not delighted with results in 10 days—if your chickens are not healthier, laying more eggs and entirely free from lice and mites—your money will be promptly refunded. Don't hesitate to accept this trial offer as you are fully protected by this guarantee.

**For the HAIR—**
To make it soft, fluffy and free from dandruff use
**TETTERINE**
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

**Public Service**

HAS BECOME THE ACTIVE PRACTICAL IDEAL OF THE STREET RAILWAY COMPANY WITH ITS REORGANIZATION AS NEW ORLEANS PUBLIC SERVICE, INC. WE SOLICIT HELPFUL SUGGESTIONS AND WISH TO KEEP SERVICE ALWAYS

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Delicious vegetables, tender and juicy, fresh from your home garden.

Beautiful flowers, brilliant and rare colors, filling your house with cut flowers and rich in display in your yard. Heavy yielding crops, for good livestock and poultry in your fields.

Hastings' Seeds have been bred and selected to produce the finest vegetables, richest colored flowers and heaviest yielding crops in cultivation.

Write today for the beautiful new 1923 catalog. It is the Seed Book of the South. It describes and pictures hundreds of the best varieties to grow and you need it in your home. It's entirely free and will come to you by return mail.

**H. G. HASTINGS CO.**
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ATLANTA : : GEORGIA

## TO START A CHURCH IN CUBA.

Dear Brother Carley: I am sending you $1 (one dollar) to be used as the nucleus for the establishing of a school or the opening of a church in the town Brother Garfield Evans mentions in his article in the Advocate of February 8 (in Cuba). With this small amount I am giving, I am praying to God to put it into the hearts of others to give enough to establish his work in this Cuban town (the name of which I do not know). May God hear my humble prayer.

Yours for the establishment of his Kingdom here on earth.

(Mrs.) BENNETT BELL.

Pelahatchie, Miss.

## RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

## Neutralizes Uric Acid!

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

## HOW'S YOUR STOMACH?

**Any Weakness or Distress?**

Copperhill, Tenn.—"I suffered for 8 years from stomach trouble, and truthfully can say that Dr. Pierce's Golden Medical Discovery did more for me than all the doctors I ever tried. One of my neighbors said, 'Why don't you try Dr. Pierce's Golden Medical Discovery?' I sent and got a bottle and I can hardly tell how much that one bottle did for me, and when I had taken three bottles I was able to do my washing. I couldn't do all my housework before I began taking the medicine, and now I can do anything I want to and feel good. I praise Dr. Pierce's Golden Medical Discovery to everybody."—Mrs. J. A. Russell.

Go at once to your neighborhood drug store and get the "Golden Medical Discovery" in tablets or liquid. Write Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for free medical advice.

## TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

When Fools Cry: Fools, because of their transgression, and because of their iniquities, are afflicted.

Then they cry unto the Lord in their trouble, and He saveth them out of their distresses.—Psalm 107:17, 19.

## QUARTERLY CONFERENCES.

## LOUISIANA CONFERENCE.

### Alexandria Dist.—Second Round.

(In part.)

Alexandria, Feb. 25, a.m., Mar. 5, p.m.
Pineville, Feb. 25, p.m., Feb. 27, p.m.
Elizabeth Ct., at Oberlin, Mar. 4.
Melder Ct., at Campground, Mar. 11, a.m.
Cheneyville, Mar. 11, p.m.
Marksville Ct., at Marksville, Mar. 18.
Plaquemine and Donaldsonville, at Plaquemine, Mar. 25.
Campti Ct., at Clarence, Mar. 31, Apr. 1, p.m.
Natchitoches, Apr. 1, a.m.
Melville Ct., at Jacoby, Apr. 8.
Colfax Ct., at Montgomery, Apr.

W. L. DOSS, JR., P. E.

### Shreveport Dist.—Second Round.

25 a.m.
Mangum Memorial (preaching) Sun., Feb. 25, p.m.
Shreveport Circuit at Lake End, and Powhatan, Sun., Mar. 4, a.m. and p.m.
Bossier City (Conference), Wed., Mar. 7, p.m.
Oil City, Sun., Mar. 11 a.m.
Shreveport Circuit at Trees, Sun., Mar. 11, p.m.
Noel Memorial (preaching), Sun., Mar. 18, a.m.
First Church (preaching), Sun., Mar. 18, p.m.
Mansfield Station and Mission, Sun., Mar. 25, a.m. and p.m.
Mangum Memorial (Conference), Wed., Mar. 28, p.m.
Belcher at Gilliam, Sun., Apr. 1, a.m.; Conference, Mon., 9 a.m.
Ida at Hosston, Sun., [illegible]: Conference, 3 p.m.; preach[illegible] 7:30 p.m.
Texas Avenue (Confe[illegible]) Wed., Apl. 4, p.m.
Pelican at Mitchell, Sun[illegible]
Vivian, Sun., Apl. 15, a.m.
Mooringsport, Sun., Apl. 15, [illegible]
DISTRICT CONFERENCE AT MANSFIELD, APRIL 17-19.
Grand Cane, at Grand Cane, Sun., Apl. 22, a.m.
Logansport, Sun., Apl. 22, p.m.
Noel Memorial (Conference), Wed., Apl. 25, p.m.
Pleasant Hill, at Beulah, Sun., Apl. 29.
First Church (Conference), Wed., May 2, p.m.
Longstreet, at Keatchie, Sun., May 6, a.m.
Greenwood, Sun., May 6, p.m.
Bayou La Chute, at Elm Grove, Sun., May 13.
Plain Dealing, at Benton, Sun., May 20.

R. H. WYNN, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Corinth District—Second Round.

Corinth, First Church, preaching Feb. 11, at 11 a.m.; Q. C., Feb. 26, night.
Corinth, South Side, preaching Feb. 11, at night; Q. C., Feb. 27, night.
Blue Mountain, at Walnut, Feb. 24, 25.
Corinth Ct., at Mt. Carmel, Wednesday, Feb. 28.
Dumas Ct., at Wier Chapel, Mar. 3, 4.
Guntown, at Hebron, Thursday, Mar. 8.
Baldwyn, at Lebanon, Mar. 10, 11.
Booneville Sta., preaching Mar. 11, at night; Q. C., Apr. 6, at 3 p.m.
New Albany Sta., Q. C., Thursday night, Mar. 15; preaching, Mar. 18, night.
Potts Camp, at Bethlehem, Friday, Mar. 16.
Hickory Flat, at Ebenezer, Mar. 17, 18.
Myrtle, at Union Hill, Friday, Mar. 23.
Sherman, at Chesterville, Mar. 24, 25.
Wheeler, at Hodge's Chapel, Wednesday, Mar. 28.
New Albany Ct., at Well's Chapel, Thursday, Mar. 29.
Kossuth, at Pleasant Hill, Mar. 31, Apr. 1.
Booneville Ct., at Carolina, Friday, Apr. 6.
Rienzi, at Blackland, Apr. 7, 8.
Paden, at Paden, Thursday, Apr. 12.
Tishomingo, at Paradise, Friday, Apr. 13.
Belmont, at Patterson's Chapel, Apr. 14, 15.
Ripley Sta.; Q. C., Friday night, Apr. 20; preaching, Apr. 22, night.
Silver Springs, at Pain's Chapel, Apr. 21, 22.
Mooreville, at Oak Hill, Apr. 24.
Mantachie, at Oak Grove, Apr. 25.
Marietta, at Gilmore's Chapel, Thursday, Apr. 26.
Chalybeate, at Mt. Pleasant, Apr. 28, 29.
Burnsville, at Chapel Hill, Friday, May 4.
Iuka Ct., at Harmony, Saturday, May 5.
Iuka Sta., Q. C., Friday night, May 4; preaching, May 6, at 11 a.m.
The Corinth Dstrict Conference will be held at Ripley, Miss., May 15-17.

JOSEPH B. RANDOLPH, P. E.

### Greenwood Dist.—Second Round.

Coila, at Coila, Feb. 25, 11 a.m.
Black Hawk, at Emory, March 4, 11 a.m.
Acona, March 4, 7:30 p.m.
Lambert, at Marks, March 11.
Annual Meeting of Woman's Missionary Society, at Greenwood, March 13-16.
Tutwiler, at Rome, March 18, 11 a.m.
Inverness, at Isola, March 25, 11 a.m.
Belzoni, March 25, 7:30 p.m.
Sidon, at Cruger, April 1, 11 a.m.
Tchula, April 1, 7:30 p.m.
Drew, at Sandy Bayou, April 8, 11 a.m.
Schlater, at Sunny Side, April 15, 11 a.m.
Minter City, at Glendora, April 22, 11 a.m.
Ruleville, at Doddsville, April 29, 11 a.m.
Greenwood, April 30, 7:30 p.m.
Swift, at Swift, May 6, 11 a.m.
Dublin, at Mattson, May 13, 11 a.m.
Sunflower, at Fasonia, May 20, 11 a.m.
**District Conference at Inverness, May 23-25.**
Webb, at Sumner, May 27, 11 a.m.

All benevolences are expected to be reported "provided for" by subscriptions or cash, not later than the meeting of the district conference. Let boards of stewards and pastors take this important matter up at once.

S. L. POPE, P. E.

## Salt Your Stock the Blackman Way

DO YOU TAKE SALT

with meals, or just fill up on salt once or

TWICE A WEEK?

A few licks of BLACKMAN'S Tonic Salt should be a part of the daily diet of your live stock. It is medicated and will improve digestion, make the feed go further, and keep them in healthy condition. So simple, so easy. Just drop brick in feed-box—it will do the rest.

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and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.

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# IF SICK, BILIOUS! START YOUR LIVER

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Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile, crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

# *Sunday School*

## MISSISSIPPI CONFERENCE NOTES.

Rain and sickness cut us out of part of the work at Richton, but altogether it was a profitable trip. Their work starts well this year, and it will be a great year I feel sure.

The Mississippi Conference Sunday schools pledged $35,446 to the Centenary; they have paid only $20,658.39; there is still $14,787.61 to be paid. One district, the Jackson, has paid more than the pledges for five years. Jackson District pledged $5,196, and paid up to January 29, 1923, $5,453.1[illegible]. This was due to the Capitol Street Sunday school's pledging $1,500; and their interest has grown so that they have paid $2,977.06, and I understand that their pledge for this year is $[illegible],200. What this school has done others can do; and would it be too much to say that in proportion all should do?

The revival fires are burning. Are you longing for revival? Are you praying for revival? God will answer. I do believe the paying of the Centenary pledges and the getting of each school to pay something to the Centenary will help to open the way for a large REVIVAL.

Don't forget that each Sunday school worker, whether employed or in the local Sunday school, needs the definite prayers of each and every praying person. May the Lord pour His Spirit upon us.

Yours, in Him,
JOHN C. CHAMBERS.

**NEW SPRING GOODS**
ARRIVING DAILY,
And the
PRICES ARE VERY,
VERY LOW.
**CHAS. A. KAUFMAN**
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Everything washed clean and sent home dry. BED AND TABLE LINEN ironed in this service,
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Complete Outfitters of Stylish Stouts
Everything to fit the Stout Figure. Evening Gowns, Semi-Evening Street Dresses, Afternoon Dresses.
Wraps, Underwear, Hosiery, Corsets, Neckwear and Accessories.
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LADIES' AND GENTS' WORK OF ALL KINDS
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Old Stoves Taken In on Rebuilt Stoves
Light Welding a Specialty
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W. F. HADDOCK, Prop. New Orleans, La.

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

~~Rev.~~ R. H. B. Gladney, Sardis, Miss.

We have secured the following teachers to give instruction in the Columbus District Standard Training School to be held at Starkville, March 26-31:

Junior Organization and Administration, Miss Nannie Baker, of Mobile; Principles of Religious Teaching, Prof. C. A. Bowen, of Millsaps College; Life and Letters of Paul, Dr. H. G. Howard, of Emory University; The School, Rev. Melville Johnson, of Grenada.

The wise and kind thing to do is to write Rev. W. W. Woollard, Starkville, Miss., and tell him which of the courses you wish to take; and this should be done as early as possible, that we may know what books to order and that he may provide a home for you. Another matter of vital importance is to see that your school sends an offering to pay for the expense of the school.

We have recently employed Mrs. V. R. McDonald as Confernce Elementary Superintendent and general helper in all the Sunday school work of the Conference. Mrs. McDonald is a daughter of Rev. John A. Randolph, of Sardis. She has the best of training for this work and will be of great help in forwarding our Sunday school work in the Conference. The teachers of beginners, primary children, and juniors are fortunate in having her services. Write to her at Sardis, Miss.

Every superintendent will confer a great favor on us by ordering Sunday School Day programs at once. We must get at least 50 per cent of our schools to obey the law of the church this year. Every cent of the offering is to be used in our own Conference. Get the programs and observe the day before the schools have their commencements.

Bring the Centenary pledge before your school and pay every dollar that has been promised, for the honor of our church and for our own good, as well as for the glory of God.

Last week I held an institute for the teachers at Water Valley. The school accepted the "B" Program of Work and formally took up Evangelism as the first point to work out. Rev. L. P. Wasson's big heart is in his work and in his people. This school has done some great work in the past and promises to do still greater things for the Kingdom of God.

## THE MEETING AT FIRST CHURCH, SHREVEPORT.

I have just returned from Shreveport, where I have been for eight days, attending the revival at the First Methodist Church, conducted by Dr. H. C. Morrison, of Wilmore, Ky., the noted evangelist. The influence of his sermons will not pass away soon. Considering the weather conditions which prevailed at the very beginning, continuing through the meeting—snow and rain—it proved to be a wonderful victory. Congregations were large and very attentive. To-day is different from years gone by. People are anxious for a Gospel that is sane, practical, and will aid them to live a life of purity, which only is acceptable by our Heavenly Father. Congregations were made up of the best people of the country.

Methodism is speeding up in that beautiful city. The Bible Class taught by Dr. Smith is made up of fine specimens of humanity; the teacher is the master of the situation, plain and practical. Dr. Brooks, P. C. of the church, is a fine man, a good mixer, loved by his people.

I met many of my old friends, preachers and their wives. I was real happy to meet dear old Sister Van Vaulkenburg and her beautiful young daughter, who live in Shreveport.

On my way home, on the train, at 12 o'clock, I opened my suitcase and got my sandwiches out to satisfy hunger. An Irishman sitting on the seat in front of me had the appearance of a hungry man; so I touched him on his shoulder and offered him one of my sandwiches. He gladly received it, became free with me in conversation, and at the proper time I asked him about his religious views. He expressed himself by saying he was not a member nor ever was a member of any church, because he did not want to be classed with the hypocrites—in the future he might change.

Yours fraternally,
JAMES H. WALKER.

## MARRIED.

On Feb. 3, 1923, at the Seventh Avenue Methodist parsonage, Meridian, Miss., by Rev. D. E. Vickers, MR. HUBERT PURVIS to MISS EULA EUBANKS, both of Meridian, Miss.

On Feb. 6, 1923, at the Seventh Avenue Methodist parsonage, Meridian, Miss., by Rev. D. E. Vickers, MR. SAM L. RILEY to MISS EDNA J. KIDD, both of Clark County, Miss.

And lo! from the heaven above,
An angel leaned from the glory,
And sang his song of love.
He sang, that first sweet Christmas,
The song that shall not cease,
"Glory to God in the highest,
On earth good will and peace."
—Frederick W. Faber.

Policy is never best honesty.—Selected.

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Revivals in which the revivalist is the chief thing are of small account.—Selected.

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# *Epworth League Department*

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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## TOPIC FOR MARCH 4.

(Taken from the Devotional Meeting Annual and used by permission.)

### Psalms of Life—III. The Refuge Psalm.

Ps. 91:1-16; Heb. 13:5, 6.

(Monthly Roll Call Meeting.)

### Daily Bible Readings.

M. An Ancient Covenant of Obedience and Protection. Deut. 7:12-15.
T. Another Psalm of Refuge. Ps. 46:1-3.
W. A Promise to the Servant of the Lord. Isa. 42:5-9.
T. Why Be Anxious? Matt. 6:25-34.
F. One Confident in Peril. Acts 27:20-26.
S. The Ground of Assurance. Rom. 8:31-38.

### Directions.

Several subjects for an advertising poster will occur—a warrior with shield and sword protecting some one; the ark, on which the word "safety" is written.

A helpful exercise will be the reading of the Psalm by three voices, representing its dialogue character. The readers stand in order, 1, 2, 3. First read verses 1 and 2; second, 3 and 4; first, 5 to 8; second 9 to 13; third voice concludes as an answer from God with the reading of verses 14 to 16.

### On the Topic.

If we supply the word "happy" at the beginning of verse one, we shall have a Beatitude Psalm, like Psalms 1, 32, 41 and 128, "Happy is the man," etc.; "He shall abide under the shadow of the Almighty."

1. What things are there that we have reason to fear? Refer to those mentioned in the Psalm—snares, pestilence, terror of the darkness, ambush, contagious diseases spread in the night, deadly sting of the mid-day sun, wild beasts, and serpents. Foes of spiritual and temporal, challenge human life and character.

2. The life of the righteous man is not always an easy one in this world. Our Master himself promised us, "In the world ye shall have tribulations." But he bids us "be of good cheer," for he has "overcome the world."

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## PERSONAL MESSAGE

### To the Leaguers of Louisiana from Their Field Secretary.

Hello, Dear Leaguers: How are you these cold winter days? Fine, I am sure. Well, I am not suffering from the cold weather here in New Orleans, but rather I fear that I will soon be suffering from the heat.

I suppose you have asked yourself, and others, the question, "What has become of our Field Secretary?" Well, I do not blame you, for it has been about three months since you heard from me. But I am sure that as soon as you know the facts of the case, you will not be mad with me.

### The Facts Are These.

During the past six months the future of our Field Program was very uncertain, and all of our workers were praying that the Lord would lead us in our future plans; so, during the month of November, I felt sure that the dear Lord would take care of us in the right way, and one day while assisting Rev. W. B. Hogg in a revival meeting at Alexandria, I felt my heart strangely warmed by the Holy Spirit to PREACH THE GOSPEL. I thought of this for some time, and then I completely surrendered myself to his call, for he has led me ever since I entered his service in the year 1913, and why should I have a cause to doubt his divine power of leadership at this time? With this conviction, I surrendered myself to the Annual Conference which met in Shreveport the latter part of November and, as a result, I was assigned to the Epworth Church in New Orleans. This was a surprise to me, but I will say it has proved to be a pleasant surprise, for it is a church that the City Union Epworth Leaguers of the city founded and operated for some time, and surely the Epworth League flavor is sweet to me.

I entered my field of service immediately after Conference, and within a couple of weeks I will write an article on "WHAT WE ARE DOING AT EPWORTH CHURCH."

I am sure that at this time the thing to do is to tell you faithful Leaguers a few facts about our State organization, as the time is fast passing and another year will soon be ended.

Most of you no doubt remember that at the Assembly of 1921 a certain individual in our State manifested his interest in our work by paying our organization out of debt, which amounted to several hundred dollars, and at that time he stated that he would give us during the next year about eighteen hundred dollars. We enlarged our program accordingly, and during that year we were able to do great things; but at the close of the year this individual was not in a position to take care of his obligation because of financial conditions. So, at our Fourth Assembly, we faced a deficit of $1,800. The above mentioned individual helped me to secure three other men, together with himself, to sign a note for $1,000 of this amount, which put us in a position to carry on the Fourth Assembly. With these conditions existing, we entered the new year (which closes June, 1923,) with a deficit of almost $1,800. We carried on our work very successfully up to November with money which was paid in to the State treasurer by the faithful Leaguers during the September Campaign for Loyalty Legion members, which I stop here long enough to say was mighty fine, and I certainly do thank them for their support, and hope they all received their banners. When we came to the 1st of November, we had paid off $400 of the thousand-dollar note, and at that time had a deficit of about $1,100. As soon as I felt called to enter the ministry, my first desire was to close up all bills and to leave the field work free from all obligations, so I set to work and secured a few dollars from a few friends of mine and then appealed to the Annual Conference Epworth League Board to appropriate as much as they possibly could out of their funds to help us abolish the old debts. They, in response to this appeal, signed over about $800. After selling some office furniture, and cashing in all we could, we have been successful in closing out all bills with the exception of the $600 balance at the bank and about $50 to Lamar & Barton. Now listen, Leaguers; why not let's clean that up before the first day of the next Assembly? I am going to call on all my personal friends whom the

(Continued on Last Page.)

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## FROM RAYNE, LA.

One of the greatest and best things that can happen to a young preacher is that he be sent to Rayne. The people are just the finest ever, and their patience is wonderful to see. Their sympathy is always encouraging and they are ever loyal to the church. Our membership is not so large, but the strength of the church cannot be estimated in proportion to numbers. Our church is the only Protestant church in Rayne, and because of this fact we have worshiping with us families of other denominations, and we are all together—one big family.

The departments of the church are well organized and are functioning beautifully under the leadership of capable leaders. In proof of this fact, let me relate an incident that occurred in the latter part of the Conference year just passed. The pastor, because of his health, was forced to leave a few weeks before the Conference met. But hardly once did the pulpit remain vacant. The Sunday school did not by any means suffer because of the absence of the pastor. The capable leaders that were in charge were wide-awake and alert. Because of this fact, the school has earned for itself an enviable reputation. When the Conference met, the reports were handed in and there was not a hitch or miss anywhere.

The Sunday school, as mentioned above, is well organized and well officered. I do not hesitate to say that we have one of the best superintendents in the Conference. The departments are well organized and are doing splendid work. The teachers of our school are contributing no small amount to the success of the school. We are very proud of the work of our school, and especially of the faithful attendance of those enrolled. There is one thing lacking that would contribute much to the success of our school, namely, more classroom space. We feel very keenly our lack of space for classrooms, but hope in the near future that this obstacle may be surmounted and bothersome difficulties overcome. We hope to build a new church, and in the plans for the new building especial attention will be given to this need.

Our Epworth League is working, and one of the fruits of their labor has been the buying of a radio set, which has been installed in the "hut." The younger set and others enjoy the evenings listening to the programs sent out from distant broadcasting stations.

We are especially proud of our standing in the payment of Centenary pledges. Our assessed quota has been paid.

Our prayers are that we may have a glorious year and do much for the cause of Christ and the advancement of his kingdom.

A. K. McLELLAND.

**Grove's Tasteless Chill Tonic**
Stops Malaria, Restores Strength and Energy. 60c

**SORES** BOILS, CUTS and BURNS have been healed since 1820 with
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**FREEDOM FROM LAXATIVES**

**Discovery by Scientists Has Replaced Them.**

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.

Nujol is prescribed by physicians; used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

## INTELLIGENTLY PLAN FOR GREAT REVIVALS.

Pastors and congregations desiring great tent revivals should write me at once. I am now planning my work. Any one not acquainted with my work should write that wide-awake and successful pastor, Rev. A. W. O'Bryant, at Richton, Miss., where I held a great union tent meeting last year with 123 additions; or write our live-wire presiding elder, Rev. J. B. Randolph, Corinth, Miss. In regard to finances, I will state plainly that in any revival meeting where I have a real opportunity to render efficient service according to my plans, and do not have great and satisfactory results, I will not accept offerings for services above incidentals. So you see I am willing to work by faith absolutely, with intelligent planning on the human side. Gipsy Smith could not succeed as he does without proper planning. I do not ask pastors to burden their minds by assuming any obligations for my services, but merely co-operate with me in my sincere efforts to serve them acceptably. I will take care of everything by methods that I know will work and give general satisfaction. The pastor's salary is entitled to first consideration on the temporal side, so you have no risk to run. I am a Methodist preacher, but where churches will unite, and so desire, I will hold union meetings. A pastor's year's work is largely conditioned upon a genuine revival meeting. I have some open dates from April till July. All meetings cannot be held in the summer.

Who wants to plan for a great tent meeting?

W. D. BASS.

Corinth, Miss.

## FROM THE CHALYBEATE CHARGE

Our [illegible] uarterly conference was held f[illegible] Chalybeate charge at Camp G[illegible] Church, Jan. 12, 1923. In many w[illegible] it was a success. The Lord gave u[illegible] a beautiful, bright day, a real, happy, jolly little bunch of people, a bountiful dinner, and a raise in our pastor's salary. Brother Randolph, our much beloved presiding elder, gave us an unusually splendid sermon, his text being taken from Romans 6:9: "And let us not be weary in well doing, for in due season we shall reap if we faint not." It was strong and helpful. In our presiding elder we realize we have a godly man, and that he certainly has his work on his heart, and we feel that under his wise leadership, and also our pastor's, the work on the Chalybeate charge will still move forward.

We are glad to say that Brother Ward had the best report last year tha[illegible] has ever been given from this cha[illegible]e. We have only four churches on [illegible] is charge, and his report was $2,[illegible]. Yet we can't boast of this, becau[illegible] we haven't done our best. We hang our heads in shame when we think of our pastor's salary. But we are hoping to see a dissatisfied spirit among our church members—dissatisfied with our present way of doing, satisfied only as we work together with the presiding elder, pastor, and each other to push our church up to the standard. We can do it. Where there is unity, there is strength.

We believe this will be, and are expecting it to be, the best year yet. The pastor's salary has been put on the assessment basis. That is one mark of advancement. Brother Ward is a very busy man, looking constantly after his work, and he has started the new year with new zeal and energy; and with the prayers and help of his people, God only knows the results. We are rejoiced to see the Methodist church as a whole on the forward march.

REPORTER.

**Dicks' Antiseptic**
**Kills Germs**
For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.
25 CTS.

## THY FATHER.

Art tired?
There is a rest remaining. Hast thou
sinned?
There is a sacrifice. Lift up thy head;
The lovely world, and the over world
alike,
Ring with a song eterne, a happy rede;
Thy Father loves thee.

—Jean Ingelow.

Shall Be My People: They shall be my people, and I will be their God: and I will give them one heart, and one way, that may fear me forever, for the good of them, and of their children after them.—Jeremiah 32: 38, 39.

**PILES** **Don't Be Cut Until You Try This Wonderful Treatment**
My internal method of treatment is the correct one, and is sanctioned by the best informed physicians and surgeons. Ointments, salves and other local applications give only temporary relief.
If you have piles in any form write for a FREE sample of Page's Pile Tablets and you will bless the day that you read this. Write today.
E. R. PAGE 430J Page Bldg., Marshall, Mich.

Don't let child stay bilious, constipated

**MOTHER, MOVE CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"**

**Eve[illegible]oss, Feverish, Sick Children Love its Taste a[illegible] it Never Fails to Empty Little Bowels**

When constipated, bilious, irritable, listless, or full of cold, your little one needs a teaspoonful of "California Fig Syrup" to quickly start liver and bowel action. In a few hours you can see for yourself how thoroughly it works the sour bile and undigested food right out and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today saves a sick child tomorrow. It never cramps or overacts. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

## QUARTERLY CONFERENCES.

### NORTH MISSISSIPPI CONFERENCE

### Greenville Dist.—Second Round.

Dundee, Feb. 25, 11 a.m. Preaching by James H. Felts.
Schoolhouse S. S., Feb. 25, 11 a.m. Preaching by J. M. Wyatt.
Dubbs, Feb. 25, 3 p.m. Q. C.
Tunica, Feb. 25, 7 p.m. Preaching and Q. C.
Robinsonville, Mar. 4, 11 a.m. Preaching by C. A. Parks.
Hollywood, March 4, 11 a.m. Preaching by J. B. Conner.
Tunica, March 4, 11 a.m. Preaching by James H. Felts.
Robinsonville, March 4, 3 p.m. Q. C.
Robinsonville, March 4, 7 p.m. Preaching by James H. Felts.
Lyon, March 11, 11 a.m. Preaching by T. M. Brownlee.
Clarksdale, March 11, 11 a.m. Preaching by Del Longgrear.
Clarksdale, March 11, 5 p.m. Q. C., Del Longgrear.
Dundee, March 11, 11 a.m. Preaching and Q. C.
Lyon, March 11, 7 p.m. Preaching and Q. C.
Alligator, March 18, 11 a.m. Preaching by C. M. Chapman.
Shelby, March 18, 11 a.m. Preaching by L. A. McKeown.
Duncan, March 18, 11 a.m. Preaching by James H. Felts.
Sherard, March 18, 11 a.m. Preaching by J. A. George.
Alligator, March 18, 3 p.m. Q. C.
Shelby, March 18, 7 p.m. Preaching and Q. C.
Hillhouse, March 25, 11 a.m. Preaching and Q. C.
Gunnison, March 25, 11 a.m. Preaching by W. N. Dodds.
Malvina, March 25, 11 a.m. Preaching by E. B. Sharp.
Rosedale, March 25, 7 p.m. Preaching and Q. C.
Leland, April 1, 11 a.m. Preaching by James H. Felts.
Shaw, April 1, 11 a.m. Preaching by T. E. Gregory.
Litton, April 1, 11 a.m. Preaching by J. D. Simpson.
Shaw, April 1, 7 p.m. Preaching and Q. C. Boyle Quartette will lead the music at Shaw evening service.
Cleveland, April 8, 11 a.m. Preaching by W. W. Hartsfield.
Shipman's Chapel, April 8, 11 a.m. Preaching by W. W. Mitchell.
Boyle, April 8, 11 a.m. Preaching by James H. Felts.
Cleveland, April 8, 7 p.m. Preaching and Q. C. Boyle Quartette at Boyle a.m. and Cleveland p.m. services.
Sherard, April 15, 11 a.m. Preaching and Q. C.
Friars Point, April 15, 8 p.m. Preaching and Q. C.
Pace, April 18, 11 a.m. Preaching and Q. C. Boyle Quartette, high noon lunch, all officials present, get acquainted.
Hollandale, April 22, 11 a.m. Preaching by E. Nash Broyles.
Hollandale, afternoon and evening, Big Brothers and Q. C.
Greenville, April 22, a.m. and p.m. Preaching by James H. Felts.
Greenville, April 25, 8 p.m. Q. C. Big Brothers Quartette and special program at this conference.
Glen Allan, April 29, 11 a.m. Preaching and Q. C.
Benoit, April 29, 11 a.m. Big Brother J. J. Baird.
Benoit, April 29, 8 p.m. Preaching and Q. C. Boyle Quartette heard at the Benoit evening service.
Shipman's Chapel, May 2, 11 a.m. Preaching and Quarterly Conference.
Duncan, May 6, 11 a.m. Preaching by James H. Felts.
Bobo, May 6, 11 a.m. Preaching by J. A. George.
Duncan, May 6, 3 p.m. Q. C.
Duncan, May 6, p.m. Preaching by James H. Felts.
Leland Q. C. during the district conference.

District conference and S. T. S. at Leland, May 7-12, 100 the minimum number to take the teachers' course. The best talent, the greatest hospitality, THE BIGGEST CONFERENCE OF THE KIND EVER HELD IN THIS DISTRICT.

The Wise Virgins looked after extra oil. Great Centenary offering immediately after the district conference. "Be ye also ready."

You must know the joy of hard work, honest sacrifice, before you can taste the sweet waters of success.

JAMES H. FELTS, P. E.

### Sardis District—Second Round.

Como, 11 a.m., Feb. 11, Q. C., April 4.
Coldwater, at Love, 11 a.m., Feb. 18; Q. C., Feb. 27, 4 p.m.
Hernando, Feb. 18, p.m.; Q. C., Feb. 27, p.m.
Senatobia, 11 a.m., Feb. 25; Q. C., Feb. 28, p.m.
Sardis, Feb. 25, p.m.; Q. C., March 1, p.m.
Batesville, March 4.
Oakland, at Tillatobia, March 10, preaching 11 a.m., and Q. C. in afternoon.
Charleston, March 11, p.m.
Cockrum, at Independence, March 17-18.
Olive Branch, at Mineral Wells, 11 a.m., March 24; Q. C., in afternoon.
Byhalia, at Fountain Head, 11 a.m., March 25; Q. C., in afternoon.
Crenshaw, March 30.
Arkabutla, at Sarah, March 31, April 1.
Sardis Ct., at Cold Springs, 11 a.m., April 7; Q. C. in afternoon.
Longtown, at Pleasant Grove, April 8, 11 a.m.; Q. C., in afternoon.
Pleasant Hill, at Baker's Chapel, April 14-15.
Shuford, at Lovejoy, 11 a.m., April 21; Q. C., in afternoon.
Courtland, at Pope, 11 a.m., April 22; Q. C., in afternoon.
Horn Lake, at Poplar Corner, 11 a.m., April 28; Q. C., in afternoon.
Mount Pleasant, at Union, 11 a.m., April 29; Q. C., in afternoon.
Tyro, at Tyro, 11 a.m., May 5; Q. C., in afternoon.
Crowder, at Fredonia, 11 a.m., May 6; Q. C., in afternoon.

The District Conference is announcing for May 15, 16, 17, beginning 9:30 a.m., May 15, to be held at Senatobia, Miss. It is the duty, and should be the pleasure, of all members of this conference to be on hand. I trust that all the pastors will see that the Q. C. Records for their charges are there for examination. Please let every local preacher in the District be on hand to make his report. It is no less the duty of the local preachers to be present at this conference than it is the duty of the other members to be on hand. God helping us, we are going to have a great District Conference. Please let every member be there to do his part toward making it a spiritual and material success.

J. TILLERY LEWIS, P. E.

Corns

Lift Off with Fingers

Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly!

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using the well-known old recipe for making cough syrup at home. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its healing effect on the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

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SOLD 50 YEARS — A FINE GENERAL TONIC

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No body knows when **Fire** or **Lightning** or **Wind** will rage and destroy. Somewhere every day church property is burning.

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—**The Methodist Mutual**—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy-holders same as stock companies. No agents. Deal direct. The oldest fire insurance company in the United States is a Mutual organized by Benjamin Franklin. Get the facts.

Write to HENRY P. MAGILL, Sec'ty. & Mgr. 1509 Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.

CHILDLESS HOMES MADE HAPPY

Presence of Little Ones a Great Blessing

Four Interesting Letters

Cortland, N. Y.—"I took Lydia E. Pinkham's Vegetable Compound because I was weak and wanted to become strong and have a child. My husband read about it in the 'Cortland Standard' and thought it might help me. It certainly did for I now have a lovely boy fifteen months old who weighs forty pounds. I recommend Lydia E. Pinkham's Vegetable Compound to my friends and you can certainly use my testimonial in your little books and in the newspapers, as it might help to make some other childless home happy by the presence of little ones as it has done mine."—Mrs. CLAUDE P. CANFIELD, 10 Salisbury St., Cortland, N. Y.

A Message to Mothers

Hamilton, Ohio.—"I have known about Lydia E. Pinkham's Vegetable Compound since girlhood, having taken it when I was younger and suffering from a weakness and backache. Lately I have taken it again to strengthen me before the birth of my child, as I was troubled with pains in my back and a lifeless, weak feeling. I think if mothers would only take your wonderful medicine they would not dread childbirth as they do. I recommend the Vegetable Compound to every woman."—Mrs. JOS. FALCOIN, JR., 552 S. 11th Street, Hamilton, Ohio.

St. Louis, Mo.—"I want to tell you what Lydia E. Pinkham's Vegetable Compound did for me seven years ago. I was run down and had a weakness such as women often have. I took Lydia E. Pinkham's Vegetable Compound and after being married sixteen years became the mother of a sweet little girl. I now have four lovely children—three fine boys and the little girl six years old. I had longed for children all the while and wept many a day and envied every woman with a child. I was 36 years old when my first baby was born. I recommend Lydia E. Pinkham's Vegetable Compound to any woman who is ailing with female weakness."—Mrs. J. NAUMANN, 1517 Benton St., St. Louis, Mo.

Was Weak and Run Down

St. Louis, Mo.—"My mother took Lydia E. Pinkham's Vegetable Compound when I was a girl, and when I was troubled with cramps I took it, and later when I married I again took it to make me strong as the doctor said I was weak and run down and could not have children. I took it and got along fine and now I have three girls. So you know why I keep the Compound in the house. I am a well woman and do my work and sewing too."—Mrs. JULIUS HARTMAN, 2501 W. Dodier St., St. Louis, Mo.

**Aspirin**

Say "Bayer" and Insist!

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Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

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Toothache Lumbago
Earache Rheumatism
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**BOHNE & WILT, Booksellers, and Stationers, 1828 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.**

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*Introduced in 1879* Vapo-Cresolene

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It is the drugless treatment for bronchial ailments—coughs, colds, spasmodic croup, whooping cough and bronchitis.

Send for descriptive booklet 43B. Sold by druggists

Vapo-Cresolene Co., 62 Cortlandt St., N. Y.

**666** is a prescription for Colds, Fever and LaGrippe. It's the most speedy remedy we know.

IMPORTANT TO ALL WOMEN READERS OF THIS PAPER

Thousands upon thousands of women have kidney or bladder trouble and never suspect it.

Women's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they may cause the other organs to become diseased.

You may suffer pain in the back, headache and loss of ambition.

Poor health makes you nervous, irritable and may be despondent; it makes any one so.

But hundreds of women claim that Dr. Kilmer's Swamp-Root, by restoring health to the kidneys, proved to be just the remedy needed to overcome such conditions.

Many send for a sample bottle to see what Swamp-Root, the great kidney, liver and bladder medicine, will do for them. By enclosing ten cents to Dr. Kilmer & Co., Binghamton, N. Y., you may receive sample size bottle by Parcel Post. You can purchase medium and large size bottles at all drug stores.

# Epworth League.

(Continued from Page 13.)

Lord has blessed with means, about the 1st of May, and I am in hopes of securing a couple of hundred dollars; and if all the Leagues in the State will help out a little, we can easily close up the matter without any trouble. Now; I have done my best for you and I am going to count on you loyal Leaguers to help me out in this final.

I hope to be able to write an article for the Advocate every couple of weeks from now until the Assembly, as the time is drawing near for our FIFTH ANNUAL ASSEMBLY, which is set for June 12 to 19, and I want to keep you all posted as to what we are doing and what we are planning for you at the Assembly. So keep your eyes on the Epworth League column in the New Orleans Christian Advocate.

Trusting that you have forgiven me for my neglect of you by this time, I close this letter, praying God's richest blessings upon each of your chapters and each of you individually.

Yours in our Master's service,
JAME B. GRAMBLING,
Field Secretary.

Watch the date on your address label and renew your subscription when it falls due.

**CABBAGE PLANTS.** Fulwood's Frostproof and Charleston Wakefield, Succession, and Flat Dutch. Prices, by express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. By parcel post postpaid, 100 for 50c;. 500 for $1.25; 1,000 for $2.25. First class plants from best Long Island seed. Satisfaction guaranteed or money returned. P. D. Fulwood, Tifton, Ga.—Adv.

## QUARTERLY CONFERENCE.

## LOUISIANA CONFERENCE.

### Lake Charles Dist.—Second Round.

Zwolle, at Noble, Feb. 25, 11 a.m..
Many and Robeline, at Robeline, Feb. 25, 7:30 p.m.
Hornbeck and Peason, at Peason, March 4, 11 a.m.
Lafayette, March 11, 11 a.m.
New Iberia, March 11, 7:30 p.m.
Rayne, March 18, 11 a.m.
Indian Bayou, March 18, 7:30 p.m.
Abbeville and Kaplan, at Kaplan, March 25, 11 a.m.
Gueydan and Estherwood, at Estherwood, March 25, 7:30 p.m.
Leesville, April 1, 11 a.m.
Neame and Pickering, at Pickering, April 1, 7:30 p.m.
Branch and Maxie, at Branch, April 8, 11 a.m.
Crowley, April 8, 7:30 p.m.
Eunice, at Reeves, April 15, 11 a.m.
Merryville, April 29, 11 a.m.
De Ridder, April 29, 7:30 p.m.
Sulphur and Vinton, at Vinton, May 6, 11 a.m.
Lake Arthur, May 6, 7:30 p.m.
Lake Charles, May 13, 11 a.m.
Carson, May 13, 7:30 p.m.

District Conference at New Iberia, beginning Wednesday night, April 18, and closing Friday, April 20.

J. B. WILLIAMS, P. E.

### Monroe Dist.—Second Round.

(In Part)

Bastrop, March 3, 4.
Bonita. at Jones, March 11, a.m.
Mer Rouge, at Collinston, March 11, p.m.
W. Monroe, March 18, a.m.
Tallulah, March 18, p.m.
Columbia, at Grayson, March 24, 25.
Monroe, March 25, p. m.
Rayville, at Delhi, April 1.
Oak Grove, at Pioneer, April 7, 8.
Midway and Epps, at Epps, April 8, p.m.
Ferriday, at Clayton, April 14, 15.
Gilbert, at Wisner, April 15, p.m.

W. D. KLEINSCHMIDT, P. E.

## NORTH MISS. CONFERENCE.

### Columbus Dist.—Second Round.

Columbus, First Church, March 4, a.m.
Caledonia, at Mt. Pleasant, March 9; preaching, March 11.
Macon Ct., at Salem, March 18, a.m.
Macon Sta., March 18, p.m.
Chester, at Nebo, March 24, 25.
Standard Training School, at Starkville, March 26 to 31.
Columbus, Central Church, Q. C., April 3; preaching, March 4, p.m.
Noxapater, at Pisgah, April 6.
High Point, at Rural Hill, April 7, 8.
Louisville, April 8, p.m.
Kosciusko Ct., at Smyrna, April 13.
Kosciusko Sta., April 13, p.m.
Crawford and Shaeffers, at Shaeffers, April 15. a.m.
Stu[illegible]s, at Pleasant Hill, April 18.
Shu[illegible]alak, at Cooksville, April 20.
Ma[illegible]laville, at Mt. Hebron, April 21, 22.
Brooksville. April 22, p.m.
District Conference, at Ackerman. April 26, 27.
Ethel, at ——. April 28, 29.
Ackerman and Weir, at Ackerman, April 29, 30.
Mayhew and Sessums, at ——. May 2; preaching at Mayhew, April 1, a.m.
Artesia, May 3, night; preaching, April 15, night.
McCool, at Liberty Hill, May 5, 6.
Starkville, May 6. p.m.
West Point, May 9; preaching, April 1, p.m.
Cedar Bluff, at ——, May 10.

District Conference at Ackerman April 26-27. Opening sermon Wednesday night the 25th. The District Standard Training School will be held at Starkville March 26-31. All pastors are requested to let Brother Woollard know, right away, how many will attend this School from their charges. We hope to have every school in the district represented at this School. Starkville will furnish free entertainment.

A. T. McILWAIN, P. E.

### Grenada Dist.—Second Round.

Holly Springs, Feb. 23, 25.
Red Banks ct., at Victoria, Feb. 24.
Water Valley, Main and T., at Taylor, Feb. 25, a.m.
Oxford, Mar. 4.
Water Valley. First Church, Mar. 9, 11.
Paris ct., at Paris, Mar. 10.
Winona ct., at New Hope, Mar. 17.
Vaiden and West, at W., Mar. 18.
Sallis ct., at Bethel, Mar. 24.
Pickens and Goodman, at G., Mar. 25 (a.m.), 26 (a.m.)
Durant, Mar. 25 (p.m.), 26 (p.m.)
Holcomb ct., at Spring Hill, Mar. 31.
Grenada, Apr. 1.
Tie Plant ct., at New Hope, Apr. 1, 2.
Poplar Creek ct., at N. Union, Apr. 7.
Kilmichael ct., at Tomnolen, Apr. 8.
Coffeeville ct., at Goshen, Apr. 15.
Duck Hill ct., at Chapel Hill, Apr. 21, 22.
Winona, Apr. 22, 23.
Lamar ct., at Early Grove, Apr. 28.
Ashland ct., at Ashland, Apr. 29.
Ebeneze[illegible] ct., at Ebenzer, May 6, 7 (a.[illegible]
Lexingt[illegible]y 6, 7.
Waterf[illegible] at Harris Chapel, May 12.
Abbeville [illegible] at Mt. Zion, May 13.

District [illegible]ference at Pickens May 8 10. Opening session at 2:30 p.m., May 8.

R. A. TUCKER, P. E.

**A GOOD THING—DON'T MISS IT.** Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines for only 5 cents. Don't miss it.

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HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets That Are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds, coughs, sore throat, and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and colds and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One or two Calotabs on the tongue at bed time, with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family-package; ten cents for the small, vest-pocket size.—Adv.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 70—No. 9. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3499.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 1, 1923. CHAS. O. CHALMERS, Manager.

## THE GOLDEN CROSS SOCIETY.

By Bishop Warren A. Candler.

Our General Conference acted wisely, and none too soon, when it organized a General Hospital Board looking to the establishment and maintaining of hospitals throughout the borders of our great church.

Indeed, this work has been neglected by the Methodists far too long. Without hospitals we cannot do our duty to the sick and suffering of the land, especially the poor who are unable to give proper care to the members of their household who are overtaken by disease or wounded by accidents.

The General Conference organized also the "Golden Cross Society," which it made auxiliary to the General Hospital Board of the Church, and upon which the General Hospital Board must depend largely for the funds with which it is expected to promote the hospital work of the church.

The Golden Cross Society is not an organization which has meetings and conventions, but is rather an enrollment of the members of the Methodist Episcopal Church, South, somewhat like the enrollment of the supporters of the Red Cross Society. Its members are enrolled in the office of the General Hospital Board, 416 Wesley Memorial Building, Atlanta, Ga., and each signs a card containing this pledge:

"Desiring to manifest my love to Christ by serving and helping the sick, the needy and the unfortunate, I hereby enroll as a member of the GOLDEN CROSS of the Methodist Episcopal Church, South. Write me as one who loves his fellow-man."

Adult members pay $1.00 a year and children under fourteen years of age pay 25 cents. In addition to these members there are special members as follows:

| | |
|---|---|
| Supporting memberships ...... | $ 10.00 |
| Sustaining memberships ...... | 25.00 |
| Service memberships .......... | 50.00 |
| Life memberships ............. | 100.00 |
| Life patron .................. | 500.00 |
| Knight of the Golden Cross.... | 10,000.00 |

Eighty per cent of the funds accruing from membership fees in the Golden Cross Society is used for the erection, endowment and support of hospitals under direction of patronizing Conferences and endorsed by the General Hospital Board of the Methodist Episcopal Church, South, and twenty per cent of the fund goes to the support of the General Hospital Board.

In our great church there are 2,500,000 members, and if even so many as half of them enroll in the Golden Cross Society the General Hospital Board can soon put a Methodist Hospital at every point in the South where one ought to be, and thus we shall take from the Roman Catholics the work which we, as Methodists, ought to do and which we have allowed them to do for us far too long.

Surely, every loyal Methodist will quickly enroll in the Golden Cross Society, and give active support to the hospital work of our church.

From a similar enrollment in the Northern Methodist Church there was raised during the year 1922 for hospitals in that church more than $700,000. By consequence, the Northern Methodists now have above eighty well-equipped and well-conducted hospitals.

Southern Methodism has only four hospitals in actual operation, and three more are in actual process of erection.

Our church ought to have not less than one great hospital for each State in which we have a work, and these hospitals we can have if we are half as zealous as our Northern Methodist brethren.

Southern Baptists are also engaging in hospital work, and their hospitals are multiplying rapidly.

In this great effort on behalf of the sick and suffering, Southern Methodism must not fall behind the foremost church in the land.

## THE CENTENARY AND THE LAYMEN.

By G. L. Morelock,
General Secretary of the General Board of Lay Activities.

No other movement of Methodism has meant so much in the development of our laymen as the Centenary. The Centenary movement was world-wide in its scope and revolutionary in its policy. It dared to survey the field and to say what the church should do for a needy and distraught world. It made an unusual appeal to the missionary spirit, which is instinctive in the heart of every Christian, and threw out a challenge which was accepted by every red-blooded man in the entire church. There was developed a feeling that the church was being called upon in earnest to save the world. Methodism heard the call, welcomed the opportunity, accepted the task and made its pledges gladly, enthusiastically, even hilariously.

These pledges will be paid. Some of the subscribers have died, some have failed in business, and a few may have repudiated their pledges. There are only a few of these and they have been misled by men in the church who have declared that the Centenary funds were being squandered or being used to teach doctrines contrary to the fundamental tenets of the Christian faith. In spite of all this, as new converts come into the church and as the church comes to know the glorious results achieved by the Centenary, the subscriptions will be paid. One by one all over our church local congregations are assuming the full amounts subscribed and making up all deficits. This will be done by all.

The laymen have been in the Centenary from the beginning. They composed a majority of the now famous Memphis meeting. They made up half of the General Conference that authorized the Centenary. In the campaign, the laymen were used more and more as Conference, district and church campaign directors. Lay speakers were developed and used in each local church and sent to assist pastors on circuits until in the end the laity of the entire church was enthusiastically enlisted. We saw one time at least the church in action. The amount asked was more than subscribed. But that was the least of the achievements. The spiritual assets discovered were the great results. The church had awakened to a new consciousness. She had done a big thing in a big way. Never again can she do things in a little way. In the future her whole missionary and evangelistic effort will be enterprised on the plan of the Centenary. This will be easy as our laymen come to recognize their relation to God as stewards of life, talent, time, and property.

Not the least significant and far-reaching result of the Centenary was the revelation which Methodism had of its latent forces and unused assets. What cannot be accomplished when this latent force is aroused and put to work? The Laymen's Missionary Movement sought to discover this force and in a measure succeeded, but the Centenary revealed it in all its power and the organization of the Board of Lay Activities recognized these forces and possibilities and sought to provide the vehicle by which the results could be achieved. Through the organization of this Board, it is sought to enlist every member of the church in some form of definite Christian service. This hope is already being realized. The possibilities here are limitless.

But now we have come to a crisis in the work made possible by the Centenary. At home and abroad our missionary enterprises have been enlarged, new fields entered, and altogether the most marvelous page in the history of our church is being written. But all this must be halted; building must stop; schools must close or retrench; and missionaries and other workers must be called home—unless the Centenary pledges are paid. We are now in the midst of an emergency campaign to raise $4,000,000 by May 1. Bishops, General Secretaries, Centenary Secretaries, the Boards of the church, the church-press—all our leaders are asking that the whole church deliver her full strength just at this time to this campaign.

The Board of Lay Activities has been asked especially to make this its major task during these first four months of the year. We have heard the call and accepted the challenge. Already our forces have rallied from the Atlantic

(Continued on Eighth Page.)

**New Orleans Christian Advocate**

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To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

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## TRAVEL LETTER FROM DR. AND MRS. I. W. COOPER.

### Some English Castles.

A motor drive of twenty-three miles from London brought us, one beautiful autumn morning, to Stoke-Poges. The crisp in the air, the beautiful sunshine on the trim hedges, well-kept lawns and quaint cottages gave us a feeling of exhilaration as we entered the typical English lane-road which leads to the entrance of Stoke-Poges churchyard. This feeling was, perhaps, at variance with the wish of the great bard who hoped that "by lonely contemplation led" some soul would "mark where rests the head" of him whom melancholy marked for her own. But, after all, why should one be sad when visiting such a beautiful and well-kept "God's acre" as this? It is the neglected, unfenced, unkept country graveyard of America should that fill our hearts with sorrow for the "mutability of flesh." Here was no such suggestion, for "the rude forefathers of the hamlet sleep" in undisturbed peace, their graves well tended by the ancient sexton, their names, their years, still spelt in visible letters "by the unlettered muse"—though some have been here over two hundred years. The rugged elms and yew trees still shade many of these resting places, and beneath one of the "ivy-mantled towers" of the church, a stone slab, imbedded in the masonry, directs the eye to a simple, upper-ground vault of brick, just across the pathway. Here, since 1771 has rested the body of Sir Thomas Gray, buried by his own request, "in the Hope of a joyful Resurrection," in the grave with his mother, to whom he was very devoted. He called himself "a youth of fortune and to fame unknown," but the very writing of this elegy lifted him to fame and proved to the world that the man whose heart and mind are thoroughly furnished with fine principles, high ideals and deep feelings may immortalize himself by only one great contribution to life or literature. What food for joyous hope we find in such a thought!

About one hundred yards outside of the churchyard stands an imposing monument to Gray—a stone sarcophagus upon a massive square base—the whole designed by the architect Wyatt and paid for by an American millionaire. It is handsome and impressive in its place near the roadside, but we felt that the churchyard itself, that "haunt of ancient peace", which his genius had made so famous, was a much more appropriate memorial.

The Stoke-Poges church itself, St. Giles, and the Manor House, some two hundred yards beyond the church, are of historic and architectural interest. The history of the estate goes back to its first recorded owner, William Stokes (for Stockes), who probably fell in the battle of Hastings. Through several hands the estate came, in 1300, to belong to Robert Poges, who added his name to it and to the parish. But, to us, the most interesting owners were the Penns. In 1760, the estate was bought by Thomas Penn, son of Wm. Penn, the famous Quaker founder of Pennsylvania. It remained in the Penn family until 1840. In 1911, the Manor House was put in excellent repair by its present owner, Lord Taunton. The house and its immediate surroundings are not open to tourists.

The church is not beautiful, but is unique in many particulars. It would bear much longer study than we gave it. To us, its most interesting features were the Penn pew and the quaint stained glass window known as the Bicycle Window.

But we started this letter to tell you of some English castles which we visited. From Stoke-Poges, we drove to Windsor, through the outskirts of Eton village and campus, across the bridge over the Thames. We wished to stop at Eaton College, not because of its appearance, for it has no claims to beauty, but because it is the oldest and best know of English public schools. But Time warned us not to tarry. After a hurried luncheon, we entered the precincts of Windsor Castle. This castle is said to have been founded by William the Conqueror. At any rate, it has long been a favorite royal residence and has been enlarged and beautified by many succeeding generations of English sovereigns. Queen Victoria was particularly fond of this castle and spent a great portion of her time in residence there. Both she and Prince Albert are buried in a beautiful mausoleum at Frogmore, near Windsor Castle, but the royal tomb-house of Windsor, known as Albert Chapel, was restored and adorned by Victoria in memory of her consort. Its decorations are so lavish as to make it remarkable, even among royal possessions. It is incrusted with colored marbles, sculpture, mosaics, gilding and precious stones. The windows are filled with painted glasses which depict not only scriptural subjects, but scenes from the family history of Prince Albert.

Just beside Albert Chapel is the famous Chapel of St. George. One of its most interesting features is the elaborately carved choir stalls of the Knights of the Garter, adorned with their arms and banners. Here the Order of the Knights of the Garter is said to have originated.

In a recess of St. George's Chapel may be found one of the most beautiful "poems in marble" in the whole world. It is the cenotaph of Princess Charlotte and is an eloquent and pathetic tribute from a broken-hearted young husband to his beautiful, sainted wife. Despair and grief in the prostrate forms of the Princess and her sorrowing sisters seem contradicted by the buoyant attitudes of three lovely angels who hover near. But this wonderful group of figures "beggars description." We can only advise those of our readers who may some day visit this chapel to be sure to save an appreciative glance and a sympathetic tear for this rare memorial.

Of course, the royal apartments are not open to visitors, but the state apartments are shown on payment of extra fees. The Waterloo Chamber, which is the state dining-room, contains many wonderful portraits, paintings, tapestries, carpets and hand-wrought furniture. All the paintings in the ballroom are portraits by Vandyke. It seems impossible to give a word-picture which would convey a correct impression of the dignity, the elegance and the beauty of these apartments.

The gardens and terraces of Windsor are remarkably extensive and well-kept, but the castle itself seems to dominate everything, so long as a portion of its massive stone, battlemented walls and numerous towers are in sight. Windsor Park opens into Windsor Forest, which covers thirteen thousand acres. Here are some very historic walks and trees. Many of the oak trees are said to be over a thousand years old.

About half-way back to London, we stopped at Hampton Court Palace and Gardens. Quite in contrast to the imposing appearance of Windsor is this royal palace, for, though it dates back only to the days of Henry VIII, its extensive red brick exterior looks rather worn and dilapidated. However, the architectural outlines of these Tudor buildings, which surround three courts, are rather graceful and attractive, and we can well imagne that in the days of their original owner, the lordly and extravagant Cardinal Wolsey, these Hampton Court structures must have been, taken altogether, an elegant palace. Indeed, history tells us that Henry VIII was jealous of the state in which his Cardinal lived and, after his first break with Wolsey, he turned this handsome dwelling into a "King's Pleasure Ground," with an extensive deer park. Here he lived for a while and here one of his numerous queens, Jane Seymour, died. Other monarchs have lived here, from time to time, and added to the original palace. Many of the state apartments are still handsomely furnished, though on a far less magnificent scale than those of Windsor. The picture galleries of Hampton Court contain some fine originals by Holbein, Kneller, West and others; but the seven wonderful cartoons by Raphael, which once belonged here, have been removed to a London art gallery.

Personally, we found the Gardens of Hampton Court more interesting than the palace. About forty-four acres, immediately surrounding the palace, were devoted to park and gardens and laid out, in formal Dutch style, by William III. They are now a series of terraces covered with thousands of brilliant, blooming flowers, formal flower-pots and long, shady, trim arcades of shrubbery. If the palace seems a little dilapidated, the gardens impress one as being wonderfully and constantly tended. Among the attractions of the garden is a very extensive maze, or labyrinth of well-clipped shrubbery. It is more than seven feet tall. Here some of our young American party lost themselves and had to be rescued by a solemn-faced policeman. After this adventure, we thought it time to turn our faces back to London.

(To be Continued.)

## RECOLLECTIONS OF PARSONAGE LIFE.

By a Son.

Yes, I am a preacher's son; and, better yet, a Methodist preacher's son. For something over thirty years my father has been a member of the North Mississippi Conference, in good and active standing—thirty years of hard but glorious toil for the church and for the Master; thirty years as a poor circuit rider among the red clay hills of Mississippi, years of hardship, but of wonderful fruitage, of poverty, but of glorious recompense.

And as I write these lines away out on the Pacific coast, enjoying all the wonderful bounties of sunny California, and yet homesick for that same simple parsonage life among the barren hills of Mississippi that I enjoyed for over twenty years, my great desire is to be able to show my appreciation of my heritage, a priceless heritage—a preacher's son.

My father came from good, plain American stock, a sturdy, simple family that produced two sons and a grandson for the Southern Methodist Church. My mother's people were blessed with a larger share of this world's goods, a fact that endears my mother to me more and more when I think of the sacrifices, and oftentimes want, that have been hers throughout her married life. And all these without a murmur, without complaint.

We are a large family, eight children, all living—another priceless heritage. My first recollection is of a three-room parsonage on one of the poorest circuits of the Conference. A parsonage that would not have made a respectable barn, was our lot; no paint, broken windows, the barest necessities in the way of furniture. Two bedrooms, and a family of nine! My memory is fresh to-day of those old trundle-beds, that appeared at night, and disappeared so mysteriously in the day time.

The town boasted of a fair public school, also a college. Off a salary of three or four hundred dollars a year, father kept us in school; the youngest of us in the public school, the oldest in the college. The average father could never have performed this heroic feat. Certainly it must have been done through prayer; for prayer has wrought wonders among us. And yet, educating a family on this pittance was nothing short of miraculous. Four hundred dollars to-day would last the average college student about three months. And nine of us had to live on this—and seven of us were in school!

My five sisters were very pretty, and though only a chap of six or seven years, I was very proud of their fine friends and their popularity. They loved companionship; and what humiliation must have been theirs, must have been my mother's, to have these friends see our home—our three rooms with the broken windows, the trundle-beds! Such humiliation was not false pride. It was sadly justifiable. How many, many times would I walk along the streets of the town gazing wistfully at the attractive, or even respectable, homes—wondering why we could not enjoy such respectability. And that was not a childish wish. It is just as strong to-day.

Why must the parsonage be the worst looking place in town? Why cannot the preacher live as a respectable citizen should live? I have suffered the tortures of the damned because of these parsonages that have been our lot. Stuffy, crowded rooms, never a sufficient number, even for a small family; odds and ends of furniture that a junk dealer would not have—no grass, no flowers, no beauty anywhere. Our lives starved for this sort of thing. And I dare any one to say that these desires were unworthy.

Four years at this appointment, and our next home was a larger circuit, and a larger town; with possibly a hundred dollars increase in salary. The parsonage was somewhat larger, but still inadequate; and the furniture meagre and ready to fall to pieces, as was the whole house.

Moving to this new charge was my, together with some of the other, children's first experience in riding on the train. It was a great occasion. For weeks nothing else had filled our minds. When the important day came it found us uncertain and scared. The services of the whole train crew were enlisted to get us aboard safely. Even to-day our mother relates this story with the greatest relish.

Here in our new home we all had the mumps, the measles, my baby brother was born, and my father and two of the children were down with the typhoid fever at one time. That is another period in our lives that has clearly demonstrated to me the power of prayer. Undoubtedly it must have been the prayers of our consecrated parents and good friends that enabled us to pull through that troublesome siege of sickness.

I was not a happy boy. I was bookish, timid, and could not understand why I had to wear patched breeches and worn-out shoes, and suffer the jibes of my schoolmates. The agonies that I suffered from those comparisons are just as keen to-day as they were twenty years ago. I was not permitted to play with the boys of the neighborhood. It was a smutty crowd. As a result, I suffered torments when they caught me, "untied from my mother's apron strings." A jibe hurled at me one day is painfully fresh in mind to-day:

"He's a preacher's son. His daddy has to beg for a living." Just to what extent does that express the general attitude of the public to-day?

I found all my pleasure in reading, and in tending the chickens. I haunted the town library—reading everything, from Mary J. Holmes, to Dickens, Scott and Hugo. The chickens were my special charge—and even to-day nothing appeals to me more than a yard of fine chickens. I always managed to have two or three pets among the flock. "Old Dominick" was my particular favorite—and telling her good-bye every morning before leaving for school was a religious ceremony with me.

My older brother had two or three young yearlings that he had trained to work. At one time one of the yearlings was sick, and we were afraid that he would die. Father was away one night, and it was my turn to lead in family prayer. My entire prayer was a most earnest supplication that the life of this yearling be spared! Simple confidence in prayer has been mine throughout my life. It almost seems to me that I came into this world praying.

To my mind the power of prayer is the most wonderful part of the Christian's life. How many, many times have I seen the earnest prayers of my parents answered—when there seemed to be no way out, no solution to some of their many problems!

There was lots of fun in our home despite lack of room, lack of money, and lack of most everything else but religion. We usually had good neighbors, even though they did not believe in paying the preacher a living salary. At Christmas times we children were wildly pleased with the pitiful attempts of old Santa Claus to make the best of second-hand toys, books, etc. Our good neighbors always proved their charity by unloading such things on us at this time of the year. Home mission work! Mother would celebrate our birthdays occasionally by baking a wonderful cake, and asking in a few friends. There was always a special dish of chicken with dumplings for me. And to-day that dish is just as toothsome for me as ever.

My sisters were growing prettier and prettier, and there were beaus to be considered. There was no place in our parsonage home to receive them, and no pretty clothes for my sisters—nothing but bare necessities, and those in only limited quantities.

Oftentimes I would go with father to his appointments—"ride the circuit" with him. On one occasion we were entertained in the home of one of his stewards. There was jelly for supper, and as a youngster I was fond of jelly. I was permitted to help myself as the bowl of jelly was passed around the table. It was not possible for me to empty the spoon as I wanted to, and so to make certain that the spoon would go back empty, I calmly licked off the last bit of jelly. The meal went off happily enough. Father and I returned home in the course of the week. Father, evidenly thinking that the scolding should come from mother, told her the tragedy of the jelly spoon! I do not recollect the details of the interview, but I was not permitted to forget the incident. I was not able to understand why we were given a new appointment at the close of our third year on this circuit. On asking my mother this perplexing question, she calmly replied that we moved because I had licked the jelly spoon.

The years passed in quick succession now—fruitful years for our father. Invariably each appointment wanted him the full four years. Never have I seen a more popular man—loved by both saint and sinner, living a life of complete self-denial. Many, many times have I found him in the barn, in the garden, or some other secluded place, on his knees. It is here that he fights out his battles, wins his victories. Never shall I forget the long and serious illness of our baby brother. Medical skill had done all within its power. There was nothing more for human hands to do. And yet he was saved to us, brought back from the brink of the grave by the agonized prayers that I listened to night after night—incessant praying, not without avail.

My sisters were away at college, preparing to teach. We were living in small towns then, with poor schools. It had long been my ambition to go away to school. We had almost given up hope of having a comfortable or roomy parsonage. For years we had dreamed of a commodious, "two-story" house. I would lie awake nights planning room after room, placing the furniture here and there—a flower garden and a well-kept lawn. How these longings filled our dreams! How we would anxiously await news from each Annual Conference!

Entertaining the presiding elder was always an event. And it has always been my father's happy privilege to claim the close friendship of them all. How I would long to ask the presiding elder to give us a good appointment—a "two-story parsonage!" Never in all my life have I heard my father complain about an appointment. But yet, since I have reached manhood, I wonder if justice is always rendered by the cabinet. The cabinet—that formidable array of presiding elders in formal session! Is it always free from politics, from wire-pulling? I still wonder about these things.

Our lot was cast in a small country town for four years. The good people would not give our father up, in spite of the fact that a pious Baptist brother said that he would have us moved because he did not like the attentions I paid his daughter. About this time my prayers were answered and the way was opened for me to go off to preparatory school. O, how I prayed and prayed for this privilege. If I have no other qualification, I believe my belief in prayer would almost take me to heaven.

Three years in a good preparatory school was a wonderful advantage. Two years of teaching followed; and then a university course in one of Virginia's proud old institutions. The prayers of my parents followed me, guided me, spurred me on. And all the while they were struggling to keep body and soul together. Salaries continued around the six and seven hundred dollar mark. Parsonages continued small and inadequate, in spite of the fact that my sisters were marrying, and the family circle was gradually breaking.

How my young sister and I longed for a nice home into which we might bring our friends! I was now making my own money, and able to gratify in a small way our mother's long-starved love for dainty, respectable clothes, flowers, and other beauties of life. How pleased we all were to see our pretty mother dressed in a nice silk dress—just like a girl! How eagerly have I bought dresses and hats for her—what thrills it furnishes me! And how young and beautiful our mother looks all dressed up! Her pleasure at this revealed to me with pangs of agony just how much she has missed these beautiful things of life that are so dear to the feminine heart. Who will dare say that a preacher's wife has no right to want such things? Let that be the attitude of old Brother Tightwad, and the good Lord knows their number is legion. But what fair-minded man or woman will deny a few human desires to us, just because we are "preachers' folks"?

And at last we reached a circuit that boasted of one of the best parsonages in the Conference. It is true, it was not a "two-story"; but everything else seemed to be there. The good news reached me in a letter from mother. A real home, her letter read, with wide porches, nice rooms, closets, reception hall, study, bath, mirrored doors, and everything! It was almost too good to be true—a parsonage that we were not ashamed of. And on reaching home for the holidays we found that our dream was just about realized. We single children put our money together to fix up a real home. We bought attractive furniture, rugs, draperies. We made the porches and lawn into things of beauty. We had the most attractive home in town. An unheard-of-thing for a parsonage!

And what happened? The good people of the church looked on in amazement; and then the gossip started:

"The preacher's folks are fixing the parsonage up too fine."

"The preacher's daughter teaches in a college, and holds her head too high, and dresses too fine."

"The preacher's sons are dudes."

And when the time came to talk "salary" for another year, the good church people shook their heads knowingly, clicked their teeth, and held on to their pocketbooks. So the presiding elder took pity on the preacher, and gave him another appointment. There was honest regret on the part of the people at the change—but who was to blame?

Can one say that this criticism was justified? That our desire for a comfortable home is an unholy one? The laity of the church does not understand the sacrifices that make up the life of the preacher and his family. Too often the laity pay the preacher grudgingly. Too often the preacher and his family are considered a public charge—no privacy given their affairs; their every action subject to gossip and criticism.

I had long known that it was the ambition of my parents that I enter the ministry. Various presiding elders and others had talked to me about the matter. It was the custom on one of the circuits that my father served to hold an annual camp meeting. These were great occasions. I was almost persuaded at one of these meetings to accept the ministry as my life work. Possibly it was the influence of the religious fervor that char-

(Continued on Page 6.)

# NEWS FROM THE DISTRICTS.

## LOUISIANA CONFERENCE.

### Shreveport District Notes.

#### Educational.

Presidents Sexton and Bobbit, and Rev. A. S. Lutz, attended the recent meeting of Educational Association in Memphis.

Prof. C. M. Hughes, for many years in the public schools of Louisiana, now principal of Centenary Academy, is displaying great constructive ability in thoroughly standardizing his department and in promoting lofty Christian ideals. Two of our preachers, Raulins and Roberts, are associated with him. He is himself the son of a preacher.

Dr. Sexton has inaugurated an effort to raise $160,000 at once to erect a new Science Building and to take care of improvements made last summer. A great home-coming of alumni is being planned for the annual commencement.

The dormitories of our college in Mansfield is full. No finer body of girls can be found anywhere. On a recent Sunday evening, when the weather was doing its worst, it was an inspiration to the presiding elder to preach to a good congregation composed in part of the entire student body, undaunted by rain. A great work for Methodism is being done in Mansfield College under the leadership of President Bobbitt. More money must be found to meet its urgent requirements. The recent gift of property on the north side of campus by Mrs. E. A. Nabors will prove to be a most valuable addition to its value and beauty.

#### Missionary.

The district set-up meeting in the interest of the Centenary collection was held in First Church, Shreveport, on Feb. 6. It was in the midst of the Morrison meeting, and Dr. Morrison was conscripted to make the main address. He thrilled the audience by the dramatic narration of experiences in traveling around the world, and made a powerful appeal for the payment of Centenary pledges. On the evening of Jan. 26, at a banquet in the basement of First Church, Bishop DuBose delivered a great address, and other most effective speeches were made by Dr. J. W. Reid, of Korea, and Mr. S. S. Thomas. On Wednesday evening the Centenary team visited Mansfield, Bishop Boaz, fresh from the Orient, being the leading speaker.

Brother Pearson is appealing to his congregation to donate their telephone refund checks to the Centenary cause, in honor of a consecrated Christian woman who died recently and who had paid her Centenary subscription more than three times over.

Our district hopes to make creditable showing on our Centenary subscriptions by March 11.

The Shreveport City Board of Missions and Church Extension held a special meeting on Feb. 20, at which a movement was launched to raise at least $10,000 during the week April 22-29, for the relief of church debts and for new enterprises in our city.

#### Personals.

The sympathy and prayers of all Advocate readers is requested for the family of Dr. J. R. Rushing, Lula, La., in the recent tragic loss of his son Robert in an automobile accident on the highway between Mansfield and Shreveport.

Rev. J. S. Sanders, for many years a member of the Louisiana Conference, has decided to withdraw from the Nazarene Church and spend his remaining days as a local preacher in our church. His home is in Shreveport, 1242 Gary Street, and he would be glad to assist in meetings where it is desired.

Rev. R. M. Black, Hardy, Ark., would like to assist in one meeting in Shreveport District. He may enter Centenary College in the fall to complete his education. He gives excellent references.

Rev. D. E. Dulaney has secured a strong hold on the affections of the entire community at Greenwood. Recently he and his wife were given a surprise shower with a great variety of gifts in the home of a family not connected with the church.

#### News from the Churches.

The contract has been let for a $10,000 church in Logansport, and the work has begun. Brother Clegg and his loyal congregation are planning for a great year.

The church at Longstreet has inaugurated a financial system, and there are many indications of increased interest. Rev. W. F. Roberts is pastor of this charge.

The Benton congregation is planning to erect a new church in the near future, and the Plain Dealing church is going ahead with their proposed brick building. Brother Bonnette has his hands full with two church building enterprises, and an extensive circuit to look after besides.

First Church has had 116 additions since Conference. Twenty-seven per cent of the membership of the Shreveport District are now in this great church. It would take an entire column to recount its varied activities.

The tenth anniversary of the Noel Memorial Church was fittingly planned and observed on Sunday, Feb. 11, by the pastor, Brother Holmes. The work of the first pastor, Rev. R. J. Harp, was commemorated and a visit was made to the grave of the founder, Mr. J. S. Noel, in Mooringsport, and flowers placed thereon. This church has had 60 additions since Conference and a membership of approximately 900.

Methodist terminology is not forgotten in Shreveport, as is evidenced by the fact that Texas Avenue holds an old-time **class meeting**, and the Woman's Missionary Societies of First Church and Noel recently held a **love feast**.

R. H. WYNN.

### Ruston District.

Arcadia is pushing their new church proposition. Most of the money has been subscribed, and every organization of the church is working toward this end with enthusiasm. Rev. H. W. Ledbetter, the pastor, seems to be a church builder.

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Our quarterly conference at Gibsland showed that there is an interest at this charge. Rev. S. S. Bogan has made a good impression with his people. A resolution was passed in the conference authorizing a new church building, and plans are being considered.

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The quarterly conference of Haughton and Doyline was held at Doyline. Notwithstanding the most-all-day rain Sunday, we had a good congregation and service. The stewards from Haughton drove over through the mud, so that the attendance at the conference was good. Rev. J. O. Bennett is doing fine work, notwithstanding that he has had sickness in his home the entire year.

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At Simmsboro we held our conference on Friday. We had preaching at 11 o'clock, and dinner was served on the ground. The service was good and the quarterly conference was well attended. Brother Boltz and the good people of Simmsboro are repairing the parsonage.

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Rev. E. J. Buck, our pastor at Castor, has the co-operation of his people. They have built a new church at Jamestown. The work is advancing on all lines. Their next quarterly conference will be held in this new church. Brother Buck is a student in Centenary College.

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Athens, where Brother C. F. Sheppard is pastor, is planning for a great year. We had a splendid quarterly conference and a good service Sunday morning.

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Brother Joyner and the loyal people of Ruston are planning an addition to their church, to take care of the Sunday school and other interests of the work. This addition will cost about $60,000. Ruston is growing. Every congregation in the town is planning for more church room.

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We had just two set-up meetings in this district in the interest of the Centenary drive. Most of the preachers attended one or the other of these meetings. There was a hopeful note sounded by both preachers and laymen as to the collection of the pledges.

K. W. DODSON, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Aberdeen District.

We have had two preachers' meetings in the Aberdeen District—one at Tupelo, the other at Houston. Both of these were frozen out except for the preachers who live near railroads. Some constructive planning was done. Brothers Jaco and Campbell attended both meetings, one representing the Centenary, and the other revival work in the waste places. All the preachers present pledged full co-operation in these great movements in the church.

* * *

It is desired that every pastor, treasurer, and others who love our great church, shall be diligent during March, giving all possible information about the Centenary and organizing the forces, and on the first Sunday in April and the week following give every subscriber a good opportunity to pay at least the first four years' pledges, leaving one year unpaid, which can be paid in the coming fall. Our work has progressed slowly since Christmas. January was "flu" month, and the weather during February has been severe on the work in the country, where I have been. I have met all my appointments, but many of the stewards have not met me.

* * *

The stewards were snowed out at Houlka, so Brother Martin (the pastor) and Gaines and I held the quarterly conference. There was a good report from the Houlka church.

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Brother D. H. Crowson has a good start for a great year on the Vardaman circuit. A good spirit prevailed at the quarterly conference, and there was substantial raise in the salary.

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We had a good conference at Calhoun City, where Brother Bullard has charge. We had a good report from the churches, and the outlook is good. No preacher works harder at his task than Bullard.

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Bad roads, bad weather and sickness interfered with our conference for the Salem and Ecru charge. The pastor, Brother Papason, and all his family have been sick. All are better now, and he was able to be present at the quarterly conference.

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After encountering a lot of deep mud and a downpour of rain, I reached Randolph, which is twelve miles from Pontotoc, where the roads are good. We had a fair representation, considering the weather. Brother Brody is in great favor with his flock.

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I went from Randolph to Thaxton, on the Toccopola circuit. All the stewards except Brothers Patton and Duncan, of Lafayette Springs, were frozen in—at least they were not frozen out to the conference. Brother Commander is happy in his work.

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I have just returned from Fulton, Tremont and Smithville. We still are without a pastor at Fulton. I preached there Saturday and Sunday. The people there are getting things in shape for a forward movement—in fact, it has begun. A new parsonage is just about finished, and a plan is on foot to remodel the church.

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We had a good time at Tremont—good services Sunday evening and Monday morning, a good dinner "on the grounds," and a raise of $100 for the pastor, and plans for a great revival. Brother Betterton is in full charge.

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Went from there to Smithville. Brother Murff had everything ready. We had more than one steward from each church. I preached at the High School, where we had a fine service. After preaching and dining we held a first-class quarterly conference—about $320 paid. A substantial raise in salary was made, and almost every church paid a fourth of its assessment.

T. H. DORSEY, P. E.

## "REVEREND SMITH"—SPARE US, MESSERS EDITORS! OH, SPARE US!

By Dr. R. H. Bennett.

"Reverend Smith"—Faugh! The very idea! This atrocious and unconscionable rhetorical guttersnipe was sired by a jest and born of a laugh. Or as Shakespeare would say, linguistically speaking, it was "ditch delivered of a drab." Some years ago our jokesters began to write up a mythical personage yclept "Reverend Johnsing." He was a member of "The Limekiln Club" (colored), a goggle-eyed, balb-mouthed, splay-footed, bandy-legged, long-shanked Senegambian, an angel in ebony, so to speak, albeit somewhat of a fallen one, being better acquainted with the unlocked chicken houses of his neighbors than with orthodox clerical ethics. His name, "Reverend Johnsing," was as much of a joke as his grotesque personality, the humor of them both lying in the absurd disresemblance to a correct name and to the proper standard of personality in a preacher, either white or black.

We laughed at him with the humorists for a little while, but soon specks began to appear on the sky. Now and then a newspaper reporter with no sense of humor or acquaintance with the language, began to drop references in print to "Reverend Smith," or "Reverend Brown." At first we either took these also for jokes or treated them as such. But alas and alack, the thing has grown by leaps and bounds to such an extent that we see the ghost of "Reverend Johnsing's" title appearing in reputable newspapers and actually once in a while ogling us with its goggle eyes in the Church press. I even recall an instance where a preacher in print, in violation of the law that "dog does not eat dog," has actually libeled his brother minister as "Reverend Williams."

"It is to laugh." But unless a quick resolution throttles the impulse the laugh ends in something akin to profanity. For when a man calls you Reverend Smith, you feel as if he had knocked off your hat, slapped you in the face and said, "You goggle-eyed, blab-mouthed, splay-footed, bandy-legged, long-shanked ignorant humbug of a hypocritical, chicken-stealing negro parson!" And of course your Irish rushes at once up to one hundred and ten degrees and you feel that the only reply appropriate is to draw a rhetorical black oak shilalah and make a large and effective dent in his linguistic cranium.

But will some expert student of female affairs kindly inform me of the adequate and proper action when the aforesaid affront comes from one of the fair sex? Now and then "long distance" calls me to the 'phone. "Is that Reverend Bennett?" "No, Miss, I beg your pardon. This is not Reverend Bennett. This is Reverend R. H. Bennett, or Reverend Mister Bennett, or Reverend Doctor Bennett, whichever you choose; but this is not Reverend Bennett. I know of no such person." But it is as water off a duck's back. In that same pleasant voice that the Bell people train "Central" to use, the same voice in which she no doubt replies to inmates of lunatic asylums and with whom she probably classes you, she repeats in the next breath, "Reverend Bennett, Atlanta (or Richmond or Memphis as the case may be) wants to talk to you"—and there you are.

And now the janitors and "cabbies" are going a bowshot further and leaving off the "Smith." They hail you in a chipper way simply as "Reverend"—a sort of grass-widow title anchored to no surname.

The first time I heard the meretricious appellation in question was in one of my early pastorates from a book agent innocent of grammar or literature. He seemed a type of those who use the epithet in question, being apparently a twin to Mr. Kremlin in Disraeli's Sybil, who was distinguished for his ignorance. Mr. Kremlin had only one idea and that was wrong. This man wished to sell me a cyclopaedia and his trump card was the statement that if I would buy the book that my own life record should be printed in the magnum opus. In spite of my skepticism on this point, he drew his note book and pencil on me and proceeded to ask, "Now then, Reverend Bennett, when were you born?"

Will some one please tell me why a preacher should be "Reverend Smith" any more than a lawyer is "Legal Jones," or a physician "Medical Brown," or an editor "Literary Johnson," or a storekeeper "Mercantile Williams," or a pedagogue "Scholastic Simpson," or a farmer "Agricultural Hudgins," or the milk man "Lacteal Waters," or the fruit man "Huckleberry Hicks," or a saw-mill proprietor "Lumbering Black," or a dentist "Jawbone Jones," or a surgeon Sawbone Hall," or the all-round scamp of the community "Mephistophelian Moore?"

In the name of Joseph Addison or Thomas Babington Macaulay, will not our dear editor friends protect us from "Epithetical Penny-a-liners?" Will they not pass the word along? Will they not warn "Reportorial Robinson" and "Typothetical Proofreader" that this fly blown entitlement of the ministry must be forever banished from respectable newspapers or the perpetrators thereof shall be consigned to a journalistic oblivion without a resurrection?

"I desire a league of offensive and a defensive with all men" on this issue. "I summon all forward looking men," and all backward looking and upward looking and downward looking men to the standard. "Let us highly resolve" that offensive vulgarisms shall not win, but that English, pure, sweet, gentle, courteous English, "of the people, by the people, and for the people shall not perish from the earth."

And will not the public, you, gentle reader, and every one else, "Right Reverend and Wrong Reverend of every order," help us drive this flea-bitten cur from under our linguistic bed? Here, take this poker to him! We must get him out even if we have to turn the hose on him. It were better to wet the whole room than for all the family to catch a rhetorical mango.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

God is everywhere. So answered the children in the days when the catechism was taught. We can't get beyond this. Learned terms, "ubiquity," "omnipresence," "immanence," all mean about the same in the final analysis. No, you cannot escape God—he is everwhere. The wings of the morning may bear one to the uttermost in the heights above, the depths below, or the vast ranges about, yet he is there, all at once, forever present. He is "nearer than hands or feet, nearer than breathing," sings the poet, in my life, in your life, here and hereafter. The suicide does not escape him; the sinner must inevitably reckon with him. When through faith in the Son one learns to trust absolutely in God the Father, he learns life's greatest lesson. He knows, with a knowledge, passing expression, he is in God's hands, whether living or dead, in the physical sense.

This knowledge, passing human knowledge, brings comfort and assurance to the saints of all time. You cannot escape God—I don't want to escape him. His presence in the night watches brings me comfort, his strength girds me for the tasks of the day. Sparrows, ravens, and lilies are in his care—don't you fret. You are of more value, for you are immortal. Read Psalm 139 until the grandeur of its thought lives in your very soul; then, perhaps, a new revelation may come to you, and you will be led anew in the way everlasting.

* * *

Mr. Stefanson, Arctic explorer, gave a lecture to our people concerning those northern regions of much ice and snow. According to press reports, he described certain portions of the frigid zone as desirable locations, where one might live in comfort, with the attendant blessings of health and prosperity. Forthwith there pounced upon our devoted heads one of those borean blasts from regions aforesaid that, for a season at least, so far as I am concerned, discouraged closer residence. Snow, ice, sleet, preceded by rain that had that disagreeable, penetrating quality which causes one to seek the fireside and be grateful for shelter and warmth. Let others have all the frigid zone they want; if I have a claim thereto, I herewith deed it to them with all its rights, perquisites, privileges, etc. Sunshine and plenty of it, be my lot and portion. I am a true son of the South. No wonder people want warm food, warm-hearted friends, and other comforts which come from fire and sun. On the other hand, coldness in religion, friendship, love, means these emotions are near the vanishing point. B-r-r-r-! See that snow on the bank over the street. The sight of it sends shivers over all the body physic, and even halts the movements of the psychic. I never could preach a decent sermon when cold and shivery. The thoughts would not coalesce and flow—just frozen up! The hope of the coming spring and summer gives me comfort. If this "signal" is too personal, wave a warmer one. I want to see a blue bird.

628 King's Highway, Shreveport, La.

## BISHOP AINSWORTH AND EMERGENCY CAMPAIGN IN NORTH MISSISSIPPI CONFERENCE FOR ONE HUNDRED THOUSAND DOLLARS.

Beginning on the evening of March 9, and continuing through the 14th, the Bishop, assisted by Dr. W. W. Pinson, Dr. W. B. Ricks, Dr. W. T. Reid, Miss Haskin, Miss Daisy Davies, Dr. Zumbrunnen, Dr. J. R. Countiss, Dr. D. C. Hull, Rev. J. H. Holder, Judge Percy Bell, Dr. C. A. Bowen, Mr. W. D. Hawkins, Mr. D. H. Hall, Mrs. J. W. Conger, and others, will speak at Macon, Starkville, Columbus, West Point, Okolona, Booneville, Amory, Corinth, Aberdeen, Tupelo, Iuka, New Albany, Winona, Holly Springs, Oxford, Water Valley, Grenada, Kosciusko, Durant, Lexington, Greenwood, Greenville, Cleveland, Clarksdale, Byhalia, Olive Branch, Batesville, Senatobia, Coldwater, Hernando, Houston, Pontotoc, and possibly other points, on the raising of the last payments on Centenary pledges.

At this time the pastors and Centenary committees will arrange for an every-member canvass of all persons making pledges for full payments and of new members for voluntary contributions. The same careful, thorough planning and systematic work will be asked in this as in the canvass for first subscriptions. To hear these speakers tell of the wonderful work already done and the great need for further effort, will stir all of our hearts. Do not fail to hear them. Make their coming a great success by your co-operation.

This campaign will continue until May, being carried into every charge and every church, and to every member. The pastors and lay speakers will carry the message to all from Sunday to Sunday, and the local treasurers will send out notice cards to all who have not paid up; then, on the day set in each district or charge, make the canvass of every member. We must raise more than one hundred thousand dollars. This amount would complete one thousand churches in Korea; or, if used in evangelistic work as successfully as was done in one city last year, it would bear the expense of evangelizing one-half of a million people!

Who will dare to hold a dollar when five heathen may be led to Christ with it? Our good Bishop and his colaborers are working day and night for this cause; let all of us get busy, too.

BEN. P. JACO, Secretary.

"To understand and answer children's questions is a considerable art, including both a large and deep knowledge of things and a quick, sympathetic insight into the little questioner's mind."—Prof. Sully.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## TESTIMONIALS FROM CONNECTIONAL OFFICERS IN BEHALF OF THE "FORGOTTEN MAN."

The Secretary of the Board of Finance is not alone in his contention that the Methodist Episcopal Church, South, owes a just debt to her superannuated preachers and the widows and orphans of her deceased preachers. As proof of this statement the attention of my readers is called this week to the statements on the subject from several of the Church's prominent leaders.

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Sufficient attention to material affairs to make provision for old age is the greatest handicap that a preacher can place upon his ministry. The only way for a preacher to succeed is to give himself wholly to the work of preaching the gospel. The policy of the Church to use her ministers through their effective period and then "turn them out to grass" in an old age is a thoughtlessly cruel program to pursue. It is high time for our Church to treat her most necessary and faithful servants with proper consideration, and the plan for raising the ten million dollars for superannuate endowment proposes the very least that we can afford to undertake. I feel sure that the obvious honesty and justice underlying such an effort will guarantee a generous response from the membership as soon as the plan is presented.—Gilbert T. Rowe, Editor of the Methodist Quarterly Review.

It is gratifying to know that an effort is now to be made to furnish relief for the "forgotten man" of Methodism. This has waited all too long. These men have served faithfully and unselfishly in the cause of righteousness and human brotherhood, and it is pitiable that in their old age they are left too often penniless and on the tender mercies of a public not always grateful. The movement for adequate superannuate endowment deserves the hearty co-operation of every agent and agency of the Church for its successful completion.—J. W. Perry, Secretary of Board of Missions, Home Department.

For many years more or less sporadic efforts have been made in our Church to secure an endowment fund for the purpose of giving financial aid to worn-out ministers and the dependent members of their families and to the widows and orphans of deceased preachers. Much fine work has been done. Some money has been raised which is now invested and yielding an annual income. However, only a beginning has been made. The last General Conference asked the Church to contribute for this purpose during this quadrennium $10,000,000 and authorized the Board of Finance to organize and to put in operation the necessary agencies to secure this sum. I am sure that this cause will receive hearty response from the members of our great Church. All of us should respond gladly to the request of the General Conference. The entire Church should and will no doubt heartily co-operate with the Board of Finance in their plans to raise this money.—Stonewall Anderson, General Secretary of the Board of Education, Methodist Episcopal Church, South.

The task of the Church is not finished. She must be always looking forward, always planning for larger and more effective work. But she must not in her zeal for greater conquests forget the men who have made possible her past achievements and laid the foundations upon which she can build in the future. That would be a denial of the very spirit which she is seeking to propagate, a species of cruel ingratitude of which no decent city government or business corporation would be guilty. The institution which claims to represent Christ in the world must be true to the teachings of Christ not only in her conduct toward men in general but also in her dealings with those who give up all secular pursuits in order that they may devote their lives to the furthering of her great mission. The man who joins the Methodist itinerancy surrenders the right to choose his field of labor. He goes where the Church sends him and accepts such financial remuneration as the people whom he serves may see fit to offer him. As a rule, his salary is pitifully meager, and if he is faithful to his calling he has neither time nor opportunity for supplementing it by such means as are commonly employed by men of either professions. It is to his credit, therefore, rather than a matter for blame if old age finds him still poor as to worldly goods. But what about the institution which, having made the most of his time and energy through the years of his strength, turns him out to starve when the infirmities of age have overtaken him? Can such an institution expect the world to regard it as the representative of Him who taught and lived the gospel of love? The next great witness to her fidelity to Christ which the Church is called to give is an adequate provision for her worn-out preachers.—E. B. Chappell, Sunday School Editor.

The one thing at my desk that I cannot turn aside for even a single moment is the big work that is being done for the "forgotten man." Indeed, it touches this department very vitally. It proposes to make provision not only for the old preachers at home but for those who have wrought for us so faithfully abroad. This means not only the missionaries that are members of the Annual Conferences but nationals. Some of these are second or third generations of Methodist preachers. They need and are worthy of this help. But of course my interest goes even deeper. The old preacher has always been our joy and pride—in our speeches. We have not done much for him financially, but it looks now as if we have made up our minds to do the big task for the Centenary. Nobody has been more interested than he in the re-enforcement of our missionary work. He was willing to wait until we had done a big thing for our schools. It was he who laid the foundation of these schools, and he has a personal interest in most of them. But now he gets his inning, and we are glad to help. His long and worthy service and his pitiful need call loudly to us. Our own sense of right and honor urges. The General Conference has spoken. The warm, true, loyal heart of our Church, I believe, is ready for it. We ought to turn to and do a bigger thing even than we have thought. Let's go. If there is anything that this Secretary or this department can do to aid this great cause, it will be a joy to respond. —E. H. Rawlings, Secretary of the Board of Missions, Foreign Department.

Every man deserves a fair competence for the service he renders in life. No class of men renders a better service to humanity and does it at so small an income than the minister of the gospel. His service is purely humanitarian, and such a worker is never properly paid for his service. Thus it becomes necessary for others whose work is of a nature to allow them to make more to make provision for those who have been so busy looking after the moral welfare of the people that they have not had time to make and save money for themselves. The ministers are the moral benefactors of the race and as such deserve in their old age proper consideration at the hands of all the people, for all the people have received great blessings at the hands of the preachers. We have had much sentiment about this "way-worn traveler." It is all proper and good, but "money talks." We believe the people will now speak in the language of the coin of the realm.—R. L. Russell, Secretary of the Board of Missions, Home Department.

Some interests need no arguments to sustain them. The reasons why they are set forward are too plain to require explanation. The cause of the superannuates is of this nature. No one hesitates in the advocacy of proper provision for the support of these honored ones of the Church. The fact that we have delayed this matter so long is our shame. If we be called upon, however, to give reasons for the movement to raise $10,000,000 for this purpose, there should come to mind at once the requirement made of every minister when he is admitted into full connection: "Are you resolved to devote yourself wholly to God and his work? * * * It is, therefore, your duty to employ your time in the manner which we direct. * * * Above all, if you labor with us in the Lord's vineyard, it is needful that you should do that part of the work which we advise at those times and places which we judge most for his glory." A church which requires such complete devotion and unity of effort under its direction—a type of service which practically forbids the making of money or the possession of property—is under moral obligation to care for its ministers and those dependent upon them when age enfeebles or disease makes work impossible.—T. D. Ellis, Secretary of the Board of Church Extension.

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## RECOLLECTIONS OF PARSONAGE LIFE.

(Continued from Page 3.)

acterized the place. At any rate, the notion did not stay with me long. I honor and love my father for his profession. I honor and respect his self-denial. But I could not find it in my heart to endure what he has had to endure.

My father has educated a family of eight children in the best schools of Virginia, Tennessee and Mississippi. He has done this on salaries ranging from three hundred to a thousand dollars a year. He has given his whole life to the church. His work is always successful. He has never made a complaint. He has never made a request for anything better. His life has been one long sacrifice. He has given his children a priceless heritage. But is the above an incentive for his sons to follow his profession? With sorrow in my heart I must confess that I am doubtful.

# *The Home Circle*

### LULLABY.

Hush! the waves are rolling in,
 White with foam, white with foam;
Father toils amid the din;
 But the baby sleeps at home.

Hush! the winds roar hoarse and deep—,
 On they come, on they come!
Brother seeks the wandering sheep;
 But baby sleeps at home.

Hush! the rain sweeps o'er the knowes,
 Where they roam, where they roam;
Sister goes to seek the cows;
 But baby sleeps at home.

—From the Old Gaelic.

### GETTING EVEN.

"I'll get even with you, Tom Byers, you'll see! Cutting the string of my new kite and letting it fly away just to be mean!"

"I don't see how you can," said Bob, watching Tom slam the door of the tumble-down house where he lived. "He's bigger than you are, and his father is away most all the time, and his mother is dead."

"Let's go down behind the barn and talk about it," answered Ted, and the two boys ran to their favorite hiding place.

"I've thought of a brand-new way," said Bob "Listen, and I'll whisper."

At first Ted would not agree to the whispered plan, but Bob kept on talking until he said he would.

It was nearly dark that night when they went down the road, carrying a heavy basket between them. They crept up to the window of Tom's house and saw him sitting at a table with only a few dishes and a little bread on it. They put the basket on the step, gave a loud rap, and hid where they could watch him come out. He took the basket in, and through the dirty window they could see him standing and looking at it as if he did not dare open it.

"He's teased so many of the boys he thinks some one has brought a snake or a rat to scare him," said Bob.

Just then Tom took off the paper tied over the basket and very slowly opened one of the three boxes he saw. Then he gave a big jump of surprise and pulled open the other boxes. One was filled with crisp cookies, another held big red apples, and the last had hickory nuts. Underneath the boxes was a sweater, faded but thick and warm, and under that a suit of clothes. Tom could scarcely believe his eyes. He drew his ragged sleeve across his eyes and then looked again. At the very bottom of the basket was a piece of paper with "Ted" written on it.

"Where did you get all the things?" asked Bob as they ran down the road.

"Aunt Julia sent me the cookies for a present, and the nuts and apples grew on my own trees, so I could give them away if I wanted to. Mother said the clothes were too little for Harry and too big for me, so I could give them to Tom. She didn't know how we were going to do it, though."

"Didn't he jump though!" chuckled Bob. "I wonder how he feels now."

The next night they found out, for there was a knock at the door, and when Ted opened it Tom was standing there holding a fine big kite. As soon as he saw Ted he said: "I'm awful sorry I took your kite, and I made this one for you, and—and—I liked the things in the basket a lot."

Ted had "got even" in the "Jesus way," as he told his mother that night.—Sunday School Times.

### THE ROOSTER AND THE RABBIT.

A story told by an Inhambane boy to a member of the staff of the South Africa Christian Advocate:

Once upon a time Mr. Rooster and Mr. Rabbit were very good friends. They used to take turns calling upon each other every day. One day Mr. Rooster forgot to go to see Mr. Rabbit because he was so busy finding a nest for Mrs. Hen. Toward evening he remembered that he had not gone and felt ashamed about it. But is was too late to go then.

So he said to Mrs. Hen: "I am going to stand here and keep my head under my wing. Now if Mr. Rabbit comes to call on me just tell him that my head has gone calling but that I have left my body here for you to take care of."

When evening came Mr. Rabbit wondered why Mr. Rooster had not come to see him, so he ran over to see his friend, before he could eat his supper. There he saw the body of his friend Mr. Rooster but it had no head; he was very much surprised, but soon Mrs. Hen spoke up and said: "Mr. Rooster has gone calling by sending his head. But I am staying here to care for his body to-day."

Mr. Rabbit thought that a very clever thing to do, so he hurried home at once and said to Mrs. Rabbit: "I am going visiting with my head, but I will leave my body here and you can look after it. Now get a knife and cut my head off."

Mrs. Rabbit did not quite understand all this but she did as Mr. Rabbit said. When the head did not go visiting but lay there on the ground, Mrs. Rabbit said, "Foolish Mr. Rabbit."—Exchange.

### UNCLE PHIL'S STORY.

"Tell us a story, Uncle Phil," said Rob and Archie, running to him.

"What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"Oh, about something that happened to you," said Rob. "Something when you were a little boy," added Archie.

"Once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and myself go down to the river. My mother said yes, and we went, and had a good deal of sport. After a while I took a shingle for a boat, and sailed it along the bank. At last it began to get into deep water where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He almost always did as I told him, but this time he did not. I began scolding him, and he ran toward home. Then I was very angry. I picked up a stone and threw it at him as hard as I could."

"Oh, Uncle Phil!" said Archie.

"Just then Roy turned his head, and it hit him over his eyes."

"Oh, Uncle Phil!" cried Rob.

"Yes, it made him stagger. He gave a little cry, and lay on the ground. I did not go to him, but waded into the water for my boat. But it was deeper than I thought. Before I knew it, I was in a strong current. I screamed as it carried me down stream, but no man was near to help me. But, as I went down under the deep water, something took hold of me, and dragged me toward the shore. And, when I was safe on the bank, I saw it was Roy who had saved my life."

"Good fellow! Was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around the dear fellow's neck and begged him to forgive me."

"What did he say?"

"He said, 'Bow, wow, wow!'"

"Why, who was Roy, anyway?" asked Archie, in great astonishment.

"He was my dog," said Uncle Phil, "the best dog I ever saw. I have never been unkind to a dog or any other animal since and I hope you never will be."—Selected.

### DICTIONARY GIRLS.

A disagreeable girl—Annie Mosity.
A sweet girl—Carrie Mel.
A very pleasant girl—Jenny Rosity.
A smooth girl—Amelia Ration.
A seedy girl—Cora Ander.
A clear case of girl—E. Lucy Date.
A geometrical girl—Polly Gon.
Not orthodox—Hetty Rodoxy.
One of the best girls—Ella Gant.
A flower girl—Rhoda Dendron.
A musical girl—Sarah Nade.
A profound girl—Mettie Physics.
A clinging girl—Jessie Mine.
A nervous girl—Hester Ical.
A muscular girl—Callie Sthenic.
A sad girl—Ella G.
A warlike girl—Mily Tary.
A chemical girl—An Elixa.
An unworthy girl—Charlotte Ann.

—Christian Advocate.

Many a boy has neglected to break himself of a bad habit until the habit has broken him.—Selected.

SPECIAL OFFER

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# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid; it is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## EDITORIAL NOTICE.

The Editor was taken ill with influenza on last Friday, and at this writing is confined to his bed. His illness accounts for the absence of editorial matter in this issue of the Advocate.

## THE CENTENARY AND THE LAYMEN.

(Continued from First Page.)

to the Pacific and are making their influence felt.

**We shall not be content nor shall we cease our activity until every dollar of Centenary money has been made good.**

There must be no retrenchment in our missionary program either at home or abroad. The honor and leadership of our church must be vindicated. Our responsibility to a world that knows only the vocabulary of selfishness, greed, hate and war, cannot be shirked. It is ours to teach the world the vocabulary of co-operation, honesty, confidence, love and peace—the vocabulary of Jesus Christ our Savior.

Methodism, must again demonstrate her power of leadership by bringing to a glorious consummation the Spirit-born Centenary Movement. No task is too great for her when all her members show forth in their lives and by their gifts the vital religion of our Lord and Savior Jesus Christ.

Nashville, Tenn.

## FROM THE COMMITTEE ON EVANGELISM.

(At the meeting of the General Committee on Evangelism, held on Dec. 19, 1922, a committee was appointed to prepare a paper for the church press. The paper follows.—Editor.)

The past year has been one to inspire hope and courage in evangelism throughout our church. Simultaneous efforts in our cities preceding Easter, and in the districts over the country, have brought us reports of gracious blessings wherever the program has been carried out. The labors of our general evangelists have been abundant and fruitful. But there are too many charges reporting no accessions on profession of faith. There are in the connection, in round numbers, three hundred of these, and many of them with hundreds of members, strong, well organized churches. When a Methodist pastor and his charge pass through a whole year with no conversions or accessions, there is cause for humiliation and shame. A Methodist pastor or church which has no evangelistic passion is, to say the least, pitiable.

Our General Conference, in session at Hot Springs, Ark., last May, put before our church a challenge to its faith, zeal, and spirit of co-operation in a resolution by the help of God's grace to win, during this quadrennium, not less than one million souls for Christ and our church. If we are the evangelical church we so often boast of being, shall we not accept this challenge in the spirit of faith, humble consecration and earnest co-operation?

We would earnestly call upon our people to enter into a covenant of prayer, that in answer to their united and daily supplications and intercessions in the secret places there may come upon us all the quickening of the Holy Spirit and that sinners may be converted to God. Every Methodist home ought to have in it an altar of prayer that our homes may be centers of Christian nurture. We would urge all our pastors and people to labor and strive diligently to the end that by the close of this quadrennium there may be regular worship in at least one-fourth of the homes of our people. Why not half a million family altars in Southern Methodist homes?

Every congregation should secure at least one life service volunteer to recruit the ranks of our ministry and workers, and see to it that this volunteer is trained for service. It is possible that churches may have regarded too lightly their responsibility in this matter. We would urge our pastors to give special emphasis to the call to the ministry, and we request the secretary of this committee to place in the hands of every pastor some cards for these young people to sign, and ask the pastor, after prayerful consideration, to present this matter to the choice young people of his congregation and give them the opportunity to record themselves as volunteers for life service as preachers, deaconesses, directors of religious education, pastors' assistants, or social service workers. We do not deem it wise to encourage a promiscuous offering of this call.

To attain these ends, to fulfill our mission as a church, there should be a revival effort once each year in every congregation, and new fields should be entered and occupied. We must seek after the lost who do not habitually attend church services, and bring back the thousands who drop out of our Sunday schools, who are in danger of being drowned in a sea of perdition; for it is sometimes stated that 60 per cent of the children who enter our Sunday schools drop out. Can we afford not to make every effort to bring them back to a saving faith in Christ?

We must have, as a church, not alone the co-operation of our pastors in revival efforts, but of the church press—General and Conference organs, the Sunday schools, the organizations of lay activities; the Epworth Leagues, and Woman's Missionary Societies. There is work for every agent, agency and organization and department of service in the church. What work could be worthier? We earnestly desire in the arrangment of programs and carrying out of the plans, the co-operation of the General Sunday School Board, Board of Lay Activities, Epworth League and Department of Woman's Work of the Board of Missions, and the auxiliaries of those in annual conferences, districts, charges and churches.

Good results have been achieved through the revivals in our schools and colleges, and this work will be continued. It is most encouraging that these are centers of spiritual life and power out of which are coming the trained and equipped leaders of the forces of righteousness.

Seventeen training schools for pastors and church leaders are scheduled for the coming summer. In all these we shall offer the best and most practical courses possible in evangelism. This course has been one of the most popular and helpful in the schools held in the past years.

We have selected and recommended forty-seven men for appointment as general evangelists, and ask our pastors and people to make use of these. They are tested men and worthy, and are subject to the Discipline and usages of our Church, and your committee has carefully reviewed their lives, efficiency and qualities for service. Any pastor needing the help of an evangelist, unless he personally knows the man he invites to help him, should confer with Dr. R. L. Russell before sending an invitation, in order that the evangelists may be so placed as to render the best service. This is just as important as for presiding elders to be consulted in making the appointments of pastors.

We are convinced that the best results in cities are achieved by means of a simultaneous, co-operative effort of all the churches within the city. Some rural districts have had gracious results in the same way. Wherever possible, we would urge that such campaigns be arranged for every year and that, as far as practicable, general evangelists, conference evangelists, and evangelistic pastors be called in to help in these, wherever any pastor feels the need of any help.

Every charge and pastor should have as a goal the organization of at least one Sunday school in new territory not hitherto occupied by our church, looking to the formation of a new congregation; for we must grow by expansion as well as by concentration of effort.

We are rejoiced to learn that some of our bishops are planning for a conference on Home Missions and Evangelism, to continue for two days in each of the Annual Conferences in their episcopal districts. We trust this may be done in every Annual Conference in the whole church, at home and abroad. The presiding elders, district lay leaders, conference and district Sunday schools and Epworth League officers, and the Conference and district secretaries of the Woman's Missionary Societies should be invited to these meetings. Then every presding elder's district and every city should have a similar meeting, to effect an organization in carrying on the work.

We have asked Dr. Russell to prepare a pamphlet setting forth our aims and the plans for achieving them.

We realize that, after all, our only hope is in Him who is over all, and on HIM we must depend to use all the plans and human organizations for the accomplishment of His own purposes. We are only striving as best we can to carry out the instructions given us by our General Conference, and promote evangelism by the use of all the agencies of and in all lands occupied by our church. We place ourselves humbly at the service of our loved church and her people, praying the grace of God upon all.

J. W. PERRY,
W. G. CRAM,
W. E. MORRIS,
Committee.

## FURTHER CONCERNING THE MOVIES.

By Bishop Warren A. Candler.

The owners and agents of the motion picture business seem to be aggrieved no little by my article published some weeks ago.

This is not strange. The pocket nerve is always sensitive, and a man's heart is generally attached to his interests.

They accuse me of condemning the whole business because a few films are bad. But in this they misrepresent me, and I might justly retort by saying that a few good pictures prove that all are good.

What are the facts? The matter is fully and fairly set forth in a recent book entitled "The Moving Picture and the Home," written by Miss Minnie Kennedy, and published by the Abingdon Press of New York:

The gifted authoress records the results of a survey that was made of moving pictures in various cities of the United States not long since. The places visited and investigated were not exceptional, but just such as are the moving picture shows generally. The following are the resulting "facts and figures":

| | |
|---|---|
| Number of films examined | 404 |
| Number free of objections | 35 |
| Number unfit to be shown | 369 |
| Number showing unfaithfulness in married life | 117 |
| Number featuring divorce | 38 |
| Number showing immodest dress | 172 |
| Number showing social or individual drinking | 140 |
| Number showing indecent cabaret dancing | 97 |
| Number showing interior houses of ill-fame, gambling dens, etc. | 124 |
| Number showing undue freedom between sexes | 192 |
| Number showing smoking by girls and women | 82 |
| Number showing realistic struggle by girl or woman to defend her honor | 113 |
| Number showing tense, nerve-racking situations | 223 |

In the light of these facts will any fair man say that what was said in my article some weeks ago was unjust? It was scarcely as severe as the facts would justify.

And these facts show also that the supervision of "the movies" by the Hon. Will Hays eliminates none of their moral pollution.

He undertook to put back in these shows the notorious Arbuckle, who was forced by the press of the country, especially the religious papers, to retire again from the business after the attempt was made to restore him to the "movie" stage.

The employer of Arbuckle (who was to have used him after his restoration by Mr. Hays) gave the whole case of "the movies" away when he said of the hero of Hollywood's shame, "He is as clean as any one in the motion pictures to-day. He merely got into a jam; he was unfortunate." Mr. Schrenck, the moving picture man, who said this, ought to know the truth about the business, and doubtless he does. He sees in the case not misconduct above what is common among the movie actors, but nothing more than misfortune.

The effort to justify the commercialized "movies" by saying that many churches and schools use motion pictures in their work is utterly vain. The commercialized "movies" and the pictures exhibited by churches and schools are vastly different things, although it must be confessed that not infrequently the film makers put off on churches and schools pictures which present history with wretched inaccuracy and set forth sacred scenes almost profanely. Of course, most schools and churches which are thus imposed upon discard at once such impositions.

The plain truth is that the commercialized movie is the worst form of amusement the world has ever seen, and the fact that it engages many thousands of people in the manufacturing of its filth and the exhibition of its foul products in no wise justifies it, as its defenders would have us believe; but does rather increase the evil to which it gives rise. Why should human lives be thus worse than wasted?

But the American people are being awakened to the enormous evil of this new and pernicious business. The secular press, as well as the religious papers, has been aroused by the Arbuckle incident to condemn the whole thing. Look at the following quotations from secular newspapers:

The Citronelle (Alabama) Call says:

"The general wave of crime and disregard for law is not all the aftermath of war. You must remember the children of this country have for the last number of years been looking on scenes which have a tendency to create a disregard for law, when they sit and look at many of the moving pictures of the present day.

"Citronelle has an unusually high type of citizens. For a number of years the ladies of the town had in charge the moving picture business here. They tried and tried, and tried hard, to get pictures that were honestly and truly worth while, but they were disappointed so often that they finally gave it up. * * *

"A man from Citronelle recently made it a point to see what the movie shows of Mobile had to offer, every time he was in Mobile, and for a number of times searched in vain for a single show where he could go and spend an hour or so and feel that he was being repaid for his time."

The Christian Statesman, which is not a church periodical, contains this significant item:

"A proper comment upon the action of Mr. Hays comes from Sing Sing prison. The warden there has decided that the films of the 'restored comedian' are not fit for hardened criminals to see."

The Dearborn Independent, referring to Hon. Will Hays, says:

"He has made not only a serious mistake, but a fatal one. Perhaps it was inevitable. If his employers hired him to smooth things over, they have got what was coming to them. Any man, "white, free and twenty-one," whose mind could harbor the thought that he could work the Christmas Good Will feeling to bring Arbuckle back into the eye of the American people, into schools and recreation centers and public halls of entertainment, for the sole purpose of saving hundreds of thousands of dollars on that over-rated young man, and millions of dollars on his 'owner,' shows an incurable defect of judgment. It might go in politics; Will Hays has seen it work in politics many a time; but it wears out. It has worn out now.

"In the midst of all this, what is to become of Mr. Hays himself? His employers do not like to retain stage failures. And he has failed, right in front of the footlights, with all the Christmas scenery falling on him. It has been predicted for months that Will Hays would do one of two things. Either he would pull off some superficial improvement in Moviedom and then resign in a properly press agented blaze of glory, bowing to the American people and declaring that he had accomplished the great work he had set out to do; or, failing to get his employers to improve even superficially, he would pull the indignation stunt and throw up his munificent salary, protesting to the American people to witness the integrity of his soul by his sacrifice. After the Arbuckle incident, it is difficult to see how he can do the first. And, after the Arbuckle incident, it is more difficult to see how he can do the second.

"It appears that Hays' employers have jockied him into an awkward position. They are experts at that.

"All that remains now is another deluge of publicity dope telling how really nice Moviedom is.

"Then—Crash!—with the next scandal."

Many more quotations of the same sort might be produced, if space permitted. Very many are appearing daily, and I have clipped not a few.

The church papers of all denominations, from Maine to California, have spoken out with great unanimity and force.

Now, what have the minions of moviedom to say to all this? They cannot discredit the hundreds of editors who have condemned their injurious traffic in immorality, nor successfully deny the facts alleged in support of their condemnation.

The commercialized movie is doomed to die, or reform. And it will die, if it does reform; for it flourishes on its foulness.

Again I say the commercialized movies cannot be cleansed.

The only safe course for people who care for the morality of their children, and for their own religious life, to pursue is to cease patronizing an institution which prospers by its pollution, and would perish if it were purified.

## THE CENTENARY IN THE NEW ORLEANS DISTRICT.

Dear Brother Carley: I want to thank you for the splendid way in which you are answering the call of our great church in this hour of her urgent need. The success of the Centenary rests, as does all other movements in the Church, largely on the leadership of the pastor. Our laymen are loyal and willing, but they look to us to direct them.

Since organization means 50 per cent of the victory in any campaign, I feel very assured that the New Orleans churches will continue to hold the splendid record made in the past, for each pastor has reported that he has organized his committees, or will do so, and be ready on time for the PAY-UP WEEK, March 4th to 11th.

The fact that the Minute Men have been speaking each Sunday and the pastors carrying out the suggestions as to announcements and sermons on this subject, together with the full co-operation of our Lay Leaders and the earnest and consecrated women of our churches, we will not disappoint our Bishops, and the result of our combined efforts and sacrifices will glorify the Master in his Kingdom.

We will present a solid front on March 4th, presiding elders, pastor and people, captains, lieutenants, teams, autos, cards and lunches, to go forth with prayer, taking as our slogan: "REDEEM YOUR PLEDGE IF YOU CAN."

Yours in His name,
J. G. SNELLING, City Director.

## TO THE PASTORS AND MEMBERS OF THE MONROE DISTRICT.

A terrific crisis is now confronting our various missionary enterprises and unless we come to the rescue of our leaders deplorable conditions will prevail and there will be such results that it will take years for us to overcome them. According to figures furnished by our Centenary Treasurer the Monroe District's quota for the Missionary Centenary was $93,250. We now owe on this quota $34,728. I am asking every pastor, every official and every member in the district to get under the burden of raising this deficit. We must not fail as there is too much depending upon the raising of this money. We have set the week beginning Sunday, April 8, as pay-up week, and I sincerely trust that when the results are reported we will have the honor of knowing that our district has done what our Lord had expected us to do. Let us all get busy on the task and let nothing keep us from putting over in good shape this one outstanding, important task. Talk about it, pray over it and then let us altogether pay our vows unto the Lord.

Sincerely,
W. D. KLEINSCHMIDT, P. E.

## A DREAM.

(After hearing the Editor's story)

Last night as I lay on my pillow,
  Last night as I lay on my bed,
Last night as I lay on my pillow,
  I dreamed of the church that was dead.

There were bishops and elders and preachers,
  Lay leaders, and others who led;
There were stewards, superintendents and teachers,
  And millions of members—all dead!

There were buildings of marble and splendor,
  And preaching far over my head;
There was music I never could render,
  But the organist even was dead.

There were fields that were vast as creation,
  For the heart-hungry world must be fed;
All was ripe for the birth of a nation,
  For the pessimist also was dead.

I asked then of one who was living,
  Why all was thus seemingly dead.
He answered, with little misgiving,
  "CHURCH PAPERS—UNMENTIONED, UNREAD."

* * *

A show of irritation when dealing with one whom you would advise betrays a lack of self-control that displays a low degree of personal culture.—Selected.

# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Brother DANIEL W. CRANFORD passed to his reward on Dec. 12, 1922, after being in a state of retarded health for more than a year. He was born in Jones County, Miss., April 27, 1873, professed faith in Christ early in life, and joined the M. E. Church, South. A family altar was erected by him when he married. During his entire illness, he went praying all the time. Being demented when he ended his life, we hope that there may be some provision for him, and that he will not be held amenable for his rash act, when the secrets of all hearts shall be disclosed. Brother Cranford will be greatly missed in the little town of Seminary, Miss. He was a friend to everybody, loving everybody, and especially interested in the preacher and his family. He loved his pastors and was always dependable. I am glad to say that I have never served a more brotherly man than he. His life was one of unswerving fidelity to his church, his family, and his God. He leaves a wife, six children, two brothers, four sisters and a stepmother to mourn their loss. He was a member of the Blue Lodge Chapter, and a Council Mason, also a member of the Eastern Star, at his home town. The funeral services were held in the Methodist church in Seminary, at 11 o'clock Wednesday morning, Dec. 13, conducted by the writer. The Masons then took charge and concluded the services at the city cemetery in the presence of a large concourse of relatives and friends, after which his form was deposited in the grave to wait the resurrection morn.

His former pastor,
HILARY S. WESTBROOK.
New Augusta, Miss.

Girls! Beautify Hair at Once

Try This! A Gleamy Mass of Luxuriant Hair

In a few moments you can transform even plain, dull, flat hair. You can have it abundant, soft, glossy and full of life. Just get a 35 cent bottle of "Danderine" at any drugstore. Then moisten a soft cloth with the "Danderine" and draw this through your hair, taking one small strand at a time. Instantly, yes, immediately, you have doubled the beauty of your hair. It will be a mass, so soft, lustrous and so easy to do up. All dust and excessive oil is removed.

Let "Danderine" put new life, vigor and brightness in your hair. This stimulating tonic will freshen your scalp, check dandruff and falling hair and help your hair to grow long, thick, strong and beautiful.

### A MEMOIR.

On Monday, Sept. 4, 1922, the spirit of MRS. A. L. DAVENPORT slipped quietly away to God, who gave it. She was taken suddenly with appendicitis, and was rushed to the Meridian Hospital. Brother Davenport was away in a meeting, but joined her on the way. She lived only two days.

Her death was a severe shock to her many friends all over North Mississippi. Truly her friends were numbered by her acquaintances. She had many great virtues, a sunny dispositoin, and she was always ready to push forward every good movement. I had the pleasure of being her nearest neighbor for four years, and I recall the profitable hours we spent together. She was no drawback to Brother Davenport—was always willing for him to go anywhere and at any time. In a letter from Brother Davenport, he says she was a Christian, and, from the amount of material that she sent on to heaven before she went, she has a beautiful mansion in which to live. So thank God she is in a place where there is no more suffering, and the beautiful landscape is not marred with graves.

She leaves a true, noble husband, and four children; may they all live such lives that they may join her in the sweet by-and-by.

A true friend,
MRS. W. W. DAVIDSON.
Chalybeate, Miss.

### RESOLUTIONS.

On January 6, 1923, it pleased our Heavenly Father to take from our midst our beloved sister, MRS. ELIZABETH FRYANT, and desiring to make a memorial of our estimate of her life and character; therefore, be it resolved by the Woman's Missionary Society of the M. E. Church, South, Jackson, Miss.:

1. That in her going our church sustains a great loss.

2. That we recognize in her life a noble type of Christian womanhood and that, as a member of the church, the Sunday school, the Woman's Missionary Society, she was a shining example for all who knew her.

3. That we desire to express our fullest appreciation of her pure, faithful Christian character.

4. That we extend to the bereaved family our strong assurance that they are not alone in their sorrow, but that we, too, mourn the departure of their loved one.

5. Resolved, That these resolutions be spread upon our minutes and a copy be sent to the family.

MRS. B. F. LEWIS.
MRS. W. B. LEWIS.

**Watch the date on your address label and renew your subscription when it falls due.**

The worst man is not quite so bad as he seems; and the best man is not quite so good as he appears to be.—Selected.

## QUARTERLY CONFERENCES.

### LOUISIANA CONFERENCE.

**Alexandria Dist.—Second Round.**

(In part.)

Elizabeth Ct., at Oberlin, Mar. 4.
Melder Ct., at Campground, Mar. 11, a.m.
Cheneyville, Mar. 11, p.m.
Marksville Ct., at Marksville, Mar. 18.
Plaquemine and Donaldsonville, at Plaquemine, Mar. 25.
Campti Ct., at Clarence, Mar. 31, Apr. 1, p.m.
Natchitoches, Apr. 1, a.m.
Melville Ct., at Jacoby, Apr. 8.
Colfax Ct., at Montgomery, Apr. 15.
W. L. DOSS, JR., P. E.

**Lake Charles Dist.—Second Round.**

Hornbeck and Peason, at Peason, March 4, 11 a.m.
Lafayette, March 11, 11 a.m.
New Iberia, March 11, 7:30 p.m.
Rayne, March 18, 11 a.m.
Indian Bayou, March 18, 7:30 p.m.
Abbeville and Kaplan, at Kaplan, March 25, 11 a.m.
Gueydan and Estherwood, at Estherwood, March 25, 7:30 p.m.
Leesville, April 1, 11 a.m.
Neame and Pickering, at Pickering, April 1, 7:30 p.m.
Branch and Maxie, at Branch, April 8, 11 a.m.
Crowley, April 8, 7:30 p.m.
Eunice, at Reeves, April 15, 11 a.m.
Merryville, April 29, 11 a.m.
De Ridder, April 29, 7:30 p.m.
Sulphur and Vinton, at Vinton, May 6, 11 a.m.
Lake Arthur, May 6, 7:30 p.m.
Lake Charles, May 13, 11 a.m.
Carson, May 13, 7:30 p.m.

District Conference at New Iberia, beginning Wednesday night, April 18, and closing Friday, April 20.

J. B. WILLIAMS, P. E.

**Monroe Dist.—Second Round.**

(In Part)

Bastrop, March 3, 4.
Bonita, at Jones, March 11, a.m.
Mer Rouge, at Collinston, March 11, p.m.
W. Monroe, March 18, a.m.
Tallulah, March 18, p.m.
Columbia, at Grayson, March 24, 25.
Monroe, March 25, p. m.
Rayville, at Delhi, April 1.
Oak Grove, at Pioneer, April 7, 8.
Midway and Epps, at Epps, April 8, p.m.
Ferriday, at Clayton, April 14, 15.
Gilbert, at Wisner, April 15, p.m.
W. D. KLEINSCHMIDT, P. E.

**Shreveport Dist.—Second Round.**

Shreveport Circuit at Lake End, and Powhatan, Sun., Mar. 4, a.m. and p.m.
Bossier City (Conference), Wed., Mar. 7, p.m.
Oil City, Sun., Mar. 11 a.m.
Shreveport Circuit at Trees, Sun., Mar. 11, p.m.
Noel Memorial (preaching), Sun., Mar. 18, a.m.
First Church (preaching), Sun., Mar. 18, p.m.
Mansfield Station and Mission, Sun., Mar. 25, a.m. and p.m.
Mangum Memorial (Conference), Wed., Mar. 28, p.m.
Belcher at Gilliam, Sun., Apr. 1, a.m.; Cnference, Mon., 9 a.m.
Ida at Hosston, Sun., Apl. 1; Conference, 3 p.m.; preaching, 7:30 p.m.
Texas Avenue (Conference), Wed., Apl. 4, p.m.
Pelican at Mitchell, Sun., Apl. 8.
Vivian, Sun., Apl. 15, a.m.
Mooringsport, Sun., Apl. 15, p.m.
DISTRICT CONFERENCE AT MANSFIELD, APRIL 17-19.
Grand Cane, at Grand Cane, Sun., Apl. 22, a.m.
Logansport, Sun., Apl. 22, p.m.
Noel Memorial (Conference), Wed., Apl. 25, p.m.
Pleasant Hill, at Beulah, Sun., Apl. 29.
First Church (Conference), Wed., May 2, p.m.
Longstreet, at Keatchie, Sun., May 6, a.m.
Greenwood, Sun., May 6. p.m.
Bayou La Chute, at Elm Grove, Sun., May 13.
Plain Dealing, at Benton, Sun., May 20.
R. H. WYNN, P. E.

TETTERINE
CLEARS BABY'S SKIN
and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

Methodist Benevolent Association
Gives Southern Methodist Men and Women Safe
LIFE INSURANCE AT ACTUAL COST
J. H. SHUMKER, Sec'y
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Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
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Public Service
HAS BECOME THE ACTIVE PRACTICAL IDEAL OF THE STREET RAILWAY COMPANY WITH ITS REORGANIZATION AS NEW ORLEANS PUBLIC SERVICE, INC. WE SOLICIT HELPFUL SUGGESTIONS AND WISH TO KEEP SERVICE ALWAYS
On the Job

## FINE WORK AT SPRINGHILL, LA.

Dear Brother Carley: For the first time, I am a subscriber to the Christian Advocate. I like it splendidly. I wonder if you will give me spaco to say a few words. With the exception of a few, all the people here are members of some church. We have two Baptist organizations here, and I have told several preachers that we would have the best Methodist church in the State of Louisiana if we could get a preacher that could handle tho situation, and I believe we have got him—Rev. T. W. St. John. Every ono seems to like him, and he seems to love every one—willing to go anywhere and do anything he can—so we are looking forward for great results before the year closes. Our determination is to see this a Christian town. It is the best lot of people for a mill town I ever havo lived among. All are willing to perform their Christian duty.

With the help of Dr. Henry, Dr. Dodson, and Dr. Wynn, the Lord has enabled mo in the last four years to enroll 74 members, organize and build four new churches and reinstate one, ono at Goodwlil, Adner, Jamestown, and Ivan. I would love to have the chance of building new churches or renewing old ones in needy territory.

J. C. SUTTON,
Local Preacher.

Springhill, La., Box 14.

BLACK DRAUGHT OVER 30 YEARS

"Saved Me Many a Sick Spell," Says Texas Farmer, Who Has Long Known Usefulness of Black-Draught.

Naples, Texas.—"I have used Thedford's Black-Draught for years—I can safely say for more than 30 years," declares Mr. H. H. Cromer, a substantial, well-known farmer, residing out on Route 3 from here.

"I am 43 years old, and when a small boy I had indigestion and was puny and my folks gave me a liver regulator. Then Black-Draught was advertised and we heard of it.

"I began to take Black-Draught, and have used it, when needed, ever since. I use Black-Draught now in my home, and certainly recommend it for any liver trouble.

"I have given it a thorough trial, and after thirty years can say Black-Draught is my stand-by. It has saved me many sick spells."

Mr. Cromer writes that he is "never out of Black-Draught," and says several of his neighbors prefer it to any other liver medicine. "I always recommend Black-Draught to my friends," he adds.

This valuable, old, powdered liver medicine is prepared from medicinal roots and herbs, and has none of the bad effects so often observed from the use of calomel, or other powerful mineral drugs.

Black-Draught helps to keep the liver in trim, helping prevent or relieve such troubles as constipation, biliousness, indigestion, sick headache.

Be sure, to get the genuine.—Adv.

Piles

CURED
In 6 to 14 Days

All Druggists are authorized to refund money if PAZO OINTMENT fails to cure any case of ITCHING, BLIND, BLEEDING or PROTRUDING PILES. Cures ordinary cases in 6 days, the worst cases in 14 days.

PAZO OINTMENT instantly Relieves ITCHING PILES and you can get restful sleep after the first application. 60c.

DANDRUFF
quickly disappears when
TETTERINE
is applied. Fragrant and Soothing. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

## MARION LAWRANCE TO VISIT LOUISIANA.

The Louisiana Sunday School Association announces that Marion Lawrance, of Chicago, America's most widely known Sunday school leader, and General Secretary of the International Sunday School Association for a quarter of a century, is to spend one week in Louisiana, March 1-8, in the interest of Sunday school work. Mr. Lawrance's visit will bo to eight Parish Conventions as follows:

New Iberia, Thursday, March 1; Crowley, Friday, March 2; Jennings, Saturday and Sunday, March 3-4; Lake Charles, Sunday and Monday, March 4-5; Shreveport, Tuesday, March 6; Minden, Wednesday, March 7; Hayensville, Thursday, March 8.

Here's a fine opportunity for Sunday school workers in adjoining parishes to receive information and inspiration from a man who has given his whole life to Sunday schools, and is full of suggestions, methods and plans that are workable in any schools of any size. We welcome Mr. Lawrance to our State, and wish him Godspeed in his mingling with us.

## QUARTERLY CONFERENCES.

### NORTH MISSISSIPPI CONFERENCE

### Columbus Dist.—Second Round.

Columbus, First Church, March 4, a.m.
Caledonia, at Mt. Pleasant, March 9; preaching, March 11.
Macon Ct., at Salem, March 18, a.m.
Macon Sta., March 18, p.m.
Chester, at Nebo, March 24, 25.
Standard Training School, at Starkville, March 26 to 31.
Columbus, Central Church, Q. C., April 3; preaching, March 4, p.m.
Noxapater, at Pisgah, April 6.
High Point, at Rural Hill, April 7, 8.
Louisville, April 8, p.m.
Kosciusko Ct., at Smyrna, April 13.
Kosciusko Sta., April 13, p.m.
Crawford and Shaeffers, at Shaeffers, April 15, a.m.
Sturgis, at Pleasant Hill, April 18.
Shuqualak, at Cooksville, April 20.
Mashulaville, at Mt. Hebron, April 21, 22.
Brooksville, April 22, p.m.
District Conference, at Ackerman, April 26, 27.
Ethel, at ——, April 28, 29.
Ackerman and Weir, at Ackerman, April 29, 30.
Mayhew and Sessums, at ——, May 2; preaching at Mayhew, April 1, a.m.
Artesia, May 3, night; preaching, April 15, night.
McCool, at Liberty Hill, May 5, 6.
Starkville, May 6, p.m.
West Point, May 9; preaching, April 1, p.m.
Cedar Bluff, at ——, May 10.

District Conference at Ackerman April 26-27. Opening sermon Wednesday night the 25th. The District Standard Training School will be held at Starkville March 26-31. All pastors are requested to let Brother Woollard know, right away, how many will attend this School from their charges. We hope to have every school in the district represented at this School. Starkville will furnish free entertainment.

A. T. McILWAIN, P. E.

### Greenwood Dist.—Second Round.

Black Hawk, at Emory, March 4, 11 a.m.
Acona, March 4, 7:30 p.m.
Lambert, at Marks, March 11.
Annual Meeting of Woman's Missionary Society, at Greenwood, March 13-16.
Tutwiler, at Rome, March 18, 11 a.m.
Inverness, at Isola, March 25, 11 a.m.
Belzoni, March 25, 7:30 p.m.
Sidon, at Cruger, April 1, 11 a.m.
Tchula, April 1, 7:30 p.m.
Drew, at Sandy Bayou, April 8, 11 a.m.
Schlater, at Sunny Side, April 15, 11 a.m.
Minter City, at Glendora, April 22, 11 a.m.
Ruleville, at Doddsville, April 29, 11 a.m.
Greenwood, April 30, 7:30 p.m.
Swift, at Swift, May 6, 11 a.m.
Dublin, at Mattson, May 13, 11 a.m.
Sunflower, at Fasonla, May 20, 11 a.m.
**District Conference at Inverness, May 23-25.**
Webb, at Sumner, May 27, 11 a.m.

All benevolences are expected to be reported, "provided for" by subscriptions or cash, not later than the meeting of the district conference. Let boards of stewards and pastors take this important matter up at once.

S. L. POPE, P. E.

### Grenada Dist.—Second Round.

Oxford, Mar. 4.
Water Valley, First Church, Mar. 9, 11.
Paris ct., at Paris, Mar. 10.
Winona ct., at New Hope, Mar. 17.
Vaiden and West, at W., Mar. 18.
Sallis ct., at Bethel, Mar. 24.
Pickens and Goodman, at G., Mar. 25 (a.m.), 26 (a.m.)
Durant, Mar. 25 (p.m.), 26 (p.m.)
Holcomb ct., at Spring Hill, Mar. 31.
Grenada, Apr. 1.
Tie Plant ct., at New Hope, Apr. 1, 2.
Poplar Creek ct., at N. Union, Apr. 7.
Kilmichael ct., at Tomnolen, Apr. 8.
Coffeeville ct., at Goshen, Apr. 15.
Duck Hill ct., at Chapel Hill, Apr. 21, 22.
Winona, Apr. 22, 23.
Lamar ct., at Early Grove, Apr. 28.
Ashland ct., at Ashland, Apr. 29.
Ebenezer ct., at Ebenzer, May 6, 7 (a.m.)
Lexington, May 6, 7.
Waterford ct., at Harris Chapel, May 12.
Abbeville ct., at Mt. Zion, May 13.

District Conference at Pickens May 8-10. Opening session at 2:30 p.m., May 8.

R. A. TUCKER, P. E.

Help Wanted

We require the services of an ambitious person to do some special advertising work right in your own locality. The work is pleasant and dignified. Pay is exceptionally large. No previous experience is required, as all that is necessary is a willingness on your part to carry out our instructions. If you are at present employed, we can use your spare time in a way that will not interfere with your present employment—yet pay you well for your time.
If you are making less than $150 a month, the offer I am going to make will appeal to you. Your spare time will pay you well—your full time will bring you in a handsome income.
Its costs nothing to investigate. Write me today and I will send you full particulars by return mail and place before you the facts so that you can decide for yourself.
ALBERT MILLS, Gen. Mgr. Employment Dept
7531 American Bldg., CINCINNATI, OHIO.

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS
[Manufacturers since 1870.]
Atlanta Brooklyn Dallas St. Louis and New Orleans

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

Child's tongue shows if bilious, constipated

MOTHER, CLEAN CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

A teaspoonful of "California Fig Syrup" now will quickly start liver and bowel action and in a few hours you have a well, playful child again. Mothers can rest easy after giving "California Fig Syrup" because it never fails to work the sour bile and constipation poison right out of the little stomach and bowels without cramping or overacting.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

Stop Your Wash Day Worries
and
PHONE JACKSON 203,
SWISS LAUNDRY CO.,
2520 Magnolia St.
Everything washed clean and sent home dry. BED AND TABLE LINEN ironed in this service,
Six Cents per lb.

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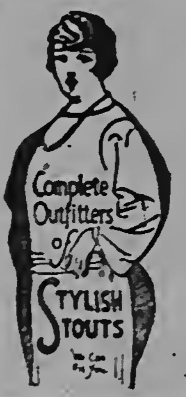
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# *Sunday School*

## NORTH MISSISSIPPI CONFERENCE

### To the Adult and Young People's Bible Classes of the North Mississippi Conference.

Dear Fellow-Workers: Another year with its challenge to all Wesley Bible classes is upon us. God gave it to us, for all our years are His. The challenge being His, lays a tremendous responsibility upon us.

How shall we meet this challenge, as organized Bible classes?

I trust in the fear of the God who gives it, and with love for the cause He has committed to our hands.

What that particular work is, in the case of our Wesley Bible classes, is suggested in our motto, "My brother and I." Unselfish, altruistic service in Christ's name has always been both the motive and the great end of our work. Each year should find us better qualified, more perfectly equipped for this task and surely this year of grace, 1923, does find us girded and eager for some big and worth-while effort. Nor are we left in doubt as to what our special contribution should be to the great program of the kingdom, as it is being mapped out by our church leaders for the year.

### Evangelism.

This is the keynote of that program, as it has been made the watchword for our Conference by our evangelistic, forward-looking Bishop Ainsworth. The evangelistic note which he sounded as with a bugle blast to Methodist men and women at Water Valley was re-enforced, made full and resonant in the great conference on Home Missions and Evangelism held in Jackson in January. I wish that every member of every Wesley Bible class in North Mississippi could have attended that meeting and have come under the influence of its burning spirit of evangelism. Then would each class become a powerful evangelistic center, with all its members intelligently, continuously, enthusiastically at work for the salvation of souls. Bringing men to a personal knowledge of Jesus the divine Savior of men would loom large in our thinking as the one "big business" of life. The men of our organized classes would, like Andrew and Philip, be busy about their Father's business, seeking and saving their brothers and friends.

Though we were not all privileged to catch the mountain-top vision of the Jackson meeting, can we not, in a measure, catch its spirit and co-operate heartily with our leaders in the attainment of its great objectives? Are there not some very definite things which the men's and women's classes may do toward making this the greatest year for the ingathering of souls, through the Sunday school and other agencies, that our Conference has ever known?

A threefold call to evangelism is made upon our Adult Bible Classes this year. The second of these comes in the intensive and comprehensive evangelistic program for January, February and March, which is now being vigorously worked out in the Sunday schools, under the inspiration and direction of our General Sunday School Board.

The third is that of our own Field Secretary, Rev. R. H. B. Gadney, making our slogan for the year, "Ten thousand souls for Christ, through the Sunday schools."

To whom can these leaders turn for co-operation and help in putting over their great program if not to the adult life of the church as it is organized in the Wesley Bible Classes? In God's Providence, surely they have come into their place of power and influence for such a time and for such a work as this!

Everything needful to make effective the work of evangelism in our Sunday schools as it is carried forward by pastors, superintendents and teachers, should be sponsored wholeheartedly by the Adult Bible Classes. This is the very least that could be expected of them, in fulfillment of their duty to God, to the church and to their own children.

There is only space here for the mere mention of a few of the definite things which should be undertaken by the organized classes this year. But it is hoped that it may prove suggestive and provocative of many "good works."

**Flying Squadrons** have already pointed the way to successful evangelistic achievement. The amazing response to this Christian movement on the part of laymen makes argument in its favor superfluous. Following this lead, every men's class should form **"Gospel teams" or evangelistic bands,** and report to pastors and presiding elders as volunteer evangelistic workers, the spirit of each being, "here am I, send me." Such groups of laymen, thoroughly equipped by prayer, Bible study and training under pastors and other Christian leaders, would supply the great army of recruits needed in Bishop Ainsworth's plan to have every pulpit throughout our Conference filled every Sunday. Already some of our men's classes are doing this character of work; notable among these are the "Big Brothers" of Greenville, Miss., and the "Business Men's Class" of Durant. All honor to these pioneers! Let others follow the path they have blazed.

**Organization of Rural Sunday Schools.** Here is a crying need, in view of the startling fact revealed in chart form at the Jackson meeting that only 38 per cent of the people of our State are members of the church. All our leaders are agreed that the neglect and decay evident in rural church life are appalling, in view of the fact that the country churches have hitherto constituted the chief source of supply for the ministry and religious leadership generally.

To the rescue, men of the Wesley Bible classes! Organize, foster and lead rural Sunday schools in your own territory. Keep them going until local leadership is developed. The "Torchbearers" of Dundee, Miss., have demonstrated the possibility of such constructive work, by maintaining such a school for the past seven months. Need it be said that the fine young laymen who have worked joyously and untiringly at this task have grown more spiritually than have the rural folk they serve?

**Extension Departments.** By this is meant the Cradle Roll and Home Department of the Sunday school. Certainly the sacred responsibility of promoting both these phases of Christian education rests primarily upon the adults of the Sunday school. Both these paths lead straight to the home, that first school of religious influence and training.

Our work of evangelism is superficial and worthless if it does not begin, continue and end in our homes. This is

(Continued on last page.)

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SEVERE PAINS AND SO WEAK

Florida Lady Says She Suffered Greatly, but Found That Cardui Helped Her, and She Got "Stout and Well."

Dady, Fla.—"For a long time I had trouble each month, and suffered a great deal, evidently some womanly weakness," says Mrs. E. E. Pagett, who resides here on Route 1. "I would have very severe pains down on each side and across my back, and feel so weak I would have to lie down, and then have a bad headache.

"I knew there was trouble somewhere, and with all the doctoring I had done I didn't get relief. Teas and such didn't reach my trouble, so I decided to take Cardui.

"I found as the time came around, the pain was less, but I kept on till I took six bottles. I am stout and well ....and give Cardui all the praise."

Thousands of other women praise Cardui, for beneficial results.

Cardui is a mild, harmless, vegetable tonic medicine, found valuable in the treatment of many common womanly ailments. If you suffer as many women do, don't let your troubles run on without doing anything for yourself. Take Cardui! Since it has helped so many, Cardui may be of valuable assistance to you, in regaining your health.

Take
CARDUI
The Woman's Tonic

# Epworth League Department

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## TOPIC FOR MARCH 11.

(Taken from the Devotional Meeting Annual and used by permission.)

Matt. 25:14-30; I Peter 4:10.

### Daily Bible Readings.

M. God's Owenrship of All Things. Deut. 10:14.

T. Ability as a Trust from God. Deut. 8:17,18.

W. The Requirements of a Steward. I Cor. 4:1-5.

T. Proportionate Giving. I Cor. 16-20.

F. A Foolish Rich Man. Luke 12:16-21.

S. Laying up Treasure in Heaven. Matt. 6:19, 20.

### Planning the Program.

Order a copy of "The Plan of Christian Stewardship Enlistment" and enough pledge cards for your Chapter (40 cents per hundred). You may also get free literature on Stewardship. The cards should be presented to those present and later to all other members of your Chapter.

### For the Leader.

Avoid the presentation of tithing as an end in itself. Tithing is only an expression of a man's stewardship, an acknowledgment of God's ownership of all that he is and has. Emphasize that there is a stewardship of acquiring and spending as well as giving. Seek to gain an acceptance of this larger idea of stewardship before asking for the pledge.

### For Discussion.

Money-making a gift.

Wesley's three principles.

Right and wrong methods of making money.

Right and wrong use of money.

### Reference Material.

"Money the Acid Test."

### Quotations.

A man may make the giving of money a mighty means of grace to himself as well as a personal service to others.—D. McConaughy.

Keep an account. Enter every penny spent on yourself in one column, and every penny given to God's work in another. Balance the account at the close of each month. Total to Self; total to the Lord.—Moore.

## LOUISIANA CONFERENCE.

Below is shown the Louisiana Conference Epworth League Missionary Special. It is hoped that all who read it will see that a copy of this report is posted in your League room and that all the Leagues will do their very best to get their pledge paid up in full by the end of the League year, which is May 1, 1923:

| Alexandria Dist.— | Pledge. | Paid to date. |
|---|---|---|
| Alexandria Senior.... | $100.00 | $48.00 |
| Bunkie Senior ...... | 25.00 | 3.82 |
| Glenmora Senior .... | 35.00 | 19.90 |
| Jena Senior ... .... | 25.00 | .... |
| Lecompte Int. ....... | 25.00 | 1.20 |
| Natchitoches Sr. .... | 50.00 | .... |
| Oakdale Sr. ......... | 20.00 | .... |
| Oakdale Int. ........ | 20.00 | .... |
| Oakdale Jr. .... .... | 10.00 | .... |
| Pineville Sr. ........ | 15.00 | .... |
| Rochelle Sr. .. ... | 15.00 | .... |
| Standard Int. ....... | 5.00 | .... |
| Olla Sr. .... ........ | 15.00 | .... |
| Winnfield Sr. .. .. .. | 10.00 | .... |
| Davis Springs Sr..... | 20.00 | .... |
| Baton Rouge Dist.— | | |
| Amite Sr. ...... .... | 25.00 | .... |
| Baton Rouge Sr. .... | 200.00 | .... |
| Zachary Sr. ......... | .... | 10.00 |
| Lake Charles Dist.— | | |
| De Ridder Sr. ...... | 25.00 | .... |
| Do Ridder Int. ...... | 10.00 | .... |
| Lake Charles Sr. .... | 75.00 | .... |
| Lake Charles Jr. .... | .... | 3.00 |
| Many Sr. .. .. ...... | 10.00 | .... |
| Zwolle Sr. .......... | 10.00 | .... |
| Zwolle Int. .......... | 10.00 | .... |
| Lafayette Sr. ........ | .... | *30.00 |
| Monroe-Ruston Dist.— | | |
| Monroe Sr. .......... | 25.00 | .... |
| Ruston Int. ......... | 45.00 | .... |
| Calhoun Sr. ......... | 25.00 | .... |
| Rayville .... .... ... | 50.00 | .... |
| New Orleans Dist.— | | |
| Algiers Sr. .......... | 30.00 | .... |
| Algiers Jr. .......... | 10.00 | .... |
| Bogalusa Sr ........ | 25.00 | .... |
| Carrollton Sr. ....... | 150.00 | 75.00 |
| Epworth Sr. ......... | 25.00 | *50.00 |
| First Church Sr. ..... | 50.00 | .... |
| McDonoghville Sr. ... | 40.00 | 30.00 |
| Rayne Memorial Sr... | 75.00 | .... |
| Second Church Sr. .. | 50.00 | .... |
| Second Church Jr..... | 10.00 | .... |
| St. Marks' ... ..... | .... | 9.00 |
| Parker Memorial .... | 50.00 | .... |
| Shreveport Dist.— | | |
| Arcadia Sr. ......... | 15.00 | .... |
| Bossier Sr. .......... | 20.00 | .... |
| Cedar Grove Int. .... | 35.00 | .... |
| Grand Cain Sr. ...... | 15.00 | 10.00 |
| Haynesville Sr. ...... | 25.00 | 24.00 |
| Logansport Sr. ...... | 40.00 | .... |
| Mansfield Sr. ........ | 25.00 | .... |
| Mansfield Int. ....... | 25.00 | .... |
| Minden Sr. .......... | 35.00 | 5.00 |
| Minden Jr. .......... | .... | 5.00 |
| Pelican Sr. .......... | 15.00 | 18.00 |
| Noel Memorial Sr.... | 100.00 | .... |
| Noel Memorial Jr..... | 10.00 | .... |
| Mangham Mem. Sr. .. | 35.00 | .... |
| Vivian Sr. .......... | 75.00 | .... |
| Vivian Jr. .......... | 10.00 | .... |
| Stonewall Sr. ....... | .... | 2.00 |
| Stonewall Jr. ........ | .... | 6.00 |
| First Church Sr. .... | 150.00 | .... |
| First Church Int. .... | 25.00 | .... |
| Total .... .. .. | $2070.00 | |

*Back payment.

Payments credited are up to February 1.

Total needed this year:
$1800 for African Special,
100 for Colored Institute work,
500 for French Church furniture and Houma.

## INCOME TAX FACTS.

Revenue officers are visiting every county in the United States to aid taxpayers in the preparation of their income tax returns for the year 1922. Information concerning the date of their arrival and the location of their offices may be obtained by writing the collector of internal revenue for the district in which the taxpayer lives.

Forms for filing returns for the individual net income for the year 1922 are being sent to taxpayers who filed returns for the year 1921. Failure to receive a form, however, does not re-

(Continued on Last Page.)

**CABBAGE PLANTS.** Fulwood's Frostproof and Charleston Wakefield, Succession and Flat Dutch. Prices, by express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. By parcel post postpaid. 100 for 50c; 500 for $1.25; 1,000 for $2.25. First class plants from best Long Island seed. Satisfaction guaranteed or money returned. P. D. Fulwood, Tifton, Ga.—Adv.

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Relieves painful rheumatic twinges too. Warms and eases backaches, neuralgia, colds in chest. Keep it handy.

Sloan's penetrates without rubbing. It is truly "the World's Liniment." At all drug stores, 35c, 70c and $1.40.

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# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

### CHANGE OF DATE, MISSISSIPPI CONFERENCE.

The following telegram from Mrs. H. L. McCleskey, Corresponding Secretary, is self-explanatory:

"Date for Mississippi Woman's Missionary Conference at First Church, Laurel, Miss., has been changed to March 27-30. Names of delegates are to be sent to Mrs. J. H. Hill, Laurel, Miss."

### ANNUAL MEETING, WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council will hold its Thirteenth Annual Meeting in St. Francis Street Methodist Episcopal Church, South, Mobile, Ala., April 4-11, 1923.

The meeting will open at 8 o'clock, Wednesday evening, with an inspirational service in loving remembrance of Miss Belle H. Bennett.

The first business session will be at 9 o'clock Thursday morning.

An Executive Committee meeting will be held Wednesday afternoon, and the Workers' Conference will meet during the business session of the Council.

Reduced railway rates of one and one-half fare have been secured. This, according to the certificate plan, requires an attendance of 250 persons who have paid a normal one-way fare of sixty-seven cents or more on the going trip. Tickets purchased from March 31 to April 6 will be good until April 14 if the certificate secured when tickets is purchased is properly validated. Validation dates are April 7 and 11.

Council headquarters will be at Hotel Cawthon, St. Francis Street.

Mrs. L. P. Adams, general chairman of local committees, care Adams Auto Co., Mobile, Ala., will furnish desired information concerning hotels, boarding houses, etc.

MRS. F. F. STEPHENS,
Vice-President.
MRS. FITZGERALD S. PARKER,
Recording Secretary.

### LOUISIANA CONFERENCE.

#### How Many Will Be There?

How many superintendents of children's work will be at Monroe, March 6, 7, 8 and 9 to meet Mrs. Althea Jones, our Council Superintendent of Children's Work? The auxiliaries have been asked, whenever possible, to send the superintendent of children's work as a delegate this year. A united and concerted action of this sort would bring large results in this poorly developed part of our auxiliary activities.

### MISSISSIPPI CONFERENCE.

#### All-Day Meeting at Lorman.

Our Missionary Society at Lorman planned an "All-Day Meeting" when we learned that our District Secretary, Mrs. T. B. Cottrell, of Vicksburg, could be with us on Jan 26.

We invited the ladies of the community to come and hear Mrs. Cottrell's address at 11 o'clock and to be our guests at the luncheon hour, and to be present at the afternoon exercises.

While sickness and other causes prevented some from coming, we had a representative group of our good women. We regretted very much that any had to be away.

Mrs. Cottrell's address was not only instructive but inspirational as well. It was what our Society, just organized last September, needed to get a better district-wide, State-wide and world-wide idea of our great missionary work.

A noon recess was given, a bountiful lunch served, and a short social season followed.

In the afternoon Mrs. Cottrell again addressed us, explaining the organization and operation of the young people's work, also the children's work.

The teachers of the local school accompanied the pupils to the church. The primary teacher had the children sing some songs, which were enjoyed very much by all. We appreciated the co-operation of the teachers, and feel sure the children and young people will not forget Mrs. Cottrell's helpful words to them.

Taken altogether, the "All-Day meeting" was very enjoyable, and we feel grateful for Mrs. Cottrell's timely visit to our Society.

REPORTER.

### YOUNG PEOPLE'S DEPARTMENT.

It is hard to realize that the time has come for another year book to go out. Yet 1922 has passed and we are all back from our Deputation trips. Many have written telling of the pleasure the programs have given in the meetings. We owe a great debt to those who prepared the Deputation programs and the fine literature that went with them.

The Year Book coming to you now is entirely different. We are not to travel again this year, but will stay at home and revel in the study of those who, in the years that have passed, did "leave father and mother" and go out for the Gospel's sake; not caring, as Paul said, to work where so many others had, but pushing on into new places or hard conditions that no one had ever met.

We have the HERO BOOK for our program for 1923. After having seen in the detailed travel-stories of our fields and stations for the past two years the conditions that exist there, and under which those heroes lived and worked, we will have, I am sure, a more intelligent background for understanding their lives and efforts. We will also have a deeper sympathy for them, as in the "loneliness of leadership" they did their great work. These heroes are chosen from every field in which our Board of Missions has work, and from each type of missionary work that is done, so that we approach the great work from a new angle this year: the angle of consecrated personality at work.

Yet a printed year book in your hands will not do all the work. You will be able to use it as a guide and to profit by its suggestions. But your program committee or those chosen to lead the study each month, must put themselves into it, and by real effort, individuality and ingenuity, find different and attractive ways of presenting the monthly program.

A Hero Contest is the special feature for this year. You are to divide the Auxiliary into six circles at the beginning of the year, and into six different circles at the end of six months, making each circle responsible for presenting one program before the society. At the end of each six months the members are to decide by a vote, by ballots—which come with the Year Book—which Hero is most worthy to be placed in an imaginary Hall of Fame. Each member must have her own year book to be entitled to vote the ballots it carries. The ballots are to be sent to your Conference Superintendent, who will count them, and send the results to me.

The theme will also be carried out in the Bible lessons chosen for the devotional services. These will be studies of Bible Heroes and are well worth all the work we can put into them.

There will be many other sources of information about these heroes than the leaflets sent you. Many of you can find articles in some friend's library that will give a different presentation of the life. Themes on these characters could be presented for school work.

You will remember that I also have charge of filling the Young People's pages in The Voice. I didn't hear from many auxiliaries with news items last year. But please do remember to have some one send me an account of something that you do that is of special interest. I can pass on many ideas if they are only sent to me.

If your Auxiliary did not make the Honor Roll, won't you work harder for it next year? It means thorough and efficient organization.

I believe we can, building on the work of the past, make the year 1923 very helpful to our own lives and to the auxiliary. The study of these Heroes should inspire us to do better, bigger things with our lives. I shall be with you in the studies and in prayer for you all.

Yours in "Loyalty to Christ!"

MRS. P. L. COBB,
Council Supt. of Young People's Work,
1703 Primrose Avenue, Nashville, Tenn.

Are You An Ailing Woman?
Here is Most Vital and Important Advice

Jonesboro, N. C.—"At one time I was greatly distressed and had to walk tiptoe for fear of jarring myself. The doctor said I had an organic trouble. He doctored me for that and I received some relief from his medicine, enough so I could do a little work in the house, but for two years I suffered with that awful 'achy' pain. Finally, a friend heard of my illness, and told me what Dr. Pierce's Favorite Prescription had done for her, and I decided I would try it. The first few doses helped me, and by the time I had taken two bottles I began to feel all right again. I have great faith in Dr. Pierce's Favorite Prescription."—Mrs. Hannah McCain.

Get Favorite Prescription at once from your nearest druggist, in either liquid or tablet form.

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Science Produces a Vitalizer Superior to the Famous Gland Treatment—Magic Power of a Bark from Africa.

Have you lost your youth, vigor and "pep"? Does life seem dull and work a grind? Don't worry. Science has discovered a new vitalizer, superior even to the much discussed "goat gland" and "monkey gland" treatment, by which anyone can now quickly and easily regain the vitality and eagerness of youth and do it in the privacy of home.

The principal ingredient is an extract from the bark of an African tree. It is said to be the most amazing invigorator ever discovered. Combined with it are other tonic and vitalizing elements of proved merit. In most cases the compound produces marked improvement in a day or two, and in a short time the vitality is raised, the circulation improved and the glow of health is felt in every part.

The laboratories producing this new vitalizer, which is called Re-Bild-Tabs, are so confident of its power that they offer new customers a large, regular $2 supply for only $1 and guarantee to refund the money if the remedy fails to give results in one week.

Any reader of this paper may test the new discovery without risk. Send no money, but just your name and address to Re-Bild Laboratories, 315 Gateway Station, Kansas City, Mo., and a full $2 treatment of Re-Bild-Tabs will be mailed. Pay the postman $1 and postage on delivery. If not delighted by the results at the end of a week, notify the laboratories and your money will be refunded in full. Do not hesitate about accepting this test offer, as it is fully guaranteed.

For Troubled Nerves,

high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adapted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

## QUARTERLY CONFERENCE.

## NORTH MISSISSIPPI CONFERENCE.

### Corinth District—Second Round.

Guntown, at Hebron, Thursday, Mar. 8.
Baldwyn, at Lebanon, Mar. 10, 11.
Booneville Sta., preaching Mar. 11, at night; Q. C., Apr. 6. at 3 p.m.
New Albany Sta., Q. C., Thursday night, Mar. 15; preaching, Mar. 18, night.
Potts Camp, at Bethlehem, Friday, Mar. 16.
Hickory Flat, at Ebenezer, Mar. 17, 18.
Myrtle, at Union Hill, Friday, Mar. 23.
Sherman, at Chesterville, Mar. 24, 25.
Wheeler, at Hodge's Chapel, Wednesday, Mar. 28.
New Albany Ct., at Well's Chapel, Thursday, Mar. 29.
Kossuth, at Pleasant Hill, Mar. 31, Apr. 1.
Booneville Ct., at Carolina, Friday, Apr. 6.
Rienzi, at Blackland, Apr. 7, 8.
Paden, at Paden, Thursday, Apr. 12.
Tishomingo, at Paradise, Friday, Apr. 13.
Belmont, at Patterson's Chapel, Apr. 14, 15.
Ripley Sta., Q. C., Friday night, Apr. 20; preaching, Apr. 22, night.
Silver Springs, at Pain's Chapel, Apr. 21, 22.
Mooreville, at Oak Hill, Apr. 24.
Mantachie, at Oak Grove, Apr. 25.
Marietta, at Gilmore's Chapel, Thursday, Apr. 26.
Chalybeate, at Mt. Pleasant, Apr. 28, 29.
Burnsville, at Chapel Hill, Friday, May 4.
Iuka Ct., at Harmony, Saturday, May 5.
Iuka Sta., Q. C., Friday night, May 4; preaching, May 6, at 11 a.m.

The Corinth Dstrict Conference will be held at Ripley, Miss., May 15-17.

JOSEPH B. RANDOLPH, P. E.

BABIES LOVE
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label.
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ECZEMA
CAN BE CURED
Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1900 Park Square,
SEDALIA, MO.

WOMAN SO ILL COULD NOT STAND

Says Lydia E. Pinkham's Vegetable Compound Made Her Well and Strong

Glens Falls, N. Y.—"For over two months I was so sick I was not able to stand on my feet, and my husband did my housework. The doctor said an operation might be necessary. I read testimonial letters about Lydia E. Pinkham's Vegetable Compound and began to take it. Before I had finished taking the first bottle I saw what good it was doing me. I am now well and strong, doing all my work for a family of four, all my washing and my sewing, which I think is remarkable, as I had not dared to run my sewing machine, but had done all my sewing by hand. I truly feel that were it not for your medicine I would not be here today as my case seemed very serious."—Mrs. GEORGE W. BURCHELL, Glens Falls. N. Y.

Free upon Request
Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free, upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information that every woman should have.

### Greenville Dist.—Second Round.

Hollywood, March 4, 11 a.m. Preaching by J. B. Conner.
Tunica, March 4, 11 a.m. Preaching by James H. Felts.
Robinsonville, March 4, 3 p.m. Q. C.
Robinsonville, March 4, 7 p.m. Preaching by James H. Felts.
Lyon, March 11, 11 a.m. Preaching by T. M. Brownlee.
Clarksdale, March 11, 11 a.m. Preaching by Del Longgrear.
Clarksdale, March 11, 5 p.m. Q. C., Del Longgrear.
Dundee, March 11, 11 a.m. Preaching and Q. C.
Lyon, March 11, 7 p.m. Preaching and Q. C.
Alligator, March 18, 11 a.m. Preaching by C. M. Chapman.
Shelby, March 18, 11 a.m. Preaching by L. A. McKeown.
Duncan, March 18, 11 a.m. Preaching by James H. Felts.
Sherard, March 18, 11 a.m. Preaching by J. A. George.
Alligator, March 18, 3 p.m. Q. C.
Shelby, March 18, 7 p.m. Preaching and Q. C.
Hillhouse, March 25, 11 a.m. Preaching and Q. C.
Gunnison, March 25, 11 a.m. Preaching by W. N. Dodds.
Malvina, March 25, 11 a.m. Preaching by E. B. Sharp.
Rosedale, March 25, 7 p.m. Preaching and Q. C.
Leland, April 1, 11 a.m. Preaching by James H. Felts.
Shaw, April 1, 11 a.m. Preaching by T. E. Gregory.
Litton, April 1, 11 a.m. Preaching by J. D. Simpson.
Shaw, April 1, 7 p.m. Preaching and Q. C. Boyle Quartette will lead the music at Shaw evening service.
Cleveland, April 8, 11 a.m. Preaching by W. W. Hartsfield.
Shipman's Chapel, April 8, 11 a.m. Preaching by W. W. Mitchell.
Boyle, April 8, 11 a.m. Preaching by James H. Felts.
Cleveland, April 8, 7 p.m. Preaching and Q. C. Boyle Quartette at Boyle a.m. and Cleveland p.m. services.
Sherard, April 15, 11 a.m. Preaching and Q. C.
Friars Point, April 15, 8 p.m. Preaching and Q. C.
Pace, April 18, 11 a.m. Preaching and Q. C. Boyle Quartette, high noon lunch, all officials present, get acquainted.
Hollandale, April 22, 11 a.m. Preaching by E. Nash Broyles.
Hollandale, afternoon and evening, Big Brothers and Q. C.
Greenville, April 22, a.m. and p.m. Preaching by James H, Felts.
Greenville, April 25, 8 p.m. Q. C. Big Brothers Quartette and special program at this conference.
Glen Allan, April 29, 11 a.m. Preaching and Q. C.
Benoit, April 29, 11 a.m. Big Brother J. J. Baird.
Benoit, April 29, 8 p.m. Preaching and Q. C. Boyle Quartette heard at the Benoit evening service.
Shipman's Chapel, May 2, 11 a.m. Preaching and Quarterly Conference.
Duncan, May 6, 11 a.m. Preaching by James H. Felts.
Bobo, May 6, 11 a.m. Preaching by J. A. George.
Duncan, May 6, 3 p.m. Q. C.
Duncan, May 6, p.m. Preaching by James H. Felts.
Leland Q. C. during the district conference.

District conference and S. T. S. at Leland, May 7-12, 100 the minimum number to take the teachers' course. The best talent, the greatest hospitality, THE BIGGEST CONFERENCE OF THE KIND EVER HELD IN THIS DISTRICT.

The Wise Virgins looked after extra oil. Great Centenary offering immediately after the district conference. "Be ye also ready."

You must know the joy of hard work, honest sacrifice, before you can taste the sweet waters of success.

JAMES H. FELTS, P. E.

WINTERSMITH'S CHILL TONIC SOLD 50 YEARS
If not sold by your druggist, write Wintersmith Chemical Co., Louisville, Ky.

### Sardis District—Second Round.

Sardis, Feb. 25, p.m.; Q. C., March 1, p.m.
Batesville, Q. C., April 3.
Oakland, at Tillatoba, March 10, preaching 11 a.m., and Q. C. in afternoon.
Charleston, Q. C., April 4.
Cockrum, at Independence, March 17-18.
Olive Branch, at Mineral Wells, 11 a.m., March 24; Q. C., in afternoon.
Byhalia, at Fountain Head, 11 a.m., March 25; Q. C., in afternoon.
Crenshaw, Q. C., May 2.
Arkabutla, at Sarah, March 31, April 1.
Como, Q. C., April 2, p.m.
Sardis Ct., at Cold Springs, 11 a.m., April 7; Q. C. in afternoon.
Longtown, at Pleasant Grove, April 8, 11 a.m.; Q. C., in afternoon.
Pleasant Hill, at Baker's Chapel, April 14-15.
Shuford, at Lovejoy, 11 a.m., April 21; Q. C., in afternoon.
Courtland, at Pope, 11 a.m., April 22; Q. C., in afternoon.
Horn Lake, at Poplar Corner, 11 a.m., April 28; Q. C., in afternoon.
Mount Pleasant, at Union, 11 a.m., April 29; Q. C., in afternoon.
Tyro, at Tyro, 11 a.m., May 5; Q. C., in afternoon.
Crowder, at Fredonia, 11 a.m., May 6; Q. C., in afternoon.

The District Conference is announcing for May 15, 16, 17, beginning 9:30 a.m., May 15, to be held at Senatobia, Miss. It is the duty, and should be the pleasure, of all members of this conference to be on hand. I trust that all the pastors will see that the Q. C. Records for their charges are there for examination. Please let every local preacher in the District be on hand to make his report. It is no less the duty of the local preachers to be present at this conference than it is the duty of the other members to be on hand. God helping us, we are going to have a great District Conference. Please let every member be there to do his part toward making it a spiritual and material success.

J. TILLERY LEWIS, P. E.

If You Need a Medicine You Should Have the Best

Have you ever stopped to reason why it is that so many products that are extensively advertised, all at once drop out of sight and are soon forgotten? The reason is plain—the article did not fulfill the promises of the manufacturer. This applies more particularly to a medicine. A medicinal preparation that has real curative value almost sells itself, as like an endless chain system the remedy is recommended by those who have been benefited, to those who are in need of it.

A prominent druggist says: "Take for example Dr. Kilmer's Swamp-Root, a preparation I have sold for many years and never hesitate to recommend, for in almost every case it shows excellent results, as many of my customers testify. No other kidney remedy has so large a sale."

According to sworn statements and verified testimony of thousands who have used the preparation, the success of Dr. Kilmer's Swamp-Root is due to the fact, so many people claim, that it fulfills almost every wish in overcoming kidney, liver and bladder ailments, corrects urinary troubles and neutralizes the uric acid which causes rheumatism.

You may receive a sample bottle of Swamp-Root by Parcels Post. Address Dr. Kilmer & Co., Binghampton, N. Y., and enclose ten cents, also mention this paper. Large and medium size bottles for sale at all drug stores.

IF BILIOUS, SICK! TAKE NO CALOMEL

"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

You're bilious! Your liver is sluggish! You feel lazy, dizzy and all knocked out. Your head is dull, your tongue is coated; breath bad; stomach sour and bowels constipated. But don't take salivating calomel. It makes you sick, you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells you a bottle of Dodson's Liver Tone for a few cents under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and your bowels regular. You will feel like working; you'll be cheerful; full of vigor and ambition.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children.

Aspirin

Say "Bayer" and Insist

BAYER

Genuine

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds
Toothache
Earache
Neuralgia
Headache
Lumbago
Rheumatism
Pain, Pain

Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

**666** is a prescription for Colds, Fever and LaGrippe. It's the most speedy remedy we know.

**BOILS** Old Sores, Cuts and Burns have been healed since 1820 with

***Gray's Ointment***

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

**Ladies Let Cuticura Keep Your Skin Fresh and Young**

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

**BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.**

**Grippe**

Physicians advise keeping the bowels open as a safeguard against Grippe or Influenza.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.

Nujol

REG. U.S. PAT. OFF.

A LUBRICANT—NOT A LAXATIVE

## BISHOP MOUZON HOLDS REVIVAL.

We ask permission to quote in full this news account from Clarksville, Tenn., which appeared in the Memphis Commercial-Appeal of February 15. Our purpose is not to point the moral that each hishop should hold revival meetings. With the multitudinous demands upon their time, this would be as impossihle as it is impracticable. But some have feared that the good hishop has heen preaching doctrines contrary to our estahlished doctrines of religion. Bishop Mouzon's leadership of this revival gives us a fair insight into the spirit of the man. Long may he be spared to continue his work.

"Clarksville, Tenn., Feb. 14.—It is not often that we hear of a bishop holding a revival. But we do hear of them holding Annual Conferences, presiding over the general boards of the connection, or delivering addresses on special occasions. But to hold a revival is something out of the ordinary.

"But Bishop Edwin Dubose Mouzon, of the M. E. Church, South, who presides over the Tennessee Conferences of this connection, last week at the Madison Avenue Methodist Church in this city, held the city of Clarksville spellbound hy his stirring and earnest preaching of the old-time religion.

"Bishop Mouzon is a 100 per cent gospel preacher. He is a scholar, philosopher, orator, evangelist and mystic. He would grace any pulpit in the world. He hrings all of his culture down to the man in the street. None of your higher criticism or denial of the divinity of Christ, or theories ahout evolution, we have heard so much about in the press recently. He hrings the gospel home to men's business and hosoms.

"He discussed the themes of the old heartfelt religion that Methodists love to talk ahout. His sermons will he long rememhered on the following great suhjects: 'Pure and Undefiled Religion'; 'Called to Be Saints'; 'The Immortality of the Soul'; 'The Divine Forgiveness'; 'The Consequences of Sin'; 'What and Where is God?' 'How to Become a Christian,' and 'Individual Responsibility.' These grand old themes the hishop discussed to large audiences morning, afternoon and night."

He that hath ears to hear, let him hear.

JULIAN S. DUNCAN.

Pickens, Miss.

## GREAT DAYS IN OAKDALE, LA.

The days since Conference have all been great days; and yet greater days are just ahead.

Three weeks ago, we began the erection of a great auditorium that will seat 1,500 people; and the huilding is nearly complete. We expect to occupy it before this appears in print. Built on the 'tahernacle" plan, it is of good material and workmanship, and will cost approximately $5,000. It is on the most desirable corner lot in the town, next door to our parsonage.

Wednesday night, Feb. 14, our revival started. Our huilding heing incomplete, the Baptist hrethren loaned us their great new tahernacle; and, with the Wisdom Sisters singing for us, Brother D. B. Boddie, our Glenmora pastor, leading our choir and doing the preaching, we had a good beginning. Yesterday, the evangelist, Rev. W. T. May, of Wellsville, Mo., arrived and took charge, and now the meeting is fairly under way.

Our church is unified as never before. The whole community is interested in this revival movement, and we are expecting a mighty outpouring of the Holy Spirit, "not many days hence." Such gospel singing I have never heard as that which the Wisdom Sisters are doing. May is deeply spiritual, and preaches a clear, ringing, heart-searching gospel. On the 28th, when he will he forced to leave us for a chain of engagements in Texas, Dr. Andrew Sledd, of Emory University, will take charge of the services, and preach for us till March 7.

What a day of opportunity! What good fortune for this section of Louisiana! Where will one find a more deeply consecrated team than these workers? What church or community will be served at once by five such outstanding and devoted personalities as the three Wisdom Sisters, and May and Sledd? And we are looking for yet greater help, in the Person of Him who said, "And lo! I am with you alway!" Even so, come, Lord Jesus!

It will be a good time for brethren in this part of the State to visit us. Christian workers of other towns for miles around should avail themselves of this great opportunity! Dr. Carley, run up and visit us during these services. Pray for us, hrethren.

ARTHUR M. SHAW, Pastor.

## INCOME TAX FACTS.

(Continued From Page 13.)

lieve the taxpayer of his obligation to file a return and pay the tax on time, on or before March 15, 1923. The forms, 1040A for filing returns of net income of $5,000 and less, and 1040 for filing returns of net income in excess of $5,000, may he obtained from collectors of internal revenue and deputy collectors.

Returns are required of every single person whose net income for 1922 was $1,000 or more or whose gross income was $5,000 or more, and of every married person whose net income was $2,000 or more or whose gross income was $5,000 or more. Careful study of the instructions on the forms will greatly aid in making a correct return.—Government Bulletin.

## SUNDAY SCHOOL.

(Continued From Page 12.)

hasic. We, as adults, the custodians of home life, must not only "keep the home fires burning," hut we must, under God, keep the altar-fires burning in those homes.

Our women's organized classes will find the door of opportunity and Christian service wide open here. Let them enter tactfully, wisely, prayerfully, in the holy attempt to take the modern home for God.

**The Wesley Bible Class Federation,** in Grenada, Miss., June 6, 7, 8. Let all the Wesley Bible classes hegin to pray and to prepare for that great gathering. The evangelistic note will he sounded loud and clear at that time.

**A GOOD THING—DON'T MISS IT.** Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines for only 5 cents. Don't miss it.

Brother Gladney has secured the promise of Mr. Fred Sullens and Boyd Campbell, of the Jackson Flying Squadron, to he present and take prominent part in that meeting. What an inspiration, and also what a training school of methods in lay evangelism that will he! **Your class cannot afford to miss it.**

Yours for a great year and a great Federation meet.

MRS. J. M. WYATT,
Conference Superintendent, Adult Bible Classes.
Lula, Miss., February 14.

**Rupture is Dangerous**

**Instant Relief; Many Cures Reported; Full Directions and Sample SENT FREE**

Just because you have been ruptured for years and have tried all kinds of bungling trusses and appliances, salves, liniments and plasters without satisfactory results, do not think you have to stay in this dangerous condition.

You may have instant, blessed relief and, as scores of others report, complete recovery by the use of this simple, inexpensive discovery.

Send no money. To prove that my famous Sponge Rubber Rupture Pad does Conquer Rupture, even in its worst forms, I will send a sample absolutely free to any ruptured person, in a plain sealed package. Possibly you are wondering whether this can be true. Stop it! The test is free and surely the test will tell. Cut out this notice and hand it to a ruptured friend or send it with your name and address to E. H. Scott, Hernia Expert, 525-N Scott Building, Akron, Ohio, and you will quickly receive a sample Sponge Rubber Pad with full directions. No obligation to purchase. Don't let Rupture handicap you in the battle of life, but make this test today.—Adv.

**FAT PEOPLE CAN REDUCE QUICKLY**

**New Discovery Makes it Possible to Reduce a Pound a Day Without Dieting or Exercise.**

Any fat man or woman can quickly and easily reduce to normal weight without dieting or exercise through the remarkable discovery of Rid-O-Fat by H. C. Haist, a Kansas City chemist.

You can eat what you please and as much as you wish, yet quickly reduce to the weight you desire. All you need do is to take one Rid-O-Fat tablet after each meal for a short time, and the fat will vanish as though by magic. Rid-O-Fat is a scientific product, has practically no odor or taste and can be taken by anyone with perfect safety, as it is recommended and indorsed by the highest medical authority.

So confident is Mr. Haist that Rid-O-Fat will delight everyone that he generously offers to send a free trial treatment to any reader who will write for it. This trial treatment is sufficient to reduce you from three to five pounds and will prove that you can be as slender as you wish without dieting or exercise.

Simply send your name and address to H. C. Haist, 1557 Coca-Cola Bldg., Kansas City, Mo., and the free trial treatment will be sent immediately under plain wrapper.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 70—No. 10. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3500.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 8, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

## A LOYAL LAYMAN.

We have learned that a loyal layman is one of the greatest treasures of the church. He is always in his place at the services on Sunday, and at such times as he may be called upon during the week he is ready to respond to the best of his ability. He does not look for excuses to absent himself from the post of duty—rather he seeks opportunities to help forward the work. He is a friend to his pastor, co-operating with him in his plans and encouraging him in the difficult tasks that fall to his lot. He remembers that a word fitly spoken is like apples of gold in pictures of silver—and his speech is seasoned with kindness and wisdom. He gives liberally of his means to the cause of the church, yet he counts that among the least of his virtues. He believes the best is yet to be, and he labors diligently to make the past a stepping stone to greater things in the future. He believes in his church and in its program, and he stands by them even when others find fault and hold back. His own affairs are not more dear to him than is the business of the Kingdom, so he has time to do his part in maintaining and extending the Kingdom. The church would be weak indeed without him. God bless the loyal layman.

## ANSWERED PRAYERS.

In that suggestive book, "The Unrealized Logic of Religion," the author, Dr. W. H. Fitchett, has a chapter on "The Logic of Answered Prayers," which is well worth reading in this day when so many men are questioning the value of prayer and the objective reality of answers to prayer. We quote some pertinent passages: "On the Christian theory prayer has behind it a profound philosophy, and the facts correspond to the philosophy. Its reason lies in the roots of our nature. We are persons, and God is a person; and however-wide the interval of mere scale, the analogies of human personality best interpret to us what God It. And nothing is more certain than that self-communication is the essential impulse of personality. This is the human fact; and on the Christian belief that God has made us in his likeness, the desire of self-communication must be in him. Personality in us is the faint shadow of personality in God; and the Christian theory is that in us the need, in God the desire, of self-communication are fundamental. But it is commonly said that prayer is a purely subjective exercise, and it is questioned whether the human mind in the act of prayer actually touches the divine mind. Are there, in a word, any such things as answers to prayer; the response of the divine love to human need; the touch in the darkness, the whisper in the silence, the answer of the Heavenly Father to the cry of his children? * * * Answers to prayer! Who shall classify them, remember them, or measure them? They are made up of deliverances, comforts, pardons, illuminations; strange endowments of strength to the weak, of courage to the fearful, and of guidance to the perplexed. The lives of all good mothers are rich in them. Little children know them. Strong men live by them. They have put an atmosphere of triumph around innumerable death-beds. They have dried how many tears, and comforted how many sorrows! They form part of the daily experience of multitudes. The days come and go to their music."

## HOW WE LOVE THEM!

If our children could only know how we love them! Maybe it is the fault of the parents that they do not know it better than they do—so often we fail to speak the word of love or do the little deed of love that would find response in the tender heart of the child. But the father and the mother love her children, and when some event in their lives arises that means separation and strange experiences, the parental affection expresses itself in no unmistakable terms. We know a father whose son has recently entered employment that will take him across the Atlantic Ocean; he is a comparatively young boy, and this is his first long separation from home. We were privileged to read a letter from the father to the son, written just after the ship had steamed out of the harbor and forwarded to reach him at the first port of call. It is too intimate to be quoted in full—but the closing words carry, we are sure, the message of many a father and mother to their children upon the ocean of life, and we give them with the hope that some boy, some girl will catch that message and remember those prayers that ascend for them daily around the family altar: "Well, my boy, return home whenever and as often as you can. Carry with you always the thought that our hearts are yearning for the progress, development, and success of our first-born; and may the Lord God of Mercy be pleased to lay his hand of love, mercy, truth, and guidance upon you, and keep you." And we revently say, Amen.

## WHO ARE THE HOWLERS?

There may be some weak-kneed friends of prohibition who imagine that the reaction against the Eighteenth Amendment is becoming so strong that it is only a matter of time till a modification permitting the sale of light wines and beer will have to be made. Our greatest surprise in such cases is that any kind of believer in prohibition can be so easily frightened by a propaganda that is so manifestly promoted by those whose interest almost invariably will be found to center in their own selfish desires, either the gratification of their own appetites for liquor, or the restoration of a business through which they hope to make large profits. As a rule, those who are howling for beer and wine are mighty poor specimens of the best citizenship of the nation. We have to listen to them sometimes on railroad trains and in hotel lobbies, and their very forms of expression are such as to disgust and nauseate decent people. Obscenity and profanity of the vilest type pour from their lips in a stream that is as foul as are the recesses of the heart whence it comes. If we had no other convictions on the subject, we should be utterly prejudiced against a cause which enlists in its support those who are so lost to a sense of common decency as to make their conversation as dirty as a cesspool and their companionship as obnoxious as the plague. There may be some good people who conscientiously believe that the adoption of the Eighteenth Amendment was a mistake—but they are in mighty poor company with the foul-mouthed blackguards who frequent public places in such large numbers. In the meantime, prohibition is vindicating itself by the beneficence of its results, and we have no idea that this nation is going to reverse itself on a measure that is economically and morally sound.

## SOME THAT SEE CANNOT.

New Orleans had a visitor last week who is said to possess the ability, while blindfolded, to drive an automobile through the crowded traffic of city streets without running into pedestrians or other cars, observing all the traffic signals, and parking his car safely in any available space. He is supposed to perform this remarkable feat through the activity of his subconscious will. We do not vouch for the truth of the report that he is able to do this, nor do we guarantee the correctness of the explanation offered; we do know, though, that there are a good many people in this city who cannot drive through the streets with their eyes open without endangering the lives of all those in the neighborhood. A reckless automobile driver is a criminal, pure and simple, and he—or she—should be dealt with accordingly.

## A HAIRLESS MONSTER.

According to a local news item in a local newspaper last week, a "hairless monster" being exhibited by a drunken sailor turned out to be nothing more than a harmless house cat that had been carefully and completely shaved. It is just possible that some of the "monsters" we are hearing so much about and that seem to have thrown some people almost into hysterics are, after all, inoffensive things.

## THE WONDERS OF SCIENCE.

The Literary Digest last week gave an account of a process by which a coin can be photographed without the aid of a camera. It would be more to the point, so far as we are concerned, for some scientist to show us how to photograph a coin without the aid of the coin. We find ourselves unable to do various and sundry things that we should like to do, simply because the coin is lacking.

# New Orleans Christian Advocate

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To superannuates and widows of preachers, $1.

### TO CONTRIBUTORS.

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## IMMORTALITY.

Two caterpillars, crawling on a leaf,
By some strange accident in contact came;
Their conversation—passing all belief—
Was that same argument, the very same,
That has been "proed and conned" from man to man,
Yea, ever since this wondrous world began.
The ugly creatures,
Deaf and dumb and blind,
Devoid of features
That adorn mankind,
Were vain enough, in dull and wordy strife,
To speculate upon a future life.

The first was optimistic, full of hope;
The second, quite dyspeptic, seemed to mope.
Said number one, "I'm sure of our salvation."
Said number two, "I'm sure of our danmation;
Our ugly forms would seal our fates
And bar our entrance through the golden gates.
Suppose that death should take us unawares,
How could we climb the golden stairs?
If maidens shun us as they pass us by,
Would angels bid us welcome in the sky?
I wonder what great crimes we have committed
That leave us so forlorn and so unpitied.
Perhps we've been ungrateful, unforgiving;
'Tis plain to me that life's not worth the living."

"Come, come, cheer up," the jovial worm replied.
"Let's take a look upon the other side;
Suppose we cannot fly like moths or millers;
Are we to blame for being caterpillars?
Will that same God that doomed us crawl the earth,
A prey to every bird that's given birth,
Forgive our captor as he eats and sings
And damn poor us because we have not wings?
If we can't skim the air like owl or bat,
A worm will turn 'for a' that.'"

They argued through the summer; autumn nigh,
The ugly things composed themselves to die.
And so, to make their funeral quite complete,
Each wrapped him in his little winding sheet.
The tangled web encompassed full soon;
Each for his coffin made him a cocoon.
All through the winter's chilling blast they lay
Dead to the world, aye, dead as human clay.
Lo! spring comes forth with all her warmth and love;
She brings sweet justice from the realms above;
She breaks the chrysalis, she resurrects the dead—
Two butterflies ascend encircling her head.
And so this emblem shall forever be
A sign of immortality.

—Joseph Jefferson.

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The religion of Jesus Christ will never reach the outposts of this old world until its preachers learn the science of broadcasting their messages.

—Selected.

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## TRAVEL LETTER FROM DR. AND MRS. J. W. COOPER.

### Some English Castles.

Another day out from London brought us to the Shakespeare country, where besides our visit to Stratford, of which we will write later, we visited two more castles. One of these, Warwick Castle, is one of the oldest, if not the oldest and best preserved castles in the kingdom. Like Windsor, it is a series of very large, handsome stone structures, and immediately suggests its ancient character of fortress-citadel. It is beautifully situated on a rocky elevation, on the banks of the Avon. Two famous old towers, Guy's Tower, one hundred and twenty-eight feet high, and Caesar's Tower, one hundred and forty-seven feet high, date back to the days of the Norman Conquest. They are very massive and imposing, and dominate not only the castle precincts, but all the surrounding country. The interior of the castle has long been remarkable for its splendor and elegance. Indeed, as we passed with our guide from one spacious, richly appointed apartment to another and noted the treasures of historic value, the wonderful carpets, hand-painted and gilded walls and ceilings and inlaid furniture, we marveled that this luxurious place could be the abode of any persons short of royalty. However, the castle has never been a royal palace, but its owners were so powerful that the Earls of Warwick were called the "King Makers." We were told that the present Earl is not rich, and for this reason only he has consented to show his ancestral castle to the public—that the door fees may be used to help keep the buildings and grounds in repair. Certainly everything is wonderfully tended. At every turn, we found evidences of the most perfect service. The grounds are ramarkably beautiful. They are not nearly so extensive as those of Windsor, but are veritably a garden spot of beauty in their fine intermingling of nature's work—in grand old forest trees—and the art of landscape gardens in the placing and cultivating of lawns, flower-beds and shrubbery. Nothing seemed lacking to make this an Earthly Paradise, and nothing about it suggested age or decay.

About two miles beyond Warwick Castle is Guy's Cliffe House and the Old Saxon Mill. The present owner of this estate is Lord Algernon Percy, a descendant of William de Percy, who came to England in 1066 with William the Conqueror. The manor was originally a monastery, and from its foundations a subterranean passage extended to Warwick Castle. The greater part of this passage has fallen in, but about forty yards of it remain to this day. To-day, the house is, perhaps, most famous as the home from which occurred the run-away marriage of Sarah Kemblo to her fellow-actor, William Siddons. Later on, after Mrs. Siddons had attained great fame as a tragedienne, she was a frequent visitor to Guy's Cliffe House. During the recent war, Lord Percy generously offered, and used, Guy's Cliff House as a hospital for English wounded. It accommodated only thirty-five patients.

Just around a curve of the Avon, still in sight from Guy's Cliff House, is the ancient Saxon Mill, which dates back, as its name implies, even before the Norman Conquest. If is certainly most picturesque, and is said to be one of the oldest working mills in existence. It has two water-wheels and grinds twelve sacks per hour on old-fashioned stones. Not only industry but romance has been busy around the old mill, for not far from it is Guy's Cave. And here we come to the story which gives name to both the mill and the manor house.

In Saxon times, in the days of King Athelstane, Guy Segard, son of the steward of Earl Warwick, aspired to the hand of his master's beautiful daughter, Felice, also called Phyllis. She consented to marry him on condition that he prove his worth by knightly deeds. Forthwith, he launched upon a series of most remarkable adventures, which ended in the killing of many men, and finally in the destruction of a great dragon. Felice then married the hero and he assumed the title Guy of Warwick. But after forty days of wedded bliss, he became so remorseful for the numerous murders he had wrought, in seeking the love of this woman, that he left his home in the garb of a palmer and visited the Holy Land. His wife knew not where he was, but sorrowed deeply for him. Years later, old and broken, he returned on foot to Warwick gate, where he waited till evening, at which time his wife was accustomed to feed thirteen poor men. Unrecognized, he received from her his portion of food and betook himself to a rocky recess beside the river, where, with his own hands, he hewed a cave out of the cliff. There he dwelt as a hermit, no one knowing that he was the powerful Guy of Warwick. After a few years he fell sick, and knowing he was near death, he sent half his wedding ring to Phaelice. As she had the other half, she recognized the sign and hastened to him in time to close his dying eyes. She buried him where he desired—in the cave—then, within fifteen days, she, too, sickened and died. At her request, she was buried in his grave.

So Romance has busied herself with the Warwick region; but even more she has "carried on" a few miles further up the road, at the site of Kenilworth Castle.

> "Here let us pause awhile,
> To read the melancholy tale of pomp,
> Laid low in dust."

In ancient times, because of its advantages of position, near the center of England, Kenilworth was one of the most important castles in the kingdom. Its military strength was great, its fortifications by towers, lake and large garrison made it a very desirable possession. Indeed, it has several times been a royal holding and has many times changed hands. Perhaps its most famous period was the time when it was given by Queen Elizabeth to her favorite, Lord Dudley, whom she created Earl of Leicester. A little later, she was entertained at the castle in a degree of splendor then almost unknown to the world. She made three visits to Kenilworth, but the last one, in 1575, lasted seventeen days, and it was at this time that her entertainment cost so extravagantly. One historian tells us that the "cost may be guessed by the fact that 320 hogsheads of beer were consumed." Amusements in great variety were provided for the queen. The great artificial lake on one side of the castle was the scene of many of these festivities. There were fireworks all day Sunday on the lake, and fireworks were rare and expensive in those days. On the lake one evening was exhibited a Triton, riding on a mermaid, 18 feet long, and Arion, on a dolphin, each carrying concealed music. But most significant of all the entertainments was that the Coventry players came over and acted an ancient play called Hocks Tuesday, showing the English supremacy over the Danes. Why was this significant? The Queen was greatly pleased, but more important still, we are told that William Shakespeare, who was then "quite a stripling," walked over to Kenilworth, from Stratford, saw the play enacted and from that hour onward was interested in play-making.

Many of our readers will remember the delightful description in Scott's Kenilworth of this period of Eliazbeth's visit. Historians, however, have called this Scott's unhistorical novel and then deny all of the romantic element which Scott introduces with the presence of Amy Robsart. Indeed, the facts they give seem to show that Elizabeth had no rival on this occasion.

Kenilworth was connected with the history of many sovereigns besides Elizabeth, and not always were rulers so gloriously entertained within its walls. For instance, on the twenty-first of January, 1327, King Edward II was ushered into the Great Hall of the castle and forced to sign a renunciation of his crown. Other dramatic scenes here enacted made interesting reading. The closing chapter of the History of Kenilworth Castle was written by Oliver Cromwell when he ordered the castle to be dismantled, the lake to be drained and the lands to be divided among several of his officers. After the Restoration, the whole estate was granted to Lord Hyde, from whom it descended to its present owner, the Earl of Clarendon.

How much did we see of the ancient glories of Kenilworth Castle? Only picturesque and rather impressive ruins of masonary. A professional guide met us at the entrance and told us in very dramatic style much of the history and use of the various portions of the castle. He showed us, also, the location of the lake and pointed out some of the beautiful views. But despite the beauty of the day and the glory of the landscape, this "banquet hall," deserted, filled our hearts with melancholy and we are glad that the words "English castle" now call to our minds not the ruins of Kenilworth, but the fascinations of Warwick.

## DR. H. C. MORRISON IN SHREVEPORT.

Dr. H. C. Morrison has been preaching a series of sermons in the First Methodist Church of Shreveport. Large congregations waited on his ministry despite the inclement weather of the past ten days. On Sunday last it was estimated an audience of nearly three thousand crowded the church. The Doctor preached the well established doctrines of Methodism without fear and with much favor: Repentance, regeneration, righteousness, three indispensable R's of the Christian life, with their closely interwoven qualities of obedience. Sanctification and the splendid privileges of divine love, were the great subjects that formed the warp and woof of his messages.

In this age, when men are teaching that Christianity is but a philosophy of life, a kind of continuous evolution of human thought, a mere system of morals changeable and adaptable to conditions of life and social relations that are ever changing in themselves, it is refreshing to have a man of convincement; one who holds unswervingly to the truth, that our holy faith is a revelation from heaven, and that this faith once delivered to the saints is found recorded in the Bible, the inspired Word of God. Holiness to the preacher finds expression in consecration, in service, in life and spirit. The world has a wrong conception of God. Get right with him and all the privileges of sonship is then life's richest heritage and the fruition of loftiest attainment in this divine life.

Sad indeed is the condition of many churches to-day. They are orphans in the Father's household, children crying in the dark night—the night of a gospel bereft of spiritual life and power. Paul meant much when he said, "If ye then be risen with Christ"—the inseparable union of a redeemed soul and its Redeemer—"seek those things which are above." The crowning miracle and the crowning work for the human soul are united forevermore.

Dr. Morrison's style is simple and plain. He abounds with illustrations garnered through a long and extended period of ministry. He has developed the grace of deliberation. Never hurried, never flighty, he has the tact of claiming the attention of his hearers and holding them by a sympathetic enlistment of sharing with him the burden and joy of the message. His most earnest desire was to lead the people, waiting on his services, into the richer, fuller, higher experiences of the divine life. In this he was successful, as many will from this forward enter more fully into the joy, and more faithfully into the labor of our blessed Lord, putting on the whole armor of God.

S. J. DAVIES.

Shreveport, La.

## WEEK DAY WORK IN RELIGIOUS EDUCATION

By John W. Shackford, General Secretary Sunday School Board.

The action of our last General Conference in recognizing that week day work in religious education must be allied with work on Sunday is essentially sound. Nothing could be more unfortunate or devisive of the forces engaged in religious education than to undertake to create a new institution in the field of religious education known as the Week Day School of Religious Education. This would be still further to divide the interests and loyalties of the pupils, and to set up a week day institution as a competitor of the Sunday institution attempting the same thing.

Certainly it is not in accordance with the temper of the church at this time that the machinery of the local church should be further complicated by the creation of a new piece of machinery unrelated to the existing provisions for promoting religious education in the local churches.

Every pastor who has had any experience in trying to develop a strong program of religious education in his own church realizes that the present need is to simplify and unify the agencies of religious education in the local church rather than increase the overlapping and unrelated elements of the local church educational program. The importance of working out a unified program for the local church is fundamental, therefore, both from an educational viewpoint and from that of a practical situation existing in our local churches.

In order that this new development in week day work may be projected in harmony with this demand for unity and for simplication, it is most important that from the beginning the week day and Sunday program be projected as one under adequate provisions for co-ordination, both in administration and in curriculum.

Paragraph 361 of the Discipline says the General Sunday School Board "Shall have oversight of the Sunday school work of the Methodist Episcopal Church, South, INCLUDING ALLIED WEEK DAY RELIGIOUS INSTRUCTION." The Board is also authorized to determine the Sunday school curriculum, including "Courses for week day religious instruction correlated with the Sunday school." (See paragraph 365. See also paragraph 381.)

Before any of our Methodist churches, acting in co-operation with other local Methodist churches in the community, or with other denominations, enter upon the actual projection of any scheme of week day religious education, they should give the most careful study to the matter they are undertaking, and clarify in their own thinking the purpose and relationships of this new type of work and should make the necessary arrangements for permanency, for a competent teaching corps, and for adequacy of supervision.

Under the instruction of the General Conference, it is the purpose of the General Sunday School Board to provide for the supervision and guidance of week day work in religious education as a part of the program of religious education of the local church.

The purpose of the movement in the direction of week day work in religious education is:

1. To develop a more adequate program of religious education for the pupils of school age.

(a) By providing more time for religious education.

(b) By providing a more complete and effective program of religious education.

(c) By reaching a larger number with this program than are reached by the present program of the church school.

2. To seek as far as possible to unify the provisions for religious education as they relate to the pupil, whether such provision be made for Sunday or week days.

The relation of the Church to Religious Education on week days deserves the most careful consideration at this time.

The entire program of religious education in so far as practicable should be arranged with the pupils' day school program in mind, both with a view to utilizing the interest and information gained in the day school for the more vital and intelligent study of the materials of religious education, and with the purpose of supplying a religious motive and viewpoint that may assimilate to itself the materials of the week day school, and altogether, to unify the educational experience of the child and give that experience a distinctly Christian outlook and character.

On the other hand, the distinct responsibility of the church for the work of religious education should be kept clearly in mind. The church exists for the Christianization of the world and for the establishment of the Kingdom of Christ in the earth. Its chief means of making the world Christian is through Jesus' own method of teaching the Christian religion to those who are under its care and within the reach of its teaching ministry.

In its responsibility for teaching the Christian religion to those under its care, the church is second only to the Christian home, with which it shares this primary repsonbility. Where the home is not Christian the church must assume the entire responsibility for teaching the Christian religion to the young in so far as this may be consistent with the wishes or consent of the parents or legal guardians of the pupils.

In attempting to provide a complete program of religious education, including week day time, the church will seek to co-operate with the public schools so as to insure needed relationship of curriculum, unity of experience, helpful advice and common understanding.

At the same time, the position of the Church is that it is not the province of the State to undertake to become the interpreter and teacher of religion, or to attempt to mediate any distinct body of religious experience to the young. Our churches need to be warned against entering into any hasty alliances with the public schools by which they are asked to undertake religious education. As a matter of fact, the State cannot undertake religious education in any sense as the Church of Christ understands it; and any effort to turn this responsibility over to the State is fraught with untold dangers, both to the State and to the Christian religion.

Since, therefore, the Church must hold to its own primacy of responsibility, after the home, for the religious education of those under its care, it is bound by every consideration, both to the pupils themselves and to society, to provide as rapidly as possible for a program of religious instruction and training that is educationally comparable to the educational program provided for the same pupils by the public schools.

The responsibility of the Church in this field must be met mainly through and in connection with the local churches. In the local church, as a rule, some measure of religious instruction is already provided for a large proportion of the pupils of school age in the communities where such churches are located. Again, the local church supplies the most logical and natural avenue through which to reach pupils of the same communities, who as yet have not been brought under the influence of the local church school.

In our entire approach, therefore, to this subject, this principle should be fundamental in our thinking, that the church functioning through the local church organization, and through its regularly established general plan of organization, must assume responsibility for maintaining and supervising the work of religious education on Sunday and week days alike.

The General Sunday School Board will, upon request, make more detailed suggestions regarding the supervision and control of the various types of week-day work in religious education with a view to helping those who are planning to project experiments in this field to project them in harmony with the general principles suggested above. Suggestions will be made in reference to unity of administration and consistency in the curriculum.

## STRICTLY BUSINESS.

"Business is poor," said the beggar.
Said the undertaker, "It's dead!"
"Falling off!" said the riding school teacher.
The druggist, "Oh, vial!" he said.

"It's all write with me," said the author.
"Picking up!" said the man on the dump.
"My business is sound," quoth the bandsman.
Said the athlete, "I'm kept on the jump."

The bottler declared it was "corking!"
The parson, "It's good!" answered he.
"I make both ends meat," said the butcher.
The tailor replied, "It suits me."

—Exchange.

# NEWS FROM THE DISTRICTS.

## NORTH MISSISSIPPI CONFERENCE.

### Corinth District.

The first round of quarterly conferences has been completed and a good start made on the second round on the Corinth District.

* * *

Paden is the new mission formed at the recent session of our Conference. Rev. W. T. Bazzell is the pastor. The first quarterly conference was held at West Side. We had a fine congregation, as the school turned out and came in a body. There was a sumptuous dinner spread at the church. A Sunday school was organized there. The assessment for the pastor was deferred to the second quarterly conference. The pastor has been sick, but is able to do his work now. We are expecting a good work to be done on this charge.

* * *

Rev. W. T. Phillips, of Tishomingo charge, reported the largest amount collected on the Benevolences of any pastor in the district. He is getting off his Conference Course of Study. He reported a number of accessions to the church. The church at Tishomingo made a substantial increase in his salary.

* * *

Rev. C. W. Baley seems to be happy in his new parsonage at Belmont. We had a pleasant visit there the night before the first quarterly conference, which was held at Golden. Belmont Church takes half time now, and more than doubled their assessment for the pastor.

* * *

Marietta was the last conference of the first round. A second trip was necessary on account of the epidemic of "flu." This time the trip was made on horseback from Booneville, a distance of fifteen miles each way. It seemed much further to one who has not traveled much that way in some time. Have you tried it lately? We had a good conference. Brother Wimberly has some good plans. He will organize an Epworth League soon. The churches left on the circuit made the same assessment as before. They plan to build a new church at Marietta this year.

* * *

The second quarterly conference at First Church, Corinth, was one of the very best. Brother Smoot made a fine report. His prayer meeting is still interesting and well attended. His Sunday school prospers under the leadership of Brothers R. M. Weaver and J. H. Blakemore. The W. M. S. has been divided into five circles. It is prospering under the presidency of Mrs. J. Wesley Rankin. The Intermediate Epworth League is flourishing. A Senior League is needed and planned for the near future, I think. The salaries are paid up to date.

Great plans are being made for the Gipsy Smith revival to begin here the first Sunday in April. The tabernacle is being built just across the street from the First Methodist Church.

* * *

South Side, with Brother Boggs, as the leader, is coming into its own. They have full-time service. They plan an Epworth League soon. They made the best report for several years at least. They will meet all obligations in full.

* * *

Corinth circuit made the best report financially for any second quarterly conference, so far as I know. Brother McDougal made a good report. He has a Sunday school at each church, running through the winter. Gaines Chapel will build new Sunday school rooms right away. The school has outgrown the house. The Epworth League is thriving. They have a preaching service every Sunday. This is one of the best country churches that I know. We had a fine congregation at Mt. Carmel and a great dinner. I got a little uneasy about Brother McDougal. They planned to repair and paint the parsonage.

Rev. W. D. Bass, evangelist, Corinth, belongs to this church. He has promised three or four tent meetings in the Corinth District. He is a good, true, strong preacher, and is safe and sane in his methods. He has some open dates between now and July.

* * *

The second quarterly conference for Blue Mountain was held at Walnut. We had good congregations both Saturday and Sunday. Most of the churches made good reports. Brother Hammond is doing fine service on the charge. He is planning to build a new parsonage at Blue Mountain soon. The lot was donated some time ago by Miss Lilie Tilghman, more than four acres in the town of Blue Mountain, near the College. A building committee was appointed at this quarterly conference.

* * *

The Corinth District Conference will be held at Ripley, May 15-17. The committees will be announced later.

* * *

The Corinth District Standard Training School will be held at New Albany, June 25 to 30. The faculty and courses will be announced later.

* * *

The time set for securing pledges and cash for the Benevolences for the district is April 15 to May 15. We want all financial columns LEVEL at Greenville this fall. We want the Corinth District to go OVER THE TOP on payment of Centenary Pledges. March 18 has been set apart as CENTENARY SUNDAY FOR THE CORINTH DISTRICT.

For efficiency and co-operation in the Centenary Campaign in the Corinth District, March 18 to 24, the district has been divided into six groups, with a preacher and the district lay leader, or one of the associate lay leaders, in charge of each group to assist in organizing, selecting speakers, and helping the pastor carry out in full the plans for the Centenary in the Corinth District. Let the pastor who is Centenary Director for his charge call on his group leader or the lay leader of his group for any help needed.

1. The Baldwyn Group is composed of Baldwyn, Guntown, Mantachie and Mooreville charges, with Rev. J. J. Garner, leader, and J. G. Houston, New Albany, lay leader.
2. The Booneville Group: Booneville Station, Booneville Circuit, Rienzi, Marietta, and Wheeler charges, with Rev. E. G. Mohler, leader, and J. G. Houston, lay leader.
3. The Corinth Group: Rev. E. R. Smoot, leader, and J. A. Lowe, lay leader; Corinth, First Church; South Side, Corinth Circuit, Kossuth, and Belmont charges.
4. The Iuka Group: Iuka Station, Iuka Circuit, Burnsville, Paden, and Tishomingo. Rev. W. W. Jones, Iuka, leader, and J. A. Lowe, Corinth, lay leader.
5. The New Albany Group: Rev. J. D. Wroten, leader, and J. G. Houston, lay leader, with New Albany Station, New Albany Circuit, Myrtle, Hickory Flat, Potts Camp, and Sherman.
6. The Ripley Group: Rev. S. A. Brown, leader; C. Lee Cox, Ripley, lay leader, with Ripley Station, Blue Mountain, Dumas, Chalybeate, and Silver Springs charges.

It is desired that the group leader, group lay leader and pastor organize each charge as suggested by letter they will receive, secure speakers, one for each church, make appointments and secure conveyance for speakers, and cultivate thoroughly for the collection of Centenary Pledges.

Let us all work and co-operate in this worthy cause, and make it GO!

* * *

We are planning for some great revivals in the district this year.

JOSEPH B. RANDOLPH, P. E.

## MISSISSIPPI CONFERENCE.

### Jackson District.

The following are notes from some of the pastors of the Jackson District:

Bentonia.—The congregation at Bentonia, on the Bentonia charge, has chosen the plans for a new church building, which will cost between five and six thousand dollars when finished. They hope to begin building within the next thirty days.—Jesse Watson.

* * *

Bolton.—The building committee at Bolton has asked for bids for the new parsonage.—H. M. Johnson.

* * *

Eden.—The first quarterly conference was held in the afternoon of Feb. 18. Three of the churches were represented. The people of Pleasant Hill are asking that the pastor hold a revival right away, which will be done, beginning the second Sunday in March.—B. W. Lewis.

* * *

Edwards.—Miss Daisy Davies visited us a short time ago, and thrilled our people with one of her inspiring addresses.—B. F. Jones.

* * *

Fannin.—On Feb. 17 we had a surprise pounding by the people of Fannin community. It amounted to about $25. Substantial improvements are being made on the parsonage, through the kindness of some of the people.—W. T. Barrett.

* * *

Flora.—Flora charge is in very good condition in every way. Our congregations are good. We have a Bible study class in connection with our prayer meetings, which we enjoy very much, and think much good will be accomplished.

Our revival meeting will embrace the first and second Sundays in May. Brother Bennett will do the preaching. We are planning to put on a personal evangelistic campaign preparatory to the revival.—J. H. Foreman.

* * *

Harrisville.—Realizing the need of a real revival in the community, the people of the Rexford church, Harrisville charge, have organized a prayer band, meeting once a week, to pray for a real revival. The painting of the new church at Harrisville is completed; we expect to install the pews in the next few months, and our church will then be completed. It is a credit to the community.—I. H. Sells.

* * *

Capitol Street.—The two outstanding things in the activity of Capitol Street during February are the increased interest in cottage prayer meetings held by the laymen, and the Young Business Woman's Class, led by Miss Claudine Curtis.—H. F. Tolle.

* * *

Rankin Street.—The Rankin Street Methodists are planning and working to supply their greatest need—a church building. Our present building is badly out of repair. We must build in the near future, or be practically out of doors. Pearl Chapel, across Pearl river, in Rankin County, is a beautiful, new church, but incomplete. We hope to close the year with two brand new church buildings.—F. L. Applewhite.

* * *

Mendenhall and D'Lo.—Mendenhall has installed and paid for a new heating plant. The Methodist and Baptist laymen are conducting special weekly prayer meetings. The whole work moves well.

—J. O. Ware.

* * *

Vaughn.—This charge has a splendid, big-hearted people. Despite an epidemic of "flu" and severe weather, the services have been well attended and the interest good. A representative from each church, was at the first quarterly conference, Feb. 16. The financial report was good. The money is in hand to remodel the church at Dessonville. We are working and praying for a revival all over the charge this year.—A. S. Byrd.

* * *

Yazoo City.—Everything is moving along nicely with us at Yazoo City. The Sunday School Institute left a fine influence with us. We are planning, hoping and praying that our church may go 100 per cent along all lines of church activity.

—W. J. Ferguson.

Yazoo City Circuit.—Most inspiring increase in church attendance since Dec. 6, when I went on the work.—George H. Boyles.

It is customary nowadays for preachers to have a pastor's assistant. Brother Boyles believes in Old Testament truths. "It is not good for man to be alone." He got her from a district parsonage at Brownsville, Tenn. Congratulations!

We have just closed the Centenary set-up meeting. Fifty-one were present. Resolutions were unanimously adopted. The first week in April is canvass week. The Jackson District does not boast, but we will try and bring things to pass.

M. L. BURTON, P. E.

### Meridian District.

At the close of the first quarter encouraging notes are heard from all sections of the district. Something of interest could be said with reference to each charge.

* * *

Brother Wood and his people at Waynesboro are planning to repair and enlarge the church at that place, making it adequate for the Sunday school and other activities of the congregation.

* * *

The Pachuta circuit is prospering under the consecrated leadership of Brother R. E. Rutledge. The church at Pachuta is in the midst of a building program.

* * *

At Shubuta Brother Terry is preaching to unusually large congregations, and the work is moving well in all departments. Twenty have been received into the church since the Annual Conference.

* * *

Brother Vickers will begin a meeting at Seventh Avenue the third Sunday in March. The services will be held in the gospel tent recently purchased for use in this district. He will be assisted by some of the Meridian pastors.

* * *

Brother Decell and his people at Central are looking forward to the dedication service April 1. Bishop Ainsworth will preach the sermon. Central Church is one of the best appointed houses of worship in the State, and the congregation is growing.

* * *

At East End a "flying squadron" of thirty members has been organized. These brethren are ready for service anywhere they may be needed. A teachers' training class has been organized in the Sunday school, and the members are enthusiastically pursuing the course of study. The weekly prayer meeting has averaged ninety in attendance the past month.

* * *

Fifth Street is in the midst of a gracious revival. Daily prayer meetings are held in various homes of the community, and nightly preaching services at the church. The altar is filled with seekers at almost every service, and there have been around fifty professions of reclamation and conversion, more than thirty accessions to the church, and a number of family altars have been erected. The meeting will continue through next Sunday. Brother Sells is assisted by Evangelist Earl B. Moll, of North Carolina. Brother Moll is a forceful and uncompromising preacher of the Word, and God is honoring his ministry.

W. A. HAYS, Reporter.

## LOUISIANA CONFERENCE.

### Alexandria District.

Mr. S. S. Thomas, Conference Centenary Treasurer, is very busily engaged in getting the collection of pledges before the people of the Conference. In company with him, the presiding elder has already held three group meetings for the Centenary. Another is planned for Oakdale for March 19. This is for the churches at Oakdale, Glenmora, Elizabeth and other churches on the Elizabeth circuit.

Sunday, April 8, is the date fixed for collections to be made in this district. Let every charge come to the District Conference at Elizabeth on April 10 prepared to make a good report of collections for this cause.

The collection of Centenary pledges is one of the most important things now before the church. We must put forth every effort to secure these collections.

Besides the meetings reported above as having been held by the Conference treasurer and the presiding elder, others were held at Alexandria and at Bunkie. Both of these meetings were addressed by Miss Daisy Davies and Dr. A. C. Zumbrunnen of Nashville, Tenn.

The presiding elder is presenting this cause at every point.

* * *

The second quarterly conference of the Boyce circuit was held at Eden Church on Feb. 10. This conference made a good showing in the support of the ministry. Mr. J. A. Ingram, superintendent of the Sunday school at Boyce, had a full report of his Sunday school work, as is required by the Discipline. He is the second man who has thus far made such a report.

The first to give in such a report was Prof. A. C. Maddox, of the State Normal College and superintendent of the Sunday school at Natchitoches. Prof. Maddox's report showed his school to be in good condition and to be doing good work.

* * *

Mrs. A. T. McDonogh, president of the Glenmora Missionary Society, was the first to give in a written report from the Missionary Society, according to the new requirement of the Discipline. The same may be said of Mr. Clarence White, of the Glenmora Epworth League.

Mrs. W. T. Cunningham, president of the Natchitoches Missionary Society, had her written report ready for the quarterly conference, and was in attendance to read the same.

No charge lay leader has yet given in a written report to the quarterly conference. No other presidents of missionary societies, presidents of Epworth Leagues, or Sunday school superintendents have done so with the exception of the above mentioned.

* * *

The second quarterly conference of the Lecompte and Woodworth charge was held at Woodworth on the afternoon of Feb. 10. Brother H. W. Bowman is going forward well on this charge.

Brother Bowman has recently undergone an operation for the removal of his tonsils. He hopes to be much improved by this operation.

* * *

The first quarterly conference of the Livonia circuit was held at Rosedale on Feb. 18. This was a fine, clear, cold day. The attendance at the preaching service was fair. Brother Geo. P. White has completed a good parsonage at Livonia for this circuit. He has put forth strenuous efforts and has also made considerable sacrifice to build this house. It is well located in the center of an important rural section, where our church has almost an undisputed field for Protestant operations.

* * *

The first quarterly conference of the Plaquemine and Donaldsonville charge was held at New Roads. Rev. H. B. Hines is getting things well under way on this charge. He is growing in favor with his people. Both people and pastor expect a gracious year.

* * *

Last year the people of Glenmora completed a large auditorium under the leadership of their pastor, D. B. Boddle. This has become an inspiration to the people and has helped in largely increasing the attendance on the services of the church there. When the presiding elder was there for the first quarterly conference on a rainy, cold night in January, he was greeted with the largest congregation that he has ever had for a conference occasion before at that point.

* * *

On the first Sunday in February, the quarterly conference for the Jena and Jonesville charge was to have been held at Jena. When we awakened on the morning of that day, a blanket of sleet was over the ground. This kept up throughout the day. The conference was postponed until the 16th inst., when we had a good conference, though it was attended only by the people at Jena. Brother B. H. Sheppard is located in the parsonage at Jena and is getting about his work on that charge.

* * *

The first quarterly conference for Trout and Good Pine was held at Trout on the evening of the first Sunday in February. A few of the brethren came to the parsonage and the business was transacted. No preaching service could be held.

* * *

A fine congregation greeted the presiding elder at Pineville on the night of Feb. 25. Things are moving well in this church.

* * *

The people of Oakdale have constructed a large permanent tabernacle at a cost of about four thousand dollars. They expect to use this instead of a church for some time. It has been made comfortable. Their present church building has been outgrown by this congregation under the leadership of Rev. A. M. Shaw. He is at the present time in the midst of a revival meeting in which he is being assisted by the Wisdom Sisters and an evangelist. Dr. Andrew Sledd, of Emory University, is to be with him for a week beginning on Feb. 28.

* * *

Rev. W. W. Perry, of Rochelle, has started preaching at Pollock at night during the week. The people are responding well to this effort on his part. He has also made a regular appointment at Selma and is opening up our work there again.

* * *

The Pineville quarterly conference was held on the evening of Feb. 28. The work of this church showed up well. Finances are somewhat short, but this congregation has raised a total of about $950. This is a fine showing for this church. Congregations are good.

* * *

Throughout the entire district, wherever the presiding elder has been since Conference, the congregations have been good. People are attending the services of the church with a very marked degree of increasing interest.

W. L. DOSS, JR., P. E.

### Baton Rouge District.

The church is moving forward and upward on this district in spite of rains and slush and bad roads, and an epidemic of flu. The flu has interfered with the work to a great extent, in some places necessitating the closing of the schools for a couple of weeks, and this malady has been no respecter of persons, and in many instances it has not spared the pastors, but at the present writing all are up and hard at work, as far as I can learn, except Dr. Crisler, who is a sufferer, but is improved and hopes to be up in a few days.

* * *

Brother F. N. Sweeney is doing splendidly on the Bogalusa circuit, and is greatly loved by his parishioners. He is a good preacher, and a most devoted and diligent pastor, looking faithfully after the spiritual welfare of his noble flock. No more devout minister ever wrought among us than Sweeney.

* * *

Frazier is hard at work on the Springfield charge, where he has begun his third year most auspiciously. He is busy raising funds for the erection of a new church at Springfield and for the purchase of a church at Livingston, and soon he will have a good church building at both these little towns. He is in high favor with his people.

* * *

Jay Cohurn is our young preacher on the Franklinton charge, having been admitted on trial at the last Conference. He is the son of

(Continued on Eighth Page.)

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## THE SUPERANNUATE ENDOWMENT FUND.

By Rev. George Stoves.

The greatest feature of our last General Conference was the launching of the movement looking to a special effort for superannuate endowment. It is gratifying to note how our great church is so unanimously agreed on this thing. Notwithstanding the great undertakings of 1919 and 1921, we hear of no opposition to the proposed program in behalf of the "forgotten man." That phrase carries with it a pathetic ring, but it is none the less true.

### How Can These Things Be?

The saddest chapter in our church's history is the story of our worn-out preachers—a chapter that never has been written and maybe ought not to be written because of the deep feeling of shame that it brings to us. When one quietly sits in reflection on the way these worthy men have been treated and are being treated, it is difficult to believe that an institution standing for what we do could be guilty of such conduct. We have done worse than to forget them; in too many instances we have thrust them aside, ignored them in our deliberations, and cast them on the scrap heap. This is true not only of our preachers who have served in ordinary places, but also of those who have held the high places in our church.

The writer has not suffered at the hands of his church. When he reads the story of Methodism and compares his conditions with those of the preachers of the past century, he is led to exclaim that his lines have fallen in pleasant places, that he has a goodly heritage, but he is not unmindful that the way has been made smooth by the bleeding feet of the forgotten and neglected men. I have the profoundest pity for that Methodist preacher whose soul is not stirred by the appeal of "The Call of the Conference Claimants" as it is being rung through our Church to-day by Dr. Luther E. Todd and who does not feel ready to lay himself out even to the point of self-denial for the sake of this worthy cause?

### A Chance to Change These Things.

The plan to raise a minimum of ten million dollars for superannuate endowment is admirable in its simplicity and in its reasonableness. To present it to our people earnestly and clearly will guarantee its success. My optimism is based on facts which anyone may gather. Our laymen have never been as willing and eager to undertake anything as they are this task. During the past twenty-five years many of them have amassed fortunes far beyond their fondest dreams, and as the harp of memory is touched they recall that simple, modest Methodist preacher who came into their lives at the country church or at the old home fireside. The fact that he is suffering appeals to them, and they want to pay their debt.

Furthermore, many of our laymen are officers and directors in large industrial and commercial concerns that pension their employees after a period of faithful service. This has suggested to them that the preacher should be treated at least as well.

Then again, in spite of all we say and write and read about this materialistic age, there never has been a time when people were thinking as much about the spiritual. Deep down in the human heart there is the conviction that only spiritual values are real and abiding.

### An Amazing Contrast.

Some time ago I had the pleasure of visiting a church in whose congregation I found two superannuated Methodist preachers. They were as unlike as two men could possibly be. There were but two elements which both possessed in common. They were both Methodist preachers and both were good. Physically one was tall and slender; the other was short and chubby. Temperamentally one was reserved and quiet; the other was emotional and rollicking. One is a member of the Pittsburgh Conference and is what we call a "Northern Methodist"; the other is a Southern Methodist and a member of the Tennessee Conference. But the contrast does not stop here. The man from the North is retired with an annual income of $700; the man from the South receives $200 this year without a guarantee for next year.

### A Sad Picture of a Thoughtless Church.

I have before me a letter which gives a typical description of the average superannuate Methodist preacher. This good man has traveled as an itinerant for twenty-five years, serving our poorest missions and hardest circuits. Last year, broken in health, he was superannuated. Of course, by this action of his Conference he was turned out of the parsonage of the circuit which he had been serving. According to our polity, this had to be done. Now we see him standing, a sick man with a wife and one child, out in the cold with two hundred dollars, the amount allotted him by the Conference Board of Finance, with which to provide himself shelter, fuel, food, and clothing for one year, which I call a sad, cheerless picture.

We seem to feel very deeply for the superannuate when we meet him at our Annual Conference session. When opportunity affords we will cry over him and tell in glowing terms the glory of his record. This is all good as far as it goes, but he needs something more substantial. One of our Conferences has for the past three years voted that every charge make a special offering in the form of a Christmas present for our "forgotten men," and never yet has fifty per cent of our preachers presented the matter to their congregations. What construction are we to place on such conduct? There is something in which we are more concerned. There is not a congregation in Southern Methodism but would contribute something to such a cause if given an opportunity.

Many of the preachers who are being well cared for need to ask forgiveness for their indifference to our worn-out brethren. Why is it that some of our Conferences take so much better care of their broken-down preachers than others? Is there such a vast difference in the grade of the people that constitute Southern Methodism of our respective Conferences?

There is a source of revenue for the superannuates that we could all boast, laymen and preachers alike. I speak of our Publishing House. Know ye not that our constitution says that all profits from said institution shall go to the support of our "forgotten men"? Every dollar's worth of business that you send to Lamar & Barton is helping this fund. Then buy your books and your Sunday school literature from our own House and get your people to take our periodicals and pay for them.

Nashville, Tenn.

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The active preacher of to-day who refuses to do his best for superannuate endowment will not have ground for complaint if he superannuates to-morrow on an annual pittance for his support.

—Todd.

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## SIMPLY ROTTEN!

Now Uncle Jim had labored long
  On circuits wide and stations small,
And preached the gospel right along,
  Right true and faithful to his call,
    Serving his Lord
    With little reward
      From men.

Through weight of years did Uncle Jim,
  With grace and grit, retire
From active work on circuits thin,
  For age had somewhat tamed the fire
    That burned within,
    Somewhat akin
      To age.

Of youth bereft, with feelings left,
  It somewhat raised his ire
For younger men, with careless ken,
  To say, when he did retire,
    "Count him forgotten"—
    'Twas simply rotten
      To Uncle Jim!

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**Tell It Everywhere.**—Every active preacher of the church is a "forgotten man" in the making.

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Deliverance Amid Trials: When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.—Isaiah 43:2.

# *The Home Circle*

## THE MAN THAT STUBBED HIS TOE.

Most men when boys went barefoot, and all barefooted boys stub their toes—not once, but many times. The following lines, therefore, should serve to remind most men of their childhood days and may stir a feeling of sympathy for the man who has stubbed his toe, says one of our exchanges.

"Long th' road of human life you see a fellow travelin' slow,
An' like as not you'll find he's some poor chap that's stubbed his toe.
An' his friends all hurried onward, an' left him there alone.
He ain't sobbin' or ain't snifflin'—he's too old for tears an' cries,
But he's grievin' just as earnest if it only comes in sighs,
An' it does a heap of good sometimes to go a little slow,
An' say a word of comfort to th' man that's stubbed his toe." —Florida Advocate.

## THE PROUD CHICKEN.

There was once a widow named Hong Mo, who lived in a little house near a market place and sold chickens for a living. Every year she raised hundreds of them and with the money she got from their sale supported herself and her two children.

Among her hundreds of chickens there was one rooster that was known as the leader of the others because he was the strongest of them all and could crow the loudest. None dared to oppose him. Therefore he was called king of the flock.

The king led the flock to new places for food. Each day he guided it out to the fields near by, and every chicken in there hunted for bugs, rice, and green things to eat.

One day he said: "Let us go to the other side of the mountain near the wilderness to-day and hunt for rice, wheat, corn, and wild silkworms. There is no food here."

But the other chickens did not want to go. They said: "Eagles and foxes are out there to catch us. We are afraid to go so far."

"Let the old hens and the cowards stay home, then!" spluttered the king.

"I will go with you to the wilderness," offered the king's secretary. "I am not afraid." So the two started away together.

They had not gone far before the secretary found a nice, fat beetle and was just swallowing it when the king flew at him angrily, saying: "Common chickens like you do not eat beetles. Why do you not give that beetle to me?" He began to fight the secretary, and while the fight was on the beetle ran away and hid under the grass where he could not be found.

After a while the secretary said: "I will not fight for you hereafter, and I will not go with you now to the wilderness, either." And he went home.

At sunset the king came home, and, although the other chickens had saved the best roosting place for him, he fought with one after another of them because none of them had gone to the wilderness with him.

Because he was so strong and a great fighter, none of them could stand against him. At last the chickens said: "We will serve this king no longer. Let us leave this place and stay in the vegetable garden if Hong Mo will not give us another home in which to live. Let us stay out three nights and see if she will."

So the next day when Hong Mo waited at sunset for the chickens to come home, none but the king came.

"Where are all my chickens?" Hong Mo asked him.

In a very proud and angry tone he answered her: "I would not care if they stayed away forever. They are of no use in the world."

But Hong Mo said to him: "You are not the only chicken in the world. I want my other chickens here. If you drive them away you will see trouble."

Then the king laughed and jumped on the fence and crowed "Nga-unganyo-na" (Cock-a-doodle-doo-doo), in a loud voice. "I don't care for you!"

Hong Mo went out and hunted through the tall grass until she found her chickens and brought them in to make peace with the king.

When the king saw them, he walked about, scraped his wings on the ground, and sharpened his spurs. The chickens were glad to see their king and bowed their heads. But the king still walked about and would not bow.

He said: "Do you not know that I am a king, always a king? You bow your heads to please me, but what do I care? I should not care if there was never another chicken in the world but myself. I am king!"

Then he hopped up on a tree and sang some war songs. There an eagle heard him and, flying down, caught him in his talons and carried him away. The chickens never saw their proud, quarrelsome king again.

Ee Sze (meaning): No position in life is so high that it gives the right to be proud and quarrelsome.—Retold from "Chinese Fables and Folk Stories," by Mary Hays Davis.

## THE LITTLE MISSIONARY.

A little girl, when her father was sick, went to the post office and said: "Please give me my father's letters," with a sweet childish voice.

"Who is your father?" said the postmaster.

"Don't you know my father?" she said with astonishment.

"Of course I don't," he answered. "Why should I?"

"Everybody knows my father," she answered.

"There is certainly one person who does not," he replied.

"Don't you go to meeting Sunday?" she asked.

"No, I don't go to meeting."

"What! Never go to meeting? That's why you do not know my father. He is the minister, and everybody knows him."

"If you will tell me his name, I will see if there are any letters."

She did so, and when he said there were none, she said, "Did you say you never go to meeting?"

"That's what I said," he answered, turning away. He had become worse than careless about such things. The little girl walked away, looking sad.

Next day the postmaster told her there were no letters yet, and turned away.

But she was not to be foiled in her purpose, and said, "You never saw my father, did you?"

"Not to know him," he replied.

"Everybody likes him that knows him, and they say he is a nice preacher."

The postmaster laughed and said he did not doubt it.

"Don't you ever go to meeting?"

"Not in these days."

"You would like to hear my father. Everybody does."

The question came too close for him and he again turned away.

Next day he offered her a letter directed to her father, saying: "It has come at last."

"He will be glad to have it," she said, thanking him; then with earnestness continued, "I wish you knew my father; you would like him."

"I have no doubt I should if he is anything like his daughter."

"I wish you would come next Sunday and hear him preach. I know you will be pleased."

"I don't know anyone there; I should feel like a stranger."

"You'll know me, and I shall be so happy to see you. You can come to our pew."

He objected again and again, but she persisted in her childish way until at last he promised to go. He did not look entirely pleased, but she ran off pleased enough.

Sabbath morning she anxiously looked out of her window to see if the day would be fine. She was early in her pew, and turned nervously a great many times toward the door, and at last beckoned with her little hand. A tall man came awkwardly forward and entered the pew. She nestled up to his side and placed her hand in his.

She thought her father never preached better; God certainly helped him. She looked up into the gentleman's face and saw tears starting from his eyes, and then she pressed his hand in hers. He hurried out of the church, after thanking her for the seat.

The next week, however, he came to see her father and had a long talk with him. The door was shut but there were sounds of a person in prayer. After the man went, the minister told her that she had brought a soul to Jesus, and that he had found rest and peace.—Unknown.

SPECIAL OFFER

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# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

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## DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## EDITORIAL NOTICE.

The Editor is still almost wholly incapacitated for work as the result of an attack of influenza. He is still under the care of the physician, though able to be up a little each day. He hopes to be able to give needed attention to the accumulated work in the office by next week. In the meantime, he assures the brethren he appreciates their patience and sympathy.

## PERSONAL AND OTHER NOTES.

In sending in a number of subscriptions, Rev. Paul H. Grice writes that the prospects are bright for a good year at Johns, Miss.

In sending in a check for his Advocate, Rev. John W. Chisholm, of Seguin, Texas, writes that the church of which he is pastor has just installed a new pipe organ.

Rev. W. W. Holmes, pastor of Noel Memorial Church, Shreveport, represented the Shreveport Club at the meeting of the trustees of the Louisiana-Mississippi District of Kiwanis Clubs, February 21, at Jackson, Miss.

Beginning Feb. 11, Brother L. R. Sparks, assisted by the Kelly Brothers, conducted a most helpful revival meeting at Franklin, La. Much good was accomplished in the church itself, while there were twenty accessions to the church as a result of the meeting.

We learn from the bulletin of First Church, Shreveport, for Feb. 25 that 116 persons have been received into the church since Conference, 38 being received upon profession of faith. The present membership of the church is 2131, and there are 2,300 enrolled in the Sunday school.

Rev. Lee R. Sparks, pastor of the church in Franklin, La., writes of a number of good things which have come to him recently. His salary is regularly paid in full and twice his people have brought good things to the parsonage. But still better, he reports that there are indications of growth along all lines of church activity in his charge.

A good meeting of two weeks' duration has recently closed at Shaw, Miss., Brother Simpson writes. Rev. Jno. W. Robertson, district evangelist, did the preaching. Notwithstanding cold weather, including rain and snow, the results were fine. The church was blessed, a number were converted and reclaimed, and twenty-three united with the church.

We have just received the first issue of "The Pastor's Calendar," a paper devoted to the interests of the church at Sardis, Miss. The pastor, Rev. J. A. Randolph, is editor, and Mr. James H. Nichols is assistant. The purpose of the paper is certainly good—to "stimulate all the interests of the church, especially evangelism, stewardship, and tithing, church attendance, interest in Sunday school and Bible study, and the creditable consummation of the great movement enterprised in 1919, known as the Centenary Campaign."

A great revival has recently closed at DeRidder, La., where Rev. Henry T. Young is pastor. The preaching was done by Rev. George Tucker, one of our general evangelists. Mr. Turbeville led the singing. Sixty-six persons have already been received into the church as a result of the meeting and more are expected. The pastor writes in high terms of the work of Brother Tucker and his singer. He says that Brother Tucker is especially successful in reaching men and that there are more men than women in attendance upon the night services.

## NEWS FROM THE DISTRICTS.

(Continued from Fifth Page.)

our dear Brother A. J. Coburn of Kentwood, and, like his noble father, is a zealous worker, and is pushing forward the work on his charge, and is organizing his forces for a great year's work.

* * *

Brother J. S. Rutledge is diligent in service on the Olive Branch circuit. He has a large but splendid charge, composed of some of the best people in the State. This charge has contributed much to Methodism in Louisiana, and their worthy pastor has been a builder of spirituality for more than a quarter of a century, but is still a young man in spirit and activity. His charge is in a flourishing state.

* * *

J. L. Cady is happy in his work on the Baker charge. He has done a good work on this splendid and wide-awake circuit, having repaired and thoroughly renovated his parsonage, doing much of the work with his own hands, and now the little cottage with its new coat of white paint by the side of the neat little church also clothed in a new coat of paint, presents a very attractive appearance. On this charge are to be found as fine people as ever served the Lord. The writer knows whereof he speaks, having served them as pastor four years, and a more loyal, sympathetic and devoted flock he has never known in a ministry of thirty years. This charge has been a fruitful one to the church, and from its flock men have gone into the ministry and into other congregations to bless the world with their faith and good works.

* * *

Brother Murphy, the grand old young man, is in high favor with his flock on the Tickfaw mission. He has served these people, or at least two of the churches of this charge, several times before, and is greatly beloved by young and old. His noble wife is a great helper in his work, and is a most devoted and efficient Sunday school teacher. In spite of the bad weather and the flu, they have maintained a splendid school at Tickfaw, where they have a most capable superintendent in the person of Mrs. G. W. Nesom. This school had every member present a few weeks ago—a fine record, indeed.

* * *

J. W. Booth is doing splendidly at Amite. Booth never fails anywhere. He is a good preacher, a fine organizer, and there is no better pastor in our Conference. He serves a most estimable people, intelligent, cultured and devout. It is needless to say that with such a pastor and congregation the church is flourishing.

* * *

J. T. McVey is in high favor with his people on the Greensburg charge. I hear good things of him in this his new field of labor. He serves a noble-spirited folk of pure old Anglo-Saxon blood and of strong old Methodist stock. There is a fine opportunity here for service, and McVey is equal to the responsibility. We are expecting great things of this heroic pastor and devoted people this year.'

* * *

I have not been to Kentwood this year, but reports indicate progress there with this most excellent congregation under the competent leadership of Brother A. J. Coburn.

* * *

At Covington, I found Brother W. O. Wagoner happy in his new field of labor and full of plans for a great year's work. He serves a fine people, who have received him and his good family most royally. His congregation at Covington worships in a beautiful new church erected under the efficient pastorate of Brother Foster.

* * *

A. Brulet is stirring things on the Gonzales charge. He is a young man with spirit and zeal, who is very valuable to us in missionary work, as he speaks the French language fluently. He is a diligent pastor, a hard student, and will succeed.

* * *

We are all looking forward to the great co-operative revival meeting to be held here in Baton Rouge, March 4-25, led by Gipsy Smith, Jr. Every preparation has been made, and we expect a great revival in this city.

J. W. LEE, P. E.

## ROBERT PIERCE CAMERON.

How like flowers of rarest beauty amid an ugly, broken landscape, is a man of gentle, noble spirit among men! How like the sweet and indescribable perfume of the ambergris amid the ill and repulsive odors of the waste, is a true, unselfish, radiant spirit among the sordid, selfish, enslaved multitudes of men! Such was Robert Cameron among his fellows—a light, a joy, a welcome guest, a cordial friend and thoughtful reminder of what was humanly fine and worthy. His life was appealing and compelling—an open book on whose pages gleamed a light from above. It is difficult to write about one so rarely fine and splendid, whose inner attractions you have seen and felt and yet cannot speak to an uninitiated soul. How often we find things in other lives which are impossible of speech to those who do not know those lives in intimacy.

He was an only son of Rev. Thos. and Mrs. Ella Jones Cameron. His sainted mother preceded him to heaven by a number of years. His noble itinerant father went before him by the space of only a couple of months. He was blessed with two loving sisters, one of whom, Mrs. Tom Marshall, passed on to the spiritual beyond three or more years before him. The other, Miss Ida, was mother and father to him in his last illness. It was a heavenly devotion and the service of a love stronger than death that she rendered. He passed to heaven from a Memphis hospital on Dec. 14, 1922, and the following day was buried at New Albany, amid his devoted and life-long friends. Tender hands and hearts paid their devotion to his noble and beautiful life.

Robert Cameron was born Feb. 10, 1876, at Trenton, Tenn. Thus he came in love's decree to bless and cheer and brighten, and then passed amid tears and sorrowing farewells to his eternal home. To know Robert was a deep joy and inspiration. He was kind, generous, gentle, loving, pure, true and noble. He was blessed beyond the ordinary mortal in his parentage, training and home life. They were as nearly ideal as could be found. His father was noted for his piety, his superior intelligence, his strong character and great preaching ability, also for the wide range of his love and sympathies. The home makes us all pretty much all we are. His home was the nursery of great principles, ideals and devotion. He in turn became to them what they had been to him. He was the stay, the pride, the support, the heaven on earth to his family. When in age and infirmity his father was superannuated he was, as most in his class, shelterless and breadless, no place to go and no strength left to provide his daily sustenance; this worthy, noble son of that noble father had built a splendid, commodious home, comfortable and beautiful, and moved his loved ones into it and out of a not too large salary provided them an easy, comfortable living for their last days on earth.

Brother Cameron was a preacher's son who more than sustained the good name and reputation of his father. He never knew anything but goodness, purity, unselfishness and largeness of love.

Neither his behavior nor character was ever suspected of shadow or unmanly mark. His father and mother were his care as long as they lived. This, no doubt, is the reason he never married. He felt the claim of his family as above every heaven-born obligation. His love sought no other object, his energies no other channel. All earth and heaven were comprehended in his beautiful heroism, unwearied toil, self-abnegation in their behalf. They had the best his labor could afford, and that, too, while he himself was an invalid much of the time. He was for twelve years a great sufferer, carrying a drainage tube in his side for three or four years of that time. He should have had absolute rest, and was so advised by physicians, but how could he rest? There were home, and father, and mother, without income or daily bread if he quit. When advised that he must go west he secured a transfer to the same work in Arizona and kept at his task for three or four years that he spent out there in order to care for those at home. He sent all he made back home, while he was going day by day with fever and weakness and great suffering. Several of his ribs, some five or six, had to be removed or portions of that many, because of tubercular infection which finally closed his life.

Talk about chivalry, heroism, bearing the colors to the ramparts of the enemy! I never saw such courage, such heroism in a mortal breast as Robert Cameron possessed. During all these years of suffering and toil no one ever heard a murmur, a complaint, a sad, depressed utterance from his lips or saw it in his strong, genial, attractive face. No, no; it was not there. He was the noblest hero I ever saw—the finest, manliest man. So human and gentle and kind and mild-mannered, and yet so brave, so unearthly, and divine in the fires that burned in his breast!

In the burdens he carried, the far ends of all thought and love and he saw! With the shadows of shortening days falling in his face and round about him, with the chill of death's icy breath blowing upon him, with the conscious melting of life's snows of hope and health from the mountains of his dreams, he smiled on and toiled on, and fulfilled the ends of noblest heroic service and justified the ways of God to men. It is amazing to me as I think of it. It overwhelms my every sense of the greatest, the noblest, the sublimest riches and attractions and remunerations in earth or heaven. If there is anything higher or greater than this ever uncovered to men by philosophy, science, love or God, I have failed to find it.

The biographer of Robert Louis Stevenson said in a brilliant closing paragraph: "When we consider what he accomplished in literature, in his life-work, with disease, infirmity and handicaps, we marvel at what he did; but when we consider the man he was, we marvel far more." So with those who knew Robert Cameron.

I loved him with all the devotion of my nature. His place up yonder is a high one, if awards are meted out on condition of unselfish, loving service, and that is what Jesus said.

L. M. LIPSCOMB.

## TO THE RUSTON DISTRICT.

Ruston District pastors and people: Don't forget April 8 is the day fixed for our Centenary pay-up. Minute men, keep this before the Sunday school and church. Let's all remember that this is the most important thing before us. All together—no slackers.

Nehemiah said, "So built we the wall, for the people had a mind to work."

I believe we can and we will do it. Don't you?

Sincerely,
K. W. DODSON, P. E.

## AN APPEAL TO PASTORS TO ENCOURAGE THE EPWORTH LEAGUES.

**To the Preachers of the Louisiana Conference.**

I am using this method to call your attention to "A Pageant, The Modern Prodigal," for Epworth League Anniversary Day, issuel by the Central Office of the Epworth Leagues of the Methodist Episcopal Church, South, and published by Lamar & Barton.

My experience with a pageant is, that it has a mighty drawing power, and if it is rightly presented the truth of it is very gripping. In 1921, I used the month of December to present the Christmas thought of the "Giving of substance, service and self." I preached on the subject in the mornings, and the same subject was presented at night through a drama or pageant, specially prepared by a gifted woman in my church. Judged from any angle and from every angle it was a great success. It was the talk of the town. Standing room in the church was at a premium. The hearts of the people were deeply stirred. Our publishing house thought so well of it that they paid fifty dollars for the stories, and they are now in pamphlet form and are for sale.

Brother pastor, if you want the largest crowd of young people you have ever had in your church, and if you want to present the Epworth League in the most effective way, put on this pageant for Epworth League Anniversary Day, the second Sunday in April. If you have no Epworth League, get the young people of your church interested in the pageant. It will help you to organize a League. I gladly give this service to the young people of my church, and am going to help them all I can to make it a great success. I want the Anniversary Day offering to be large. Half of the money raised that day will be used right here for our young people in Louisiana. No Conference is doing a better work for its young people than ours. Let me urge every preacher to give his full support to this very important work. The pageant programs can be secured from Rev. J. B. Grambling, 438 South Scott Street, New Orleans. Send the entire amount of the Anniversary Day offering to Mr. J. H. Cain, Treasurer, De Ridder, La. Last year only thirty-eight out of the one hundred and eight pastoral charges reporting Leagues held an Anniversary Day service. The full amount of the offering was only $416. "Anniversary Day Celebration in every League and an offering of at least a thousand dollars" ought to be our goal for this year. For the sake of our young people and the Kingdom of God let's make this our goal for 1923.

W. W. HOLMES,
President Louisiana Conference Epworth League Board.
543 Egan Street, Shreveport, La.

## THE CREED OF THE ANTI-MISSIONARY.

I believe:

That the world is not lost, and does not need a Seviour.

That Jesus made a great mistake when He said, "Go ye into all the world and preach my Gospel to every creature."

That the Gospel is not the "power of God unto salvation," although the Bible says so.

That the Christian missionaries should not have come to our ancestors and lifted them from the darkness of heathenism.

That Cain was right in raising this question, "Am I my brother's keeper?"

That God has nothing to do with my money, and the selfish use of it has nothing to do with my religion.

That to share in the final Christian victory is a matter of small importance, if important at all.

That Jesus was talking pure sentiment when He said, "Inasmuch as ye did it not unto one of the least, ye did it not unto me."

That the Bible is not the Word of life, but a collection of personal opinions not to be taken seriously by a "Sucker and a Skinflint."

J. W. PEARSON.

## WHEN THE OTHER FELLOW BEATS.

By J. Elmer Russell.

Sometimes the other fellow will beat. That is one thing you may be sure of. Naturally you would like to win every running race, get around first always in a croquet game and end up with the most games in tennis every time. But you just can't do it. The other fellow will win part of the time.

What do you do and how do you act when you are beaten? Well, if you are like some boys, you will do the baby act. You will "get mad." You will tell the other fellow he cheated. You will go off in a sulk.

Really, isn't a boy who acts that way a regular "boob?" He may not weep over his failure, but he has the cry-baby, sissy streak in his make-up. You can't imagine a college boy acting up in any such fashion.

The college boy is a good loser. He doesn't get angry because a classmate can outplay him at tennis or outjump him at field day. When he is beaten he calls out to the winner: "Good work, old man! You trimmed me that time, all right."

And why should not a boy of Scout age be as manly as a college boy? A boy doesn't have to be babyish just because he isn't in his teens yet.

It takes real spunk and courage to keep smiling when the other fellow is winning, but that is just what a boy who is strong and manly does.—The Continent.

## THE GREATEST THINGS.

The greatest sin—fear.

The best day—to-day.

The biggest fool—the girl or boy who will not go to school.

The greatest deceiver—one who deceives himself.

The most beautiful woman—the one you love.

The greatest mistake—giving up.

The most expensive indulgence—hate.

The cheapest, stupidest and easiest thing to do—finding fault.

The greatest trouble maker—talking too much.

The worst bankrupt—the soul that has lost its enthusiasm.

The cleverest man—one who always does what he thinks right.

The best teacher—one who makes you want to learn.

The best part of any one's religion—gentleness and cheerfulness.

The meanest feeling—jealousy.

The most important training—training in democracy.

The greatest need—common sense.

The best gift—forgivenes.—Dr. Frank Crane.

## DO YOU KNOW THE SECRET?

"What is the secret of success?" asked the Sphinx.

"Push," said the button.

"Beat your way through life," said the Heart.

"Never be led," said the Pencil.

"Have nerve," said the Tooth.

"Be up-to-date," said the Calendar.

"Always keep cool," said the Ice.

"Look pleasant," said the Camera.

"Do business on tick," said the Clock.

"Put up a bluff," said the Mountain.

"Keep to your bed," said the River.

"Never lose your head," said the Barrel.

"Drive things in," said the Hammer.

"Make light of everything," said the Fire.

"Make much of small things," said the Microscope.

"Never do anything offhand," said the Glove.

""Have a pur-puss," said the Cat.

"An egg a day," said the Hen.

"Spend much time in reflection," said the Mirror.

"Be sharp in your dealings," said the Knife.

"Find a good thing and stick to it," said the Glue.—Selected.

FRECKLES

March Brings Out Unsightly Spots. How to Remove Easily.

The woman with tender skin dreads March because it is likely to cover her face with ugly freckles. No matter how thick her veil, the sun and winds have a strong tendency to make her freckle.

Fortunately for her peace of mind, Othine—double strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength Othine should remove them.

Get an ounce from your druggist and banish the freckles. Money back if it fails.

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# Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

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In tender memory of MRS. FLORENCE LATTIMER MARS, beloved wife of Dr. W. H. Mars, whose spirit winged its way to Heaven after a brief illness in her home at Philadelphia, Miss., Jan. 29, 1923.

Mrs. Mars was born in Plattsburg, Miss., forty-eight years ago, and was married twenty-four years ago. Her husband, one daughter, three sons, a mother, two sisters and two brothers survive her.

The writer has known this good woman ever since her marriage, and this sketch is written as a feeble tribute to her pure, unselfish, noble life. It was no secret that her heart's best love was laid upon the altar of her home, where her patience, love and faith knew no bounds. Her spirit was a rare and beautiful one, and illuminated her home and social life, breathing a fragrance and benediction upon all who passed her modest way. Possessed of a charming personality and a generous, cheerful nature, a keen sense of humor, she carried sunshine wherever she went. She lived by the Golden Rule of her Master, and "To know her was to love her."

We delight to bring our alabaster box and pour an ointment of sweetest incense upon the altar of her sacred memory and pray that the Giver of all good gifts may bless and keep her loved ones.

If we could think of her as feeling disappointment at receiving her summons to her heavenly reward, when the Master whispered, "She hath done what she could, enter into the joys of thy Lord," it would be because her idolized son and daughter did not reach her bedside in time to receive her final earthly blessing.

We are told that our finite minds cannot conceive of the joys that await the children of God. To this pure soul, her first joy must have been in beholding the face of her Redeemer and next in greeting her loved ones gone on before to await her, dear father, brother, sister, and Father and Mother Mars, who on earth were so devoted to "Florence."

She loved her Bible and exemplified its teachings in her life of Christian service. Soon after her marriage she left the church of her rearing and joined the Methodist with her husband, believing that "a house divided against itself cannot stand." In the Methodist connection she was consistent and faithful, and preachers always knew they had a welcome in the heart and home of Sister Mars.

She had a firm faith in the Bible's teaching and died trusting in its promises as implicitly as the tender child does in the teachings of its mother.

"Though dead she yet liveth" in her Christian influence, ever reaching out to comfort, uplift, and cheer, and the imperishable memory of her sympathetic, gentle, useful life will be a guardian angel to guide and bless the lives of her loved ones as they journey on toward the land of the unsetting sun, where by faith and emulating her example of holy living, they may be an unbroken family circle in "that home not made with hands, eternal in the heavens."

Her niece,
LEILA MARS HARBOUR.

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Mrs. ELLEN B. WEBB was born December 9, 1885, and died at her home in Meridian, Miss., January 30, 1923. Her husband, Dr. J. A. Webb, preceded her a number of years. She was the mother of three children, two of whom still survive, Mrs. Minnie Hill, and J. F. Webb.

She united with the Methodist church early in life. For a number of years she was a member of Fifth Street. When this church grew stronger, she moved her membership to Seventh Avenue, and was a member of this church until death. She was very loyal to her church, and had an influence that was not surpassed by any one. She was one of the most consecrated persons I have ever known. For many years a flow of her extraordinary graces passed into the lives of many.

Nothing disturbed her last repose, no fear disquieted her serene courage as she approached the portals of death.

We who knew her, miss her inspiring presence; we mourn her absence, but rejoice in the beauty of her life.

HER PASTOR.

---

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---

Every Christian conquest has its beginning in some place of secret prayer.—Selected.

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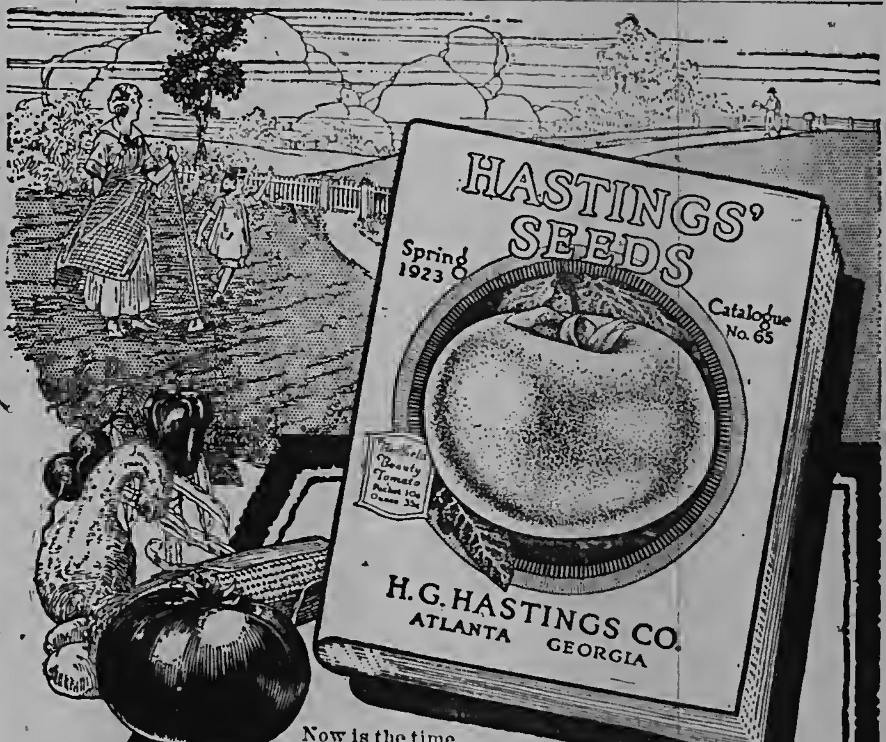

Now is the time. Have you planned your garden and flower beds for this spring? It is already getting late. First early vegetables are ready to be planted the first day the weather permits. Have a real garden this year by planting real good seeds of the proper varieties. This Seed Book makes ordering easy. It is the Seed Book of the South. It is the Garden Guide for you. It will come to you by return mail. Absolutely free. Write for it today.

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Constipation is at the root of most ailments. You can avoid half the ills in life by taking Dr. Pierce's Pleasant Pellets. Your neighborhood druggist has them in small vials, convenient to carry—easy to take.

# *Epworth League Department*

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## MARCH 18.—WORLD UPLIFT THROUGH CHRISTIAN LIFE.

Matt. 5:13-16; 1 Thess. 1:6-8.

### Daily Bible Readings.

M. Christ the Foundation of Character. I Cor. 3:10, 11.
T. The Tragedy of the Fruitless Life. Luke 13:6-7.
W. Doers of the Word. James 1:23-27.
T. Known by Our Fruits. Matt. 7:15-23.
F. The Fruits of the Spirit. Gal. 5:22-23.
S. The Commission of the Christian. Matt. 28:18-20.

### Purpose of the Meeting.

To show that only by Christian living can the world be lifted and the obligation of every Christian to make his life count for the largest possible service.

### Some Thoughts for Development.

"We are not responsible for the way we find the world, but we are responsible for the way we leave it."

What men are determines their individual character; what they share determines their social character. Can the Christian afford to leave either undeveloped?

### For Discussion.

The sin of uselessness.
The danger of negative goodness.
Can the world be lifted by social service alone?
Why cannot morals alone lift the world?

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## LOUISIANA CONFERENCE.

### An Organization Movement.

The following letter from James E. Ellis, Intermediate League Secretary, will be of vital interest, I am sure, to all Epworth Leaguers:

"Dear Leaguers: The month of March has been set aside for the campaign for the organization of Intermediate and Junior Epworth League chapters in our church. It is a well known fact that many of our finest boys and girls are being lost to our church because we have not found some attractive activity to secure their interest in the church. This interest must be secured and must be maintained.

"Our boys and girls are really hungry for the finest and best, and when this is presented in the right way there is a splendid response. They can be easily led away from the church; they can also be led by the church into a life of usefulness and helpfulness to others. What shall we do? The answer is for us to make.

"The intermediate Epworth League is the organization of the church to give the fourfold development of the boy and girl of the "teen age" and to give the desire for activity a chance for full expression in the work of the League. The method of work is 'Learn to do by doing.' Your young people need it. Will you supply it for them?

"Get in touch with your Assistant District Secretary, District Secretary, Conference Intermediate Superintendent, or Conference President. Either one of them will be glad to send you information and help you organize.

"Let us always pray for the intermediate boys and girls of our church during these days."

"JAMES E. ELLIS,
"Intermediate League Secretary.
"Nashville, Tenn."

### Monroe District.

The Monroe District Secretary reports that there is being more interest manifested in League work lately than ever before. The Third Department Superintendent is on the job and socials have been held regularly, thus attracting new members also. A very delightful Valentine party was held in the Sunday school annex, which was very prettily decorated with St. Valentine colors. We are all glad to hear that Monroe is doing so nicely, and hope that in the coming year they may meet with much greater success.

### New Orleans District.

Carrollton Avenue League had an entertainment on Tuesday, Feb. 27. Vocal solos, violin solo and shadowland pictures by both the Junior League and Senior League were among the numbers on the program. The playlet, entitled "Six Cups of Chocolate," was greatly enjoyed by all.

---

## THE BEST BUSHEL OF WHEAT IN AMERICA.

The International Wheat Show in Kansas gave last year's prize for the best bushel of wheat grown in America to a bushel of Black Hull, whose ancestral grain came from Armenia. Nine years ago a boy of fifteen found in his father's field one stalk taller and more sturdy than the others, its head containing dark chaff. Sowing the seed from this head and carefully saving the seed, he produced enough in nine years to sow half a million acres of Kansas land. It was a bushel from this splendidly developed crop that took the prize. The winner was the boy whose sharp eyes had first seen the single stalk, and he sent the bushel to the home of its forebears, Armenia, to be distributed among Armenian farmers.

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Swamp-Root has stood the test of years. It is sold by all druggists on its merit and it should help you. No other kidney medicine has so many friends.

Be sure to get Swamp-Root and start treatment at once.

However, if you wish first to test this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure to mention this paper.

**IF SICK TODAY!**

**TAKE NO CALOMEL**

**"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee**

I discovered a vegetable compound that does the work of dangerous, sickening calomel and I want every reader of this paper to buy a bottle for a few cents and if it doesn't straighten you up better and quicker than salivating calomel just go back to the store and get your money back.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your thirty feet of bowels of the sour bile and constipation poison which is clogging your system and making you feel miserable.

I guarantee that one spoonful of this harmless liquid liver medicine will relieve the headache, biliousness, coated tongue, ague, malaria, sour stomach or any other distress caused by a torpid liver as quickly as a dose of vile, nauseating calomel, besides it will not make you sick or keep you from a day's work.

Calomel is poison—it's mercury—it attacks the bones, often causing rheumatism. Calomel is dangerous. It sickens—while my Dodson's Liver Tone is safe, pleasant and harmless. Eat anything afterwards, because it can not salivate. Give it to the children because it doesn't upset the stomach or shock the liver. Take a spoonful tonight and wake up feeling fine and ready for a full day's work.

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# *Sunday School*

## MISSISSIPPI CONFERENCE NOTES

The workers have visited 19 schools last month. Brother Hull is doing a fine work, and those who have had him are calling for him right along.

At Yazoo City, on Feb. 23 and 24, we had a County-wide Institute. Brother Brabham, of Nashville, was with us, and he did fine work. All the preachers were present but one, and quite a number of laymen. Bro. Bowen and Bro. Brabham did excellent work.

On the 18th ult, I was with the Court Street, Hattiesburg, folks. They have built a beautiful building and are getting their forces together to do a great work for the Kingdom. They were putting on their Centenary work, and I was glad to see how finely the folks responded.

On Sunday, the 25th ult., we organized the Satartia Circuit-Wide Sunday School Institute, at Mt. Olivet. Each Sunday school on the circuit was present. The following officers were elected: Mrs. S. C. Newman, Phoenix, president; Prof. G. M. McLendon, Phoenix, vice president; S. A. Childress, Satartia, secretary; Mrs. Beatrice Stampley, Mechanicsburg, treasurer. The following goals were set to be reached by the next meeting of the Circuit Institute, which is to meet at Phoenix: $240 raised by the Sunday school for the parsonage; each Sunday school workers' council to master Program of Work "C"; each Sunday school to observe Clean-up, Fix-up Day.

Monday morning I spoke to the Satartia High School. Brother Williams is the principal of the school, and he has a fine school, doing a good work. The work on the charge looks encouraging.

Thursday we were at Hattiesburg in the Centenary Set-up Meeting. Fifteen of the pastors were present. We had a good meeting. A day was set by which the canvass should be completed, and all promised to start to work immediately to get the matter before the folks.

Friday we attended the Jackson Centenary Set-up Meeting. Twenty of the preachers were present, and a very large delegation of Centenary treasurers. The reports were good and the brethren seemed to have a very optimistic note in their talking. Plans were made and accepted for pressing the work.

Some encouraging letters are being received from the Sunday schools. A good amount of new money has been pledged by the schools, and $689 of old pledges are definitely promised to be paid. But look at the Sunday schools which are doing nothing! If the people are to be trained to support the cause of missions, they must be taught this in their early youth.

The most attractive Specials can be gotten, from $25 a year up. What could mean more to a school than having the support of an evangelist or Bible worker, or renting a chapel for the preaching of the gospel or for Sunday schools? Let us hear from you. Direct your Sunday schools to definite mission work.

Sunday School Day programs have been ordered sent to each pastor. If you do not get yours, please let me know, that they may be ordered again. Can we not count on $2500 this year from Sunday School Day? We need the money. The programs are the best we have ever had, I think, and I trust that the message of these programs will reach the hearts of the people.

Pray for all the workers. Can you not pray for Brother Hull and myself by name? We need your prayers. Being held up by prayer, God can do a mighty work with us. God bless you each and everyone.

JOHN C. CHAMBERS.

## To the Sunday School Workers of North Mississippi.

Greeting:—

It is good to be at home again, and at work in dear old Mississippi, and, best of all, to be working for little children. Of course, one worker, all alone, can do very little, but all the men and women that really and truly love God, and native land, and little children, when they work together with Him, can make the impossible possible.

All of you can help me by writing me about conditions in the schools where you live and work, and by giving me the names of men and women that can do good work with children under 12. Also, I am hoping you will find many ways in which I can help you, and that you will ask for that help when you need it.

VALCOUR R. McDONALD

## Treasurer's Report, Fifth Sunday Collections.

By order of the Conference at Water Valley, the collection in the Sunday schools of the Conference the fifth Sunday in December were to be sent to the Conference Board to help take care of the expense of the District Training Schools. Here is the report to date:

Aberdeen District: Maben, $1.76; Okolona, $5; Okolona circuit, $1.25; Houston, $6; Europa, $5; Randolph, $1; Algoma, $1.08. Total, $21.09.

Columbus District: Kosciusko, $5.08; Macon, $8.19; Cooksville, $1; Crawford, $5.25. Total, $19.52.

Corinth District: Hickory Flat, $2.25; Blackland, $2; Tishomingo, $3; Baldwyn, $2.88; Belmont, $2.10; Moreville, $5; Rienzi circuit, $2.20; Booneville circuit, 25c. Total, $19.68.

Greenwood District: Wehb, $3.67; Glendora, $1; Sledge, $2.85; Moorhead, $5.10; Acona, $1; Indianola, $10; Dublin, $2; Ruleville, $6.02; Lamhert, $3.35; Schlater, $2. Total, $36.99.

Grenada District: Sallis, $1.73; Durant, $11.34; Vaiden, $3; Water V. Main, $2.09; Winona, $7.04; Victoria, $1.51; Red Banks, $4; Holcomb, $2.05; Grenada, $6.06; Ebenezer, $1; Tie Plant, $1; Duck Hill, $5.48; West, $2.20; Holly Springs, $13.49; Pickens, $2. Total, $63.99.

Sardis District: Como, $5; Arkabutla, $2.02; Coldwater, $8.50; Shuford circuit, $1.35; Poplar Corner, $1.60; Batesville, $7. Total, $24.47.

The District schools will cost the Board from $150 to $300. The Greenville District is planning to make a report of $300. It will come in due time.

J. E. STEPENS, Treasurer.

Grenada, Miss., Feb. 12, 1923.

A GOOD THING—DON'T MISS IT.

Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines for only 5 cents. Don't miss it.

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## TO THE LAY WORKERS, DURANT DISTRICT.

Dear Brothers: Herewith I hand you a copy of the schedule of appointments arranged for the Laymen of the Durant church.

As you will observe, the schedule is made out through August, and the intention is that the same schedule operate throughout the year.

I hope and believe that you will cooperate with us and with the Methodists of Mississippi in this campaign to give every Methodist church in the State at least one service on every Lord's day.

It is desired that the captain of each team assume responsibility for the program and for transportation, and also for notifying the members of his team and reminding them of the dates. It is also requested that if any team is unable to fill an appointment, the lay leader be notified at least twenty-four hours before time for the appointment, or as soon thereafter as possible.

There will be called a meeting of all teams at an early date, and you will receive due notice.

### Schedule of Appointments for Durant Laymen, 1923.

Team No. 1: R. J. Deckard, Captain; J. S. Keathofer, Mrs. G. R. Bennett, Mrs. B. W. Moore. Alternates: Mrs. R. S. Anderson, W. H. Petty, E. Cole.

Second Sunday in March: Salem, 11 a. m.; Zemuly, 2:30 p. m.

Third Sunday in April; Midway, 11 a. m.; Hebron, 2:30 p. m.

Fourth Sunday in May: Shrock, 11 a. m.; Spring Grove, 2:30 p. m.

Second Sunday in June: Salem, 11 a. m.; Zemuly, 2:30 p. m.

Third Sunday in July: Midway, 11 a. m.; Hebron, 2:30 p. m.

Fourth Sunday in August: Shrock, 11 a. m.; Spring Grove, 2:30 p. m.

Team No. 2: Roy Lyon, Captain; Mrs. C. W. Broos; B. W. Moore, C. W. Brooks. Alternates: Lillie Elmore, Pope Ramsey.

Third Sunday in March: Midway, 11 a. m.; Hebron, 2:30 p. m.

Fourth Sunday in April: Shrock, 11 a. m.; Spring Grove, 2:30 p. m.; Second Sunday in May: Salem, 11 a. m.; Zemuly, 2:30 p. m.

Third Sunday in June: Midway, 11 a. m.; Hebron, 2:30 p. m.

Fourth Sunday in July: Shrock, 11 a. m.; Spring Grove, 2:30 p. m. Second Sunday in August, Salem 11 a. m.; Zemuly, 2:30 p. m.

Team No. 3: Walter Odom, Captain; Mrs. R. P. Neblett, Mrs. Eugene Cole, Mrs. R. C. Elmore, J. A. Meredith. Alternates: Miss Roberta Clower, G. A. Guess.

Fourth Sunday in March: Shrock, 11 a. m.; Spring Grove, 2:30 p. m.

Second Sunday in April: Salem, 11 a. m.; Zemuly, 2:30 p. m.

Third Sunday in May: Midway, 11 a. m.; Hebron, 2:30 p. m.

Fourth Sunday in June: Shrock, 11 a. m.; Spring Grove, 2:30 p. m.

Second Sunday in July: Salem, 11 a. m.; Zemuly, 2:30 p. m.

Third Sunday in August: Midway, 11 a. m.; Hebron, 2:30 p. m.

Schedule operates in same way through remaining months of 1923.

Your brother,
R. C. ELMORE, Lay Leader.

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## NORTH MISSISSIPPI CONFERENCE

### Aberdeen Dist.—Second Round.
(In Part)

Tupelo, Mar. 3, 4.
Okolona, Mar. 4, 5.
Amory, Mar. 11, 12.
Houston, Mar. 17, 18.
Pontotoc, Mar. 18, 19.
Buena Vista, at Boone's chapel, Mar. 23.
Aberdeen, Mar. 24, 25.
Prairie and Strong, at P., Mar. 25, 26.
Shannon and Nettleton, at Brewer, Mar 31, Apr. 1.
Verona, at Plantersville, Apr. 1, 2.
Nettleton, at Shiloh, Apr. 7, 8.
Woodland, at Palestine, Apr. 14, 15.
Greenwood Springs, at New Hope, Apr. 21, 22.
Salem and Ecru, at Liberty Hill, Apr. 27.
Tocopola, at Lafayette Springs, Apr. 28, 29.

T. H. DORSEY, P. E.

## MISSISSIPPI CONFERENCE.

### Newton Dist.—Second Round.
(In Part)

North Neshoba, at Henry Chapel, Mar. 9.
Neshoba, at Mars Hill, Mar. 10, 11.
Philadelphia, Mar. 11, 7:30 p.m.; 12, 8 a.m.
Trenton, at Pine Grove, Mar. 17, 18.
Forest and Morton, at M., Mar. 18, 3 p.m., 7:30 p.m.
Rose Hill, at Pleasant Grove, Mar. 24, 25.
Montrose, at Garlandville, Mar. 31, Apr. 1.
Carthage, at Rocky Point, Apr. 7, 8.

District Sunday School Institute at Hickory will open at 9 o'clock Tuesday morning, May 8, followed by the opening sermon of the District Conference at 8 o'clock the evening of the same day. Let delegates be elected by church conference as the law provides. J. A. MOORE, P. E.

### Vicksburg Dist.—Second Round.
(In Part)

Hermanville, at Pattison, 11 a.m., Mar. 18.
Port Gibson, 7:30 p.m., Mar. 18.
Nebo, at Oak Grove, 11 a.m., Mar. 24.
Roxie, at McNair, 11 a.m., Mar. 25.
Harriston, 3:30 p.m., Mar. 25.
Fayette, 7:30 p.m., Mar. 25.
Vicksburg, Crawford St., 7:30 p.m. Mar. 26.
Vicksburg, Gibson Mem., 7:30 p.m., Mar. 28.

Pastors will please elect their delegates, send names to Rev. V. G. Clifford, Centerville, and to me. It is important that this be done, that Bro. Clifford can provide homes for all delegates, and that I may make up the official role of the conference.

Let it be remembered that district, charge lay leaders, local preachers, and district secretary of the Woman's Missionary Society are members of the conference.

Local preachers are urged to make their report in writing.

J. R. JONES, P. E.

### Jackson Dist.—Second Round.
(In Part)

Fannin, at Drake's, Mar. 10, 11, 11 a.m.
Rankin St., at Pearl Chapel, Mar 11, 3 p.m.
Florence, at Star, Mar. 17, 18, 11 a.m.
Terry at Terry, Mar. 18, 2 p.m. and 7:30 p.m.
Edwards at Learned, Mar 25, 11 a.m. and 2 p.m.
Bolton, at Bolton, Mar. 25, 4 p.m. and 7:30 p.m.
Madison, at Ridgeland, Apr. 1, 11 a.m. and 2, 10 a.m.

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# *Woman's Missionary Society*

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Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## NORTH MISSISSIPPI CONFERENCE.

### Annual Session Woman's Society Meets March 13

Mrs. T. M. Clark, of Tueplo, president of the North Mississippi Conference of the Woman's Missionary Society, Methodist Episcopal Church, South, and Mrs. G. C. Jones, of Marks, recording secretary, have made official announcement that the eleventh annual meeting of this conference will convene in the First Methodist Church at Greerwood, March 13 to 16. Mrs. Clark was elected president at the conference which convened at Water Valley last year and will preside over the meeting at Greenwood in March. This conference embraces the entire northern half of the State. Following are the officers of the Woman's Conference who have served this year: Mrs. T. M. Clark, Tupelo, president; Mrs. J. W. Conger, Winona, vice-president; Mrs. R. Neblett, Durant, superintendent of children; Mrs. C. A. Neal, Carrollton, superintendent of mission study and publicity; Mrs. W. V. Pitman, Indianola, superintendent social service; Mrs. Susie Thomas, conference treasurer; Mrs. W. D. Naromore, conference auditor; Mrs. G. C. Jones, Marks, recording secretary; Miss Corinne Rogers, New Albany, corresponding secretary. The following are the secretaries or directors of the work in the seven presiding elder's districts of the Conference: Aberdeen, Mrs. Jeff Busby, Houston; Columbus, Mrs. Kemp Williams, West Point; Corinth, Miss Esther Murry, Ripley; Greenville, Mrs. B. P. Woollard, Cleveland; Greenwood, Mrs. B. F. Whitehead, Tchula; Grenada, Mrs. W. V. Stokes, Grenada; Sardis, Mrs. W. J. East, Senatobia. A general report from the general body directing the seven conferences will be made at this conference to be held in Greenwood. The opening service of the conference will be held on Tuesday evening, March 13. Rev. Soloman L. Pope is presiding elder in the district in which the conference will be held. Rev. V. C. Curtis will be pastor-host of the conference. Those officially connected will be entertained.

## MISSISSIPPI CONFERENCE.

Dear Co-workers: Several weeks ago, a letter was sent to each auxiliary president asking for individual and collective co-operation with the Centenary Campaign, by setting aside a day of prayer in your auxiliary, and by helping in every way possible with the Centenary collections in the churches. If you did not get yours, it is not too late to do these things, for the campaign is still on and the four million dollars MUST come in by May 1. I hope it is thoroughly understood that this does not affect our own pledge, or rather obligations within the Society, but refers only to Centenary pledges made as church members. No one can doubt the importance of this campaign, nor its direct influence upon the Woman's Work, when we review the enlarging of the work in every single field with money derived from the Centenary.

We shall have with us at our annual meeting in Laurel, March 27-30, Mrs. E. B. Chappel, one of the editors of The Missionary Voice; Miss Hallie Buie, missionary from Korea, now studying in New York; and Brother W. D. Hawkins, of Meridian, Centenary Conference Secretary, who will show on Thursday night those interesting new pictures on the work of our church in Europe.

A request has gone out to every officer and district secretary to pledge herself to bring to the meeting at least one good poster, showing either some phase of her own work or bearing on the missionary work in general. If this is done, much good will result from this visual presentation. Will you do your part?

Several requests have come in for the address of Cavie Clark, our newest recruit to Brazil, so I am giving it here: Colegio Americano, Rua Independencia 70, Porto Allegro, Brazil. If she is not there, all mail will be promptly forwarded.

Below follows a partial report of statistics for the year, some of the items showing encouraging advancement. For instance, whereas last year there were 23 societies making the Standard of Excellence, this year we have 39.

In several instances of societies in small communities or logging camps, there has been a decrease; and this is true in the case of Y. P. and Junior auxiliaries, too. So the net increase is not very large. But the number of new societies shows that unoccupied territory is gradually becoming occupied.

An important feature of our annual meeting this year will be the Workers' Conference on Tuesday afternoon at 2 o'clock, March 27. Every delegate and conference officer is expected to be there and on time. This may be the only time during the session to discuss at length many problems in an informal way.

Will all auxiliary corresponding secretaries please report AT ONCE to their district secretary the amount of pledge for 1923? This will be taken at conference only by districts; so please do not handicap your district secretary by failure to report to her immediately.

The nearness of Council this year should insure a large delegation of visitors from our conference. As you read this, why not begin to make your own plans to attend? There may not be this good opportunity again in years. You will not regret the effort and sacrifice. Mobile, April 4-11, are the place and date.

Yours for service,
MRS. H. L. McKLESKEY,
Conference Cor. Sec.

Number adult auxiliaries, 166; number new auxiliaries, 24; number of members, 3675; number new members, 75; number Y. P. societies, 23; number new Y. P. societies, 8; number of members, 465; number of new members, 64; number Junior divisions, 45; number new divisions, 8; number of members, 515; number of new members, 30; number of Baby divisions, 32; number of new Baby divisions, 6; subscribers to Voice, 960; Subscribers to Y. C. Worker, 180; number auxiliaries presenting Stewardship, 234; number of scholarships, 1; number observing Week of Prayer, (adult), 128; number adult auxiliaries on Roll of Honor, 24; number Y. P. auxiliaries on Roll of Honor, 6; number of Juniors on Roll of Honor, 9.

## QUARTERLY CONFERENCES.

## LOUISIANA CONFERENCE.

### Baton Rouge Dist.—Second Round.

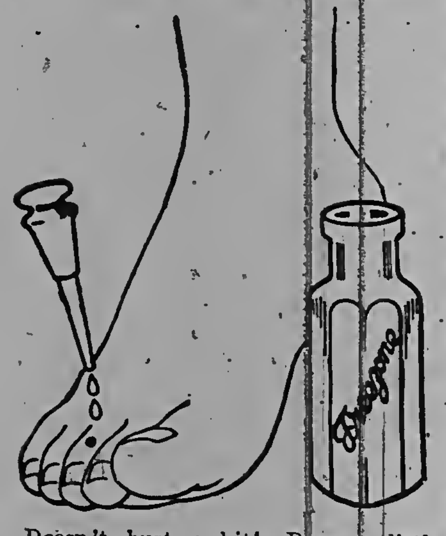
Zachary, at Slaughter, Mar. 18, p.m.
Clinton, at Pinegrove, Mar. 25, a.m.
Jackson and Ethel, at Jackson, Mar. 25, p.m.
Hammond, Apr. 1, a.m.
Denham Springs, at Live Oak, Apr. 1, p.m.
Baton Rouge, First Church, Apr. 2, p.m.
Natalbany and Pine Grove, at P. G., Apr. 8, a.m.
Istrouma, Apr. 8, p.m.
St. Francisville, at Star Hill, Apr. 15, a.m.
Keener Memorial, Apr. 15, p.m.
Pearl River, at Bush, Apr. 22, a.m.
Bogalusa ct., Sunday, Apr. 22, 3 p.m.
Slidell, Apr. 22, 7:30 p.m.
Springfield, at Livingston, Apr. 29, a.m.
Ponchatoula, Apr. 29, p.m.
Franklinton ct., at Mt. Hermon, May 5, a.m. and p.m.
Franklinton, May 6, a.m.
Bogalusa, May 6 p.m.
Baker, at Deerford, May 12, a.m., 13, p.m.
Olive Branch, at Clear Creek, May 13, a.m.
Covington, May 20, a.m.
Amite, May 20, p.m.
Kentwood, May 22, p.m.
Greensburg, May 27, a.m.
Tickfaw, May 27, p.m.
Gonzales, June 2, a.m.

J. W. LEE, P. E.

### Ruston Dist.—Second Round.

Arcadia, Feb. 28, 7:30 p.m.
Homer, March 4, 11 a.m.
Sibley, at Brushwood, March 11, 11 a.m.
Winnfield, March 14, 7:30 p.m.
Jonesboro, at Jonesboro, March 15, 7:30 p.m.
Bernice, at Alabama, March 18, 11 a.m.
Marion, at Downsville, March 25, 11 a.m.
Dubach, at Lisbon, April 1, 11 a.m.
Springhill, April 4, 7:30 p.m.
Elmore, at New Prospect, April 8, 11 a.m.
Simmsboro, at Antioch, April 15, 11 a.m.
Bienville, at Strange, April 17, 2 p.m.
Minden, April 19, 7:30 p.m.
Farmerville, April 22, 11 a.m.
Ruston, April —, 7:30 p.m.
Gibsland, April 29, 11 a.m.
Haynesville, May 3, 7:30 p.m.
Ringgold, May 10, 2 p.m.
Winnfield Ct., May 12, 2 p.m.
Haughton and Doyline, at Haughton, May 15, 3:30 p.m.
Castor, at Jamestown, May 20, 11 a.m.
Wesley Ct., May 22, 2 p.m.
Athens, at Arizona, May 27, 11 a.m.
District Conference, at Haynesville, May 4-6.

K. W. DODSON, P. E.



Corns

Lift Off with Fingers

Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly!

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

WINTERSMITH'S CHILL TONIC
SOLD 50 YEARS
A FINE GENERAL TONIC

Sure Relief
FOR INDIGESTION
BELL-ANS FOR INDIGESTION 25 CENTS
6 BELL-ANS
Hot water
Sure Relief
BELL-ANS
25¢ AND 75¢ PACKAGES EVERYWHERE

Dicks' Antiseptic
Kills Germs.
For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.
25 CTS.

STOP ITCHING
Skins with Tetterine
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

BANNERMAN Army Auction Bargains
20 ga. Hand and Shoulder Gun . $14.85
Luger pistol $21.50 | Haversacks .15 up
Krag rifle $12.50 | TENTS $1.95 up
Fullset Army steel letters and figures, $1.00
15 acres army goods. Illustrated catalog for 1922—372 pages—including full and highly interesting information (specially secured) of all World War small arms, mailed 50 cents. NEW circular, 16 page, 10 cents. Established 1865.
Francis Bannerman Sons, 501 Broadway, N.Y.

ROCHE'S
HERBAL
EMBROCATION
The external remedy for CROUP or WHOOPING COUGH that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest.
Always keep a bottle handy. All druggists or
E. FOUGERA & CO., Inc.
90-92 Beekman St., New York

"Cutting teeth is made easy"

MRS. WINSLOW'S SYRUP

*The Infants' and Children's Regulator*

At all druggists

Non-Narcotic, Non-Alcoholic

Oakland, Nebr., Feb. 28, 1920

Anglo-American Drug Co.,

Gentlemen:

I am more than glad to tell you of the experience and result obtained from your wonderful Baby Medicine. Our second baby is now seven months old and has never given us a moment's trouble. The first and only thing she has ever taken was Mrs. Winslow's Syrup. She has four teeth and is always smiling and playing. *Cutting teeth is made easy* by the use of Mrs. Winslow's Syrup. Most sincerely,

*(Name on request)*

ANGLO-AMERICAN DRUG CO.

215-217 Fulton Street, New York

*Gen. Selling Agents: Harold F. Ritchie & Co., Inc. New York, Toronto, London, Sydney*

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books and handsome velvet Scripture Mottoes. Good commission. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher

Dept. D., Monon Bldg., Chicago, Illinois

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehner says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others! Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

*Ends Stubborn Coughs in a Hurry*

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

## QUARTERLY CONFERENCES.

### MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—Second Round.

Bogue Chitto and Norfield, at Bogue Chitto, March 4, 7 p.m.
Bayou Pierre, at Pleasant Ridge, March 7.
Pleasant Grove, at Tilton, March 10. 11.
Meadville and Bude, at Meadville, March 14, 7 p.m.
Adams, at Ebenezer, March 17, 18.
McComb, at La Branch, March 18, 7:30 p.m.
Hazlehurst, April 1, 11 a.m.
Wesson and Beauregard, at Beauregard, April 1, 7:30 p.m.
Monticello, at Sontag, April 8.
Brookhaven, April 8. 7:30 p.m.
Galiman, at Mt. Pleasant, April 14, 15.
Crystal Springs, April 15, 7:30 p.m.
Barlow, at Brandywine, April 21, 22.
McComb, Pearl River Ave., April 22, 7:30 p.m.
Osyka, at Muddy Springs, April 28, 29.
Magnolia, April 29, 7:30 p.m.
Fernwood, at Kokomo, May 6.
Tylertown, May 6, 7:30 p.m.
Scotland, at Hawkins' Chapel, May 12, 13.
McComb, Centenary, May 13, 7:30 p.m.
Foxworth, at Hopewell, May 16.
Georgetown, at Providence, May 23.
Summit and Topisaw, at Pisgah, May 26, 27.

District Conference will convene in Magnolia at 9 a. m., Tuesday, April 3, 1923. Send names of all elected delegates early to myself and Rev. C. P. Jones, Magnolia, Miss. Let us go praying and expecting two days of great refreshing from the Lord.

H. M. ELLIS, P. E.

### Meridian Dist.—Second Round.

Meridian, Hawkins Memorial, March 4, 11 a.m.
Meridian, Poplar Springs, March 11, 11 a.m.
Meridian, East End, March 18, 11 a.m.
Meridian, Central, March 18, p.m.
Meridian, Seventh Avenue, March 25, 11 a.m.
Meridian, Fifth Street, March 25, p.m.
Central Church dedication, April 1.
Scooba, at Wahalak, April 8.
Porterville, at Briggs' Chapel, April 15.
Waynesboro Ct., at Pleasant Grove, April 21, 22.
Waynesboro, April 22, 23.
Daleville, at Soule's Chapel, April 28, 29.
Lauderdale and Electric Mills, at Lauderdale, April 29, p.m.
District Conference, at Poplar Springs, May 1, 2.
DeKalb, at New Hope, May 4.
Cleveland, at Big Oak, May 5, 6.
Shubuta, May 13.
Bucatunna, May 13, 14.
Enterprise, at Stonewall, May 20.
Quitman, May 20, p.m.
Pachuta, at Salem, May 26, 27.
Matherville, at State Line, June 2, 3.
De Soto, at Andrew's Chapel, June 3, 4.

PAUL D. HARDIN, P. E.

### Seashore Dist.—Second Round.

Long Beach, March 4, 11 a.m.
Biloxi, March 11, 11 a.m.
Wesley Memorial, March 11, 7:30 p.m.
Logtown, Thurs., March 15, 7:30 p.m.
Bay St. Louis, March 18, 11 a.m.
Poplarville, March 25, 11 a.m.
Lumberton, March 25, 7:30 p.m.
Escatawpa, at Big Point, March 31, April 1.
Pascagoula, April 1, 7:30 p.m.
Moss Point, Tues., April 3, 7:30 p.m.
District Conference, at Moss Point, April 4, 5, 6.
Columbia, April 8, 11 a.m.
Columbia Mission, April 8, 3:30 p.m.
Saucier, April 15.
Picayune, Thurs., April 19, 7:30 p.m.
Carriere, April 20, 22.
Bay St. Louis, Q. C., Wed., April 25, 7:30 p.m.
Ocean Springs, at Handsboro, April 29.
Americus, at Cross Roads, May 5, 6.
Gulfport, Q. C., Wed., May 9, 7:30 p.m.
Wesley Memorial, Q. C., Thurs., May 10, 7:30 p.m.
Mentoruni, May 12, 13.
Wiggins, May 13, 7:30 p.m.
Long Beach, Q. C., Mon., May 14, 7:30 p.m.
Biloxi, Q. C., Tues., May 15, 7:30 p.m.
Brooklyn and Bond, May 20, 11 a.m.
Coalville, at Beulah, May 20, 3:30 p.m.
Vancleave, at Red Hill, May 26, 27.
Pass Christian, June 3.

The District Conference will convene at Moss Point, April 3, at 7:30 p. m. Opening sermon will be preached by Rev. J. G. Galloway. The quarterly conference will be held immediately after preaching Wednesday morning, at 8:30, we will organize. Wednesday afternoon will be devoted to the work of the laymen; Dr. J. M. Sullivan and W. E. Barnes will have charge. Thursday afternoon will be devoted to Sunday school work, and Rev. J. C. Chambers, or some one appointed by him, will have charge. Let all the pastors elect their delegates at once, and send names to me and to Rev. J. E. Gray. Brethren, please don't neglect this. Do it now, and also have reports from all the local preachers. Let us pray for a great conference.

W. M. SULIIVAN, P. E.

### LOUISIANA CONFERENCE.

### Alexandria Dist.—Second Round.

Melder Ct., at Campground, March 11, a.m.
Cheneyville, March 11 p.m.
Marksville Ct., at Marksville, March 18.
Plaquemine and Donaldsonville, at Plaquemine, March 25.
Oakdale, April 1, a.m.
Glenmora, April 1, p.m.
Melville Ct., at Jacoby, April 8.
Colfax Ct., at Montgomery, April 15.
Trout and Good Pine, at Good Pine, April 22, a.m.
Jena and Jonesville, at Jonesville, April 22, p.m.
Opelousas, May 6, a.m.
Livonia Ct., at Lottie, May 7, p.m.
Campti Ct., at Clarence, May 12, 13, p.m.
Natchitoches, May 13, a.m.
Rochelle and Standard, at Rochelle, May 20.
Bunkie, May 27.

W. L. DOSS, JR., P. E.

PILES Don't Be Cut Until You Try This Wonderful Treatment

My internal method of treatment is the correct one, and is sanctioned by the best informed physicians and surgeons. Ointments, salves and other local applications give only temporary relief.

If you have piles in any form write for a FREE sample of Page's Pile Tablets and you will bless the day that you read this. Write today.

E. R. PAGE 430J Page Bldg., Marshall, Mich.

NERVOUS WOMAN COMPLETE WRECK

Tells How She Was Made Well by Lydia E. Pinkham's Vegetable Compound

Indianapolis, Indiana.—"Now I want to tell you just what induced me to take your medicine. It seemed that I had some kind of weakness so that I could not carry a child its full time. The last time I was troubled this way I had a nervous breakdown and was a complete wreck. The doctor thought I would not live, and if I did that I would never be well and strong again. But I told them I was going to get well, that I was not going to die just then. My husband got me Lydia E. Pinkham's Vegetable Compound and I took six bottles of it. I soon got strong again and had three more children. I have recommended the Vegetable Compound ever since, and if you could see me now you would think I had always been well."—Mrs. MARY F. HERRICK, 234 Detroit St., Indianapolis, Ind.

Lydia E. Pinkham's Vegetable Compound is an excellent medicine for expectant mothers and should be taken during the entire period. It has a general effect to strengthen and tone up the entire reproductive system, so that it may work in every respect effectually as nature intends.

Don't let child stay bilious, constipated.

MOTHER, YOUR CHILD'S BOWELS NEED "CALIFORNIA FIG SYRUP"

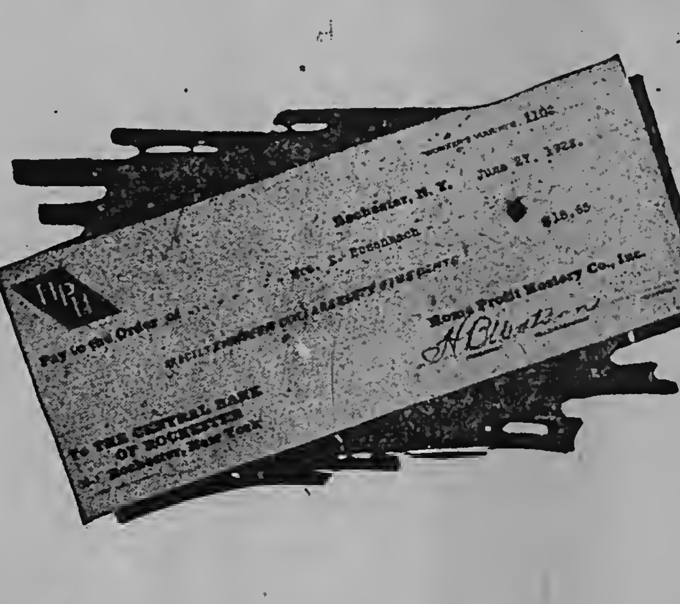
Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

If your child is listless, full of cold, has colic, or if the stomach is sour, breath bad, tongue coated, a teaspoonful of "California Fig Syrup" will quickly start liver and bowel action. In a few hours you can see for yourself how thoroughly it works the constipation poison, sour bile and waste right out and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today may save a sick child tomorrow. It never cramps or overacts. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

# Mrs. Rosenbach Needed Money

### AND HOW SHE TURNED SPARE HALF HOURS INTO $179.62—ALL IN SEVENTEEN WEEKS—AN AVERAGE OF $10.59 A WEEK—AND WITHOUT STEPPING OUT OF THE HOUSE.


Rochester, N. Y. June 27, 1922.

Pay to the Order of Mrs. E. Rosenbach $18.65

Home Profit Hosiery Co., Inc.

To THE CENTRAL BANK OF ROCHESTER Rochester, New York

IT was neither his fault nor hers that the Rosenbachs were so often hard pressed.

Mr. Rosenbach earns good wages. And Mrs. Rosenbach knows how to make every dollar go as far as a dollar possibly can.

But somehow the week's pay was never quite enough.

No matter how carefully she planned and figured, or how carefully she economized, there were always things she had to do without—things she had set her heart on.

But now all that is a thing of the past.

Mrs. Rosenbach doesn't have to make last season's dresses or suits or hats do her another year. She no longer has to mend and remake the children's old clothes instead of buying new ones. If she wants a new rug or a new piece of furniture, or wants to go to a concert or have some other pleasure, she now has a way to provide the necessary money.

## What Has Brought This Happy Change?

It is an interesting story. And all the more so because any woman with two hands and a little spare time, and the willingness to use it, may easily straighten out the money problem in the same way that Mrs. Rosenbach solved hers.

THE MASTER KNITTER

## The Secret

Here is the whole secret—Mrs. Rosenbach has become one of the many spare time home workers for the Home Profit Hosiery Company.

Whenever she has a little time, Mrs. Rosenbach sits down at the handy little Home Profit Knitter sent to her by the Home Profit Hosiery Company and knits socks—men's, women's or children's.

From the nicely turned heel to the cuff at the top, this wonderful little machine shapes and knits each sock or stocking. Mrs. Rosenbach says it is all so easy—and such a pleasant change from housework—that it seems more like a diversion than work.

Above all, every hour that Mrs. Rosenbach spends at her Home Profit Knitter means extra money for her. She sends the finished hose to the Home Profit Hosiery Company, and gets good pay for every pair she knits in accordance with specifications—all guaranteed in advance.

## $10.59 Extra EACH WEEK

Mrs. Rosenbach received her knitter last April. Between then and the last week of August—a period of 17 weeks—she received from the Home Profit Hosiery Company a total of 17 checks, amounting to $179.62.

That is an average of $10.59 per week. Every penny of it earned in spare time—time that would otherwise have been wasted.

Then, too, Mrs. Rosenbach earned this extra money in the privacy of her own home—didn't have to step out of the house. All without interfering with her regular household duties. Started and stopped her knitting just when she felt like it—did as much or as little each day or week as she pleased. At all times absolutely her own boss. No wonder that Mrs. Rosenbach, like so many others, says that this is the ideal way to add to one's income.

Of course, not every woman earns as much as Mrs. Rosenbach does, but, on the other hand, some women have received even larger checks for their socks. It all depends on how anxious you are to earn money and on how rapidly you work and ship the finished socks to us.

Mrs. E. Rosenbach, Brooklyn, Ny

### 17 Checks in 17 Weeks Altogether $179.62

Here are the exact dates and amounts of the 17 checks sent to Mrs. Rosenbach of Brooklyn, N. Y. for spare-time home work during the 17 weeks from April 25th to August 26th, a total of $179.62, or an average of $10.59 per week.

| | |
|---|---|
| April 25 | $ 9.38 |
| May 8 | 9.05 |
| May 22 | 11.15 |
| June 1 | 11.19 |
| June 8 | 9.11 |
| June 16 | 9.36 |
| June 27 | 18.65 |
| July 10 | 7.50 |
| July 11 | 7.49 |
| July 17 | 9.40 |
| July 20 | 11.29 |
| July 25 | 11.35 |
| Aug. 1 | 9.50 |
| Aug. 8 | 11.29 |
| Aug. 17 | 11.29 |
| Aug. 22 | 11.31 |
| Aug. 26 | 11.31 |
| Total | $179.62 |

## More Home Workers Needed

The Home Profit Hosiery Company wants more spare-time home workers like Mrs. Rosenbach—many more.

The demand for genuine home-knit wool hose of the kind so easily fashioned on the Home Profit Knitter is steady—because these hose wear longer, fit better and look better than ordinary factory hose.

The machine itself does both the shaping and the knitting, and our illustrated instruction book explains the operation in a simple and easily understood manner.

## The Purchase Price is Guaranteed

We guarantee to buy all the socks and stockings you knit on our machine with our Waskill yarn and to pay you a guaranteed and fixed-in-advance price for every pair. An equivalent amount of yarn for every pair you send us is furnished free.

How much you can earn at this work simply depends on how much time you give it—and that of course rests entirely with you. A few minutes now and then—an hour a day—two hours—just as you find time and have the inclination.

You can count on getting a check from us just as often as you send in hose, whether you knit tw or three dozen pairs a day or onl that many in a week or month How often you receive a check and the size of each check onl depends on your output of sock

## If You Have Two Han and a Little Spare Time

Maybe you want more clot for yourself. Maybe somethi for the house. Maybe clothes c other things for the childre Maybe it's some old bills yo have been worrying about. Mayl to help pay for a home. No matter for what purpose you war extra money, here is a pleasant and sure year-round way to ear it. All you need are two hands, a little spare time and one of thes Master Knitters.

Even $2 extra each week means $104 a year. $5 extra each week means $260 a year. $10 extra each week means $520 a year. Think of all the things you can buy—all the pleasure and comforts you might have—with that much additional money.

Let us send you full information about this easy and interesting home work plan that every week and every month is bringing in extra money for so many others—then judge for yourself. Simply sign and mail this coupon. That won't cost you anything or obligate you in any way, yet it can easily mean hundreds of dollars a year to you.

**COUPON**

Home Profit Hosiery Company, Inc.,
Dept. 69, 872 Hudson Ave., Rochester, N. Y.

Send me full information about making money at home in my spare time with the Home Profit Knitter. I am enclosing 2 cents postage to cover cost of mailing, and I understand that I am not obligated in any way.

NAME ....................................................
STREET ....................................................
CITY.............................. STATE..........................

Write Name and Address Plainly

## Home Profit Hosiery Co., Inc.

Dept 69., 872 Hudson Avenue - - - - - - Rochester, N. Y.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 70—No. 11. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3501.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 15, 1923. CHAS. O. CHALMERS, Manager.

## A PROGRAM OF PROGRESS IN THE MISSISSIPPI CONFERENCES.

We, the undersigned officers and appointed leaders in the Mississippi and the North Mississippi Conferences, hereby pledge ourselves to seek the following goals in the work of the church for 1923, and we would urge upon the pastors, officers, and members of every congregation to take counsel together and make definite plans for the attainment of these ends in every local church.

1. We will seek a genuine revival of the work of God throughout the Conferences. Believing that all movements that get anywhere must start somewhere, we pledge ourselves to promote a comprehensive revival campaign in every church, preceded by a careful survey of all adjacent territory, to the end that nobody may be overlooked in the appeal of the church to accept Christ as Savior and enlist in His service.

2. We pledge ourselves further to enlist the pastors, evangelists, and laymen of every district to conduct campaigns of evangelism in all unoccupied territory within the districts, to the end that nobody in Mississippi may be left without the ministry of Methodism and its saving benefits during this year. The call of the church is for our ministers and laymen everywhere to follow the precedents of early Methodism and get beyond the organized channels by breaking some new ground in an aggressive program of evangelism.

3. Believing that every laborer in the vineyard of the Lord, whether at home or abroad, is worthy of a reasonable living for himself and his family, we pledge ourselves to seek the payment in full of all salaries and benevolences in every church in the Mississippi Conferences this year. The assessments levied upon the charges are the minimum of the church's need, and we believe no church should be satisfied to report a deficit on these meager demands. Many churches should exceed the sums that are asked of them, and none should fall below these reasonable requests. The thorough indoctrination of our people in the Bible principles of Christian stewardship cannot fail to lead to this result, with a consequent spiritual enlargement in all our borders. We, therefore, set as our goal for the year level columns of finance from every church in the Conferences, and to this end we will seek to secure pledges to cover all obligations by May 15, with a surplus of 20% to insure their final payment in full.

God is asking a new thing at our hands. No former program is adequate to meet the needs of this day, and we would call upon our people everywhere to enlist in a general and concerted plan of prayer and faith and action to realize these worthy ends.

Bishop in Charge—William N. Ainsworth.

Brookhaven District—H. M. Ellis, Presiding Elder.

Hattiesburg District—W. W. Graves, Presiding Elder.

Jackson District, M. L. Burton, Presiding Elder.

Meridian District—P. D. Hardin, Presiding Elder.

Newton District—J. A. Moore, Presiding Elder.

Seashore District—W. M. Sullivan, Presiding Elder.

Vicksburg District—J. R. Jones, Presiding Elder.

Brookhaven District—J. E. Carruth, Lay Leader.
Hattiesburg District—K. T. Moore, Lay Leader.
Jackson District—O. H. Wingfield, Lay Leader.
Meridian District—S. M. Graham, Lay Leader.
Newton District—W. A. Davenport, Lay Leader.
Seashore District—W. E. Barnes, Lay Leader.
Vicksburg District— — —— ——, Lay Leader.

Lay Leader Mississippi Conference—J. M. Sullivan.

Lay Leader North Mississippi Conference—D. H. Hall.

Aberdeen District—T. H. Dorsey, Presiding Elder.

Columbus District—A. T. McIlwain, Presiding Elder.

Corinth District—J. B. Randolph, Presiding Elder.

Greenville District—J. H. Felts, Presiding Elder.

Greenwood District—S. L. Pope, Presiding Elder.

Grenada District—R. A. Tucker, Presiding Elder.

Sardis District—J. T. Lewis, Presiding Elder.

Aberdeen District—R. H. Furr, Lay Leader.
Columbus District— — —— ———, Lay Leader.
Corinth District—J. G. Houston, Lay Leader.
Greenville District—S. V. Wall, Lay Leader.
Greenwood District— —— —— —, Lay Leader.
Grenada District—L. G. Fant, Lay Leader.
Sardis District—L. L. Minor, Lay Leader.

## EDITORIAL COMMENT.

### What Makes Lawlessness.

This country needs to do some clear thinking and vigorous speaking in regard to the growing menace of lawlessness. We sometimes speak of the disrespect of the law, but, in some communities at least, the term should be contempt for law. When a statute has meen duly enacted and properly published, it would seem that every loyal citizen should feel himself under obligation to obey it; but in many cases the first thought of some seems to be as to how the provisions of the law can best be ignored and completely set aside. Our system of administering justice has allowed the matter of technicalities so to offset the plain spirit of the law that oftentimes a conviction of crime becomes impossible when there can be absolutely no doubt as to the guilt of the accused; through the same process, delays and postponements are permitted that ultimately completely defeat justice; in some cases those who are chosen to enforce the law seem to think that it lies within their power to say whether or not the law ought to be enforced—their personal opinions have more weight than the oath of office they have taken; in many places there has come to be such an indifference to the enforcement of the law on the part of the public generally that flagrant violations are passed by unnoticed; there are even cases in which it seems that the machinery of justice is in the hands of the criminals themselves—and of course they use it to their own advantage. All these things give encouragement to and make possible a reign of lawlessness. A further effect is that good citizens, seeing the law so defiantly ignored, themselves become so outraged in feeling as to undertake the administration of justice by extra-legal means, and thus the spirit of lawlessness is increased. There should be a revision of our legal system that will bring cases to trial within a reasonable length of time—speedy justice is no less justice because it is speedy; that would make the only question before the court one of innocence or guilt—technicalities ought not to be allowed to defeat justice; that would force officers of the law to do their duty regadless of their own notions of justice; that would compel judges to assess penalties that would at least have a deterrent effect upon those proved to be guilty. We are playing with fire when we allow the administration of justice to become lax—a conflagration may develop that will result in ruin. Justice ought to be tempered with mercy, to be sure, but a maudlin sentimentality is a protector of criminals. God is love, but—"the soul that sinneth, it shall die." The impartial, strict, and speedy enforcement of the law will go a long way toward destroying the spirit of lawlessness that is so rampant to-day.

### What They Need.

When we begin to consider the needs of most of the people we know, we ought not to think in terms of the material so much as in terms of the spiritual. People must have food and shelter and clothing—but these are not their greatest need; they need, more than these, companionship and sympathy and spiritual fellowship. We may go into the sickroom of one who is poverty-stricken, and we may imagine that a little money will supply all the requirements of that particular case; not so. A cheerful word, a sympathetic smile, a message that deals simply but lovingly with spiritual verities will do more to ease the burden and relieve the pain than a handful of coin coldly given. People need sympathy, and they must have it if their lives are to be spared the tragedy of disappointment, unhappiness, and sorrow. And the blessed thing about it is that all of us can give what is so much needed.

New Orleans Christian Advocate

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**TO CONTRIBUTORS.**

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## LISTENING IN.

By Mrs. Ike Lipscomb.

Listening in—how wonderful and grand!
The whole world is now at our command.
From north to south, from east to west,
Sermons, addresses—the very best.
Sweet music is borne on ethereal wing,
For radio makes the world to sing
When we listen in.

Listening in, we can hear the S. O. S.
Of great vessels—their signals of distress;
So relief ships quickly mount the waves
And hundreds rescue from watery graves.
'Tis a wonderful age in which we dwell;
And marvelous things will radio tell
When we listen in.

Listening in, we may hear the Father's voice
As he bids his children to rejoice,
Because to man such power is given
That he almost hears the music of heaven.
God's word broadcasted to you and me
No longer seems a mystery
If we listen in.

God's radio stations along life's way
Send to us messages every day.
Messages of hope and comfort, too,
Telling us to be faithful and true.
Through the storm, which our souls with terror fill,
Can be heard the soft whisper, "Peace, be still,"
If we listen in.

Oxford, Miss.

## HOW TO PREPARE A SERMON.

By Rev. H. Walter Featherstun, D.D.

(Substance of a talk made at the request of the Presiding Elder to the Preachers' Institute of the Jackson District.)

First of all, get a subject. Sometimes a text suggests a subject; but it is better to get a subject and then find a text, i. e., what the Bible says about it. It is not always easy to decide just what to preach about; but as clear a knowledge of the congregation as can be gotten and a little talk with God will settle that matter.

Then a text must be selected. The text should, as exactly as possible, express the theme or subject. Fantastic themes and fantastic texts have no place in a Christian pulpit. The business of the preacher is not a fantastic business.

The text must be "made plain" to the people. The exact sense intended by the Divine Author is the only sense that any honest preacher dares to give to any text. The exact sense is not always easily found; but there are facilities within the reach of us all for finding the real sense of almost any text. Preachers sometimes fail to get the sense by overlooking the connection. A young preacher dealing with the ineffable glories of heaven, had for his text I Cor. ii.9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." I said to him: "Your sermon was true and good; but your text did not fit." He wanted me to explain, and I did: "If you had read on, you would have seen that Paul had no thought of heaven when he wrote those words; but he was telling of the glories which the Christian era had brought; for he goes on thus: 'But God hath revealed them unto us by his Spirit.'" Time and again have I heard John xvi.8. thus quoted: "And he (the Spirit) when he is come will convict the world in respect of sin, and of righteousness, and of judgment to come." The words "to come," are not there and do not belong there, and falsify our Lord's meaning. Read verse 11: "of judgment because the prince of this world hath been judged." A past and not a future judgment was in Christ's mind. Let us be very careful to study the connections of our texts.

Among the last words before his Ascension that fell from the lips of our Christ were these: "Go ye into all the world, and preach the gospel." Preach the Gospel! The word Gospel is an old English word that means good news. When Paul wrote in Romans 1:16, "I am not ashamed of the Gospel," he did not say "of Christ." Somebody after Paul's day put in that phrase. It is not found in the oldest and truest MSS. Oh, yes, it is perfectly accurate—it is verily "the Gospel of Christ." But Paul did not think it necessary to say so. In his thought nothing else in the world was comparable to it—he really knew no other "good news." The Christians at Rome thought as he did and thoroughly understood him. To "preach the Gospel" is to tell to hungry-hearted humanity the grandest, sweetest, tenderest, holiest, most joyous "good news" earth ever heard. Our supreme commission is to preach this "good news." The man who would deal in twaddle and so-called science and paltry questions a la "modernity" miscalled, about the dreamed-of uncertainties of the authorship of the Pentateuch and the authenticity of Daniel and such like stuff, in the pulpit, instead of this sublime Christ-given "good news," is, to say the least, insane or densely ignorant.

## GOLDEN CROSS SOCIETY.

Shreveport, La., March 1, 1923.

To the Pastors and Members of the Louisiana Conference.

Dear Brethren: At the last session of the General Conference in Hot Springs, Arkansas, the Conference took action establishing a General Hospital Board whose duty it was to study the hospital situation in the church, to provide literature, and to devise plans for the promotion of hospital enterprises and to assist in building and financing hospitals in the Conference communities throughout our connection.

This Hospital Board has been duly chartered under the laws of the State of Georgia, and its office has been established in Room 416, Wesley Memorial Building, Atlanta, Ga. Bishop W. A. Candler is the President; Rev. C. C. Selectman, D.D., Secretary, and Mr. Walker White is the Treasurer. The matter was presented at our last Annual Conference and the Conference adopted the general provisions for the creation of the hospital idea and elected an Annual Conference Board, which is to function in this Conference under the advisement of the General Conference Board.

That the Conference and General Boards may proceed to some definite action, the General Conference provided that there shall be organized in each charge of our connection a Golden Cross Society, to be based on the plan of Annual Memberships as operated by the Red Cross, the Salvation Army and other kindred organizations, for the purpose of interesting the entire membership of our church in the work of building and sustaining hospitals and in raising funds annually under the direction of the General Board.

It is authorized that any one desiring to aid needy and suffering humanity may become a member of the Golden Cross Society by the payment of $1.00 per year. Also their children under fourteen years of age may enroll as Junior Members by the payment of 25 cents per year. Then a further membership is provided under six different classifications:

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|---|---|
| A Supporting Membership...... $ | 10.00 per year |
| A Sustaining Membership ...... | 25.00 per year |
| A Service Membership ....... | 50.00 per year |
| A Life Membership ........... | 100.00 per year |
| A Life Patron Membership..... | 500.00 per year |
| A Knight of the Golden Cross.. | 10,000.00 per year |

It is further provided that 80% of the funds accruing from membership fees shall be used for the erection, endowment, or support of hospitals having connection with patronizing Annual Conferences introduced by the General Hospital Board of the Methodist Episcopal Church, South, and that 20% of the funds shall be paid into the General Hospital Board.

And now comes a letter from Bishop W. A. Candler, President of the General Hospital Board, stating that the week preceding and including Easter has been set apart by said Board for a campaign of enrolling members in the Golden Cross Society; and, furthermore, that each pastor can secure literature and directions about how to organize this movement in his charge by writing to the General Hospital Board of the M. E. Church, South, Room 416, Wesley Memorial Building, Atlanta, Ga. Therefore, as President of the Conference Board, I am taking this means of saying to the pastors of the different charges of our church in this Conference that you at once order such literature and such number of Golden Cross enrollment cards, if you do not already have enough, as you may need for the introduction of this movement in your charge and the enrollment of your people in the Golden Cross Society.

This is a long needed movement in our church connection. Too long we have been neglectful of the sick in our church, and have depended upon others, and largely upon the Roman Catholics, to do the work that we ought to have been doing. Now that we have awakened to the situation and the deed, let's arise as one man and enroll our whole membership in this organization. We have in our whole connection more than two million, five hundred thousand members, and if even so many as half of them should enroll in the Golden Cross Society, the General Hospital Board could soon put a Methodist hospital at every point in the South where one ought to be.

We have in this Conference fifty thousand members. If each of these should enroll under the general membership provision and pay $1.00 each, it would net us $50,000.00. And if there should be, as there is certain to be, a great number of our people who will enroll under the other classifications of membership, this Conference alone can raise for this movement well on to one hundred thousand dollars the first year, 80% of which will go as a very nice nucleus around which to begin the Methodist hospital movement in our own Conference.

My brethren, let us take this to our hearts and at once proceed to a faithful performance of our duty, not only to the church, but to suffering humanity. Those pastors living in the Monroe, Ruston, Alexandria and Shreveport Districts will make their reports to Rev. A. J. Gearheard, at Haynesville, La.; and those living in the Lake Charles, New Orleans and Baton Rouge Districts will make their report to the Rev. L. I. McCain, at Lafayette, La.

I am praying that this movement will set our hearts on fire and that our Conference will have a great enrollment during the Easter-time. No better time in the year could have been chosen than this resurrection time of our Lord and Christ. Let us, therefore, arise from our lethargy and indifference to the needs of the sick of our land and move forward toward the establishment of hospitals within our country that will help us to act out in practical sympathy what we have so long preached in theory.

Very sincerely yours,
HENRY FELGAR BROOKS,
President of the Conference Hospital Board.
Shreveport, La.

## REPORT OF FINDINGS COMMITTEE, EDUCATIONAL ASSOCIATION, M. E. CHURCH, SOUTH.

1. It is the conviction of the Association that the year that is past has been in a general way the most fruitful year in the educational history of Southern Methodism. In the face of unfavorable financial conditions, the student bodies have increased in numbers beyond the record of any previous year, and in the midst of a world of dimmed faith and vanished ideals, our institutions have been strong in faith and bright with ideals, and our young men and women have never been so responsive to what is best in life and religion.

2. The year registers, we believe, extraordinary progress in the organization and practical work of the departments of Religious Education. These departments are really beginning to find themselves in not only teaching the meaning of religion, but also in transforming the lives of our students, developing them in character, and in training them in methods of practical service.

3. We are gratified to record a year that has been characterized by unusually fruitful evangelistic services. It is our experience that hardly another year in the history of our institutions has shown such significant results in respect to the permanent influence of the services which have been held. If the church at large were aware in its reality of the nature and extent of this influence, it would get a new conception of the supreme importance of its institutions.

4. We have never seen our students more open to the call of God to service, more ready to answer the call, and more solemnly resolved to accept the responsibility of training themselves adequately for it. The quality and number of these young people, the fact that their fields of service cover every activity and need of the church, are profoundly significant and inspiring as we look ahead to the church of to-morrow.

5. It is our carefully considered judgment that the spiritual atmosphere and ideals of our institutions were never more wholesome, that trustees, faculties and students never before have had such a clear understanding of the meaning of Christian education and of the need of present conditions for the application of its principles, and never have they shown a stronger sense of loyalty to it. While within the institutions there is the unshaken determination to make them what they should be in the fundamental matter of scholarship and intellectual standards, yet there is also the determination, stronger, if possible, to apply religious values to the great process of education, and thus keep faith with the purpose of the church in maintaining institutions of learning.

6. We, therefore, call upon the church to which we belong and which we are trying to serve also to keep faith—to keep faith with the five objectives of the Christian Education Movement to which it has pledged itself by General Conference enactments, by Annual Conference acceptances, and by individual subscriptions amounting to approximately $20,000,000. The institutions of the church are endeavoring with all the resources at their command, material and human, to carry out the spiritual objectives of the Christian Education Movement program. But the spiritual results in their fullness wait upon the church's meeting its obligation to the financial part of the program. Our institutions were never so crowded with eager youth, the need of the world for the type of Christian leadership we might train them for never so tragically acute, but the need cannot be met unless the church now furnishes the means to enable our institutions to do what we believe they are divinely called to do—particularly at this time. Any failure on the part of the membership of the church to meet its pledges in money would constitute not only a financial delinquency of the most depressing sort, but a spiritual delinquency that would bring to us a humiliating loss of self-respect and paralyze for a generation the progress of the church and its institutions. The Centenary is in a sense behind us, with its marvelous achievements, in which we all have been glad and proud to have a share. From 1923 the educational forces of the church have the first word, and this word must be clear and vital with a sense of the service of our institutions and the spiritual obligations of the church to widen and deepen this service by furnishing the financial means to which it has so solemnly pledged itself.

## THE PREACHERS' INSTITUTE AND CENTENARY SET-UP MEETING OF THE HATTIESBURG DISTRICT.

The Preachers' Institute of the Hattiesburg District met in Main St. Methodist Church, Hattiesburg, Feb. 28, at 2:30 o'clock. There were two sessions of the Institute, afternoon and evening, during which time the interesting and helpful program which had been carefully and prayerfully planned by the so much interested presiding elder, Rev. W. W. Graves, was carefully carried out. The main topics were: "The Preacher Himself;" "Some Things that Hurt the Preacher;" "The Preacher's Pastoral Relations;" "How to Prepare for and Conduct a Revival;" "The Preacher's Relation to the Finances of the Church." Many sub-topics under each head made it very helpful and inspiring.

One of the outstanding features of this Institute was that all the pastors of the District were present except three. Most of the preachers had something to say under some one or more topics, which showed that it was a very helpful as well as interesting meeting.

The Centenary Set-up Meeting followed the next day, March 1, at 9 o'clock a. m., with a program outlining discussions as follows: "Indifference," by Rev. J. B. Cain; "Other Church Obligations," by Rev. C. M. Crossley; "Sacrifice," by Rev. W. M. Williams; General address, by W. D. Hawkins, our most efficient Missionary Centenary Secretary and Treasurer of this Conference.

In the afternoon we had: "The Pastor's Part," discussed by Rev. J. T. Leggett; "The Lay Leader's Part," by Mr. K. T. Moore; "The Woman's Missionary Society's Part," by Mrs. H. L. McClesky: "The Epworth League's Part," by Mr. Harrell, District Secretary of Epworth Leagues; "The Sunday School's Part," by Rev. J. C. Chambers, Sunday School Field Secretary of the Mississippi Conference.

After the program was fully carried out and a brief discussion as to what we would do about this all-important work of the church, it was unanimously decided that every pastor and layman go back to his place of work and stress this work in every way and, in his own good way, after carefully and prayerfully considering it, adopt his best working plan to collect the pledges, and that the second Sunday in April be recognized as Centenary Day, and on that day have a service in every church and gather the fragments on that day and report immediately. It is also suggested that collection of pledges be taken at that time. Gather the fragments in the afternoon with your team workers.

These meetings were very helpful and a good working spirit was manifested.

Rev. J. T. Leggett, the pastor, proved himself a splendid co-worker with the presiding elder in holding the preachers together and sticking through to the end, notwithstanding the fact that his daughter was to be married a few minutes after the close of this splendid program.

H. R. McKEE, Secretary.

## LOUISIANA CONFERENCE EDUCATIONAL NOTES.

The Christian conception of business teaches that the mere piling up of millions is not the highest goal in business, but that the supreme purpose of any business should be to render a service equal to the price charged for it, and that the business man who aspires to win the highest recognition for success and God's blessing must distinguish himself not in the magnitude of his profits, but the value of the real service performed in the name of the Master.

This Christian conception is coming to be recognized among some modern business leaders. It shows that the rolling up of a gigantic fortune no longer is accepted as success unless the process has been accompanied by service of commensurate value to mankind. The highest kind of service is found in perpetuating Christian education. We are looking for our people who have made a financial success to turn some of their money towards Centenary and Mansfield Colleges. Here is the place for a memorial that will be cumulative through the future ages. Look at the magnificent gift of Major Millsaps, who gave half a million dollars to the cause of Christian education. What a blessing has this been to our church and the whole South!

Millsaps College will always weave garlands of glory around the memory of this great and good man. His whole life was devoted to working out his ideal of service to humanity. He still lives immortally in the Christian influence going out from the institution bearing his name. Let us have others who will follow his footsteps and upon whom the mantle of this good man will fall.

James J. Hill died very rich; yet, who will deny that he did a gigantic work in the development of the United States and in making millions of blades of grass and stalks of wheat grow where none grew before? He said: "The Christian college is the hope of America. Character is essential to statesmanship, and these colleges are vital factors in the development of sterling character."

Things are booming now. Good times are at hand. This young, vigorous and fertile land of America, with its unlimited resources, agricultural, mineral, commercial and financial, is destined to save the world out of its chaos. For this we need leaders. We will find them among the youth of our colleges to-day. Why not invest in them and so take part in the good days to come? Follow recent developments in the world field with a keen, scrutinizing, analytical eye and learn your duty. Our church is preparing the way for this new era with the Centenary of Missions, and it is necessary to follow up this program with the Christian Education Movement in order to get the right kind of workers in the field.

During the month of February we collected $5,738.37 for Christian education. During the month of March we ought to be able to collect twice this much, as it is one of the best months of the year. We will be glad for every collector to send in a report before March 25. Let those who have pledged hunt up the collector and pay their pledge up to date. The sooner the better.

ALBERT S. LUTZ,
Conference Secretary of Education.

## SALIENT SAYINGS.

By Walt Holcomb.

As I am a preacher, I must have a text. A text is a preacher's self-starter. A self-stopper hasn't been discovered yet.

"Be sure your sin will find you out." Sin is a traitor. It prompted Judas to betray Christ with a kiss and, before Jesus could forgive him, it haunted, hounded, and hurried him to the hangman's noose and sent him to "the potter's field."

I do not care to know everything you know about everybody in town; but I would like to know what you know on yourself that hasn't got out yet.

Just being a church member does not make any difference, if you are a sinner.

There is no difference in a man who sins on the inside of the church, and a man who sins on the outside of the church.

Some people, if they like a preacher, will support him; if they do not like him, they will deport him.

A sinner will be no more concerned about his soul than a Christian is for his soul.

Next to a wife, I think an automobile is the greatest institution in this country—and very much like a wife when it gets out of fix; you have no idea what is the matter with it. You don't know whether you had a blow-out or a puncture.

Cartersville, Ga.

# NEWS FROM THE DISTRICTS.

## LOUISIANA CONFERENCE.

### Lake Charles District.

The second round of quarterly conferences began with the Zwolle charge, at Noble. The pastor, Rev. W. F. Henderson, Jr., was too ill to attend. Am glad to report his recovery and return to work. He will begin a meeting at Zwolle soon, assisted by Rev. J. W. Pearson, our pastor at Mansfield.

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The work at Many and Robeline is moving forward under the guidance of Rev. J. A. McCormack.

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We preached to large congregations at Peason last Sunday morning and evening. Rev. A. E. Barrett serves this, the largest circuit in the district.

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Rev. L. N. Hoffpauir at Leesville, and Rev. Claude Mayo at Neame stand in high favor with the good people whom they serve.

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Rev. H. T. Young, DeRidder, has closed a fine meeting, resulting in 66 additions to the church. This brings the number of members received this year to more than 100.

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Rev. R. M. Brown, assisted by Rev. L. I. McCain and Rev. Charlie Morris is holding a meeting at Merryville.

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Rev. P. O. Lowrey, in reporting from Indian Bayou, states that 36 subscribers to the N. O. Advocate and 17 to the Nashville put his work from near the bottom to near the top in the list of subscribers. Brother Lowrey is pushing every interest of the church.

* * *

It would take too much of your time and space, Brother Carley, to give in detail all the work that is being done by the pastors, laymen and women on the district.

We are in the midst of Centenary collections, praying that every worker and subscriber will be true to their pledges and do the right thing, that the great work may go forward as it should.

The District Conference will be held in New Iberia, April 18-20, at which time the 100th anniversary of the organization of our church at that place will be celebrated. We hope to have you with us.

J. B. WILLIAMS, P. E.

### Monroe District.

The general tone of the work over the District is very good. All of the pastors are enthusiastically engaged in labors looking forward to the upbuilding of the Kingdom. The people are responding loyally to the call of their spiritual leaders, and I believe with such whole-hearted cooperation we are going to have some real good results.

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Since our last report we held a Centenary Setup meeting at Rayville. Considering the awful condition of all the roads, the attendance was good, the spirit fine, and we are expecting good things. Rev. O. W. Bradley, of Alexandria, delivered a fine address relative to the Centenary. He made a good impression. The expression of the laymen proved that they were not expecting to do anything but their full duty in this great work.

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First Church, Monroe, was signally blessed by a series of sermons delivered by Rev. H. C. Morrison, D.D. The attendance was very fine—at times the church was taxed to its utmost capacity. The sermons were of a very high type, and good impressions were made. Brother Freeman is in high favor with his people. Seventy-five members have been added to the church since Conference. Rev. J. L. Evans, of West Monroe, did effective work as song leader during the revival.

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Winnsboro church, under the efficient leadership of Rev. J. M. Alford, is progressing nicely. The salary for the work has been placed at $2,500, an increase of $300. The country appointments are being well cared for, and if the Winnsboro congregation had an adequate building we would see real progress. They have an active Woman's Missionary Society. In a recent membership campaign 45 new members were added. Enthusiasm prevails in this charge.

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The Eros charge is making good progress—a fine Sunday school, an active Missionary Society, a willing people; a good pastor (Rev. W. H. Young). Where such such things exist, the Kingdom will not suffer.

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Rev. G. A. Morgan has the work well in hand at Bastrop. We are sorely in need of a new building at this place. The building is not adequate for the needs of the congregation. At a recent Sunday it was necessary to hold Sunday school classes under the trees. There is a very fine class of men and women in the school, under the leadership of Hon. J. T. Shell. At the quarterly conference a discussion relative to a new church was held, and I believe that it will not be long before this will be brought to pass, and then we can look for good things to come from Bastrop.

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Lake Providence and her spiritual interests are being cared for by Rev. T. J. Warlick. A good congregation attend the services. The salary was increased $300 over last year. We have a very fine plant at this point.

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Rev. J. D. Nesom is faithfully looking after the church on the Mangham charge. He serves a loyal people, who are always ready to respond to the call of the church.

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At this writing Monroe is flooded with a representative gathering of women from all sections of the State, in attendance upon the annual meeting of the Woman's Missionary Societies. Monroe is doing herself proud in lavish hospitality, and the conference is bringing real good things. After this conference there should be an awakening in every church along missionary lines.

W. D. KLEINSCHMIDT, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Columbus District.

The Preachers' Meeting at West Point, Jan. 30-31, was pronounced by all who attended as a great success. I feel that we will think of this as the most successful meeting of its kind we have attended for many years. All the preachers of the District were present, except three, and sickness kept them away. Following Bishop Ainsworth's suggestion, the meeting was entirely informal—no set speeches were made. The preachers were called on to discuss such subjects as we felt were of vital importance to the preachers' own life as well as the work of the church. All responded and discussed these subjects as ably as if they had been notified in advance. There being no subjects assigned in advance, all felt free to enter the discussions, which added much to the interest of the meeting.

The last session of the meeting, Wednesday afternoon, the 31, was given over to the laymen of the district, with Dr. N. D. Guerry, District Lay Leader, in the chair. The following laymen made strong addresses: J. H. McKinnon, Dr. H. H. Ellis, and Hon., W. W. Magruder. Short talks were made by other leading laymen of the District. Brother Lipscomb and his good people furnished entertainment for all who attended, and their gracious hospitality added much to the pleasure of the meeting.

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Our District Standard Training School will be held at Starkville, March 26-31. Brother Gladney and the Board have secured a strong team of instructors for this school, and no one interested in Sunday school work can afford to miss it if at all possible to attend. The School is for pastors, teachers, superintendents and all Sunday school workers. Dr. Howard, of Emory University, will give a course in Bible study, and Dr. Bowen, of them are as follows: Methodists, $130,730,479; ligious Education." Other courses will be given by strong instructors. Get in touch with Brother Gladney, determine which course you wish to take, and enroll for that course. Starkville will furnish entertainment for all who attend, and Brother Woollard is anxious to know just how many to arrange for. If you expect to attend, see your pastor at once and have him send in your name.

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We have fixed April 1-8 as a time to make a thorough canvass of all Centenary pledges. To make this campaign more effective, we have divided the District into five groups and appointed a leader for each group. The charges of the District have been grouped and group leaders appointed as follows: Group No. 1: S. H. Caffey, leader; Shuqualak, Macon, Brooksville, Macon circuit, and Mashulavilla. Group No. 2: E. S. Lewis leader; Columbus, First, Columbus, Central, Caledonia, Artesia, and Crawford. Group No. 3: W. W. Woollard, leader; Mayhew and Sessums, West Point, Cedar Bluff, Starkville, and Sturgis. Group No. 4: J. W. Dorman, leader; Noxapater, Louisville, High Point, Ackerman and Wier, Chester. Group No. 5: Olin Ray, leader; Kosciusko station, Kosciusko circuit, Ethel and McCool. These group leaders and the presiding elder met at Starkville Thursday, March 1, to discuss further plans for the campaign. It was decided to put an outside speaker in every pulpit on the fourth Sunday in March. To do this it may be necessary to exchange a number of our pastors.

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Since our last report we have finished our first round of quarterly conferences. We have held the following since our last report: Artesia: This is Brother Young's third year, and he is getting a good start. We found the church well organized and moving along nicely. It was the pleasure of the writer to attend a meeting of the Epworth League at Artesia a few weeks ago, and it was an inspiring service. To watch and listen to those fine boys and girls while they rendered such an impressive service was inspiring and reminded us that all our young people are not "going to the bad," as we so often hear it said. This service reminded the writer that in this same church, many years ago, he tried to conduct his first public service as president of the Epworth League. There is no better organization in our church for developing our young people into leaders than the Epworth League.

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Ackerman and Wier: This charge was composed of three churches last year, Ackerman, Wier and Salem. But our wide-awake church at Wier decided they must have more time, so they asked for two Sundays this year. Salem carried an assessment of $300 for P. C., and Ackerman and Wier make this up in their present assessment. This is one of the most delightful charges in the District. The people say Brother Storment improves with age. To mention that these two churches have five mid-week prayer meetings, three at Ackerman and two at Wier, is all that needs to be said for the spiritual state of that charge. The spiritual state of the charge is running at high tide. Everything well organized and moving along well.

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Brooksville: One of the best organized churches in the District—the only church in the District that really works the budget plan in handling their finances. They collect monthly and credit a certain portion to benevolences each month. They are never troubled with the annual "tug" just before Conference. They have paid 80% on the Centenary and everything else is up to date. Preacher and people seem to be happy and prospects are bright for a great year.

* * *

Ethel: Conference well attended and bright prospects for a good year. Brother Ellis has four churches and six Sunday schools. Who can beat that for a Sunday school record? Parsonage debt paid since Conference. Their nice, new parsonage is now out of debt and in good repair. A movement is now on foot to add another room and change the plan of the house sometime during the year.

* * *

McCool: This charge has been very materially strengthened by adding another strong church—Salem, from Ackerman and Wier. The weather was very unfavorable, yet we had a good attendance on the part of the officials. Salem had a full delegation present. Brother Ray is in high favor with his people, and prospects are good for a fine year's work. Salem is planning to build Sunday school rooms.

* * *

Mayhew and Sessums: Good attendance. fine interest. Financial report good. Brother James has made a fine impression and things are bright for a good year.

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Starkville: We found that Brother Woollard had a fine grip on the entire situation and everything moving along smoothly. Plans are rapidly shaping for a new church to cost $75,000 to $100,000. This is one of our strongest and most important charges.

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Sturgis: Weather very unfavorable, attendance small. Brother Lawson has been very much handicapped with sickness since Conference, but is much improved and we hope will soon be entirely well. He is very popular among his people, and prospects are bright for another good year on the charge.

A. T. McILWAIN, P. E.

## BAPTIST PRESUMPTION.

By. Rev. John W. Ramsey.

Some time ago a writer in the Baptist Record, published at Jackson, Miss., declared that it is the purpose of the Baptist church to make Mississippi a Baptist empire, and now a section or group of Texas Baptists announce to the world that they expect to place a Baptist crown upon Jesus Christ. If this is not denominational bigotry and presumption "gone to seed," the writer does not know what bigotry and presumption are. Indeed, it is not only bigotry and presumption, but the Baptist declaration that they expect to place a Baptist crown upon Jesus Christ is nothing short of sacrilege.

Apropos of their making Mississippi a Baptist, empire, the Baptists are publishing to the world through the Mississippi press that they now have a membership of 650,000 in the State, and if this be true they are making considerable progress toward the achievement of their expressed purpose; but, if the statistics of other churches, which I have recently secured directly from the authorized representatives of those churches, are even approximately correct, the Baptist claim of a membership in this State of 650,000 will not stand the light of investigation.

As a matter of experiment, suppose we examine the figures somewhat and see what becomes of the Baptist claim. To begin with, leaving out of the calculation the membership of all other churches, the Methodist bodies alone in Mississippi have a membership of 264,204. Now, theso 264,204 Methodist people in the State are distributed among the various branches of Methodism as follows: Methodist Episcopal Church, South, 140,000; Colored Methodist Episcopal Church, 45,825; Methodist Episcopal Church, 44,848; American Methodist Episcopal Church, 25,000; American Methodist Episcopal Zion Church, 11,869; Methodist Protestant Church, 4,622; Congregational Methodist Church, 2,000. Adding these figures together, we have a grand total of 264,204 Methodists in Mississippi.

The population of Mississippi is 1,780,000. The Baptists claim a membership of 650,000. They claim a white membership of 200,000, the remainder, 450,000, are negroes. The population of 1,780,000, less 650,000, leaves a remainder of 1,130,000 to compose the membership of all other denominations in Mississippi—Methodists, Presbyterians, Episcopalians, Catholics and various other smaller bodies— provided, of course, the entire population of Mississippi are members of some church; but, as it happens, only 42 per cent of the population belong to the church, and 42 per cent of 1,780,000, the State's population, is 747,600. Now, deducting 650,000, the membership claimed by the Baptists, from 747,600, or 42 per cent of the population, we have a remainder of 97,600 for the combined membership of all the churches, other than the Baptist. Now, if it be recalled that there are 264,204 Methodists in the State, leaving out of the consideration the Presbyterians, Episcopalians, Catholics and many other smaller denominations, the Baptist claim will be seen to be impossible; because, after the Baptists have, according to their estimate, taken 650,000 out of 747,600 people of the State who belong to the church there are left only 97,600 for all other churches: the number being very far short of 264,204, which, I claim, is the membership of the Methodist Church. The claim, therefore, of the Baptist church is absurd on the very face of it. If it be true that all the churches of the State, exclusive of the Baptists, during all these years have succeeded in receiving only 97,600 members while the Baptists have gathered into their fold 650,000, I submit that the rest of us would do better to go out of business, turn the State over to the Baptists and let them carry out their expressed purpose of making Mississippi a Baptist empire. However, it is not true that there are only 97,600 people belonging to all other churches, since Methodism alone numbers 264,204 in the State. Now, in the face of these figures, what becomes of the Baptist claim?

Candidly, I am of the opinion that our Baptist friends are given much these days to much horn blowing, not to say the perversion of facts and the truth. As an illustration of the latter, I recall that on one occasion a Baptist minister, who had a "D.D" attached to his name, while conducting a funeral service of a child, in the presence of death, made a vicious assault upon infant baptism. In his funeral address, he stated that infant baptism grew out of the erroneous doctrine of baptismal regeneration. Now, any one who knows anything of the historical development of church doctrine will recognize the above statement not only as a perversion of the truth, but also as a direct reversal of the facts of church history—the truth being that the denial of infant baptism grew out of the doctrine of baptismal regeneration. If any people can thus juggle with the truth of history, are they not also capable of juggling with such a small thing as figures? But with all their manipulation of figures, I do not understand how they can claim 650,000 membership in this State unless in their eagerness to place a Baptist crown upon Jesus Christ and in their unholy ambition to make Mississippi a Baptist empire, they have fallen upon the expedient of counting the noses of dead Baptists.

Placing a Baptist crown upon Jesus Christ! Such sacrilege! Going to make Mississippi a Baptist empire, are they? Such presumption! Well, they have set for themselves a tremendous task; nay, an impossible one. They will either first have to destroy, absorb or banish from the State 264,204 Methodists and thousands of Presbyterians, Episcopalians, Catholics and others; or else they will have to wait till these thousands of members of other churches are dead, before they will ever see the realization of their purpose of placing a Baptist crown upon Jesus Christ and setting him upon the throne of a Baptist empire in Mississippi. Provided, of course, that they do not become so skillful in the manipulation of figures and so successful in the enumeration of dead Baptists that they count the rest of us out of the race.

While the Baptists are blowing their own horn so loud and long, I suppose I shall be granted the privilege of blowing a few blasts upon the Methodist horn—so here goes. In the Literary Digest for Nov. 4, 1922, under the title, "The Church's Weekly Mite," there are given the various amounts of money contributed by all the many denominations of the United States. Taking the four leading denominations in the order in which they are in the Literary Digest, the amounts contributed by them are as follows: Methodists, $130,730,179, Catholics, $75,368,234; Baptists, $60,798,534; Presbyterians, $46,384,170. These figures show that the Methodist Church leads all the other churches in the amount contributed toward the furtherance of the interest of the kingdom of Jesus Christ. Now, if you will place all the money contributed by the Methodists and all the money contributed by the Baptists in a separate money bag, setting the Baptist money bag beside the Methodist money bag, you will see that the Methodist money bag is much more than twice as large as the Baptist money bag. In the list to which I have referred, the Literary Digest gives the Baptist church the third place and allots the first place to the Methodist Church—thus setting the Methodist Church in the lead of all the churches of the United States.

In closing, let me say that it is no part of the purpose of Methodism to push any of the Lord's people out of Mississippi and put a Methodist crown upon Jesus Christ; but it is her holy ambition to help all the churches to take the world for Christ. John Wesley said, "The world is my parish," and world-wide is the mission of Methodism. So successful has she been in the achievement of that mission that to-day her standard has been planted upon every continent and her victorious banners are waving in the breezes blowing from the isles of the sea—the sun never sets on her dominions! Methodism, despite the claims of the Baptists, is to-day both financially and numerically the strongest church not only in the United States, but also in the world, and is doing more than any other church for the evangelization of the nations of the earth! Her Lord has approved her work and crowned her with glorious achievements!

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If you will, let Him walk with you in your streets, and sit with you in your homes, and teach you in your churches, and abide with you as the living Presence in your hearts, you, too, shall know what freedom is, and while you do your duties, be above your duties; and while you own yourselves the sons of men, know you are the sons of God.—Phillips Brooks.

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O Christ, I am helpless to live the true life. I now hand myself over to thee. Live thou in me; and living in me, win for me the complete victory every day.—Selected.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## "IT IS THUS RECORDED."

By Bishop H. M. DuBose.

The discovery of Luxor, in Egypt, of the tomb of King Tut-Ankh-Amen, with its stupendously rich store of bejeweled furniture, personal belongings, and embalmed food, is of surpassing interest aside from its archaeological value. It teaches the folly of materialism in faith and practice. King Tut-Ankh-Amen verily believed that in the house beyond the grave he should need his rich furniture, his kingly apparel, and his stores of embalmed food. His pagan faith told him that after a sleep of a thousand years his spirit should awake to immortality and claim the supplies which in life he had laid up in his mausoleum. But three thousand five hundred years have passed, and the death largess of Tut-Ankh-Amen is being contended for by the museums of Egypt, England, and America. Such is the unction of materialism, however laid to the soul.

The story of King Tut-Ankh-Amen and his sepulchral horde stands in strong contrast with the faith of the Christian disciple, and especially with the ideals of the wholly consecrated preacher of the cross. The theology of his disposition of his personal self is not only, "We brought nothing into this world, and it is certain we can carry nothing out," but his whole faith swings toward the inheritance "incorruptible and undefiled" in the heavens.

This has always been the ideal of the consecrated Christian ministry. St. Paul effectively set the standard in the first century, and those of his successors who coveted princely titles and the accessories of luxurious wealth made shipwreck of the faith, and that in a way that affected the ages of history. Not only the sins of simony, indulgences, commercialized prayer, and ritual peculations lie along this path, but a secret coveteousness which becomes idolatry in the final assets of life. The ministry of Jesus Christ was no time to lay up treasures this side the minting house of God, and its members must sleep at last in tombs of eathern plainness supplied—how often!—as was that of their Lord, from the bounty of those to whom they ministered in life.

This is a view of the ministry of Jesus Christ taken from the material side as it is. Indeed, it is a view which visualizes the ministry as it must remain if the gospel is to continue to run and be glorified in the salvation of men. Secular weights and the accidents of material fortunes are incompatible with a spiritual and soul-devoted ministry. Nor is there distinction of line of cleavage as between the members of the calling. The ministry must be a unit in regimen and devotion. The celibates and poverty-sworn monks of the Romish Church were the serfs of the "princess" of that Church, who rolled in luxury and fattened on "Peter's pence," and both became the ministers of Satan at last. The necessity of abjuring in the ministry coveteousness and wealth gathering is little, if any, short of the need of chastity in womanhood. This is a hard rule, but judgment which has moved through the Christian centuries is at the door. The Church must demand such a ministry; it must provide for such a ministry.

To save its ministry from the itching palm of cheap coveteousness, to deliver it from the sense of mendicancy and those cramping conditions which lessen its power of spiritual service—in a word, to maintain it unfettered and free, the Church must fulfill its part of the obligation expressed in the rule: "The workman is worthy of his hire."

In terms of severe plainness this means that the Church should provide for its ministers during the years of their active pastoral service a salary sufficient to meet the material, intellectual, and social needs of themselves, and their families and should supply the requirements of their infirmity and age and also of the dependent ones left on their hands. No other investment made by the Church can possibly yield the returns which come of contributions to the fund for its superannuated ministry.

The ideal of the ministry sketched above is not only necessary to the spirituality of the Church, but is also a guarantee of material prosperity. The coffers of the Church may for a time overflow under a worldly message delivered from the pulpit and a vaccilating life in the pastorage, but this order cannot long endure. On this matter let there be great searchings of the heart in Israel.

An itinerate ministry is necessary to the largest success of the gospel. The evangel began under such an order. "They went everywhere preaching the gospel." Such a ministry fits into the constitution of things. "How shall they hear, except they have a preacher? and how shall he preach, except he be sent?" God moves on the world through the ministry of his Church. "How beautiful on the mountains are the feet of them that bring good tidings!" The pageantry of prophecy is the commonplace of the commission of the Christian ministry. The prophets were sent as heralds on the wide outposts of a preparing dispensation. To-day village vies with village as city answers to city in the messages of men who are sent. The itinerant is the pioneer of the kingdom of God. John Wycliffe, "the morning star of the Reformation," employed itinerants in England. John Wesley logically, if not consciously, followed the example of the illustrious reformer in sending out his "brown-bread preachers." To modern Christianity the English revival gave not only a spiritual watchword in the doctrine of the witness of the Spirit, but it also furnished in the itinerancy of the Wesleyan movement a working plan which has been of unparalleled efficiency.

Now, this itinerancy must remain untrammeled. It must not become entangled with worldly concerns; it must, as far as possible, be delivered from the temptation of risking such entanaglement. The efficiency of the Roman soldier was gauged by the minimum of his impedimenta. Personal initiative, celerity, and the short spear half won for Rome the mastery of the world. The morale of the ministry is in unworldliness and spiritual power. A record of early American Methodism was that the members of the Asburian Conference were men "dead to the pride and concern of the world." An earlier set standard runs to the same end: "He that warreth entangleth not himself."

The kingdom of God is in the hands of its ministry; the ministry is in the hands of his Church.

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Send all gifts and contributions to the Board of Finance, Security Building, St. Louis, Mo.

# The Home Circle

### THE MOON AND THE SANDMAN.

When I go to bed, the moon
  Often visits me;
Makes nice pictures on the wall
  That I like to see!
But the Sandman comes along
  And shuts up my eyes;
And soon I am drifting to
  Where the dream ship lies.

How I wish the moon would chase
  The Sandman away
For a little while; I'd like
  Longer time to stay
Where these pictures dance about
  On my bedroom wall;
But while I'm watching them
  Down my eyelids fall.

—Helen M. Richardson, in Exchange.

### A BEAUTIFUL YEAR.

A girl was tacking up a new wall calendar, bearing the unfamiliar figures of the new year just about to open.

"It's going to be a beautiful year," she said, with a prophetic tone of assurance.

Some one who heard the girl's prediction, curious to know what was in her mind, asked:

"How do you know it is going to be a beautiful year? A year is a long time."

"Well," she answered, "a day isn't a long time, and I know because I'm going to take a day at a time and make it so. Years are only days when you come right down to it, and I'm going to see that every single one of these 365 days gets some one beautiful thing into it."

"Then it will be a beautiful year," the friend answered. "You've got hold of a wonderful secret."

"So teach us to number our days that we may apply our hearts unto wisdom. And let the beauty of the Lord our God be upon us."—The Evangelical.

### RAY COON AND RUSTY FOX.

"Ray," said Mrs. Coon one fine winter morning, "I wish I had some way to get this basket of rolls and chicken over to your grandma. She is looking for it, I know."

"I know a good way," said Ray Coon. "It is red with a string tied to it."

He scampered around the house and came back with his sled. Three minutes later he was marching gayly across the fields, dragging a basket of good things on his sled. All at once he began to sniff the wind. "I smell apples," he said. "Just as sure as I live I smell apples. Um-um, but I'd like to have a big, juicy red one!"

Just then Rusty Fox came striding into view. He was just about to take a bite in a large winesap apple.

"Hello, Ray," he said. "Are you carrying the wash in that basket?"

"Oh, no," said Ray, with his eyes glued to the juicy apple. It made his mouth water. "This is some food that my mother is sending my grandmother."

Rusty bit deep into the winesap. "Ah, I see," he said. "Apples, perhaps?"

Ray shook his head. "We have no apples," he said wistfully. "This is chicken."

At the word "chicken" Rusty's nose began to quiver in a strange way. He gazed intently at the basket with his sharp little eyes. And while he gazed at the basket Ray Coon gazed at the winesap. There was a long silence.

"Do you like apples?" Rusty Fox asked suddenly.

Ray jumped. "Indeed, I do," he said heartily.

"Well, you can get all you want at my Cousin Sally Fox's, over on the other hill," said Rusty. "Tell her I sent you."

"O, thank you!" Ray said. But as he tightened his hold on the rope and turned in the direction of the house the other stopped him.

"Wait a minute," Rusty said. "On second thought I'd advise you to leave that sled with me. Cousin Sally is very fussy about having things dragged around her yard."

So Ray passed the rope trustfully over to Rusty and went hurrying away toward the house on the other hill. When he reached the brow of the hill, he turned to look back. To his dismay, Rusty Fox was running off at top speed with the sled. Ray shrieked and waved his arms, but Rusty took no notice of him; he only ran faster. There was nothing for Ray to do but follow as fast as he could. He came over the slope of the hill and down the other side like a swift-rolling, squeaking rubber ball.

All at once there were other squeaks on the still winter air, shrill, angry squeaks that rose higher and higher. Ray stopped and peered toward the bottom of the hill. There he saw Rusty tangled in a barbed-wire fence. The sled had slipped under the wire and had turned entirely around, basket and all, but Rusty himself was caught fast.

Ray Coon ran down the hill and rolled under the lowest strand of wire without hurting himself. Then he came running to help Rusty. But there was nothing he could do. Rusty had struggled so that he was caught tight in the wire; worse still, he had cut his leg badly. And all the time he kept snarling at the wire as if it were a live thing holding him.

Ray turned and ran for his cousin, Farmer Bear, who lived a quarter of a mile away. Farmer Bear was something of a doctor and knew what to do. In three minutes after he reached the spot he had freed Rusty Fox from the wire and was carefully binding up his leg.

Ray Coon looked on soberly. He felt sorry for Rusty, but he took pains to grasp the rope on the sled very tight.

Rusty had the grace to be ashamed of himself. "You are a good chap, Ray," he said.

"Not very," Ray Coon replied. "Good-by, Rusty; I must go and carry this basket to my grandmother."

"Wait," said Rusty Fox cheerfully. He drew a big winesap apple from his pocket and held it out to Ray Coon.

Ray took the apple joyfully. As he walked along toward his grandmother's, eating it, he thought to himself: "I suppose I was pretty careless. I'll be glad when this basket is safe at my grandmother's house, that I will indeed!"—G. H. Smith, in Youth's Companion.

### CHINESE RIDDLES.

The Chinese have many riddles which grown people as well as children play at guessing. Here are some for you to try your wits upon:

1. It was born in a mountain forest. It died in an earthen chamber. Its soul dispersed to the four winds. And its bones laid out for sale.
2. In a small house there lived five little girls.
3. On the outside is a stone wall. In the inside there is a small golden lady.
4. It takes away the courage of a demon. Its sound is like that of thunder. It frightens men so that they drop their chop-sticks. When one turns one's head around to look at it, it is turned into smoke.
5. There are two sisters of equal size; one sits inside, the other outside.
6. In the front are five openings; on the sides are two windows; behind hangs an onion-stalk.
7. What is it that sits very low and eats more grass than a buffalo?

Here are the answers: (1) Charcoal. (2) A shoe. (3) An egg. (4) A cannon. (5) A looking glass. (6) A Chinaman's head. (7) A Chinese kitchen range (which is generally heated with ferns and grass).—Children of China.

### All Brutes Are Alike.

First Lady (in village-shop, speaking to another patron)—"Would you mind if I make my small purchase first? We have a horse outside and he won't keep quiet."

Second Lady—"Certainly; but you won't be very long, will you? I have a husband outside and he's rather restive, too."—Punch.

### Not an Accident.

John Helferwork, Happy Hawkins' hired man, was being examined preparatory to taking out an insurance policy.

"Ever had any accidents?" asked the doctor.

"Nope."

"Never had an accident in your life?"

"Nope. 'Sept maybe last spring when Happy's bull threw me over the corn crib."

"Don't you call that an accident?"

"Gosh, no! He did it on purpose."—Exchange.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## DISTRICT CONFERENCE SCHEDULE.

### Louisiana Conference.

Alexandria, at Elizabeth, April 10-12.
Shreveport, at Mansfield, April 17-19.
Lake Charles, at New Iberia, April 19-22.
New Orleans, at St. Mark's, April 23-25.
Monroe, at Winnsboro, April 27-29.
Ruston, at Haynesville, May 4-6.
Baton Rouge, at Kentwood, May 23-25.

### Mississippi Conference.

Brookhaven, at ———, April 3-4.
Seashore, at Moss Point, April 3-5.
Vicksburg, at Centreville, April 24.
Meridian, at Poplar Springs, May 1-2.
Newton, at Hickory, May 8-10.
Hattiesburg, at ———, ——— —.
Jackson, at ——— ——— —.

### North Mississippi.

Columbus, at Ackerman, April 26-27.
Greenville, at Leland, May 7-12.
Grenada, at Pickens, May 8-10.
Corinth, at Ripley, May 15-17.
Sardis, at Senatobia, May 15-17.
Greenwood, at Inverness, May 23-25.
Aberdeen, at ——— ——— —.

## NEW SECRETARY OF GENERAL HOSPITAL BOARD.

Rev. Charles C. Jarrell, D.D., has been elected Secretary of the General Hospital Board, to succeed Rev. Charles C. Selecman, D.D., who, feeling constrained by urgent conditions to remain in the pastorate of First Church, Dallas, resigned the secretaryship.

Dr. Jarrell is a man of high character, good scholarship, and excellent platform ability. He is possessed of uncommon executive gifts for the administration of matters of business.

He graduated with distinction from Emory College, and subsequently took with honor his theological course at Vanderbilt University. Later he took special courses in Glasgow University in Scotland and the University of Berlin.

He was for a time a member of the faculty of Emory College, and served also as one of the directors of the Correspondence School.

He was one of the most successful commissioners for Emory University during the first years after the establishment of the institution and raised considerable funds for its endowment and equipment.

He brings to the work of the General Hospital Board eminent qualifications for it.

In the General Conferences of 1918 and 1922 he was a delegate from the North Georgia Conference.

At the time of his election he was pastor of St. John's Church, Augusta, Ga., from which church he removes to Atlanta to assume the duties of his new position.

## PERSONAL AND OTHER NOTES.

"All goes well on the Calhoun City charge," writes Rev. B. F. Bullard.

Rev. W. L. Dickens reports that his work at Daleville, Miss., is moving along nicely in every way.

Rev. W. L. Atkins, of Algoma, Miss., is delighted with the charge he is serving. This is his first year as a member of the Conference.

Rev. P. M. Caraway writes to say that his address is Ferriday, La., instead of Vidalia, as it appears in the Louisiana Conference Journal.

Rev. W. H. Young, our pastor at Eros, La., announces that he will be assisted in a meeting at Eros by Rev. Dan Kelly, beginning on Monday, April 16.

Rev. A. R. Beasley, of Glen Allan, Miss., is issuing the Glen Allan Messenger twice a month in the interest of the religious and moral life of the community.

Rev. B. W. Lewis, of Eden, Miss., writes that his work is moving along splendidly—peace and harmony prevail, and the spirit of prayer rests upon the people.

Rev. W. B. Jones, our capable pastor at Crystal Springs, Miss., is issuing the Methodist Messenger as a monthly bulletin concerning the affairs of the local church.

Rev. W. A. Powell, of Liberty, Miss., has been a subscriber to the Advocate for more than fifty years. We appreciate his kindly words in commendation of the paper.

Rev. A. D. Martin requests us to say that his address is now 868 High Street, Houma, La. He is now serving the Lafourche Mission, on which he has five preaching places.

Rev. W. J. Wood, of Oakland, Miss., writes: "We are moving along nicely over here on the Oakland charge. Congregations are good, and getting better all the time."

Rev. Walter M. Given, pastor of the Methodist Episcopal Church, South, at Clendenin, W. Va., writes that Dr. Theodore Copeland held a great meeting in his church during February.

Mrs. J. F. Mars, of Meridian, Miss., has been a reader of the Advocate from childhood. In renewing her subscription for another year, she speaks of the paper as one of her best-loved friends.

Rev. W. S. Shipman, of Senatobia, Miss., has been "fighting the flu" for several weeks, but we are glad to learn that he has about won the victory. We know how to sympathize with him.

Rev. A. L. Davenport, of Brooksville, Miss., says that he is serving some of the best people in the world. He is confidently expecting to be able to say at Conference, "Everything in full, Bishop."

Rev. R. G. A. Carlisle, of Sallis, Miss., writes that a new parsonage will soon be built on that charge—in fact, most of the money for the building is already in hand, and the contract has been let.

Rev. D. E. Vickers, pastor of the Seventh Avenue Methodist Church, Meridian, Miss., has entered well upon what promises to be the best of the four years he has served as pastor of this important charge.

Among the candidates approved and assigned by the Candidates Committee of the Board of Missions on February 26, we notice the name of Miss Anne Deavors, of Laurel, Miss., who was appointed to Japan.

Brother W. D. Sawtelle, of Shreveport, La., father of Mrs. R. H. Wynn, will be ninety years old on Friday, March 16. He is in a perfect state of health, and we pray that he may be spared many years yet to his loved ones and friends.

Rev. R. W. Tucker, of Homer, La., is rejoicing over the approaching completion of what he says will be one of the finest churches in Louisiana. The building will cost about $70,000, and it will be ready for occupancy in about three months.

Rev. W. M. Sullivan, presiding elder of the Seashore District, Mississippi Conference, authorizes us to say that Bishop W. N. Ainsworth has confirmed the appointment of Rev. T. H. King as pastor at Logtown, Miss., and of Rev. R. P. George as pastor of the Saucier charge.

Mr. Stephen S. Thomas, Centenary Secretary-Treasurer of the Louisiana Conference, spent Monday and Tuesday of this week in New Orleans. He reported that the Centenary spirit throughout the Conference is fine.

Rev. L. E. Crooks, of Campti, La., writes to say that he can recommend Rev. J. B. Waggoner, of Lebannon, Tenn., very highly for evangelistic work. Brother Waggoner would be glad to assist the brethren in Louisiana, and he will be glad to make engagements with those who may desire his services.

Rev. P. O. Lowrey, of Indian Bayou, La., believes in promoting every interest of the church committed to his care. The Sunday school, the Epworth League, the Woman's Missionary Society—all the organizations of the charge are actively at work. Brother Lowrey is an indefatigable worker.

The second session of the Columbus District Standard Training School will be held at Starkville, Miss., March 26-31. The presiding alder of the District, Rev. A. T. McIlwain, is Educational Director, and Rev. W. W. Woollard is Registrar. A most capable faculty has been provided and a helpful program arranged.

We regret to learn that Rev. B. T. Crews, of Shreveport, La., a superannuate member of the Louisiana Conference, after apparently entering upon a period of convalescence from serious illness, has developed complications which make his recovery uncertain. The brethren are asked to remember him in their prayers and sympathy.

The Editor of the Advocate is under deep obligation to Rev. R. H. Harper, for editorial assistance, and to Rev. John L. Williams, Rev. W. G. Evans, and Dr. H. L. Schroder, for ministerial assistance during his recent illness. He is also indebted to Brother Charles O. Chalmers, Business Manager of the Advocate, and the entire office force for many kindnesses.

Rev. W. T. Phillips, of Tishomingo, Miss., writes that his work is moving along prosperously. Nine members have been received into the church since Conference, the parsonage has been repapered and repainted, and new furniture has been bought. He is praying and working to the end that this may be a great year on the Tishomingo charge.

We record with sorrow the death of Mr. Shockley Thompson, at Collins, Miss., on March 1. He was nearly seventy-seven years of age. He had been a life-long Methodist and was a Confederate veteran. The funeral services, held on March 2, were conducted by his pastor, Rev. J. W. Thompson, assisted by Rev. W. M. Williams, Rev. L. Carley, and Rev. J. T. Dale, a Baptist preacher. The large attendance at the funeral indicated the esteem in which he was held. The Advocate extends sincere sympathy to his daughters who survive and other relatives and friends.

Rev. Earl B. Moll, evangelist, of Wilmington, N. C., who has recently held a great meeting with Rev. J. L. Seils at the Fifth Street Methodist Church, Meridian, Miss., is now with Rev. H. J. Moore in a meeting at Forest, Miss. Brother Moll formerly lived at Shreveport, La., where he attended Centenary College. He has been greatly blessed in his evangelistic work.

A note from Rev. T. B. Cottrell, of Vicksburg, Miss., brings the distressing news that his father, Rev. H. B. Cottrell, who will be 92 years old on April 19, fell on March 9 and broke both bones in his right leg, just above the ankle. He is resting as well as could be expected, but, on account of his age, his condition is serious. We are sure the brethren will remember him in their prayers.

Rev. J. A. McCormack, of Many, La., writes: "The people of Many gave this scribe and his family a great pounding a few days ago. It makes a fellow feel good to know that he is among friends. Rev. J. B. Williams is making a fine elder, and the district is looking forward to a great year. Brother Williams is a strong preacher, a man of fine judgment, and has the work at heart."

We call special attention to the statement by Bishop Ainsworth and the leaders of the two Mississippi Conferences concerning the program of Methodism in Mississippi, appearing on the first page of this issue. Bishop Ainsworth is giving vigorous leadership to the work of the church in his Episcopal District, and he is spending this week in the bounds of North Mississippi Conference.

Rev. Frank C. Collins, formerly of Lake Charles, La., who is now one of the teachers in the Lydia Patterson Institute, El Paso, Texas, one of our mission schools, will be available for evangelistic work after the first week in June. Brother Collins is a trained singer, and he can conduct the music in a meeting, in addition to preaching. He may be addressed at 503 South Florence Street, El Paso, Texas.

We are glad to learn that John Toler, the young son of Rev. and Mrs. J. L. Cady, of Baker, La., who was recently operated on for tonsilitis and adenoids, stood the operation well and is rapidly recovering. Brother Cady gives a good account of the work on his charge. He serves an appreciative people, who look well after the needs of their pastor. He is expecting this to be a great year.

We have received the following interesting note from Rev. J. M. Wyatt, of Lula, Miss.: "We have just closed a two weeks' meeting. Our district evagelist, Rev. J. W. Robertson, preached with effectiveness and power. The whole community was blessed, in that Christians were revived, backsliders were reclaimed, and sinners converted. We took a class of twenty-one into our church as one of the visible results. Four joined the Baptist church."

Rev. G. S. Harmon, who has achieved success as editor of the Free Press, at Poplarville, Miss., has recently bought the Hattiesburg American, one of the leading daily newspapers of Mississippi, of which he will be editor and manager. Under the control of Brother Harmon, the American will continue to be a mighty force for righteousness in the territory in which it circulates. Brother Harmon is one of the best known and most efficient members of the Mississippi Conference.

Rev. Isaac D. Borders, Director of the Department of Evangelism of the Board of Missions of the Southwest Missouri Conference, will assist Rev. P. F. Luter in a meeting at Hernando, Miss., beginning April 22, this being the sixth revival in which Brother Borders has assisted Brother Luter. Brother Borders, who is a native Mississippian, can spare time for two additional meetings in the State, and any of the brethren who may desire his help may communicate with him at 1841 Pendleton Avenue, Kansas City, Mo.

Rev. C. M. Morris, Conference evangelist of the South Carolina Conference, is visiting relatives in Shreveport, Louisiana. While in the State, he will assist Rev. R. M. Brown in a meeting at Merryville, closing on March 18. He can accept another engagement in Louisiana, including Easter Sunday, and any of the brethren who may desire his assistance may write him at Merryville, in care of Brother Brown. Brother Morris is an experienced leader of song and a sololist, as well as preacher, and he has met with success in his meetings.

On Wednesday evening, March 7, while prayer meeting was in progress, a fire was discovered in the roof of the Methodist church at Magnolia, Miss. The roof was badly damaged, and the pipe organ, valued at $3500, was completely destroyed. The total loss amounts to about $6000. Sunday school will be held for the present in the public school auditorium. This injury to the church makes it impracticable for Magnolia to entertain the Brookhaven District Conference. Another place will be selected for the conference and due announcement made. We deeply sympathize with the pastor, Brother Claude P. Jones, and his fine people in the misfortune that has befallen them.

We are privileged to quote the following from a letter recently received from Rev. J. F. Patterson, a honored superannuate member of the Louisiana Conference, now making his home at El Paso, Tex.: "I feel assured of divine acceptance and eternal life. My thoughts, desires, and ambitions are centered in the heavenly world. I am eighty-one years of age, and you know, according to the Scriptures, it becomes me to be ready, for I shall soon take wings and fly away. My general health is good. I attend the sanctuary services regularly and am endeavoring to live right so as to die an honored superannuate of the old Louisiana Conference."

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. O. Ware, Mendenhall, Miss., 7; Rev. P. O. Lowrey, Indian Bayou, La., 2; Rev. Carroll Varner (by Miss Louise Dunstan), Winona, Miss., 7; Rev. J. M. Wyatt, Lula, Miss., 2; Rev. D. B. Raulins, Shreveport, La., 2; Rev. M. L. White, De Kalb, Miss., 2; Rev. W. M. Commander, Toccopola, Miss., 3; Rev. M. B. Sharbrough, Biloxi, Miss., 3; Rev. R. W. Tucker, Homer, La., 38; Rev. V. G. Clifford, Centreville, Miss., 2; Rev. J. S. Duncan, Pickens, Miss., 13; Rev. L. P. Wasson, Water Valley, Miss., 5; Rev. E. C. Driskell, Buena Vista, Miss., 4; Rev. J. H. Foreman, Flora, Miss., 3; Rev. W. R. Goudelock, Noxapater, Miss., 5; Rev. A. D. George, Bunkie, La., 3; Rev. H. L. Norton, Fernwood, Miss., 2; Rev. J. T. Leggett, Hattiesburg, Miss., 3; Rev. W. W. Bruner, Victoria, Miss., 2; Rev. W. W. Cammack, Fayette, Miss., 2; Mrs. R. O. Coorpender, Alexandria, La., 2; Rev. J. L. Carter, Wesson, Miss., 2; Rev. R. C. Nanney, Hickory Flat, Miss., 4; Rev. L. E. Alford, Philadelphia, Miss., 2; Mrs. A. R. Bynum, Booneville, Miss., 8; Miss Mollie Higginbotham, Mer Rouge, La., 11; Rev. C. F. Emery, Fayette, Miss., 2; Rev. W. T. Phillips, Tishomingo, Miss., 2; Mrs. V. M. Millsaps, Harriston, Miss., 7; Rev. R. G. A. Carlisle, Sallis, Miss., 4; Rev. J. B. Cain, Ellisville, Miss., 5; Rev. L. M. Sharp, Jackson, Miss., 5; Mrs. L. Betterton, Tremont, Miss., 2; Rev. P. M. Caraway, Ferriday, La., 2; Rev. J. C. Jackson, Vossburg, Miss., 2; Mrs. H. W. Reynolds, Taylorsville, Miss., 6.

## REVIVAL AT MILLSAPS.

The annual meeting at Milisaps College closed last Tuesday night (Feb. 27), aind was unusual in the character of results attained.

This meeting had been looked forward to by the Christian students and the faculty, and plans had been laid and preliminary work had been done to secure its success. Dr. Stoves, of Nashville, who was to have held the meeting, wired at the last moment that on account of sickness he could not come; but, fortunately, Rev. James V. Bennett was in town and agreed to do the preaching.

At the outset, Brother Bennett gripped the student body by his fine, earnest, spiritual messages. The response was all that could be desired. Almost the entire student body professed Christ, and numbers of them signed life service cards. The interest was cumulative, and on the final night there was a great consecration service, the audience moving to the front of the auditorium and kneeling in a prayer of dedication to Christ and His service.

The singing was led by Mr. Edgar Tolle, nephew of Rev. H. F. Tolle. With his fine voice and his trombone he rendered royal aid.

The college spirit was never better than today. We have a great college in Millsaps, of which Mississippi Methodists should be proud. Let the college have your prayers, sympathy and co-operation, and there will be less to criticize and more to appreciate in this Christian institution.

F. L. APPLEWHITE.

## CHRIST THE WAY.

By Rev. Hilary S. Westbrook.

"I am the way, the truth, and the life." (St. John, 14:6.) When Adam sinned, all mankind wandered far from God and lost all power and ability to return. Sin made a great gulf between God and man, over which man could not pass; but Christ has revealed himself as a way over this dark gulf, a way into the presence of God, and no man cometh unto the Father but by him. He conducts from a state of depravity to a state of purity, from threatened wrath to unfeigned love and exquisite happiness, and all who walk this way pass from death unto life, and shall not come into condemnation. I am the Way to Happiness, for I am Happiness. There can be no true happiness without being in close connection with the source of happiness, which is God. To be out of connection with God means to be in connection with the source of trouble, which is the enemy. We naturally would expect ill treatment and destruction from an enemy. On the other hand, when we are in touch with God we may expect good, because he is our abiding friend. He is a way which brings honor to all God's perfections and puts man in possession of every needed blessing. He is a highway and a holy way that leads us direct to God. He is a living way and quickens all who walk therein. He is a safe way; in this way we have nothing to fear, but everything to expect. Justice is satisfied with every traveler who goes on this road, and mercy delights to bless them; it is stored with all necessary provisions, and no good thing will he withhold from those who choose this radiant path; here God meets and blesses them and Jesus unfolds the riches of his grace to them; here we are safe from dangers, secure from foes, in fellowship with God and entitled to all spiritual blessings. It is the way of salvation, peace, holiness, and happiness. It is the only way by which a sinner can approach God with comfort and meet death with a shout of triumphant victory. It is a straight and narrow way through which all the redeemed pass to their final home in heaven. I am the Way home, for I am the Home.

I am glad we can say with the poet:

"When we walk in the light from above,
Catching glimpses of infinite love,
We may scatter each twinkling light
From the truth of the Book that is right.

"When a shadow falls into our path,
And temptation would lead us to wrath,
If we're walking in heavenly light,
Evil presence will soon take its flight.

"When we shine for the Savior each day,
We've a Friend who will help us for aye—
Not a moment our needs will forget,
But will guide us till life's sun is set."

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# *Obituaries*

Obituaries not over [illegible] words in length will be published free of charge. All over [illegible] must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ELIZABETH C. DUGGER was born in G[illegible] County, Tenn., January 31, [illegible], died at Quapaw, Oklahoma, February [illegible], 1923, aged [illegible] years and 4 days. She was married to Wm. G. McDonald, of Marion County, Alabama, December [illegible]. Mr. McDonald died November 5, [illegible]. To this union was born six children. Two died in infancy, one at the age of nine, and three lived to be grown and married. Only one Mrs. R. F. Broome, of Quapaw, Oklahoma, survives her. On November 5, 1876, she was again married to Harris Jernigan, of Pontotoc, Miss. Mr. Jernigan died February 24, 1885, Since that time she has made her home with her daughter, Mrs. R. F. Broome. She joined the Methodist Episcopal Church, South, at the age of twelve years and remained a consistent member to the day of her death. Funeral services were conducted in the Methodist church in Quapaw, Oklahoma, by Dr. J. M. Peterson, presiding elder of the Vinita District, assisted by Rev. R. C. Cantrell, of Picher, Oklahoma. The remains were laid to rest in Miami, Okla., Feb. 6, 1923. A very remarkable woman has passed to her reward. Grandmother loved her church with a genuine devotion. She had a splendid library of Methodist literature. She knew the history and doctrines of her church and rejoiced in every forward movement of her church. One of the greatest joys of her life was that during the last years of her life her own grandson was her pastor. She always prayed for her pastor, but in this case she prayed more earnestly than ever. She leaves two sisters, Mrs. A. J. Looney, of Aberdeen, Miss., and Mrs. C. C. Beard, of Pontotoc, Miss. Thirteen grandchildren and forty great-grandchildren and scores of friends are left to mourn her going away.

"Servant of God, well done,
The glorious warfare's past,
The battle's fought, the victory won,
And thou art crowned at last."

Her grandson,
W. L. BROOME.
Oklahoma City, Oklahoma.

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JOHN L. SURRATT was born in Hernando, Miss., Dec. 13, 1843, and died Feb. 1, 1923. His parents moved to Corinth and put him in school, but he enlisted in the Civil War in 1861 and returned in 1865. November 28, 1867, he was married to Miss Mary Ellen Puckett. God blessed this union with nine children, six of whom survive him: J. H. Surrat, of Marietta, Miss., J. M. Surrat, of Columbus, Miss., Mrs. Mollie Colson, of Madill, Okla., W. A. Surratt of Corinth, Miss., Mrs. Lizzie Franks, of Golden, Miss., and T. A. Surrat, of Marietta, Miss. In August, 1882, Mrs. Surrat died. On August 29, 1883, he married Mrs. Elizabeth Kisler, who died Dec. 27, 1909. December 1, 1910, he married Miss Addie Alexander. She died March 9, 1917. On August 25, 1917, he married Mrs. Annie C. Fite, who survives him. He served the people of his country as sheriff, deputy sheriff, constable, mayor, and justice of the peace. The last-named office was vacated by his death. Forty years ago he joined the Methodist Church; after serving as steward a long time, he continued his faithfulness until God called him home.

E. C. SULLIVAN,
His Pastor.

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## LOUISIANA CONFERENCE.

### Alexandria Dist.—Second Round.

Marksville Ct., at Marksville, March 18.
Plaquemine and Donaldsonville, at Plaquemine, March 25.
Oakdale, April 1, a.m.
Glenmora, April 1, p.m.
Melville Ct., at Jacoby, April 8.
Colfax Ct., at Montgomery, April 15.
Trout and Good Pine, at Good Pine, April 22, a.m.
Jena and Jonesville, at Jonesville, April 22, p.m.
Coushatta, April 29.
Opelousas, May 6, a.m.
Livonia Ct., at Lottie, May 6, p.m.
Campti Ct., at Clarence, May 12, 13, p.m.
Natchitoches, May 13, a.m.
Rochelle and Standard, at Rochelle, May 20.
Bunkie, May 27.

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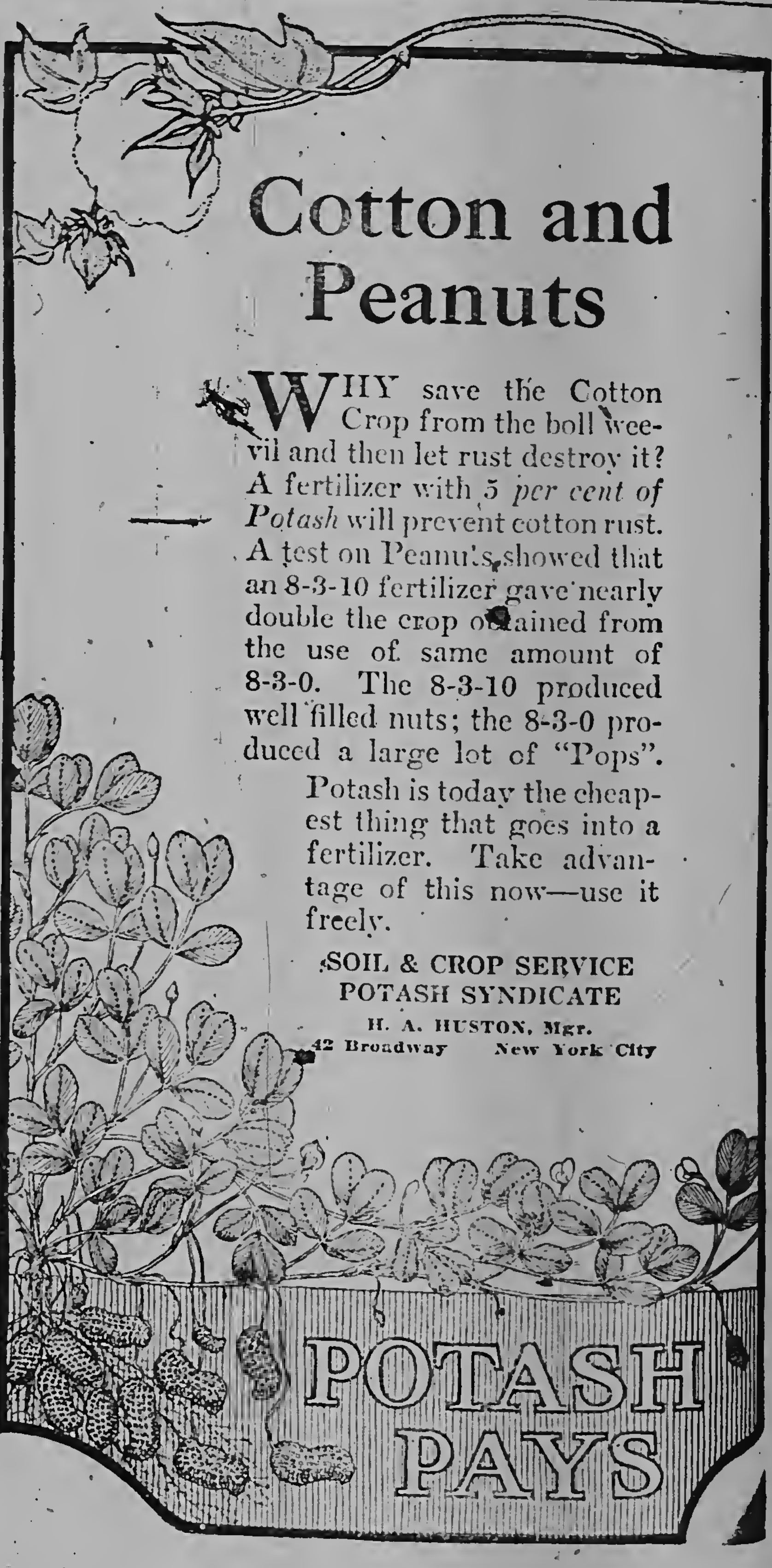

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## QUARTERLY CONFERENCES.

### NORTH MISSISSIPPI CONFERENCE

**Aberdeen Dist.—Second Round.**

Houston, Mar. 17, 18.
Pontotoc, Mar. 18, 19.
Buena Vista, at Boone's chapel, Mar. 23.
Aberdeen, Mar. 24, 25.
Prairie and Strong, at P., Mar. 25, 26.
Shannon and Nettleton, at Brewer, Mar. 31, Apr. 1.
Verona, at Plantersville, Apr. 1, 2.
Nettleton, at Shiloh, Apr. 7, 8.
Woodland, at Palestine, Apr. 11, 15.
Greenwood Springs, at New Hope, Apr. 21, 22.
Salem and Ecru, at Liberty Hill, Apr. 27.
Tocopola, at Lafayette Springs, Apr. 28, 29.
Randolph, at Washington, Apr. 29, 30.
Calhoun City, at Pittsboro, May 5, 6.
Vardaman, at Lloyd, May 6, 7.
Houlka, at Concord, May 8.
Smithville, at Paine's Memorial, May 12, 13.
Eupora and Maben, at M., May 14.
Mathiston, at Lagrange, May 15.
Bellefontaine, at S. Union, May 16.
Algoma, at Ebenezer, May. 18.
Fulton, at Friendship., May 19, 20.
Tremont, at Mt. Pleasant, May 20, 21.

T. H. DORSEY, P. E.

### MISSISSIPPI CONFERENCE.

**Newton Dist.—Second Round.**

Trenton, at Pine Grove, Mar. 17, 18.
Forest and Morton, at M., Mar. 18, 3 p.m., 7:30 p.m.
Rose Hill, at Pleasant Grove, Mar. 24, 25.
Montrose, at Garlandville, Mar. 31, Apr. 1.
Carthage, at Rocky Point, Apr. 7, 8.
Bay Springs, at B. S., Apr. 15, 11 a.m., 3 p.m.
Shiloh, at Forest Hill, Apr. 21, 22.
Walnut Grove, at Sebastapol, Apr. 28, 29.
Raleigh, at Pleasant Hill, May 5, 6.
District Conference at Hickory, beginning May 8.
Harperville and Lena, at Lena, May 12, 13.
Chunky, at Suqualena, May 19, 20.
Homewood, at Carr Church, May 23.
Lake, at Eureka, May 26, 27.
Newton, May 27, 7:30 p.m.; 28.
Decatur and Hickory, at D., May 30, 3 p.m., 7:30 p.m.
Union, at Union, June 3.
Laurel, First Church, June 8, 7:30 p.m.
Laurel, Kingston, June 10, 11 a.m., 3 p.m.
Laurel, West End, June 10, 7:30 p.m.

District Sunday School Institute at Hickory will open at 9 o'clock Tuesday morning, May 8, followed by the opening sermon of the District Conference at 8 o'clock the evening of the same day. Let delegates be elected by church conference as the law provides.

J. A. MOORE, P. E.

**Vicksburg Dist.—Second Round.**

Hermanville, at Pattison, 11 a.m., Mar. 18.
Port Gibson, 7:30 p.m., Mar. 18.
Nebo, at Oak Grove, 11 a.m., Mar. 24.
Roxie, at McNair, 11 a.m., Mar. 25.
Harriston, 3:30 p.m., Mar. 25.
Fayette, 7:30 p.m., Mar. 25.
Vicksburg, Crawford St., 7:30 p.m. Mar. 26.
Vicksburg, Gibson Mem., 7:30 p.m., Mar. 28.
Washington, at Kingston, 11 a.m., Apr. 1.
Natchez, 7:30 p.m., Apr. 1.
Utica, at Cayuga, 11 a.m., Apr. 8.
Gloster, at Mt. Olive, 11 a.m., Apr. 13.
Rosetta, at Hopewell, 11 a.m., Apr. 14.
Centerville, at Stephenson, 11 a.m., Apr. 15.
Oak Ridge, at Flower Hill, 11 a.m., Apr. 22.
Woodville, at White's, 3 p.m., Apr. 29.
Louise and Holly Bluff, at Louise, 11 a.m., May 6.
Silver City, at Midnight, 7:30 p.m., May 6.
Mayersville, at Grace, 11 a.m., May 11.
Rocky Springs, at———, 11 a.m., May 12.
Rolling Fork, at Cary, 11 a.m., May 20.
Anguilla, 7:30 p.m., May 20.

The District Conference will meet at Centerville on Tuesday, April 24, at 2:30 p.m.

Pastors will please elect their delegates, send names to Rev. V. G. Clifford, Centerville, and to me. It is important that this be done, that Bro. Clifford can provide homes for all delegates, and that I may make up the official role of the conference.

Let it be remembered that district, charge lay leaders, local preachers, and district secretary of the Woman's Missionary Society are members of the conference.

Local preachers are urged to make their report in writing.

J. R. JONES, P. E.

**Jackson Dist.—Second Round.**

Florence, at Star, Mar. 17, 18, 11 a.m.
Terry at Terry, Mar. 18, 2 p.m. and 7:30 p.m.
Edwards at Learned, Mar 25, 11 a.m. and 2 p.m.
Bolton, at Bolton, Mar. 25, 4 p.m. and 7:30 p.m.
Madison, at Ridgeland, Apr. 1, 11 a.m. and 2, 10 a.m.
Flora, Apr. 1, 4 p.m. and 7:30 p.m.
Satartia, at Phoenix, Apr. 7, 8, 11 a.m.
Bentonia, at Dover, Apr. 8, 3 p.m.
Camden, at Soule's Chapel, Apr. 14, 15, 11 a.m.
Sharon, at Millville, Apr. 15, 3 p.m. and 7:30 p.m.
Capitol Street, Apr. 22, 11 a.m.
Galloway Memorial, Apr. 22, 7:30 p.m.
Harrisville, at Pisgah, Apr. 28, 29, 11 a.m.
Mendenhall, at M., Apr. 29, 7:30 p.m., and 30, 9 a.m.
Eden, at Bethany, May 5, 6, 11 a.m.
Yazoo City, May 6, 3 p.m., 7:30 p.m.
Vaughn, at Deasonville, May 12, 13, 11 a.m.
Benton, at Benton, May 13, 7:30 p.m.; 14, 10 a.m.
Monterey, May 19, 20, 11 a.m.
Brandon, May 20, 3 p.m., 7:30 p.m.
Yazoo City ct., May 26, 27, 11 a.m.
Canton, May 27, 7:30 p.m.

M. L. BURTON, P. E.

**Meridian Dist.—Second Round.**

Meridian, Central, March 18, p.m.
Meridian, Seventh Avenue, March 25, 11 a.m.
Meridian, Fifth Street, March 25, p.m.
Central Church dedication, April 1.
Scooba, at Wahalak, April 8.
Porterville, at Briggs' Chapel, April 15.
Waynesboro Ct., at Pleasant Grove, April 21, 22.
Waynesboro, April 22, 23.
Vimville, at Coker's Chapel, April 25.
Daleville, at Soule's Chapel, April 28, 29.
Lauderdale and Electric Mills, at Lauderdale, April 29, p.m.
District Conference, at Poplar Springs, May 1, 2.
DeKalb, at New Hope, May 4.
Cleveland, at Big Oak, May 5, 6.
Shubuta, May 13.
Bucatunna, May 13, 14.
Enterprise, at Stonewall, May 20.
Quitman, May 20, p.m.
Pachuta, at Salem, May 26, 27.
Matherville, at State Line, June 2, 3.
De Soto at Andrew's Chapel, June 3, 4.

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Louisville, Ky.—"I wish to thank you for what your medicine has done for me. I was in bed for eight or nine days every month and had a great deal of pain. The doctor said my only relief was an operation. I read of Lydia E. Pinkham's medicines and tried the Vegetable Compound and the Sanative Wash, and they surely did wonders for me. I feel fine all the time now, also am picking up in weight. I will tell any one that your medicines are wonderful, and you may publish my letter if you wish."—Mrs. Ed. Boehnlein, 1130 Ash St., Louisville, Ky.

Backache nervousness, painful times, irregularity, tired and run-down feelings, are symptoms of female troubles. Lydia E. Pinkham's Vegetable Compound should be taken whenever there is reason to fear such troubles. It contains nothing that can injure, and tends to tone up and strengthen the organs concerned, so that they may work in a healthy, normal manner. Let it help you as it has thousands of others. Lydia E. Pinkham's Vegetable Compound is now selling almost all over the world.

IF SICK, BILIOUS!
START YOUR LIVER

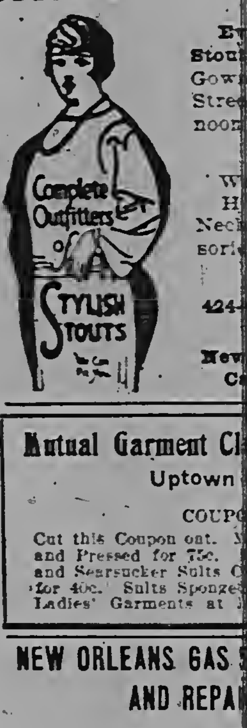
Don't Take Calomel! "Dodson's Liver Tone" Acts Better and Doesn't Gripe, Salivate or Make You Sick—Don't Lose a Day's Work—Read Guarantee

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile, crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

**STYLISH STOUT SHOP, INC.**


Complete Outfitters of Stylish Stouts

Everything to fit the Stout Figure. Evening Gowns. Semi-Evening. Street Dresses. Afternoon Dresses.

Wraps. Underwear. Hosiery. Corsets. Neckwear and Accessories.

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New Store: Canal and Chartres

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COUPON
Cut this Coupon out. Men's Suits Cleaned and Pressed for 75c. Palm Beach, Linen and Searsucker Suits Cleaned and Pressed for 40c. Suits Sponged and Pressed, 35c. Ladies' Garments at Lowest Prices.

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Substantial Furniture, Linoleums, Carpets, Rugs, for the home, office, and church. Convenient terms. Country trade taken care of. Prompt delivery, Service.
5515 MAGAZINE STREET.

**Science's Discovery Routs Chicken Lice**

**Mineralized Water Gets Rid of Dusting or Spraying—Birds Delouse Themselves—Fine for Baby Chicks and All Poultry.**

A recent discovery promises to revolutionize all the commonly accepted methods for keeping poultry free from lice and mites. This wonderful product keeps the poultry always lice-free without the poultry raiser doing any work. It is the simplest, easiest, surest and best method ever discovered.

Hick's Lice-Go, which is the name of this remarkable lice remedy, is dropped in the chicken's drinking water. Taken into the system of the bird, it comes out through the oil glands of the skin and every louse or mite leaves the body. It is guaranteed to help the hatchability of the eggs and cannot injure the flavor of the eggs or meat; is harmless to chicks and does not affect the plumage. A few days' treatment at the start and then a little added to the drinking water each month is all that is necessary.

Send No Money—just your name and address to Chas. M. Hick & Company, Dept. 356, 1018 So. Wabash Ave., Chicago, Ill. A card will do. Mr. Hick is so confident that Hick's Lice-Go will get rid of every louse or mite that he will send you two large double strength $1.00 packages for the price of one. When they arrive, pay postman only $1.00 and postage. Sell one to your neighbor and get yours free. If you are not absolutely satisfied after 30 days' trial, your money will be refunded. This offer is guaranteed by two big Chicago banks, who say that Mr. Hick will do exactly as he agrees without question or argument. Write to-day before this remarkable trial offer is withdrawn.

# *Sunday School*

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Under the leadership of Rev. W. W. Woollard, the church at Starkville is getting everything in readiness for the training school to be held March 26-31. The reason for holding these schools is to train men and women in the art of winning souls to Christ, and the care for those souls after the great decision has been made.

After a certain superintendent had carefully studied the Program of Work, he remarked: "I now know what to do." Hundreds of superintendents would be more useful if they understood definitely what is expected of them. The program, published in leaflet form, is furnished free; the large wall chart costs twenty-five cents. Write to me for either or both.

The school at Kosciusko has before it the "B" program and promises to be among the first to cover every point.

One of the livest schools in the Conference is at Dundee. This school claims to have made six or seven points. Before the close of the year you may look for this school to place itself in the standard class of the "C" type.

The presiding elders of the Conference have agreed to use these programs as a basis for the reports at the district conferences. It will be very humiliating to be forced to confess that the school has not been led into the evangelistic campaign, that it has not been, and will not be led to observe Sunday School Day, and so on down the line. That will be bad enough, but what about the final judgment?

Orders for literature on Evangelism and for Sunday School Day programs are coming in slowly. Why not begin early and get ahead of many obstacles that hinder when the weather becomes warm? If it is possible for one man to be loyal to the Lord and to his church, is it impossible for any one to be true to the spirit and the letter of the law?

Orders for Sunday School Day programs are coming in slowly. Tutwiler is the only school that has ordered the Pageant. All our large schools should take this new program and have it rendered with fine effect. The town schools are the slowest about sending in orders, and they ought to be the first.

Mrs. McDonald and I held a circuit institute at Shuford, Friday, Saturday and Sunday. All the schools were represented except Pisgah. From ten to twenty young girls took a deep interest in the services. Ten of them are studying "Life in the Making." Bro. Thrower and Miss Brand are working hard to meet the needs of the people and the expectations of the church. We can never do the work for this circuit that should be done until we have at least one church building properly equipped with Sunday school rooms.

## A GREAT REVIVAL AT DE RIDDER, LA.

Last night we closed a revival that really shook the town for God. Rev. George Tucker, one of our general evangelists, assisted us, and for fifteen days, day after day, he "delivered the goods." Tucker is an unusually strong evangelist, as well as a unique one. He has a splendid appearance, a strong body, and a message that he believes God has given to him alone. His preaching is different from other men's, and perhaps therein is much of his strength. He reaches men of all walks of life, and all the while more men were at the night services than were women. Many of the strongest men of the town were converted and brought into our church. We took in sixty-six members yesterday, as a result of the meeting, and there will be others, I am sure, to come in with us. A large number of prayer meetings were established, and the entire membership was girded afresh for service. No man will make a mistake in securing the services of George Tucker for a revival campaign, provided he will stand behind the whole counsel of God against sin and worldliness, and wants to see people born of God into the new life. Tucker has no compromise with sin, nor favorites among men.

**HEMSTITCHING**
Embroidering, Buttons Covered, Scalloping, etc.
MAIL ORDERS PROMPTLY ATTENDED TO
**HIGH GRADE EMBROIDERY WORKS**
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PHONOGRAPHS OF ALL MAKES REPAIRED
COLUMBIA GRAFONOLAS
Records—Q. R. S. and U. S. Rolls, Musical Instruments
**BARRE MUSIC SHOP**
[illegible] DRYADES ST. Phone Jackson 2364

Brother Tucker had with him as singer Brother Turbeville, and he won the hearts of our people with his spiritual singing and consecrated life. Our people want them back again.

HENRY T. YOUNG, Pastor.
De Ridder, La.

**LOOKING FOR WORK?**
We are looking for women to introduce our Pelvic Emanator, an internal Radium Applicator, $5 to $8 a day not unusual. Write for plan. THE RADIUM PRODUCTS CO., Dept. R. F., 519 Main St., Cincinnati, O.

## FROM SHAW, MISS.

Dear Dr. Carley: We have just closed our protracted meeting at Shaw, which lasted two weeks. We were hindered at the start by snow and rain, and the weather was really cold all through the meeting. But we had a glorious meeting, a great victory for God. We had with us to do the preaching the Rev. John W. Robertson, our district evangelist, and he so worked his way into the hearts and lives of our people that they love him very dearly. He stirs men to their very depths, influencing them as a result to seek Christ. He preaches the old-time Gospel of power and of salvation, which will save the world if believed and accepted. The number of conversions and reclamations is unknown. Twenty-three joined the church by profession of faith and by letter, ranging in age from sixteen to sixty-five, eleven of this number being men over thirty.

One interesting feature was the baptizing of a baby boy with four generations present. A great service was held for men only on the last day of the meeting, which was largely attended. The spirit of God was present, and strong men wept and repented. As a result thirty-five gave their names as members to form a camp of "The Delta Minute Men," to help to advance the cause of God and humanity. There is a great movement toward God in this Delta country, which is going to mean much.

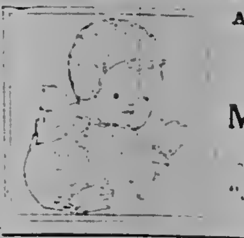
The Greenville District, with our hustling presiding elder as our leader, is fast forging to the front, and by the help of the good Lord we expect to make this the banner year. All ready, brethren. "Let's go."

J. D. SIMPSON.

**Rheumatic** Pains Aches
are quickly relieved by **CAPUDINE.** It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also 10c, 30, and 60c—TRY IT—LIKE IT

A cynic is a man who tries to hide his sores behind his sneers.—Selected.

**666** is a prescription for Colds, Fever and LaGrippe. It's the most speedy remedy we know.



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And Up to Six!
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"Just Down from Godchaux's"

**WALLACE**
(The New Orleans News Man)
PAPERS FROM EVERY STATE AND AROUND THE WORLD
105 Royal St. 104 University Place

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Distinctive Creations in Ready-to-Wear Garments for Men and Women.

WE OUTFIT THE ENTIRE FAMILY.

Liberal credit terms to suit our patrons. No Inconveniences. Courtesy extended to all.

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In the new spring and sport styles arriving daily.

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Stamped Articles, Floss, Yarn, Crochet Cotton, etc. Mail orders solicited. Send for beautiful illustrated circular of stamped articles.

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No delay. Out-of-town patronage solicited. Price List furnished on application. Charges prepaid.

**The Christian Women's Exchange**
Two dollars per year enables a consigner the right to exhibit and ten per cent on sales. A wonderful display of art, curio, and needlework always on hand. Visitors welcomed.
520 ROYAL STREET.

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If You Need CARBON PAPER, RIBBONS or REPAIRS, TYPEWRITERS, ADDING MACHINES of all kinds, come and see us. Save money. Quick Service.
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How It Fits or Becomes You, You Will Save Time, Money and Disappointment by Consulting
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Specializing in BRIDAL TROUSSEAUS, GOWNS AND NEGLIGEE.
If you desire, we will call, design and plan your outfit to your satisfaction.
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**Stop Your Wash Day Worries**
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PHONE JACKSON 203,
**SWISS LAUNDRY CO.,**
2520 Magnolia St.
Everything washed clean and sent home dry. BED AND TABLE LINEN ironed in this service,
**Six Cents per lb.**

**Mineralized Water Routs Chicken Lice**

Tablets Dropped Into Drinking Founts Banish Vermin, Make Fowls Grow Faster and Increase Egg Yield.

Any poultry raiser can easily rid his flock of lice and mites, make chickens grow faster and increase their egg yield by simply adding minerals to the fowls' drinking water. This does away with all bother, such as dusting, greasing, dipping and spraying. The necessary minerals can now be obtained in convenient tablets, known as Paratabs. Soon after the fowls drink the mineralized water, all lice and mites leave them. The tablets also act as a tonic conditioner. The health of the fowls quickly improves, they grow faster and the egg yield frequently is doubled. Little chicks that drink freely of the water never will be bothered by mites or lice.

The method is especially recommended for raisers of purebred stock, as there is no risk of soiling the plumage. The tablets are warranted to impart no flavor or odor to the eggs and meat. This remarkable conditioner, egg tonic and lice remedy costs only a trifle and is sold under an absolute guarantee. The tablets are scientifically prepared, perfectly safe, and dissolve readily in water.

Any reader of this paper may try them without risk. The laboratories producing Paratabs are so confident of good results that to introduce them to every poultry raiser they offer two big packages for only $1. Send no money, just your name and address—a card will do—to the Paratab Laboratories, Dept. 911, 1100 Coca Cola Bldg., Kansas City, Mo., and the two $1 packages, enough for 100 gallons of water, will be mailed. Pay the postman $1 and postage on delivery, and if you are not delighted with results in 10 days—if your chickens are not healthier, laying more eggs and entirely free from lice and mites—your money will be promptly refunded. Don't hesitate to accept this trial offer as you are fully protected by this guarantee.

# Epworth League.

## TOPIC FOR MARCH 25.—TYPES OF MISSIONARY WORK AT HOME.

Luke 10:33-37; Matt. 11:5.

### Daily Bible Readings.

M. A Mission to the Poor. Acts 9:36-39.
T. A Mission to the Afflicted. Acts 3:2-9.
W. A Mission to the Despised. John 4:4-14.
T. A Mission to the Broken-Hearted. John 13:31-41.
F. A Mission to the Sinning. Gal. 6:1, 2.
S. Doing Good to All Men. Gal. 6:9,10.

### Purpose of the Meeting.

To present the needs and opportunities of missionary work in the homeland.

### The Program.

Let several young men present the opportunities for service in the homeland, which are open to young men while a number of girls may present the work open to young women. This discussion will be more interesting if those on the program will present it in the first person, as if it were their own work. There should grow out of this meeting, some definite plans for work in your own community. This would be the best possible training for one who expects to take up such work as a life service.

### Reference Material.

"A Life Service Talk with Myself" (free).

"The Deaconess" (free).

"World Survey—Home Volume" ($1).

### For Discussion.

Home mission work as a vocation.

Opportunity for home mission work as a part-time service for Leaguers.

### Quotations.

The slogan of the nation is: "We must have an Americanization program"; that of the Church is: "We must have a Christianization program."—E. Worth.

Evangelism is the only true regenerator of the human heart, the only cleanser of the nation.—President Mackenzie.

(Taken from the Devotional Meeting Annual, and used by permission.)

## SACRED MEMORIES AROUSED.

"I went from Randolph to Thaxton, on the Toccopola circuit Brothers Patton and Duncan, of Lafayette Springs." What a flood of memories crowd my mind as I read the names of Thaxton, Toccopola, and Lafayette Springs! My first remembrance of a Methodist preacher was at Toccopola, and this preacher was my mother's brother. How my heart was moved with devotion and awe as I beheld my first presiding elder on the steps of the Methodist church in Toccopola, as he was coming from a quarterly conference! This presiding elder was Rev. H. C. Morehead. I attended pretty regularly as a boy the afternoon appointments of the Methodist preacher at Mayhew's Chapel at Thaxton. This church was named for my mother's uncle, Rev. C. C. Mayhew. It was at these monthly afternoon appointments where I got the conviction that the Methodist preachers ask for money too often. Most every appointment it was for the Conference Claimants, Orphans' Home, or some other benevolent cause. I became almost disgusted, and I believe that feeling has had largely to do with the Lord helping me out financially and in being enthusiastic about tithing. It was at Lafayette Springs where I first heard Dr. H. C. Morrison preach. I heard others who came from Kentucky, and for a time I was fully convinced that the doctrine of entire sanctification as taught by Mr. Wesley originated in Kentucky! At Randolph I heard Rev. L. L. Pickett, and at both places I heard another one of our general evangelists, Dr. Andrew Johnson. All three of the above mentioned men were from Kentucky, preached at Lafayette Springs, and were ardent exponents of the Wesleyan doctrine of entire sanctification, so as a young man I came to the conclusion that this good old Methodist doctrine had its birth in Kentucky! Since those days I have found out quite differently! It was under a spacious tabernacle at Lafayette Springs, at the old-fashioned mourners' bench, on the night of July 21, 1903, that I received this most gracious blessing. Oh! how my heart glows now as I think of that night! Have I lived up to its teaching? Have I ever knowingly failed to be brotherly toward any who might have seen differently from me? My consuming desire since that blessed and glorious night has been to adorn this doctrine and exemplify toward all that perfect love that casts out fear. I owe practically all that I am to that night and that glorious experience. Did I know Christ before this night? He had forgiven me of my sins and had written my name in the Lamb's Book about five years before. This night and this experience "compelled me to go out into the highways and hedges," and till this day I still feel that heavenly compulsion. Yes, Randolph, Thaxton, Toccopola, and Lafayette Springs arouse sacred memories to this pastor.

The Lord bless the people of these places, their pastors, and presiding elder.

Still on the way.

J. A. WELLS.

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**DENTAL CO.**
108 UNIVERSITY PLACE.
Highest class work in the city.
15-YEAR GUARANTEE.
Nerve Blocking our Specialty.
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**TEACHERS WANTED**
Positions to offer in Grades, High School subjects, Principals and Superintendents of High Schools; also in Colleges. Correspond with us at once. SOUTH ATLANTIC TEACHERS' AGENCY, 410 Wesley Memorial Bldg., Atlanta, Georgia.

## MARRIED.

On Feb. 14, 1923, at Seventh Avenue parsonage, Meridian, Miss., by Rev. D. E. Vickers, MR. WILLIE C. SMITH to MISS CLAUDIE MAY HARRIS, both of Meridian, Miss.

Have you ever noticed how many of your opinions are second-hand?—Selected.

It is easier to get a good reputation than to lose a bad one. Selected.

NEW CHURCH DESIGNS
"[illegible] YET ATTAINED"
INDORSED BY CHURCH AUTHORITIES
WRITE US YOUR NEEDS
R·H·HUNT CO·ARCHITECTS·
CHATTANOOGA TENN DALLAS TE

**666** quickly relieves Colds, LaGrippe, Constipation, Biliousness & Headaches.

BUY A BOTTLE OF
**BITTER CHILLIFUGE**
FOR
**COLDS AND LA GRIPPE**
WILL GIVE QUICK RELIEF
25 cts. at Your Druggist.

**The Hand of God in American History**
By Wilbur Fisk Tillett, D.D., LL.D.
Dean Emeritus of the Theological Faculty in Vanderbilt University

WAS RALPH WALDO EMERSON justified in calling America "the last and noblest effort of Divine Providence in behalf of the human race"?

In what way has the history of the United States exemplified the Divine Law?

What deeds can America appeal to in proof of the truth of her claim that she had a providential origin, a providential history, and a providential mission in the world?

There are a dozen good sermons between the lines of this little book.

Board, 35 cents; paper, 25 cents

**Lamar & Barton**
NASHVILLE RICHMOND
DALLAS SAN FRANCISCO

**His Headaches Soon Headed Off**

Kentucky Man, Who Suffered With Severe Headache, Says He Found Relief by Taking Black-Draught.

Endicott, Ky.—Describing the trouble he used to have with headache and how he obtained relief by taking Thedford's Black-Draught, Mr. Jeff Jervis, of this place, says:

"I began having severe headaches. I can't tell just how they would begin, but soon my head felt like it would split open and I would be so sick I felt like I was paralyzed.

"I would have shooting pains in my neck, and if I turned my head I felt like it would crack at my neck. My eyeballs were tore and I would vomit. I would be 'torn to pieces' for a day or two. I would take headache medicine and feel so queer afterwards I'd be scared. I didn't feel right—I felt numb.

"I was telling a neighbor and he said: 'Get some Black-Draught and take a big dose when you feel a headache coming on.' I did it and took a few doses each night. Soon I had these headaches headed off. Now it is very seldom I have one at all. I just keep Black-Draught and use it when I need it. I don't let myself get constipated."

Thedford's Black-Draught has been found to relieve many of the symptoms described above, and others, when due to constipation or a torpid liver. It is a purely vegetable remedy, made from carefully selected herbs and roots, contains no dangerous drugs, and acts in a natural way on the system. Try it. Sold everywhere.

EXCITING NEW $1.75 NOVEL FOR 15c.

You Should Read "The Free Trader," That Intensely Interesting Love and Mystery Story of the Canadian Wilds.

Washington, D. C. (Special.)—"The Free Trader," by the [illegible], is a wonderfully absorbing and well told tale of love, heroism, adventure and villainy. The Pathfinder, in accord with its policy of giving the best of everything, has secured the serial rights to this unusual story prior to its publication in book form and will print it starting March 17. The Pathfinder is the great illustrated weekly magazine from the nation's capital, now read in over half a million homes. Send 15 cents and receive it 13 weeks, containing this brand new serial and many other fine stories and features—unequaled digest of news, record of congress, jokes, stunts, puzzles, question box, etc. It costs the editor a lot of money to do this, but he says it pays to invest in new friends. Send 15 cents to-day to Pathfinder, 346 Langdon Station, Washington, D. C.—Adv.

Swamp-Root for Kidney Ailments

There is only one medicine that really stands out preeminent as a medicine for curable ailments of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root stands the highest for the reason that it has proven to be just the remedy needed in thousands upon thousands of distressing cases. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle, healing vegetable compound.

Start treatment at once. Sold at all drug stores in bottles of two sizes, medium and large.

However, if you wish first to test this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention this paper.

Taylor University

Represents a happy adjustment between standard education and old time religion. A good place to feed your faith and starve your doubts.

Its schools and departments offer about everything in academic and special courses that the average student needs

Address JOHN PAUL, President
UPLAND, INDIANA

Influenza

Physicians advise keeping the bowels open as a safeguard against Grippe or Influenza.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.

Nujol
REG. U.S. PAT. OFF.
A LUBRICANT—NOT A LAXATIVE

# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

### IMPORTANT!

Reduced rates of one and one-half fare will be offered for the Council meeting in Mobile. This rate is open not only to delegates, but to any who wish to attend, and tickets will be on sale as early as March 31. Tickets are sold on the usual certificate plan. This is an unusual opportunity for those living in these three Conferences. MRS. H. L. McCLESKEY.

Hattiesburg, Miss., March 1.

### NORTH MISSISSIPPI.

### Can You Beat Robinsonville?

Some thirty miles below Memphis, in the North Mississippi Conference, Greenville District, is the little town of Robinsonville, in Tunica County. While quautity is not its chief characteristic—for its main street is not much longer than its name—we beg to boast of the quality of its inhabitants. And this is the why and the wherefore of our assertion: Both the Adult Woman's Society and the Junior Missionary Society made the Honor Roll for tho year 1922. At the present writing we have a fine start for 1923, and hope to keep up our excellent record. Isn't there a question often seen in the newspapers these days: "Can you beat it?" Really, can you? MRS. W. E. COX.

### LOUISIANA CONFERENCE.

### Good News from West Monroe Auxiliary.

As we have not seen a report of the good work carried on in this community we deem it a privilege to report some of the many things accomplished by the West Monroe Methodist Church. Our beloved pastor, Rev. J. L. Evans, went to Conference with a full report, and was returned to us, to the delight of the membership. The W. M. S., through the efficient leadership of the President, Mrs. W. M. Hunt, reached forward towards the Standard of Excellence. Every department is functioning. We wish to mention especially the Social Service activities. After securing our commission and getting in touch with the State Superintendent, Mrs. W. W. Holmes, we proceeded to work with our "might what our hands found to do." Our experiences have been many and varied.

We carried out our quarterly program and secured outside speakers, as suggested in the By-laws on Social Service. We carried out the Citizenship Program, the Baptists co-operating, urging upon our women the responsibility of the ballot. Co-operating with Community Service, we had a "pet" show with a Humane Education Program, securing from the State W. C. T. U. a silver medal. Our boys and girls participated in the program. We secured from the Children's Bureau a motion picture on "Child Welfare," the Tuberculosis and Parish Health unit co-operating. We federated with the Monroe Auxiliary and Protestant Methodists in visiting jails. We have organized a Directing and Friendship Community Club for the Negroes. In conversation with the pastor, an old but highly respected Negro man, he remarked that he felt this a "God's blessing" to his people, as he had always felt the good white people let them go too soon, referring to teaching and directing their efforts. We believe this work is in its infancy, a great, open door for the church, finding the Negro women responsive and anxious to make good, and that they are very humble and appreciative.

We have co-operated with the Juvenile officer in trying to locate a man that has deserted his wife and children; also to find boys out of school, and have befriended an orphan girl that was wrongfully accused of evil. A good committee for the year is appointed, and we are looking forward to doing greater things for our blessed Lord and Master.

Our co-operation motto is: "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Sincerely in His Name,
EFFIE E. PACE,
Superintendent Social Service,
W. Monroe W. M. S.

### WOMEN PLEAD FOR CENTENARY FUNDS.

Administrative missionary secretaries of the woman's department of the Board of Missions of the M. E. Church, South, are urging speedy collections of Centenary money. They say that missionary interests under their charge are threatened and their work will suffer unless additional funds are available. They urge that members of the woman's missionary societies in Methodist churches in this section lend every assistance in the church-wide emergency campaign which is planned to complete the collection of Centenary money subscribed four years ago.

This matter was discussed at a meeting of the church leaders held in Nashville, Tenn., Dec. 28, 29, to devise ways and means to bring up arrearages to the $35,000,000 Centenary fund. The four administrative secretaries of the woman's department of the Board of Missions of the M. E. Church, South, told how Centenary money allotted to work in their departments is yet unpaid.

Mrs. J. H. McCoy, administrative secretary of the woman's department for territory east of the Mississippi river, says that a large proportion of the Centenary money allotted to work in her department is yet unpaid.

Mrs. J. W. Downs, administrative secretary for the home department of the woman's work in the western and central territory, reports that money is needed in her department to further the work of Wesley Houses, work in educational centers and among the immigrant population of the United States.

Miss Esther Case reports advances on eight foreign fields, namely: Africa, Cuba, Brazil, Mexico, China, Japan and Korea. An extensive building program is going on and many new missionaries have been sent out as a result of the impetus given to missions by the Centenary Movement.

—Missionary Voice.

A GOOD THING—DON'T MISS IT. Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines for only 5 cents. Don't miss it.

TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

I thank thee too that thou hast made
Joy to abound,
So many gentle thoughts and deeds
Circling us round
That in the darkest spots of earth
Some love is found.

—Adelaide Proctor.

WATCH THE DATE ON YOUR ADDRESS LABEL AND RENEW YOUR SUBSCRIPTION WHEN IT FALLS DUE.

A blind man and a lame man meeting upon the way, the lame man said, "If thou wilt be feet unto me, then I will be eyes unto thee." So the blind man carrying the lame, and the lame guiding the blind, both arrived at their journey's end in a good hour.—Aesop.

Aspirin

Say "Bayer" and Insist!

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Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

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Pain, Pain

Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

## IN MEMORIAM.

The subject of this sketch, Hon. WILLIAM JOHN JOHNSTON, was born December 14, 1856, in the Fairfield District of South Carolina, and died at his home in Plain Dealing, Bossier Parish, La., Friday morning, February 2, 1923, in the sixty-seventh year of his age.

When a young man he came to Louisiana and settled in the section of Bossier Parish on Bodcau Lake, where the writer first became acquainted with him in 1886, ever afterwards esteeming him as a gentleman and true Christian.

Senator Johnston was a living example of service to his fellow-men. He was one of the first to join the M. E. Church, South, at Walker's Chapel in his section, and served as steward both there and at Plain Dealing, where he afterwards removed, to the day of his death, in all nearly or quite forty years. He was the pastor's friend and sympathetic adviser.

Hon. William John Johnston.

His personality soon attracted attention with his executive ability, and in 1892 he was requested to act as a member of the Parish School Board, where he served for sixteen years. He was then requested to stand for election to the State Legislature, where he served honorably from 1908 to 1916 as a member of the House of Representatives, and was then elected to the State Senate from the Parishes of Bossier and Webster, and was re-elected without opposition for the term beginning in 1920 for another four years.

Had Senator Johnston lived through his present term he would have served thirty-two years in public service without one penny of reward, and often not receiving enough to pay his expenses. Such was his noble self-sacrifice.

No one ever feared where Senator Johnston stood on all public questions. He was forever on the side of RIGHT! He aided in passing anti-race track gambling, the ratification of prohibition, and was known to favor all moral legislation. It was unnecessary for the friends of moral measures to remind him to be present in his seat when these matters were to come up. They knew he would be there.

In Baton Rouge he was faithful in his attendance at the services of the church, oftentimes even the prayer meetings, and was always letting his light shine, glorifying his Lord.

Neither did he forget the prisoners. He was often with me in the services in the State Penitentiary at Angola, the old walls, and afterwards at the receiving station. His presence among these men was an inspiration to them.

Senator Johnston was married three times. His first wife was Miss Susie Hendricks. To this union four children were born. His second wife was Mrs. John Stroud, and to this union was born one child. His third wife was Mrs. Israel Rogers, who, with four of the children, survive.

The living children are: Mr. William Davis Johnston, of Phillips Hill, La.; Mr. Henry Pleasant Johnston, of Emma, La.; Mrs. W. F. Burks, of Phillips Hill, La., and Mrs. J. D. Waggoner, of Plain Dealing, La.

Also there are two living brothers, Messrs. S. P. and J. B. Johnston, of Plain Dealing, La., and three sisters, Mrs. M. W. Cason, residing near Cotton Valley, La., and the other two residing in Texas. Senator Johnston also left several grandchildren.

In the death of Senator Johnston the State of Louisiana lost a true Christian legislator; a man of sound wisdom and prudence, and all who knew him loved and respected him.

His funeral took place in Plain Dealing, where he had resided for the past sixteen years. Rev. A. J. Bonnett, his pastor, conducting the services, assisted by Rev. H. J. McGhee, of the Presbyterian Church, and the Masons, of which order he had been an honorable members for many years. Final interment took place at Emma, near the old Walker's Chapel, where he had joined the church in his early manhood.

Thus the life of this good man came to a close in honor and service to his State and church.

May his example be an inspiration to all who read! He lived respected, and died regretted!

"Servant of God, well done!
Thy glorious warfare's past:
The battle's fought, the race is won,
And thou are crowned at last."

H. S. JOHNS.

Baton Rouge, La.

## BEAUTIFUL LIGHT OF GOD.

By F. H. Murphy.

There's no shadow falls behind
Where the beautiful light doth shine;
All around us is but light.
There's no darkness in our sight.

His presence fills the universe,
Dispelling all that's dark,
His light is great above the Heavens,
While ours is but a spark.

When his glory is revealed,
We shall stand in perfect light,
For the power of his glory
Shall chase away the night.

WINTERSMITH'S CHILL TONIC
SOLD 50 YEARS — A FINE GENERAL TONIC
If not sold by your druggist, write Wintersmith Chemical Co., Louisville, Ky.

For Troubled Nerves,
high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adapted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

CHAMBERLAIN'S TABLETS
SOLD EVERYWHERE FOR
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BILIOUSNESS
Headache
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Stomach Trouble

Public Service
HAS BECOME THE ACTIVE PRACTICAL IDEAL OF THE STREET RAILWAY COMPANY WITH ITS REORGANIZATION AS NEW ORLEANS PUBLIC SERVICE, INC. WE SOLICIT HELPFUL SUGGESTIONS AND WISH TO KEEP SERVICE ALWAYS
On the Job

Methodist Benevolent Association
Gives Southern Methodist Men and Women Safe
LIFE INSURANCE AT ACTUAL COST
J. H. SHUMKER, Sec'y
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ECZEMA
CAN BE CURED
Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1900 Park Square,
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For the HAIR—
To make it soft, fluffy and free from dandruff use
TETTERINE
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

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Purifies the Blood and makes the cheeks rosy. 60c

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 127, ATLANTA, GA.

Child's tongue shows if bilious, constipated

MOTHER, CLEAN CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

Hurry mother! A teaspoonful of "California Fig Syrup" today may prevent a sick child tomorrow. If your child is constipated, bilious, fretful, has cold, colic, or if stomach is sour, tongue coated, breath bad, remember a good liver and bowel action is often all that is necessary.

Ask your druggist for genuine "California Fig Syrup." It never cramps or overacts. Full directions for babies and children of all ages are printed on each bottle. Say "California" or you may get an imitation fig syrup.

# Ruptured?—

# Throw Away Your Truss!

## For Many Years We Have Been Telling You That No Truss Will Ever Help You --- We Have Told You the Harm That Trusses Are Doing. We Have Told You That the Only Truly Comfortable and Scientific Device for Holding Rupture is the Brooks Rupture Appliance --- and That It Is

# Sent on Trial to Prove It

If you have tried most everything else, come to us. Where others fail is where we have our greatest success.

Send attached coupon today and we will send you free our illustrated book on Rupture and its cure, showing our Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, we use no salves, no harness, no lies.

We send on trial to prove, what we say is true. There is no better guide in life than the experience of others.

Below are a few letters picked, all from our files, and coming from all sections of the country. They cover the experience of men, women and children.

Some of them may prove of interest to you. We have thousands of similar letters all of them telling the gratitude and joy felt by the writers over the relief and cures brought by the Brooks Appliance.

Read them and try to imagine your own joy if you too had found all your rupture troubles over.

## "Did Everything You Said It Would"

Mt. Pleasant, Utah, Box 151,
February 9, 1921.

Dear Mr. Brooks:—I am writing this letter to let you know that your Appliance has completely cured me of my rupture. I wore it for one year and it did everything that you said it would. I have recommended your Appliance to several of my friends for I am sure it would do them as much good as it has done me. If you wish to use my name for advertising you have my consent.

With Kindest Regards,

J. C. Christensen.

C. E. Brooks

The Above is C. E. Brooks, Inventor of the Appliance. Mr. Brooks Cured Himself of Rupture Over 30 Years Ago, and Patented the Appliance From His Personel Experience. If Ruptured Write Todey to the Brooks Appliance Co., Marshall, Mich.

## Ten Reasons Why

### You Should Send For Brooks Rupture Appliance

1. It is absolutely the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought after for years.

2. The Appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft and pliable, and positively cannot be detected through the clothing.

6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least

8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

10. We guarantee your comfort at all times and in all positions, and sell every Appliance with this positive understanding.

## So Reasonable in Price

Oswego, Ill., Box 53,
July 7, 1921.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir;—I am pleased to inform you that your Appliance absolutely cured me and I truthfully recommend it to anyone that is ruptured. I thank you for the wonderful cure that your Appliance gave me and, as it's within the reach of everybody, I should surely think they would get one. If this will help you along you can use it as you wish. With Best Wishes,

David T. Matthews.

## Advises All to Try the Appliance

Hiawatha, Mich.,
July 1?, 1921.

Brooks Rupture Appliance Co.,
Marshall, Mich.

Gentlemen:—A year ago I purchased one of your Appliances, and after wearing it three months I was completely cured. The Doctor had told me I would have to have an operation, but I advise all sufferers of hernia to try your Appliance first. You may publish my statement if you care to.

Yours truly,

Mrs. Glen Reed.

## "My Rupture Completely Cured"

Horton, Kans.,
June 12, 1921.

My Dear Mr. Brooks:—I have not had occasion to put the Appliance on for more than two years and have not worn it to exceed one year all told. My rupture is completely healed, and you may use this for a testimonial if you choose. I will gladly refer any rupture patients to you that I may come in contact with.

Yours truly,

L. T. Broaddus.

## "Thought We Would Try Your Appliance First"

Princeton, Minn., R. No. 5,
April 26, 1921.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Our little girl became ruptured about three years ago. The Doctor said an operation would be about the only cure for her, but we thought we'd try your Appliance first. After wearing it about one year she was cured. She hasn't worn it now for over a year and is perfectly cured. Use my name in any manner for the benefit of those who are suffering.

With Best Wishes,

Wm. Vedders.

## Experience of a Molder

Dayton, Ohio, 201 Springfield St.,
February 14, 1921.

Brooks Appliance Co., Marshall, Mich.

Gentlemen: —About a year and a half ago I bought an Appliance of you and it has cured me of my rupture. Haven't worn it since October 23rd and feel as if I am entirely cured. I am a molder and did heavy work during that time. I am recommending your Appliance to all I know.

Yours truly,

C. L. Robinson.

## Cannot Express Gratitude Felt

Mattoon, Wis., Box 605, R. No. 1,
April 10, 1921.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—I cannot find words to express my gratitude—all I can say is "Thanks to your Appliance." It has done wonders for my son. It is a year and four months since he was ruptured and after wearing your Appliance four months it disappeared. You can use this in your testimonials.

Truly yours, Frank Beck.

## Surprised and Grateful

Roanoke, Ind., R. No. 2,
March 23, 1921.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—I laid my Appliance aside in June, 1920, and haven't had it on since. I now feel that my rupture is completely cured, for which I am surprised and greatly thankful. I am a farmer and do all kinds of work now without fear. I believe the thing to do for rupture is to get the Brooks Rupture Appliance.

A. L. Brundige.

## Remember

Never on sale in stores, as every Appliance is made to order, the proper size and shape of Air Cushion depending on the nature of each case. Beware of imitations. Look for trademark bearing portrait and signature of C. E. Brooks which appears on every Appliance. None other genuine.

## "Tried All Kinds of Trusses"

Gordon, Nebr., R. No. 1,
January 6, 1921.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—I tried all kinds of trusses without any relief until I bought your Appliance. When I sent for the Appliance I thought it was like all other trusses, but no—it relieved me. I wore your Appliance a long time, being afraid to go without it, but am completely cured. I will be glad to answer any inquiry that is made and words tell how thankful I am.

Sincerely yours,

Gust Nordwall.

## "Have Done All Kinds of Work"

Monson, Maine, Box 234,
March 15, 1921.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—It has been two years and over since I wore my Appliance and have done all kinds of work and have felt fine ever since. It's the best Appliance I ever had and will encourage everyone I see that has a rupture to get one of your Appliances.

Yours. J. W. Russell.

## FREE Information Coupon

**Brooks Appliance Co.,**
**443J State Street, Marshall, Mich.**

Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture.

Name ..........................................................................
Address ......................................................................
R.F.D. ......... City ............................ State ....................

# NEW ORLEANS
# CHRISTIAN ADVOCATE

Vol. 70—No. 12. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3502.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 22, 1923. CHAS. O. CHALMERS, Manager.

## EDITORIAL COMMENT

### THE ONLY REMEDY.

There is only one remedy for a world that is out of joint—the religion of Jesus Christ. Various other remedies have been tried, and all have failed. The militarists have done their best—or their worst—and still the world is trembling in the balance between universal peace and another war. The diplomatists have held conference after conference, but they seem to have availed naught in settling the troubles of the distracted nations. The business men of the world have come together to consider the situation, and they have been unable to agree upon a solution. Now it is time to give God a chance. Righteousness alone can exalt a people, and righteousness alone can save the world. The militarists, the diplomatists, the business men, all have proceeded upon the assumption that self-interest must be the dominating principle in negotiations looking toward a satisfactory international agreement, but their utmost efforts have not relieved the difficulty. Self-interest—which is another term for selfishness—never can solve the problem. The altruism of the gospel alone can bring about a state of harmony, good will, and peace. We must preach this gospel, and we must live it—all the time, everywhere. Christianity has not failed, and it will not fail if we give it a fair chance. It is high time that we begin to bring the mind that was in Christ to the solution of our world problems.

### DEADHEADS.

"Deadhead" is a colloquial term which is used to designate those who receive for nothing privileges and benefits that most people have to pay for. For example, sometimes the promoter of a theatrical enterprise will issue free tickets for the sake of getting a crowd to attend his performance—all who use these tickets are "deadheads." They have not paid anything for what they receive, they will not pay anything—but they will take advantage of any opportunity to get something for nothing. We are not sure that they ought to be called "deadheads"—but we sometimes think there are people whose names are on the church register who cannot be placed in any other classification. They have joined the church in due form, assuming all the solemn obligations of membership and voluntarily affirming their purpose to attend upon the ordinances of the church, obey its rules, and support its institutions; yet they very seldom appear in the sanctuary, they take no interest in its work, they contribute not a cent to its expenses. In times of need they seem to feel that they are entitled to all the privileges of the church—but they never offer anything in return. It may be all right for the church to carry "deadheads"—but it would be in a poor way if it were dependent upon them for carrying out its divine commission. It seems to us that about the last thing a self-respecting person would want to be is the thing we are talking about. We notice that benevolent and fraternal organizations to carry mighty few "deadheads" on their rolls.

### A CONVERSION.

Fred Stone, the noted comedian, while on a tour recently, was snowbound for a week and during that time he began to think seriously of his personal responsibility toward God. At the first opportunity, he bought a Bible and began to read and pray. When he reached Butte, Montana, he called on the pastor of the Methodist church to talk with him about his religious life. That pastor tells the story as follows: "He said his instincts were always good and that his playing was always wholesome and clean, yet he realized that something had been lacking in his life. I explained to him the meaning of Christianity and the necessity of faith in Jesus Christ and acceptance of his program. While on our knees, Fred Stone gave his life to God.

"Mr. Stone attended services Sunday morning and listened to a sermon on the divine principle of property ownership. After the benediction he grasped the pastor's hand and said, 'I shall give one-tenth of my income for Christian work.'

"He attended Sunday school and contributed $79 to the school and the church. He ascended the pulpit and told his life story and his decision. He told of his early home in Denver, his experience on the plains. Twenty years before he was baptized in the Methodist Church, but since had scarcely attended service. 'I am now determined to live a Christian life,' he said. 'I mean to be true to this decision to the end of the trail.'

"Fred Stone then fell upon his knees at the chancel, and while every head was bowed reverently he repeated the Lord's Prayer he had learned in childhood."

Later, when a great daily newspaper sent him a telegram asking for confirmation of the report of his conversion, Fred Stone replied: "What you read in the Butter Miner is true. I am not looking for publicity. It is a simple and natural thing, much too sacred to be used as copy."

Would that more men would take the time to think seriously of their personal responsibility toward God! Then the grace of God would be shed abroad in their hearts, and they would yield allegiance to Jesus Christ. It is a simple and natural thing to do—and it is much too sacred to be used simply as newspaper copy.

### LAZINESS AND UNHAPPINESS.

We read this the other day: "Happiness is a by-product of industry." We think there is good sense in the statement. We began to think of the happiest people we know—and all of them are busy people; and then we began to think of those who seem always to have a grouch and they are not doing much. We can conceive of a man's actually being too lazy to be unhappy—but his happiness is a good deal like that of the turtle, which climbs out of the water on a log and seems to enjoy himself immensely just a sittin' in the sun. He may be happy or unhappy—but it does not amount to much one way or another. We do know this: a man who can work and won't work has no right to happiness. Are you happy?

### EASTER OFFERINGS FOR OUR ORPHANAGES.

The church must never forget the obligation resting upon it to take care of its dependent children. In meeting that obligation, we have in Louisiana and Mississippi two institutions devoted to the care of these helpless little ones. In Louisiana, the Annual Conference, by formal action, recommends the taking of a collection on Easter Sunday in every congregation and Sunday school for the support of the Orphanage; and in Mississippi, we presume that the same cause appeals strongly to all our people. We commend heartily the taking of an offering on that day for the support of this noble work.

### WHERE DO THEY STAND?

We believe that horse racing as conducted in Louisiana is a curse without a single redeeming feature. The gambling that is necessarily attendant upon it is in violation of every sound economic and moral principle, and the evils that follow it are such as to call for its extermination. As the time is fast approaching when candidates for the governorship of the State will announce themselves, we join vigorously in the demand that those who seek this high office let the public know where they stand on this important question. If, in spite of the declaration of the State Constitution that gambling is an evil and the Legislature shall take steps to abolish it, any candidate for office is in favor of permitting horse racing, which is dependent upon gambling for its maintenance, whether as a wide-open proposition or under the control of a State board, we want to know it—and we have a right to know it. Come out in the open, gentlemen, and let the people know just what to expect. The Louisiana State Lottery was finally wiped out—and the horse race gamble is going to meet the same fate. Even respectable men cannot make respectable a disreputable business.

### THE CENTENARY PLEDGES.

Those who made Centenary pledges have either paid them, or they have not paid them. If they have paid them to date, happy are they; if they have not paid them simply because they would not, they are responsible for a serious situation in the church. Let us pay our pledges!

# New Orleans Christian Advocate

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TERMS:
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To superannuates and widows of preachers, $1.

### TO CONTRIBUTORS.

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matters written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

## A REPLY TO THE WISH EXPRESSED IN THE POEM, "THE LAND OF BEGINNING AGAIN."

By Rev. R. W. Tucker.

But is there not such a wonderful place,
  "A Land of Beginning Again,"
Where all our sorrow and grief and pain
  Will be seen to be the richest of gain?
A place where the soul will cease its vain wishing,
  And sighs will be changed into song;
A place where anthems of praise will be ringing
  To gladden us all the day long?

Yes! 'Tis the city of God, so wondrous fair,
  A city with streets of pure gold,
Where shines no sun and no candles they bear,
  And the inhabitants never grow old;
Where the winds that blow off the eternal hills
  Fan away all sorrow and care;
Where the mansions so bright his presence fills;
  And Jesus invites us all there.

There, those we have loved and lost awhile
  Are safe in the heavenly fold,
And they drink in his love and bask in his smile;
  But the half can never be told
Of its riches of grace and its beauty of place.
  Where the saved are gathering home,
All heaven to greet them in fond embrace
  And none will want ever to roam.

Ah! there they shall know as now they are known,
  And see as they are seen,
Bathed in light from the eternal throne
  And never a cloud between;
Their natures there will be enlarged,
  Their powers all energized,
And with immortal youth surcharged
  They'll rise to explore the skies.

Their golden harps in sweet accord
  With the music of the eternal spheres,
And robed and crowned by their gracious Lord,
  They'll praise him through endless years,
Singing forever the old, old story
  Sung by all the heavenly host,
And on and on, from glory to glory,
  Praising Father. Son, and Holy Ghost.

So there is "a wonderful place
Called the Land of Beginning Again;
Where all our mistakes and all our heartaches
And all our poor selfish grief
Will be dropped, like a shabby old coat, at the door,
And never put on again."

## EASTER AND EVANGELISM.

By R. L. Russell, D.D.

It has come to be a custom with many of our churches to conduct pre-Easter evangelistic campaigns. This is a good sign and it will be a great thing for our Methodism when all our churches devote the month preceding Easter to evangelism.

In these campaigns we should promote services of prayer, family religion, Christian stewardship and life service; but most of all, we should proclaim the happy news of salvation for all penitent sinners.

It is hoped that with the close of this Easter time there may be at least 100,000 people added to our church. This should be our minimum goal. Why should not 2,300,000 members gain 100,000 new members for the church and Kingdom in a four weeks' campaign? One hundred thousand new members would be less than fifteen to each pastor of our denomination. Therefore, if every pastor of his church would set as his minimum goal fifteen additions to the church as an Easter offering to our Lord, we would easily reach the 100,000.

The Bureau of Evangelism craves to be of help to the brethren in creating a real revival spirit throughout the church. We are glad to co-operate with the Commission on Evangelism and Life Service of the Federal Council of Churches of Christ in America in this great pre-Easter campaign, and submit herewith a letter which they have addressed to all Protestant Churches in America:

### A CALL TO PRAYER

For the Pre-Easter Period and the Holy Week of Prayer, March 25 to April 1, 1923.

"When has the world's need for sympathy and brotherhood been so impelling and beseeching as it is to-day? When have hate and selfishness so nearly brought ruin to all that is good and helpful? How shall the church perform to-day the task to which God has sent her as the light of the world and the salt of the earth, if her own lamp is not trimmed and burning and her own life so true that she can be the purifying influence in a time of selfishness and sin?

"The call to the church is first of all a summons to prayer and consecration. We need to confess our shortcomings and to be ashamed of our aloofness, our sinfulness and complacency. Let us examine ourselves before we take others to task. Hatred and selfish unconcern will cease among the nations when they cease in the individual hearts of men and women.

"There is a deepening conviction among men that the greatest power on earth is the power of prayer. It will release more energy for the world's help than any other agency. Pentecosts are ever at hand and will fall upon the church when, by the same method that precipitated the first Pentecost, she brings herself close to the Infinite.

"'Day long a craven cry goes up,
The people drink a bitter cup,
They languish, seeking stones for bread.
Brave faith seems fallen—the old hope dead,
The babblers will not cease,
The people have no peace.
Wake, wake your strings of fire!
God for us—strike the lyre!'

"Our topics for the Easter season present Jesus Christ as the Savior of the world. There is no human need so great that he cannot meet it; there is no want that he cannot satisfy. Once more we follow in his footsteps through the tender teaching, the holy fellowship, the cruel scourging, and the agony of the cross. With greater hope than ever we hail the Easter Dawn and pray that the light of that great day may illuminate the world.

"'He went out into a mountain to pray and continued all night in prayer to God.'

"'And when it was day . . . he came down . . . and stood in the plain . . . There went virtue out of him and healed them all.'

"Thus with the Master, he who would do the work of the world in the daylight hours must find his way back, at every eventide, to the sources of his spiritual strength. There is no vital service without a commensurate spiritual life, and the one will be as real and abiding as the other is deep and reverent.

"The world's deepest need is not political, is not economic; it is, in every age, and above all at the present hour, the need of vital religion."

"Protestantism may find it difficult to get together on many things, but we should find it easy to agree on a campaign of soul-winning. The salvation of the human race waits largely on the American churches, and yet not one-half of the American people are members of any church—either Protestant or Roman Catholic, and many of us who belong to the churches are half-Christian and half-pagan—judging by much of our attitude of life. It is well, therefore, that we set aside this pre-Easter time for heart-searching, repentance, a renewal of our vows, and an aggressive campaign for the lost.

## RECOMMENDATIONS OF THE JOINT COMMISSION ON COMITY.

The following recommendations were adopted by the Joint Commission on Comity representing the Methodist Episcopal Church and the Methodist Episcopal Church, South, at a meeting held in Cincinnati, Ohio, Feb. 14, 1923:

In beginning these negotiations, we desire to emphasize the fact that no step should be taken in the interest of either church that may be a detriment to American Methodism.

During the progress of the negotiations of the Joint Commission on Unification of the two churches we recommend:

1. That no plans looking to the exchange of territory in the same field be attempted by this Commission.

2. That there shall be the largest possible co-operation in all the connectional enterprises of the two churches.

3. That to this end, the Executive Committee of the Board of Home Missions and Church Extension, and the Board of Missions and the Sunday School Board of the Methodist Episcopal Church, South, or such sub-committee from the same as the bodies involved may mutually agree upon and appoint, shall meet in joint session with a view to reaching such agreements in regard to co-operation and the occupation of unoccupied territory as may seem wise.

4. That neither church shall organize a new society in any community in which the other church has a duly organized society, except by the consent of the quarterly conference of the existing society.

5. That we deem it wise to call attention to the fact that in certain portions of the field where both our churches are now actively at work, marked and rapid developments are taking place which are constantly opening up new opportunities. We recommend that our administrators, and especially those of them who by our church laws are made more or less directly responsible for the occupancy of such fields, use special care to observe comity, to avoid even the appearance of competition and overlapping, and to co-operate in such a way and to such degrees as that all the doors shall be entered and all needy fields occupied without duplication or overlapping.

## A BETTER MADE AND A BETTER CIRCULATED ADVOCATE.

By Rev. P. O. Lowrey.

According to our judgment, the "News from the Districts" is the best forward move that has been made in late years for making the Advocate both interesting and profitable to the readers, and will go far towards making it a paper that will be self-supporting on its own merits. We have always wondered why our seven Louisiana presiding elders, and our several Conference field workers—together with the editor—could not tell us what our churches throughout the Conference are doing. For when you add to our seven presiding elders, our Educational, Sunday school, Missionary, orphanage, and our Methodist Anti-Saloon League secretaries and agents, whose duties call them to travel among the churches of the State, we have enough field workers to tell us much that is going on, and some things that are not, and none of them be severely taxed at their reportorial desks. And when we do not hear from them for such long periods of time we never know whether they are working or resting, and some times are tempted to guess that they have betaken themselves to comfortable quarters, and are congratulating themselves that they have escaped the strenuous work of the pastorate. Dr. Todd of the Superannuate Endowment cause is an example of what a specialist might be when he is really putting his life's blood and brain into his work, for in almost any church paper that you pick up you will find published carefully prepared news and various types of information, without limit. This in addition to his traveling throughout the church represents, we dare say, unceasing work on the trains and at wayside hotels both by day and by night, and his is one work about which there is no question raised in the minds of the church as to whether it is worth what it costs. Where are our Louisiana Conference corps of specialists that we so rarely ever hear of where they are or what they are doing?

As reporters, our presiding elders are starting off well, but need to learn the editorial knack of news gathering, which will come by note-making and experience. In their first round they took up too much space, we think, in complimenting the pastors, and not enough in telling us of the new moves in the several churches. Some of us doubtless need complimenting, and some of our work should be commended, but to compliment us too much looks as if it might be "put up stuff," and as if our elders might be surprised, rather than expect, that "Brother Swift starts off well at First Church," and "Brother Humble was well received on Hardscramble." Let our reporters tell us of the special features of merit in the different church organizations, and what moves the pastors and lay workers in the several churches are leading, and how they are doing it, and we can make notes of these and pass the ideas and inspiration on to our churches. To commend in good taste the virtues of Christian workers is always in place, but too much of it offends the ethical sense and is repugnant to the one complimented and to the one to whom it is made as well. But let the "News from the Districts" and from the several field workers come in thick and fast and in every issue—properly boiled down by the editor—and we will give you in return willing readers and an enlarged subscription list. The "canned goods" that is passed around among the Advocates is doubtless worthy of such publication, as so many of our people do not read the general church organs, but most of our members do not read this, and are not willing to pay for its publication except as a matter of church loyalty. They expect from their Conference papers what they propose to give them—news and progress from their own people. To this end the editor should bestir himself and get the pastors and laymen who have thoughts and experiences that express individuality to write them down for the readers of the Advocate, allowing them to think their own thoughts and experiences and express them in their own way, even at the expense of what might look more orthodox and more dignified, and we can have a paper that will fill a high place in developing the forces of the Kingdom.

The provision that the statistics have made for having the church papers reported in our Conference Minutes is a likewise important forward move, as now we can get a line on what pastors are doing in the educational development of their congregations, and know how many are reading our church literature. An untaught church member is subject to all kinds of ecclesiastical diseases, and is at best an uncertain quantity, and any pastor who is running his church mostly on enthusiasm, is a poor kingdom builder, for it is only a matter of time when the enthusiasm will cool off, and the members must run on character and intelligent duty, and then if untaught they are all at sea, and their landing uncertain.

In our congregation here, approximating some five hundred members, we have increased the subscribers to our Conference and General organs from one each to 40 to the New Orleans and 17 to the Nashville Advocate, and the Epworth Era and Missionary Voice in about the same proportion in their special fields, as well as a full supply of the Sunday school papers for the several grades of scholars, in two years, and that in the midst of the sorest financial depression that we have ever known except that in North Louisiana in 1897. This was made possible by the help of a loan fund of $30, that was given us by a benevolent man of means, which enabled us right on the spot to send in anybody's subscription who wanted to subscribe. At one time, in addition to the $30 of the loan fund, we had out about $15 of our own meagre allowance, but it has practically all been paid back and we are still using the loan to fine advantage, having secured seven Epworth Era subscribers, four New Orleans Advocate subscribers, and a club of thirteen at half-price—for the Christian Herald, since Conference. Suppose the pastors who are unable to get the Advocate subscriptions put into their regular budgets try this loan fund plan?

We are with you for a better made and a better circulated Advocate.

Indian Bayou, La.

## WESLEY MEMORIAL MISSION—REV. WALDO W. MOORE.

By Payton A. Sowell.

There is no busier pastor in Mississippi than Rev. W. W. Moore. He has a difficult charge to cultivate. It is as important as it is difficult. This year, the Conference added other points to it—except the distinctive mission—among the foreign element of the city and suburbs of Biloxi.

After Conference, his presiding elder, who himself will not allow the grass to grow under his own feet, and feels that it must not under his colaborers' feet, has added the visitation and ministry to the ships that enter the Gulfport harbor to the work of Rev. W. W. Moore.

Brother Moore cannot effectively serve this wide charge and walk or depend on the electric cars.

He has attempted to secure a Ford—to be the property of the Mission, to be used by himself while pastor, and by his successor. He has hoped, and so has his presiding elder, that liberal-hearted Methodists in the Mississippi Conference and elsewhere, would realize the need of this pastor for Ford and its importance to the work, and would contribute the money for the purchase of this Ford.

Brother Moore could not do without it; and he has already bought one and involved himself in the pledge for its purchase.

It is, in its way and in its situation, as important as the "Near East." Brother Moore and his presiding elder do not even dream I am writing this, as I sit here in No. 176 Camp Ground. I did not know myself I was going to do so, until fifteen minutes ago I felt "moved" by some "spirit" to do so before I slept. I am an old "Forgotten"—74 years old, licensed 58 years ago, joined the Itinerant brotherhood 53 years ago, and a member of the Tennessee Conference. I love our ministry, and church; I am touched with a sense of the present need in the case of Brother Moore and the Ford. If the Methodists of the Mississippi Conference and other good-hearted saints desire to do a gracious service, why, on reading this, send a check as generous as you can afford to Rev. W. W. Moore, Biloxi, Miss., and do not delay.

## SUMMER SCHOOLS FOR PASTORS.

The Board of Missions and the Sunday School Board, in co-operation with the Annual Conference Boards and colleges, will conduct fifteen schools for rural and city pastors during the coming summer. Doctor J. W. Perry will represent the Board of Missions in directing the school for city pastors, Rev. Robert H. Ruff for the town and country pastors, and Mr. L. F. Sensabaugh will represent the General Sunday School Board and direct the work of Religious Education in each of these schools.

The pastors and membership of rural and town churches, which comprise three-fourths of the membership of the church, will be interested to know that plans have been developed and are nearing completion for holding fifteen schools for rural pastors during the summer of 1923. These schools were initiated two years ago by the Rural Work Department of the Board of Missions. That they have met a real need is evidenced by the fact that in response to the demand the number of schools has been increased yearly. Two years ago there were two schools held. The experiment was so successful that last year, 1922, six schools, with approximately six hundred pastors in attendance, were held. In 1923 it is proposed to conduct fifteen of these schools. And in order to make it possible for rural pastors to have training in the entire program of the church, the Sunday School Board will co-operate with the Board of Missions in putting on a full and comprehensive course of study.

The rural training schools are designed primarily to bring university extension work to the pastors and lay workers in country sections. They enable the pastor of a country church to keep abreast with the times and to secure special training in his own line of work. They are to the country preacher what the summer normal is to the literary teacher, the course of lectures to the doctor or scientific worker. Many pastors have not had the advantage of higher education. Special training will help to overcome this handicap. The rural school is the answer to the question, What can we do for the preacher in the country to make him more efficient? Adequate provisions have also been made to meet the needs of the large town and city pastors.

Twelve days of regular study are required. A full four-year course of study has been outlined, covering every phase of rural life as it pertains to the work of a pastor. These courses include studies in presenting the gospel message, Bible study, Sunday school work, all problems touching community life, practical methods and training, recreational and health topics. Outstanding men and women, authorities on these subjects, have been secured to compose the faculty. They will bring to the pastor in his own setting and surroundings the benefit of years of study and practical experience. Bishops and leaders of our own denomination will be active in rendering assistance. Written examinations at the close of the session will be required and credits given for the work done. Upon the completion of any course, credits will be given looking to a full diploma.

In planning locations for the 1923 schools, thought has been given to the accessibility from various points in Annual Conference territory.

It is expected that the pastors from Mississippi and Louisiana will attend either the Birmingham School, Birmingham-Southern College, Birmingham, Ala., May 31-June 14, Doctor Guy E. Snavely, Dean, or the Hendrix College School, Conway, Ark., June 13-27, Doctor J. H. Reynolds, Dean.

## MERIDIAN DISTRICT CONFERENCE AND SUNDAY SCHOOL INSTITUTE.

The District Conference of the Meridian District will be held at Poplar Springs, Meridian, Tuesday and Wednesday, May 1 and 2. Let the pastors elect delegates promptly and send their names, with others who should attend, to our host, Rev. W. A. Hays, Poplar Springs Road, Meridian, Miss. All local preachers should be present with written reports of their labors for the past year. If impossible to attend, send reports. Let quarterly conference records be presented for examination.

The District Sunday School Institute will meet at 2:30 Monday afternoon, April 30, with afternoon and evening sessions. Rev. J. C. Chambers, Conference Field Secretary, will be in charge.

Names of the Sunday school workers who expect to attend should be sent to Brother Hays.

Brethren, let us pray earnestly for the presence of the Holy Spirit that our meeting together may be a great spiritual blessing to the entire district.

PAUL D. HARDIN, P. E.

Meridian, Miss., March 12, 1923.

# NEWS FROM THE DISTRICTS.

## NORTH MISSISSIPPI CONFERENCE.

### Sardis District.

Please let every pastor, charge lay leader, and treasurer of the Centenary do all within his power to make the Centenary collection during the month set aside for doing this work. Of course, there is no disposition on the part of the church leaders to press the collection of Centenary pledges where people are not able to meet them. To seek to collect from those who have it not, would be contrary to the spirit of Christ. On the other hand, it is contrary to the spirit of Christ for one to refuse to pay this solemn obligation when one is able to pay. Some of our good and loyal laymen throughout our church are borrowing money to meet these just claims. Such men are to be commended for their loyalty to God and to the church. I trust and believe that the good people of the Sardis District will not fail God and their church at this crucial hour in the history of our world. Above all, we preachers, lay leaders, and Centenary treasurers must not fail to do all within our power to lay the claims of the great Centenary cause upon the hearts of our people. I am depending upon the preachers of the District to do all within their power in behalf of the Centenary and all other claims of our great church.

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The work of the District is progressing well. All our pastors are busy and are getting things in shape for a good year's work. I shall make special report on but few of the charges this month.

* * *

Coldwater: Things are moving in the right direction at Coldwater under the leadership of Brother R. G. Moore. The League at that place is one of the best in the North Mississippi Conference. Its efficiency and enthusiasm are an inspiration to the whole church. Two missionary specials are being carried by the Coldwater church—one by the League and one by the Woman's Missionary Society. The several Disciplinary committees were appointed and installed in the early part of the Conference year. The Committees on Evangelism, and Stewardship and Tithing are doing efficient work. The religious census will be completed at an early date. Quite a number of the people have indicated their purpose to tithe. Plans are being formulated to make the Sunday school an agency of power and evangelism. They will endeavor to work out the B program of work as outlined by the General Sunday School Board. Since Conference, the pastor has made two hundred and twelve pastoral visits. Last, but not least, the enterprising pastor of Coldwater is publishing a monthly church bullletin which will greatly stimulate all the interests of the church.

* * *

Hernando: Pat Luter blows no trumpet, but he is silently and effectively pushing forward the interest of the Kingdom in that good town of Hernando. I like the personal work that Pat does for the Kingdom. Since Conference, one has joined the church on profession of faith and more are to follow. One-third of the resident membership of Hernando attends the weekly prayer meeting. Brother Luter struck on the unique plan of appointing several teams, each one of which is to be responsible for the attendance upon prayer meeting on certain nights. Practically all of the church is becoming interested in prayer meeting. Brother Luter realizes that it is "up to him" to keep his people interested. A get-together spirit is very manifest in the church at Hernando, and the pastor is looking forward with great hope to a most successful year's work. The pastor and Brother I. D. Borders will begin a revival, April 22. I know that under the leadership of Luter and Borders the good people of Hernando will be blessed with one of the greatest revivals they have ever had.

* * *

Como: Right now the Methodists of Como are worshiping in the new school house. Their beautiful church is undergoing necessary repairs, which will soon be completed. They will spend about $1,500 in repairing the church. The Woman's Missionary Society is doing good work. They have one of the best Sunday schools at Como that we have in the District. The Sunday school has paid 90% of their Centenary pledge and will pay the remaining 10% some time soon. The good people of Como are in love with their pastor. I was in Como but a few Sundays ago and heard only words of praise for Brother McCorkle, his family, and the work being done by him. The per cent of those out of the church in Como is very small indeed; therefore it is impossible for Brother McCorkle to have any great ingathering like others of our pastors who are serving communities where there are large numbers out of the church. Every interest of our church is being carefully looked after under Brother McCorkle's leadership.

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Shuford: Brother Thrower is faithfully at his work on the Shuford charge. He held a Sunday School Institute on his charge March 2-4. Besides thus looking after the Sunday school interest, he is pushing all other interests of the church. Just recently they raised the mortgage off the parsonage, which gives a good property to the Shuford circuit. Among other things that Brother Thrower is doing, he is publishing a monthly bulletin called The Shuford Methodist. This will be a great help to him in his work.

* * *

Byhalia: Brother Augustus is one of our most faithful workers. Since Conference ten have been received into the church, while other worth-while work has been done. Brother Augustus looks faithfully after the interest of the people as pastor. Money is being raised to add an annex to the church, which will add much to the efficient work of the Sunday school. Dr. D. R. Moore is the superintendent of this Sunday school. He makes a fine leader of the Sunday school force. Dr. Moore is a brother to our pastor, R. G. Moore, of Coldwater.

* * *

Pleasant Hill: Brother T. L. Oaks is faithfully looking after the interests of Christianity and the Methodist church on the Pleasant Hill charge. He has been greatly hindered in his work so far because of "flu" in his body, in his home, and on his charge. He believes that just as soon as weather conditions get stable, the work on that charge will move off without a hitch. I am confident that a great work looking toward the building up of the interest of the Kingdom will be done on that charge this year.

* * *

Oakland: I have just held the second quarterly conference on the Oakland charge. Brother Wood made a fine report and the stewards came up fine with the finances. Our good people at Oakland have made needed repairs on their church and contemplate doing more. Every interest of our church is being looked after by Brother Wood.

* * *

When we weigh the great program of our Methodist Episcoal Church, South, in the light of the world's need, together with the teaching of Christianity as to what God's agents and reresentatives should do upon earth, we can but be proud of the fact that we belong to so great a Christian denomination, then look to God with the spirit of consecration and ask God to give us grace, grit and power to follow the leaders of our church as they, in the name of our Savior, are leading us in doing the necessary work that looks toward making Christ known to all the peoples of earth. Any man who would consciously do anything whatsoever that has a tendency to block the wheels of the M. E. Church, South, in her great forward movements, either at home or abroad, is unworthy of being called a Methodist. I trust that every preacher of the Sardis District will throw all the powers of his being into a studied, prayerful effort to help our great church in the realization of the Christ ideals that promoted the great Centenary and every other forward-looking program of our church. I trust that we shall have the hearty AMEN support of every layman in this great work. Thus pulling together for God's glory, we will put ourselves where God can open the windows of heaven and pour out upon us a blessing too great for us to contain.

J. TILLERY LEWIS, P. E.

## LOUISIANA CONFERENCE.

### New Orleans District.

The first quarterly conference of the Carrollton Avenue Church was characterized as a hundred per cent conference. Every question was answered, every department was ready with a report and the pastor reported, only two and a half months after Conference, forty additions to the church.

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A number of our churches in the city are carrying out the evangelistic campaign in the Sunday school, and have good classes of the children in preparation for reception into the church.

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The City Board of Missions, in addition to its work in connection with the furnishing and maintenance of St. Mark's Hall, have organized a church extension department, with Mr. Tudor B. Carre as chairman, which is making definite plans for the extension of our work in the city. We expect to report definite results shortly.

* * *

Rev. A. D. Martin, appointed to supply the Lafourche mission, to which Lockport and Griffin have been added, writes, after looking over his field: "I find that a great work is to be done on Bayou Lafourche." He is already planning to open up a new point where we have not worked before.

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Rev. S. A. Seegers is enlarging the church at Patterson to give added room for the Sunday school. He is giving diligent attention to the work of both churches in his charge. He publishes a monthly Messenger, and sends it to all his people, and has put a Discipline into the hands of every official member.

* * *

The Houma church as an organization is only about fourteen years old; but it has grown to about 150 members, reported the largest per capita contribution of any in the Conference, and this year raised its assessment for the pastor $200 above last year. An interesting feature of the Sunday school is a Mothers' class, in which are enlisted the mothers of the Cradle Roll children. The motto stressed in this class is "Family prayer in every home."

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Rev. L. R. Sparks gives a good account of the meeting conducted by Rev. Dan Kelly in Franklin. Twenty were added to the church and a good spirit resulted. The pastor says: "Being a member of the church will mean much more to those who attended."

* * *

The White Chapel church, which has been added since Conference to the Ville Platte charge, set a fine example by reporting to the first quarterly conference one-quarter of its assessment for the year paid in. Just following the quarterly conference, which was at St. Landry, Brother Hebert assisted the pastor, Brother Duplantis, in a meeting which resulted in adding fourteen to the membership. Brother Hebert is now engaged in a meeting with Rev. A. J. Martin at Palmetto.

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Rev. C. C. Wier, at Algiers, is planning for a meeting the two weeks preceding Easter, with the assistance of Rev. W. E. Thomas, formerly of this Conference. In preparation for the meeting, he arranged for eighty cottage prayer meetings during the week preceding.

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Rev. Clerville Thibodeaux is serving his first charge as a supply at Lydia, the field of our first French Mission work. One of his churches is at Pecan Island, in the Gulf marsh. This appointment must be reached by the mail boat that goes only once a week, and the trip takes nearly a week to go and come, spending four or five days on the island. The days of the pioneers are not altogether past.

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The Bayou Blue charge was the first work organized in the new Terrebonne Parish territory fifteen years ago, and has been a feeder to all the churches in that territory. Rev. R. E. Martin, one of our first and most fatihful helpers in that section, is one of the mainstays of the charge, and eagerly enters into any plan for the advancement of the French mission work. It was a pleasure to visit him in his home. Rev. George A. LaGrange, the pastor, is doing faithful work and is opening up new points on the charge. His wife is at present in New Orleans, recovering from a surgical operation.

* * *

On the Morgan City and Berwick charge, the pastor, Rev. Wm. Schuhle, with the co-operation of faithful lay workers, has arranged to have services conducted in the Morgan City church every time he is absent at the Berwick appointment, so that the church is always open. Lay services are also held at Berwick in the absence of the pastor.

* * *

Rev. J. A. Alford, in his eighth year at Second Church, is the senior among our city pastors, and is still doing excellent and progressive work. His church is always in line with every movement, as evidenced by the fact that they made the first report of the organization of a Golden Cross Circle.

* * *

Rev. James B. Grambling is putting into the work at Epworth the same enthusiasm and "pep" that he has been displaying in the League work of the State, and congregations at all services are growing. One young man from Epworth has been recommended for license to preach.

W. WINANS DRAKE, P. E.

## BROOKHAVEN DISTRICT CONFERENCE.

On account of the recent damage by fire to the Magnolia church, the District Conference of the Brookhaven District will be held at Tylertown, Miss., as the pastor and good people of that town have opened their doors to us.

Let all the pastors please send the names of their delegates and charge lay leaders to Rev. F. B. Ormond, Tylertown, Miss., that he may know whom to expect and provide accommodations for them, and also to me, that I may make up the roll. Conference convenes **Tuesday morning at 9, April 17, and will continue through the next day.** The change of date is by request of the church at Tylertown. Pray for the meeting.

H. M. ELLIS, P. E.

## BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference will be held at Tylertown instead of **Magnolia**, and will be Tuesday and Wednesday, April 17-18, instead of April 3-4.

The change of place was made necessary because of the church at Magnolia being damaged by fire, and the change in the date is to give the people of Tylertown two weeks more time to prepare to entertain the Conference.

Will the pastors of the District please send me at once the names of their delegates and all others who expect to attend from their charges?

I will also appreciate it very much if the delegates and pastors will drop me a card stating whether they expect to come by rail or private conveyance.

Brethren, we are glad of the opportunity to entertain you in our little city, and we assure you of a warm welcome and pray that your coming among us will be a blessing to you and especially to our church and community.

Let the pastors and delegates provide me with the above information at their earliest opportunity.

F. B. ORMOND, Pastor.

Tylertown, Miss.

## STRENGTHEN COLLEGE.

### Dr. R. E. Bobbitt Elected Vice-President of Whitworth.

(From the Lincoln County Times, of Brookhaven, March 15.)

The Board of Trustees of Whitworth College held a meeting Monday, and among other business transacted, unanimously elected as vice-president Dr. R. E. Bobbitt, who is at present president of Mansfield Female College, a Methodist school of Louisiana. Dr. Bobbitt has accepted the position.

The selection of Dr. I. W. Cooper to actively handle the campaign for an endowment of a quarter of a milion dollars for Whitworth College, which was decided on at a meeting of the Board of Trustees a month ago, made it necessary to relieve Dr. Cooper for the time of immediate supervision of college affairs. The board realized the magnitude of the task they were laying on Dr. Cooper, who is pre-eminently the man to undertake it, and have been looking about for a capable assistant. They believe that they have found in Mr. Bobbitt the very best school man who could be selected, a man with fifteen years' experience at the head of Mansfield College, which has flourished under his guidance. It is understood that Dr. Bobbitt will take the internal management, with nominal supervision by Dr. Cooper, who will continue to direct the business end of the management.

Dr. Cooper recommended this action, and believes that the coming of so strong a man as Dr. Bobbitt to the faculty of Whitworth will prove a long step forward. In addition to assuming the duties of vice-president, Dr. Bobbitt will also fill the chair of mathematics.

At this meeting the board granted a leave of absence of a year on half salary to Miss McVoy, director of the Conservtory of Music, whose ill health for the last year warns her to take absolute rest. The board holds the service of Miss McVoy to the College in the highest esteem. The music department has flourished under her supervision, and every one connected with the College regrets to give her up even for a year.

Asked about the outlook for the endowment campaign, Dr. Cooper said the prospects are excellent. In every part of the State influential Methodists are saying that the endowment shall be raised. The campaign has not started: yet one layman has subscribed ten thousand dollars, and another pledge of five thousand dollars has been made.

## TO THE PASTORS OF THE HATTIESBURG DISTRICT.

Dear Brethren: Please attend to the electing of your delegates to the District Conference at once, and send their names to Rev. A. W. O'Bryant, Richton, and to me at Hattiesburg. It is important that this be done promptly so that Brother O'Bryant can provide entertainment for the delegates, and that I may be able to make up the official roll of the Conference.

The opening sermon will be preached Wednesday evening, April 25, at 7:30, by Rev. A. J. Davis, pastor Broad Street Church, Hattiesburg.

Thursday will be given largely to the District Sunday School Institute, under the direction of the Field Secretary, Rev. John C. Chambers. Evangelistic services will be held morning and evening throughout the Conference.

Now, brethren, remember that you will be expected to remain until all the business of the Conference is attended to and the Conference closed in due form. Let every preacher pray much for a great Conference and a great spiritual feast.

Faithfully yours,

W. W. GRAVES, P. E.

## NEWTON DISTRICT PLAN OF CAMPAIGN.

1. All pastors are requested to make frequent appeal in their preaching, pointing out some of the things achieved through the Centenary, calling attention to the unfinished tasks that depend for their completion upon the collection of unpaid pledges and to the embarrassment that will come to the whole church unless the pledges are paid.

2. The second Sunday in April is to be designated Centenary Sunday.

3. Just before this Sunday let every local church treasurer send out an accurate statement to each subscriber in his church showing the amount subscribed, the amount paid, and the balance due (if anything) to date.

4. Have lay leaders—charge and church—prepare for this Sunday, beginning immediately after the District meeting—associating with themselves such laymen as they may be able to enlist:

(1) By distributing Centenary literature.

(2) By arranging, through co-operation with the pastor, to hold a service in every church on the charge on that Sunday, using local laymen or the district lay leader, or one of the associate district lay leaders, or any other suitable layman that may be secured, in case the pastor cannot be present. In these services let one or more addresses or speeches be made setting forth the urgent need of the mission fields for the money represented in the unpaid pledges.

5. Provide teams of solicitors (as many to the team as may be needed) to follow up Centenary Sunday services **at once** and as rapidly as possible with the pledge cards or subscriptions, and give every subscriber an urgent solicitation to pay his or her pledge to date. (Care should be had to select solicitors **who** have paid up their own pledges or are now doing so.)

6. Let all local church treasurers report promptly to the Conference Treasurer, Mr. W. D. Hawkins, Meridian, Miss., the result of the campaign in his church, sending all collections to him. Also make report of result of drive to Rev. J. A. Moore, presiding elder, Newton, Miss.

O. S. LEWIS, Chairman.
GEO. R. NOBLES, Secretary.

## CITY CAMPAIGN, MISSISSIPPI CONFERENCE.

To the City Campaign Directors, Pastors, Centenary Treasurers, and Lay Leaders:

Through a team of speakers, the City Campaign was inaugurated February 16 to 22 in churches in the following cities:

Brookhaven District—Brookhaven, McComb, Crystal Springs, Tylertown, Magnolia, Fernwood, and Summit.

Hattiesburg District—Hattiesburg, Purvis, Ellisville, and Richton.

Jackson District—All churches in Jackson.

Meridian District—All churches in Meridian.

Newton District—Newton.

Vicksburg District—Vicksburg.

Seashore District—Columbia and Lumberton.

Please keep up the campaign until every subscriber has been seen, and every dollar collected possible, and those who have moved away have been written to with urgent request that they pay, and the amount collected is reported. This is very important, as the money should be in our depository at Meridian as quickly as possible. Please stay "in behind" the workers and urge them to make complete report as early as possible, and then you report to me.

If some promise to pay at a later date, please see that they are interviewed at the time they desired to pay. It is important that every dollar possible be collected.

With very best wishes, I am,

Yours for service,
W. D. HAWKINS,
Field Secretary-Treasurer,
Mississippi Conference.

W. W. CARRÈ CO.
LUMBER SASH. DOORS
AND OTHER BUILDING MATERIAL
Retail & Wholesale NEW ORLEANS

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## THE HEARTLESS CORPORATION.

By the Inimitable Dr. George R. Stuart.

Mr. Johnson, president of the manufacturing company of Johnson & Wheeler, had just driven down from his comfortable home to his office in the main factory building. The first visitor to his office was Mr. Harris, superintendent of one of the important departments of the large organization. After a friendly and cordial greeting, Mr. Harris addressed the president of the corporation: "Mr. Johnson, I have called to talk with you in regard to old man Gresham. As you know, he is getting old and inefficient. I think he should be replaced by a younger and more active man, but I hesitated to turn him off without your approval, as he is one of the men whom you employed, I understand, when your business was first started."

A mingled smile and shadow swept the features of the president as he said: "Old Billy Gresham! Well, well, he started with us twenty-five years ago. I employed him, as you say. He was fifteen years my senior at the time. He has been a faithful, reliable, and useful man. Is he living in one of our houses?" inquired the president.

"He is—in one of our best," replied Mr. Harris. "Has he accumulated anything during these years?"

"No, sir. His family has been unfortunate, and it has taken his salary for their support. He has nothing to go on, and I dislike to discharge him and throw him out without work, penniless and homeless."

The president arose to his feet, pushed his fingers nervously through his iron-gray hair, and said with pathos: "Turn Billy Gresham out to starve after twenty-five years of faithful service? No, sir! We will never do it. I have some pleasant news for you, Mr. Harris. Mr. Wheeler and I discussed this very matter fully a few days ago and settled upon a policy. We decided that men who have worked with us twenty years or more, giving us the valuable and productive years of their lives, have brought us under a just obligation to them, and we are ready to acknowledge this obligation. We have decided that when such men become too old and too feeble to work they shall be placed on our honor roll, shall be recognized as our employees, and given something or nothing to do, as their strength and preference may indicate. They shall be continued on the pay roll at half salary as long as they live. They shall be allowed to occupy the same house and have all the privileges of the active men of our organization. We have set aside a sum of money to take care of these cases. It is simple justice, Mr. Harris, to care for old men whose strength and vigor have been given to the company. You may notify my good old friend, Billy Gresham, that the company is delighted to grant him the first place on this honor roll. He is to occupy his home, draw his salary, and spend the evening of his life in comfort and ease. He has deserved it."

"I am delighted to hear this, Mr. President. This news will make the old man and his faithful wife very happy," said Mr. Harris, "and every one who knows him will be gratified. I am glad to hear of this just decision of your company. I believe most of the large companies will now provide for their superannuated men."

Mr. Harris hurried away to notify Mr. Gresham. Big tears came to the eyes of the old man when he heard the news. He said it over and over to himself: "In my own home and on the pay roll till I die! Thank God! That will make the sunset clear."

The wife of the Methodist preacher was one of the first to visit the home and congratulate the old couple. Mr. Gresham said to the minister's wife: "I have heard that you and Dr. Henderson are going to be superannuated at the Conference this fall."

"Yes," said Mrs. Henderson with a sigh. "We have been changed every year for the last few years, and it has dawned upon us that after forty years in the service we have served our day. Since my husband has grown old and deaf, no church seems to want us, and we declined to be a burden any longer."

Elated over her happy condition, Mrs. Gresham, with radiant face, looking forward to the delightful companionship of the minister's wife, began to inquire: "Where will you live? Maybe you can still live near us in your pleasant home."

A shadow too deep to describe came over the wrinkled face of the aged minister's wife as she said: "No, we shall have to surrender the parsonage to the next pastor, a younger and more efficient man. I do not know where we shall live."

Thinking that the Church would be at least as just as what is called the "heartless corporation," Mrs. Gresham inquired further: "They will pay you a salary, won't they, Mrs. Henderson?"

This inquiry affected deeply the aged minister's wife, and with a quivering lip she replied: "No. There is no allowance in our Church for the salary of old preachers. They give a small allowance, but it does not cut much figure in the year's expenses."

"How will you live, then?" inquired Mrs. Gresham.

This brought the reality so close to home that the old Methodist preacher's wife broke down and sobbed out her answer: "God only knows. We are trusting him."

The two old women sat silently and sobbed together. Mrs. Henderson arose to go, and Mrs. Gresham said: "I wish the best for you, Sister Henderson. Maybe the Church will some day be as good to her workmen as the factories are to theirs."

**The Fatal Defect.**—All the religious denominations acknowledge the superb and efficient organiaztion of the Methodist Church. Our system is not the result of an imaginary schemer who sat down and brought out a machine for "spreading Scriptural holiness" over the earth. Methodism is a child of circumstance, a growth from necessities. Consecrated men on fire with the desire to give the gospel to every creature started to work and were willing to use any divinely suggested man or plan. First, individuals went forth without set fields or fixed places except to travel through the country and preach as Providence led and opportunity was given. Later these men formed themselves into a group, adopted a plan and accepted a superintendent.

As emergencies or circumstances demanded, methods were devised and adapted to the case. Thus this strangely adapted Methodist system grew until it is well acknowledged to be the most perfect machine on the earth for sending the gospel into every nook and corner, for securing the most favorable hearing, for getting the best possible results, and for taking the best possible care of the workers and the work—every place a preacher and every preacher a place, every church supplied with a preacher and every preacher furnished a home and a living.

Every preacher stands at the bar of the Conference with all personal preferences and selfish interests surrendered, willing to go anywhere. He surrenders the right to select his field, name his salary, or decide upon the house in which he shall live. He goes where he is sent, lives in the parsonage designated. His good and heroic wife adjusts her furniture, arranges her rugs, and hangs the pictures according to the house; the pastor plans his hours according to the work, and they arrange to live on the salary provided, however small. The preacher and his wife surrender the joy of owning a home, planting a bit of shrubbery, constructing the outside or the inside of the building to their taste, and repeating to themselves the exquisite and comforting sentence: "This is our very own." They spend their lives in another's house; live in constant expectation of a move, and must be ready to pack up and obey orders at the end of every Conference year.

After forty years more or less of this moving, mending funiture, adjusting things and selves to new surroundings, taking what is offered and bearing what is imposed, surrendering their personal choice and executing the will of others, going forth in winter and summer, in clear and cloudy weather, then what? When the preacher is old and feeble and can go no more to his work, when he and his heroic wife come up to the Conference to acknowledge that their work is done, what then? Put them on the superannuate list. No work, no salary, no home, no provision for a living—where will they go, what will they live on? Can the Methodist Church, in the face of the altruism of the age, longer practice this criminal injustice to the soldiers of the cross? This is the horrible, inhuman, and non-Christian part of our great system. It must be changed.

Birmingham, Ala.

# *The Home Circle*

## A LETTER FROM THE FARM.

Dear Mother:
I got here on Monday,
I'm having a whole lot of fun,
I rode on the hay all of one day,
I freckled all up in the sun.
There's cows, and there's bees making honey,
And a calf that is awfully queer.
I help feed the pigs—they're so funny!
I wish you were here.

My appetite's "truly alarming,"
So grandma says. I eat some!
I help them a lot with the farming,
I guess it is lucky I come.
I get in the eggs, and I'm learning
To milk—I can milk pretty near,
And mornings I help with the churning
I wish you were here.

Please send me my two baseball mittens,
Please send me my drum, don't forget!
The cat has five beautiful kittens,
They haven't their eyes open yet.
The weather is perfectly splendid,
The skies are so blue and so clear.
I tore my best pants, but they're mended—
I wish you were here.

I work with the man that is hired,
I go with him round everywhere,
At night I'm so dreadfully tired
I 'most fall asleep in my chair.
Except that I get awful dirty
I try to be good, mother, dear.
Love to all.
From your little son, Bertle.
P. S.—I wish you were here.

—Author Unknown.

## WHAT ARE LITTLE BOYS MADE OF?

This is the story of a little boy who got out of the wrong side of the bed. I am afraid it was not the first time Paul had done that, either. "I'm going to be naughty to-day," he cheerfully told Aunt Ann when she washed his face that morning.

Ann looked grave. "Little boys who talk so end in tears before bedtime," she replied.

But Paul did not feel at all like tears, but like teasing. Betty and Cousin Joan wanted to amuse themselves, and Paul thought girls were silly. Betty sometimes cried when he called her names, but Cousin Joan always answered back. She called after him to-day in answer to his teasing, "Snips and snails and puppy dog tails." Paul didn't care. He rather liked snips and snails.

To begin with, he walked along the vine border because it was forbidden. Thomas, the gardener, was waiting to speak to him when he reached the wall.

"That's a funny thing, Master Paul," said he. "I just cut this here little bunch of grapes for you, being as they hung too thick, but after you treatin' the poor old vine so bad those grapes go elsewhere." And he put that nice little bunch in his basket as he walked off.

"Silly old Billy," murmured Paul. But he would have liked those grapes.

Later he spied the doll family, and a grand idea for teasing came to him. Selecting the little girls' best dolls, he tucked them into his belt and began to climb the cedar. He could climb like a squirrel, and he went ever so high. Then he scrambled as far as he dared along one of the branches and hung Selina and Belinda by their flaxen hair from the strongest twigs. He had scarcely gotten down when the little girls came running out. They sighed aloud when they saw Paul. It was Joan who beheld the awful sight of the hanging favorites. She shed real tears then, and so did Betty.

"All their hair will be pulled out," sobbed Betty, "and their new frocks spolled."

Joan's' anger was hot. "You've got to go up and fetch those dolls at once!" she said.

And as Paul was a little afraid of Joan, he climbed the tree. He disentangled Selina's hair and was about to free Belinda when—it was a rather thin little bough Paul had balanced on, and Selina had nearly fallen onto Joan's upturned face. In grabbing to save Selina, Paul jerked, the bough cracked, and with a yell of terror down came Paul, heels over head, topsy-turvy onto the ground with Selina and Belinda on top of him.

"He's killed!" screamed Betty. "O darling, darling Paul!"

Joan was practical. She made a rush for house and nurse. Paul wasn't killed. He had broken his leg.

* * * * * * *

Ann had been right. He did cry before bedtime, and it was worse than crying for poor Paul. It was pain, such pain, which the doctor said he bore quite bravely and called him a plucky little man. Betty and Joan waited on him so kindly during those long weeks. He had half expected Joan to say, "It serves you right," but she did not say it. She did not even seem to think it.

And although they were terribly long weeks, they were not wasted weeks, for Paul was learning three things: patience, gratitude and gentleness. Joan was quite outspoken about it that day when Paul thanked her and Betty for bringing him so many raspberries.

"We love to wait on you, poor Paul," she said, "because—isn't it rather funny?—your poor broken leg has turned you from snips and snails and puppy dog tails to sugar and spice and all that's nice."

How they all laughed! But Paul grew anxious. "Do you think I'm getting girlish?" he asked in such horror that the little girls had to laugh again as they assured him he wasn't that at all, but the nicest boy that could be.

I believe that was worth having a broken leg for.—Exchange.

## MOTHER.

By Walter Potts Boswell (aged thirteen years).

Mother! Was there ever a sweeter word? Compared with it, other words fall upon the ear like the brazen clang of brass compared with the silver tones of a bell. How many people are there who do not hold the personage or memory of their mother as the greatest of all treasures? How bad he or she may seem, that cherished word is always exalted in their hearts. Many are the people who do not know how much their mother has suffered for them. When they suffer, she suffers, and at night gets down and prays and sobs her heart out before her Creator for them. Mother—the greatest, most heavenly and most loved of all words!

New Albany, Miss.

## "TIME OUT."

### Not Only In Kansas.

There is a preacher in Kansas who should have his salary raised for making the following announcement from his pulpit: "Brethren, the janitor and I will hold our regular prayer meeting next Wednesday evening, as usual."—Exchange.

### The Difference.

A wayfarer, says the World To-morrow, passing along the highway came upon three stone masons cutting stone in a great quarry.

"What are you doing, friend?" he asked one of the masons.

"Trimming the stone, can't you see?" was the answer.

Turning to the second mason, the wayfarer said: "What are you doing, my friend?"

"Working for my wages," replied the mason.

"And you,'" the wayfarer asked the third mason, "What are you doing?"

"I am helping to build a cathedral."

Even so. There is a difference between men.

### Well Licked.

A Milwaukee school teacher recently received the following note from the mother of one of her pupils:

"Dear Teacher: Excuse John for being away yesterday. He played truant; but do not whip him for it. Two boys he was with in the morning licked him, and a man he threw a snowball at licked him, and a truck driver he hung on licked him, and the man who owned a dog, he licked him, and the grocery man licked him for taking an apple, and an automobile driver licked him for blowing the horn. Then I licked him when he came home; then his father licked him when he came home; then I had to lick him again for sassing me for telling his father on him; then his father licked him for sassing me. So you need not lick him this time."—Western Christian Advocate.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:
**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J Davies, Rev. C. C. Miller.
**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

### DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## DISTRICT CONFERENCE SCHEDULE.

### Louisiana Conference.

Alexandria, at Elizabeth, April 10-12.
Shreveport, at Mansfield, April 17-19.
Lake Charles, at New Iberia, April 19-22.
New Orleans, at St. Mark's, April 23-25.
Monroe, at Winnsboro, April 27-29.
Ruston, at Haynesville, May 4-6.
Baton Rouge, at Kentwood, May 23-25.

### Mississippi Conference.

Brookhaven, at Tylertown, April 17-18.
Seashore, at Moss Point, April 3-5.
Vicksburg, at Centreville, April 24.
Meridian, at Poplar Springs, May 1-2.
Newton, at Hickory, May 8-10.
Hattiesburg; at Richton, April 25-27.
Jackson, at —— ——.

### North Mississippi.

Columbus, at Ackerman, April 26-27.
Greenville, at Leland, May 7-12.
Grenada, at Pickens, May 8-10.
Corinth, at Ripley, May 15-17.
Sardis, at Senatobia, May 15-17.
Greenwood, at Inverness, May 23-25.
Aberdeen, at —— ——.

## A VISIT TO COLUMBIA, S. C.

The meeting of the Southern Methodist Press Association at Columbia, S. C., February 20-22, was the occasion of a pleasant visit to the beautiful and historic city. The Association met there upon invitation of Dr. R. E. Stackhouse, the gifted editor of the Southern Christian Advocate, and the courtesies extended by him and Dr. J. H. Noland, the business manager of that paper, were such as to lay the visitors under heavy obligations. The Methodist preachers of the city had the editors as their guests at one of the leading hotels, and the pastor of the Washington Street Methodist Church, Dr. M. L. Carlisle, and the Men's Club of that church also showed courtesies that were greatly appreciated.

The Association was almost continuously in session, but time was found for a luncheon, at which Dr. W. W. Alexander, of the Inter-racial Commission, acted as host, and for a drive around the city as the guests of the Men's Club referred to above. During the course of the drive many interesting and historic places were viewed, and at its conclusion the editors were the guests at supper of the Columbia College, one of the leading institutions of the church for the education of young women. The visitors also had the privilege of seeing the great Epworth Methodist Orphanage at Columbia, which is rated as one of the best institutions of its kind in the connection.

The meetings of the Association were both interesting and profitable. Matters pertaining to the editorial and business management of the papers were discussed, and action was taken which holds promise of materially strengthening these organs of the church in various ways.

The election of officers resulted in the choice of Dr. R. S. Satterfield, of the Nashville Christian Advocate, as president; Dr. R. E. Stackhouse, of the Southern Christian Advocate, as vice-president; Dr. J. M. Rowland, of the Richmond Christian Advocate, as secretary-treasurer.

This Editor enjoyed every minute of his stay in Columbia, and it was in his heart to give a more detailed account of his visit; but he went to bed on the day of his return to New Orleans with the "flu," and for ten days or more he had little interest in anything except getting the better of that malignant antagonist. He believes now that he has about won the victory—but the work at hand and ahead gives him little time for dwelling upon the pleasures of the past. Anyway, he had a great time at Columbia.

## PRESIDENT BOBBITT, OF MANSFIELD COLLEGE, RESIGNS.

At the meeting of the Board of Trustees of Mansfield Female College, held at Mansfield, La., last week, President R. E. Bobbitt tendered his resignation, to take effect on July 1. He declined the urgent request of the Board to withdraw his resignation, and a committee was ordered appointed to choose his successor.

President Bobbitt went to Mansfield College at a time when its fortunes were at low ebb, being, at the time he was chosen, one of the most efficient and popular teachers at the State Normal at Natchitoches. By his native ability, hard work, and a genius for organzitaion and leadership, he has succeeded in very materially improving and enlarging the college property, and in filling the dormitories to their capacity with students. At the same time he has so strengthened the courses of study and the faculty that the institution today commands the respect and confidence of the educational authorities of the State and the church at large.

Announcement is made that President Bobbitt has accepted the vice presidency of Whitworth, our great school for girls at Brookhaven, Miss., President Cooper assuming the task of raising an endowment for Whitworth that will enable it to meet the new requirements of the Educational Commission.

We regret more than we are able to express President Bobbitt's determination to sever his connection with Manssfild; but we commend him unreservedly to the Methodists of Mississippi and the authorieics of Whitworth College. He is a Christian gentleman, a thoroughly competent educator, and a most devoted and active layman in the church. May blessings be upon him in his new field of labor!

## PERSONAL AND OTHER NOTES.

The Big Brother's Class, of Greenville, Miss., had an attendance of 115 on the first Sunday in March.

Rev. W. B. Jones, our pastor at Crystal Springs, Miss., has received forty members into the church since Conference.

Rev. R. P. Neblett, our pastor at Durant, Miss., was recently elected by the Mississippi Grand Lodge as Grand Chaplain for the ensuing Masonic year.

Brother B. L. Smith, of West Point, Miss., has been a subscriber to the Advocate for more than fifty years. We appreciate his kindly words concerning the paper.

Mrs. W. M. Harwell has been appointed by her pastor, Rev. R. E. Rutledge, as agent for the Advocate at Pachuta, Miss., and she is diligently at work in the performance of her duties.

Rev. John L. Williams, Superintendent of the Louisiana Child and Home Finding Society, recently attended a meeting of the National Child Welfare League of America at Atlanta, Ga.

Rev. J. H. Jolly has begun well at Leaksville, Miss. He has the hearty co-operation of a splendid group of laymen, and the people generally have been very kind to the pastor and his family.

We have been informed that Rev. Bob Jones, general evangelist, of Montgomery, Ala., will conduct a camp meeting at Biloxi, Miss., beginning on Sunday, August 5, and closing Sunday, August 19.

Rev. Hilary S. Westbrook, of New Augusta, Miss., reports that his work is moving along splendidly. The prayer meeting is especially well attended, about fifty being present on a recent Wednesday evening.

Rev. A. T. McIlwain, presiding elder of the Columbus District, North Mississippi Conference, is issuing a quarterly bulletin which he sends to every church official in the District. It is filled with interesting information.

Rev. C. C. Wier, pastor of our church in Algiers, began a revival meting last Sunday, to continue through Easter, in which he is assisted by Rev. W. E. Thomas. In preparation for the meeting about eighty cottage prayer meetings were held.

The Brookhaven District Conference will be held at Tylertown, Miss., on Tuesday and Wednesday, April 17 and 18; The change of place and date was made necessary on account of the damage by fire to the Methodist church at Magnolia, Miss.

We note with sorrow the death of Mrs. Priscilla Dean Fordham, mother of Rev. Willis Fordham, a local elder of our church, at his home in Cotton Valley, La., on February 27. The Advocate extends sincere sympathy to her sorrowing loved ones and friends.

The fine list of subscribers sent to the Advocate by Herbert Gillis, of Hattiesburg, Miss., was secured by the members of the Epworth League of the Court Street Methodist Church of that city. We thank the Leaguers for their interest in circulating the Conference organ.

Laurel, Miss., is looking forward with great interest to the Gipsy Smith Evangelistic Campaign, April 29-May 20. Rev. G. D. Tucker, pastor of the First Presbyterian Church, is chairman of the Executive Committee, and Rev. O. S. Lewis, of the First Methodist Church, is secretary.

Rev. W. W. Williams, of McAlester, Okla., was given the superannuate relation at the recent session of the East Oklahoma Conference. He has been a reader of the Advocate for fifty-five years. He was for many years a member of the North Mississippi Conference. He is seventy-eight years of age, but says he is still young in the cause.

Rev. A. J. Bonnette, of Plain Dealing, La., writes that his charge is in the midst of a building enterprise. Plans are about completed for the erection of a brick building with modern equipment at Plain Dealing, and the Vinton congregation is planning the erection of a frame building. The present indications are that this will be a fine year on that charge.

The people of our church should be congratulated on what is apparently a greater desire to know more of the organization of the church. This is shown in the distribution of the 1922 Discipline. More copies of this edition have already been sold than during any previous quadrennium. The publishers have experienced difficulty in filling orders. In the haste to get the Discipline out as early as practicable, an edition of 25,000 was printed. This has been repeated by several 10.000 editions since. A new supply will be ready for distribution about March 25. We cannot urge too strongly the value of a Discipline in every Methodist home.

A young college-town pastor, owning a multigraph which he runs with student labor, is getting out a very neat, practical evangelistic survey card, which he is offering to sell at the very reasonable price of $1 for the first hundred, and 50 cents per hundred for additional numbers. It is recommended very highly by religious survey authorities. Information may be had by addressing Rev. Byron Harwell, 341 Prince Street, Conway, Ark.

### THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. S. F. Harkey, Meadville, Miss., 2; Rev. J. C. Sutton, Springhill, La., 2; Mrs. W. M. Harwell, Pachuta. Miss., 3; Mrs. Margaret Tarpley, Vicksburg. Miss., 11; Rev. T. B. Cottrell. Vicksburg, Miss., 3; Rev. P. O. Lowrey, Indian Bayou, La., 2; F. A. Howell, Durant, Miss., 14; Mrs. V. M. Millsaps, Harriston. Miss.. 2; Rev. S. S. Bogan, Gibsland, La., 2; Herbert Gillis, Hattiesburg, Miss., 8; Rev. H. A. Gatlin, Canton, Miss., 2; Rev. L. E. Crooks, Campti. La., 2; Rev. W. J. Dawson, Brandon, Miss., 10; J. G. Ainsworth, Wesson, Miss., 3; Rev. J. H. Jolly, Leaksville, Miss., 8; Rev. J. W. Dorman, Louisville, Miss., 3; Rev. N. B. Harmon, Newton, Miss., 2; B. L. Smith, West Point, Miss., 2; Rev. B. W. Lewis, Eden, Miss., 2.

### EASTER SUNDAY FOR THE ORPHANAGE.

As our people generally know, Easter Sunday is set apart by the Louisiana Annual Conference as ORPHANAGE DAY, at which time our churches and Sunday schools are supposed to contribute to the maintenance fund for our Orphanage. We desire to urge upon our people a generous offering at this time. We now have 150 children who must be provided for in every way. It is our purpose to give them every opportunity so that we may thoroughly equip and fit them for useful life, and to do so we must provide them with ample school facilities, properly clothe and feed them, and see that they are kept in a healthy, happy condition. To do this costs money. As we employ no other means by which we raise money for this work except through our Easter collections in the spring and Work Day collections in the fall, it is imperative that every church and Sunday school in our State do their utmost for a generous, liberal collection.

Trusting that our people will not fail us at any point, and assuring them that we are putting the utmost of our strength and effort in this great task, and thanking them for the help that they may render.

I am, faithfully,

ROB'T W. VAUGHAN,

Superintendent, Louisiana Methodist Orphanage.

Ruston, La.

### TO THE PASTORS, LAY LEADERS, AND SUBSCRIBERS TO THE CENTENARY IN THE JACKSON DISTRICT.

Greetings: A great opportunity was presented to the Christian church in 1918-19.

The General Conference that met in Atlanta authorized the Centenary Commission. More than one hundred laymen met with this Commission in Memphis. After conference and prayer, they accepted for us a task. The minimum amount necessary to finance this task was put at $35,000,000. This campaign was put on, and in May, 1919, the subscriptions were taken, amounting to $37,000,000, without credits. Did you subscribe? Have you paid four-fifths of your subscription? Has God given you health? Have you fully appreciated the blessings of God?

The subscription was taken in all our mission fields, as well as in our own Conferences. The native Christians in these fields have met their obligations to date. Can we who live in a gospel land afford to do less? The purpose is not that "one should be burdened and another eased." but that all should "pay their vows unto the Lord."

The Epworth League asked permission to take care of the African mission. They have met their obligations to date, their annaul contributions amounting to over $70,000.

A few years ago we had only a few foreign mission fields. To-day we have eleven. We have in these fields. 550 missionaries. We have 293 mission schools with 25.000 pupils. The membership in a number of our mission fields is growing so rapidly that to give the number to-day would not be correct to-morrow. Some of our largest churches, in point of membership, are in foreign fields. Since the Centenary campaign was inaugurated more than a half million people have united with the Methodist Episcopal Church, South, on profession of faith. Does not this read like Apostolic days? Shall the missionaries be disappointed in us? Shall the world be disappointed in us? Can Christ depend on us? These are not idle questions.

"How much owest thou?" If Christ gave all for us, can we do less than our best? If your circumstances are such that you cannot pay now, will you please see your treasurer and tell him when you can pay?

The church believed in us when we gave our subscription. Can the church depend on us now? An honest obligation, made by an honest man, is never out of date. The obligations, represented by the Centenary subscriptions, were made by honest men and women. Has the Centenary made good? Yes. Have you made good?

Yours in Christian love and fellowship,

M. L. BURTON, Presiding Elder.

J. M. SULLIVAN, Conference Lay Leader.

O. H. WINGFIELD, District Lay Leader.

### PLAN FOR EMERGENCY CAMPAIGN FOR THE VICKSBURG DISTRICT, ADOPTED AT THE VICKSBURG AND FAYETTE MEETINGS.

1. That the presiding elder, in consultation with the pastors and lay leaders of the respective charges of the district, shall arrange for a Centenary Day at each church on each charge, between the third Sunday in March and the third Sunday in April, inclusive, and provide for speakers to be present on the occasion.

2. Wherever practical, the pastor be requested to prepare for such Centenary Day by previously preaching on the subject and also using the minute men to present the Centenary as often as necessary or advisable, and that in the meantime the treasurer be instructed to send statements of the Centenary subscriptions to each one who made a pledge and is in arrears.

3. That the pastor, with the Centenary treasurer and lay leader, appoint the necessary number of solicitors to see personally each one who made a pledge.

4. That immediately following the day, the Centenary committee of each church be urged to see each delinquent subscriber to the Centenary and do everything practical toward the collection of each pledge, and in case the work is not completed the first day, it be continued till all are seen.

5. That all collections be turned over at once to the treasurer of the Centenary, and a report be made to the presiding elder.

J. R. JONES, P. E.

### MISSISSIPPI CONFERENCE AND THE CENTENARY.

The "Set-Up Meetings" have been held in each district with splendid interest. The plan adopted has been placed in the hands of every pastor, and doubtless is now being worked out. Though there are some differences in the plan adopted, all were agreed that it would take an organized effort in every church to collect the money needed to "carry on"; that the information and inspiration of the Centenary should be given each subscriber by preaching on the Centenary, using the "Minute Men," and distribution of literature; that the Centenary treasurer should send out a statement to each subscriber, showing amount pledged, amount paid, and amount due, and enclosing with the statement one or more pieces of literature (this being furnished upon application to this office); that collectors as many as necessary for each church, should be secured, and follow this up by seeing every one who made a pledge and urge payment of it. If all cannot be collected, get as much as possible and report the amount collected.

The QUOTA FOR EVERY CHURCH IS FOUR-FIFTHS OF THE AMOUNT PLEDGED, but let us collect all of it. Please remember that though the plans may be adopted, they cannot work out themselves, and it is going to take an earnest effort on the part of every one to bring about the largest results. Let's make up our minds that WE ARE GOING TO DO IT, and do everything possible to bring it to pass, in order that we may "MAKE GOOD" in these days of our wonderful opportunity.

Our Conference has been called upon to collect $90,000 by May 1. Let us all do our best to get it. I am ready to co-operate with you and ask that you join with me in praying that God's blessings be upon us while we are working on this great task, and that He may direct us for a wonderful victory.

Yours for service,

W. D. HAWKINS,

Field Secretary-Treasurer,

Mississippi Conference.

### ARE YOU PLANNING FOR A REVIVAL?

If so, correspond with me and let me advise with you. I have been in this work five years. My services are available to those preachers in Louisiana and Mississippi who desire to have a real revival. Write me fully. References furnished.

P. W. WYMAN,

Wisner, La.

### OPEN FOR EVANGELISTIC WORK.

I have some open dates which I shall be glad to give any one desiring my help in revivals. My terms: I will give two full weeks or longer, and trust the Lord and the people for the rest. Don't let any one hesitate to write me because you feel your people are too poor to put over a revival.

Address:

D. L. GRIFFIN,
R. F. D. No. 1, Box 155,
Shreveport, La.

### CHURCH ETIQUETTE.

The following are some of the "dont's" and "you ought to's" that should always be regarded as we attend divine service; and now is as good a time as any to attend to them if you have been careless in these matters, says an exchange.

Don't come late. You ought to come five minutes early in order to get comfortable before the service begins.

Don't enter the house during prayer if it can possibly be avoided. Bow your head a moment in inward prayer as you take your seat

Don't whisper unless it is absolutely necessary, nor turn your head every time any one enters the church or the janitor adjusts a window.

Don't cast piercing glances at the mother when her baby cries, for she is disconcerted enough anyway. It is well, however, for a mother to go to the vestibule as soon as consistent when her baby begins to cry.

Don't allow your children to be out playing during the meeting, but keep them with you.

In short, learn how "thou oughtest to behave thyself in the house of God."

If you want to leave the church with a light heart, throw heavily into the collection—Exchange.

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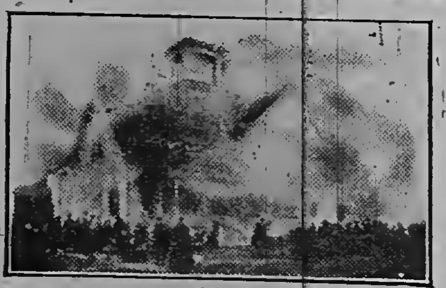

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# √ Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary, with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

GRANDMA SHACKELFORD, as she was familiarly and lovingly called, was born near Spartansburg, S. C., Oct. 27, 1836, and departed this life in Eden, Miss., Feb. 3, 1923, having reached the ripe age of 86 years, and having maintained her mental faculties up until a few hours of her demise.

She joined the Methodist Church in early life, and lived a consistent Christian life until the day of her death.

Her husband, F. M. Shackelford, died some time in 1890. After her husband's death she remained on the home place for a number of years, later coming to Eden, Miss., where she lived with her son, I. M. Shackelford. One other son, Walter, lives to bless her memory. In the passing of Grandma Shackelford a saint has been garnered to the fold. A short time before her death she remarked to a friend that she did not see why the Lord was keeping her here, that she was anxious to go home. She was patient and had abiding faith, and was appreciative of her loved ones and friends.

We will miss her, though she was a shut-in, and we only saw her in the limits of her home.

Her pastor,
B. W. LEWIS.

The subject of this sketch, Brother J. H. SHACK, was born Nov. 8, 1859, and died Nov. 28, 1922, aged 63 years and 8 months. He was married to Miss Callie Bryant, Dec. 5, 1886. Three children blessed this union, one of whom preceded him to the world beyond.

He was a member of the Methodist church at Sinai, on the Florence and Braxton charge. His loyalty to his church, love and devotion to God, were outstanding characteristics of his noble life. He was a loving father and a devoted husband. Brother Shack was a friend to one and all, and was much loved by those who knew him. A truly good man has gone from our church and community, but is not forgotten. His many noble traits of Christian character will abide with us. I visited him several times during his illness, and although sick for several months, he was very patient and resigned to the will of God. His loved ones and mnay friends were untiring in their efforts to minister to his every want. Let me say to the loved ones left behind, remember, he will not come back to us, but we can go where he is.

May God bless every one of them is our prayer.

A. A. SIMMS, Pastor.

SAMUEL NELMS was born in Tippah County, Miss., Dec. 13, 1852, and died at his home in Ripley, Miss., Jan. 24, 1923. His funeral was held at the Methodist church on the following day, being conducted by his pastor. Judge Thos. E. Pegram and Captain Thos. Spight, friends of many years, paid beautiful tribute. He was buried with Masonic honors. Brother Nelms was a splendid citizen, a man whose life was exemplary, a public-spirited man with large influence. For twenty years he had filled places of public trust, having served as sheriff and clerk of the county. At the time of his death he was mayor of the town, having only recently been re-elected after having been mayor for seven years. His home was a happy home, a home of large hospitality and geniality. Eleven children blessed the home life, four of whom preceded their father to the better land; the remaining seven, who were devoted to him, with his dear companion, were at his bedside when he died.

Brother Nelms was a faithful member of the Methodist Church, having professed religion at a camp ground in this county when a young man and joined the church. He loved the old songs, the old-fashioned revival, and the "good, old-fashioned way" was good enough for him. Faithfulness, courage, cheerfulness characterized his life. May the God of all comfort continually sustain and comfort the bereaved companion and ever bless the children and enable them to follow in the footsteps of their sainted father.

S. A. BROWN.

Ripley, Miss.

Mrs. FREDERICK MATTHIES was born in Mecklenburg Stralitz, Germany, Jan. 22, 1828, and died at Waldhiem, La., Feb. 1, 1923, aged 95 years and 10 days. Her maiden name was Catherine Maria Madg Busch. She was first married to Gerhard Weishand, in Germany, at the age of 23. Soon after her first marriage she moved to America. During the yellow fever epidemic in the early fifties she lost her first husband and a child. Her second marriage was to Christian Hempel, in 1856. To this union eight children were born, four of whom died in early life. The four living are F. B. Hempel, Mrs. S. Schoenberger, Mrs. E. E. Dutsche, and Miss Rosa Hempel. She was married the third time to Rev. Frederick Matthies, in 1874, who was a very useful local preacher in the Methodist Episcopal Church, South, for many years. Brother Matthies died in 1915. She first united with the Lutheran church at the age of 14. Shortly after she moved to America, she united (with her husband) with the Methodist church, and was ever a faithful, consistent member of the same. It was my privilege to serve as her pastor five years. She never missed attending church so long as she was able to go, even after she got so feeble she had to be helped in and out of the buggy. What a wonderful example this was! The Holy Bible and her prayer book were her constant companions. Her home was ever open to God's ministers; her precious hands prepared many a meal for them. She was fortunate in her old days to have one of the most faithful, devoted daughters to care for her; I am sure there is a great reward laid up in heaven for Miss Rosa for her devotion and care of her precious mother. She was laid to rest in the family cemetery, Feb. 2, 1923, at 3:30 p. m., at Waldheim. Rev. W. O. Wagoner, of Covington, La., conducted the funeral services. The floral offerings were most beautiful. May the blessings of God rest upon the bereaved ones.

F. N. SWEENEY.

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## MARRIED.

At the Gibson Memorial parsonage, Jan. 27, 1923, by Rev. T. B. Cottrell, MR. H. G. RODGERS to MISS INEZ SMITH, both of Vicksburg.

At the Gibson Memorial parsonage, Jan. 28, 1923, by Rev. T. B. Cottrell, MR. EARL L. PINKSTON, of Greenville, Miss., to MISS JUANITA STAMPLY, of Holly Bluff, Miss.

At the Gibson Memorial parsonage, Feb. 4, 1923, by Rev. T. B. Cottrell, MR. H. G. OGLESBY, of Greenville, Miss., to MISS MAVIS LEWIS, of McCool, Miss.

At the Gibson Memorial parsonage, Feb. 25, 1923, by Rev. H. B. Cottrell, MR. LEON MORRIS to MISS IDA TUCKER, both of Vicksburg, Miss.

At Gibson Memorial Methodist Church, March 7, 1923, by Rev. T. B. Cottrell, MR. W. E. POTTS, of Raymond, Miss., to MISS MARY LEE PARKER, of Vicksburg, Miss.

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## QUARTERLY CONFERENCE.

## NORTH MISSISSIPPI CONFERENCE.

### Greenwood Dist.—Second Round.

Inverness, at Isola, March 25, 11 a.m.
Belzoni, March 25, 7:30 p.m.
Sidon, at Cruger, April 1, 11 a.m.
Tchula, April 1, 7:30 p.m.
Drew, at Sandy Bayou, April 8, 11 a.m.
Schlater, at Sunny Side, April 15, 11 a.m.
Minter City, at Glendora, April 22, 11 a.m.
Ruleville, at Doddsville, April 29, 11 a.m.
Greenwood, April 30, 7:30 p.m.
Swift, at Swift, May 6, 11 a.m.
Dublin, at Mattson, May 13, 11 a.m.
Sunflower, at Fasonia, May 20, 11 a.m.
District Conference at Inverness, May 23-25.
Webb, at Sumner, May 27, 11 a.m,

All benevolences are expected to be reported, "provided for" by subscriptions or cash, not later than the meeting of the district conference. Let boards of stewards and pastors take this important matter up at once.

S. L. POPE, P. E.

### Grenada Dist.—Second Round.

Sallis ct., at Bethel, Mar. 24.
Pickens and Goodman, at G., Mar. 25 (a.m.), 26 (a.m.)
Durant, Mar. 25 (p.m.), 26 (p.m.)
Holcomb ct., at Spring Hill, Mar. 31.
Grenada, Apr. 1.
Tie Plant ct., at New Hope, Apr. 1, 2.
Poplar Creek ct., at N. Union, Apr. 7.
Kilmichael ct., at Tomnolen, Apr. 8.
Coffeeville ct., at Goshen, Apr. 15.
Duck Hill ct., at Chapel Hill, Apr. 21, 22.
Winona, Apr. 22, 23.
Lamar ct., at Early Grove, Apr. 28.
Ashland ct., at Ashland, Apr. 29.
Ebenezer ct., at Ebenzer, May 6, 7 (a.m.)
Lexington, May 6, 7.
Waterford ct., at Harris Chapel, May 12.
Abbeville ct., at Mt. Zion, May 13.

District Conference at Pickens May 8-10. Opening session at 2:30 p.m., May 8.

R. A. TUCKER, P. E.

### Corinth District—Second Round.

Myrtle, at Union Hill, Friday, Mar. 23.
Sherman, at Chesterville, Mar. 24, 25.
Wheeler, at Hodge's Chapel, Wednesday, Mar. 28.
New Albany Ct., at Well's Chapel, Thursday, Mar. 29.
Kossuth, at Pleasant Hill, Mar. 31, Apr. 1.
Booneville Ct., at Carolina, Friday, Apr. 6.
Rienzi, at Blackland, Apr. 7, 8.
Paden, at Paden, Thursday, Apr. 12.
Tishomingo, at Paradise, Friday, Apr. 13.
Belmont, at Patterson's Chapel, Apr. 14, 15.
Ripley Sta., Q. C., Friday night, Apr. 20; preaching, Apr. 22, night.
Silver Springs, at Pain's Chapel, Apr. 21, 22.
Mooreville, at Oak Hill, Apr. 24.
Mantachie, at Oak Grove, Apr. 25.
Marietta, at Gilmore's Chapel, Thursday, Apr. 26.
Chalybeate, at Mt. Pleasant, Apr. 28, 29.
Burnsville, at Chapel Hill, Friday, May 4.
Iuka Ct., at Harmony, Saturday, May 5.
Iuka Sta., Q. C., Friday night, May 4; preaching, May 6, at 11 a.m.

The Corinth Dstrict Conference will be held at Ripley, Miss., May 15-17.

JOSEPH B. RANDOLPH, P. E.

### Greenville Dist.—Second Round.

Hillhouse, March 25, 11 a.m. Preaching and Q. C.
Gunnison, March 25, 11 a.m. Preaching by W. N. Dodds.
Malvina, March 25, 11 a.m. Preaching by E. B. Sharp.
Rosedale, March 25, 7 p.m. Preaching and Q. C.
Leland, April 1, 11 a.m. Preaching by James H. Felts.
Shaw, April 1, 11 a.m. Preaching by T. E. Gregory.
Litton, April 1, 11 a.m. Preaching by J. D. Simpson.
Shaw, April 1, 7 p.m. Preaching and Q. C. Boyle Quartette will lead the music at Shaw evening service.
Cleveland, April 8, 11 a.m. Preaching by W. W. Hartsfield.
Shipman's Chapel, April 8, 11 a.m. Preaching by W. W. Mitchell.
Boyle, April 8, 11 a.m. Preaching by James H. Felts.
Cleveland, April 8, 7 p.m. Preaching and Q. C. Boyle Quartette at Boyle a.m. and Cleveland p.m. services.
Sherard, April 15, 11 a.m. Preaching and Q. C.
Friars Point, April 15, 8 p.m. Preaching and Q. C.
Pace, April 18, 11 a.m. Preaching and Q. C. Boyle Quartette, high noon lunch, all officials present, get acquainted.
Hollandale, April 22, 11 a.m. Preaching by E. Nash Broyles.
Hollandale, afternoon and evening, Big Brothers and Q. C.
Greenville, April 22, a.m. and p.m. Preaching by James H. Felts.
Greenville, April 25, 8 p.m. Q. C. Big Brothers Quartette and special program at this conference.
Glen Allan, April 29, 11 a.m. Preaching and Q. C.
Benoit, April 29, 11 a.m. Big Brother J. J. Baird.
Benoit, April 29, 8 p.m. Preaching and Q. C. Boyle Quartette heard at the Benoit evening service.
Shipman's Chapel, May 2, 11 a.m. Preaching and Quarterly Conference.
Duncan, May 6, 11 a.m. Preaching by James H. Felts.
Bobo, May 6, 11 a.m. Preaching by J. A. George.
Duncan, May 6, 3 p.m. Q. C.
Duncan, May 6, p.m. Preaching by James H. Felts.
Leland Q. C. during the district conference.

District conference and S. T. S. at Leland, May 7-12, 100 the minimum number to take the teachers' course. The best talent, the greatest hospitality, THE BIGGEST CONFERENCE OF THE KIND EVER HELD IN THIS DISTRICT.

The Wise Virgins looked after extra oil. Great Centenary offering immediately after the district conference. "Be ye also ready."

You must know the joy of hard work, honest sacrifice, before you can taste the sweet waters of success.

JAMES H. FELTS, P. E.

### Sardis District—Second Round.

Byhalia, at Fountain Head, 11 a.m., March 25; Q. C., in afternoon.
Arkabutla, at Sarah, March 31, April 1.
Como, Q. C., April 2, p m.
Batesville, Q. C., April 3.
Charleston, Q. C., April 4.
Sardis Ct., at Cold Springs; 11 a.m., April 7; Q. C. in afternoon.
Longtown, at Pleasant Grove, April 8, 11 a.m.; Q. C., in afternoon,
Pleasant Hill, at Baker's Chapel, April 14-15.
Shuford, at Lovejoy, 11 a.m., April 21; Q. C., in afternoon.
Courtland, at Pope, 11 a.m., April 22; Q. C., in afternoon.
Horn Lake, at Poplar Corner, 11 a.m., April 28; Q. C., in afternoon.
Mount Pleasant, at Union, 11 a.m., April 29; Q. C., in afternoon.
Crenshaw, Q. C., May 2.
Tyro, at Tyro, 11 a.m., May 5; Q. C., in afternoon.
Crowder, at Fredonia, 11 a.m., May 6; Q. C., in afternoon.

The District Conference is announcing for May 15, 16, 17, beginning 9:30 a.m., May 15, to be held at Senatobia, Miss. It is the duty, and should be the pleasure, of all members of this conference to be on hand. I trust that all the pastors will see that the Q. C. Records for their charges are there for examination. Please let every local preacher in the District be on hand to make his report. It is no less the duty of the local preachers to be present at this conference than it is the duty of the other members to be on hand. God helping us, we are going to have a great District Conference. Please let every member be there to do his part toward making it a spiritual and material success.

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Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

If your child is listless, full of cold, has colic, or if the stomach is sour, breath bad, tongue coated, a teaspoonful of "California Fig Syrup" will quickly start liver and bowel action. In a few hours you can see for yourself how thoroughly it works the constipation poison, sour bile and waste right out and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today may save a sick child tomorrow. It never cramps or overacts. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

### THERE IS LIFE BEYOND.

"I hear it singing, singing sweetly.
Softly in an undertone:
Singing as if God had taught it,
'It is better farther on.'

"Night and day it sings the same song,
Sings it while I sit alone,
Sings it so the heart can hear it,
'It is better farther on.'

"Sits upon the grave and sings it,
Sings it when the heart would groan,
Sings it when the shadows darken,
'It is better farther on.'

"Farther on! how much farther?
Count the mile stones one by one?
No, no counting, only trusting,
'It is better farther on.'"

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"GIFTS THAT ARE DIFFERENT"

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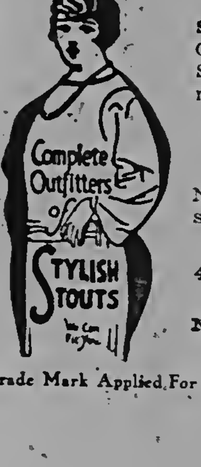
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New Store: Canal and Chartres

Trade Mark Applied For

## Sunday School

### NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Rev. J. E. Stephens, Grenada, is Conference Superintendent of Leadership Training; Mrs. J. M. Wyatt, Lula, Miss., is Conference Superintendent of Adult Department; Mrs. W. N. Duncan, Drew, Miss., is Superintendent of Intermediate, Senior, and Young People's Departments; Mrs. V. R. McDonald, Sardis, Miss., is Conference Elementary Superintendent. These workers are ready to help in any way possible in the work assigned them. You note the Intermediate, Senior and Young People are under one head.

The Shaw Sunday school is pressing forward to attain the full program of work in the "B" type. Some of the big schools are not paying any attention to this plan of work. The school at Tillatoba has accepted the "C" program.

Kosciusko and Shaw have ordered the pageant for their Sunday School Day program. There are other schools that could undertake something as ambitious as this program offers. Send for it to-day.

### MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Sunday School Day is the THIRD Sunday in April, or as near thereto as practicable. Discipline, 1923, Paragraph 393.

Sunday School Day programs have been sent each pastor. If you did NOT get yours, let us hear from you. If you need more, let us know.

Three NEW Suuday schools organized already this year; 100 schools have been reached in meetings and 62 schools visited, making a total of 162 Sunday schools reached out of 455, in the first quarter; 2,841 letters have been written, 54 packages of leaflets sent and 5,317 leaflets distributed; traveled 5,202 miles, spoke to 6,461 people, made 67 speeches, 81 addresses, and preached 28 times; 3 conversions, 2 united with the church; 14 books read, 57 books sold, valued at $54; 29 "C" Programs of Work placed, 6 "B" type, 1 "A" type; 100 points on Programs of Work promised; $350 new Centenary money pledged; $3,000 promised to be paid this year.

We need Sunday School Day observance. Don't forget us.

Court Street, Hattiesburg, 385 present day of opening the new church building. This is very fine.

Millsaps Memorial promises to be the FIRST 100% "C" type school.

Satartia circuit organized a Circuit-wide Institute.

**Elementary Goals for 1923:**

1. 10% of active Cradle Rolls in each Conference, with a Mothers' Class meeting at the Sunday school hour, studying problems of infancy.

2. Children's Week observed adequately with respect to home visitation, parents' meetings, and forward steps in behalf of the schools selected to observe the week in each Conference.

3. 20% increase in each Conference in the number of standard departments in that Conference, provided that the number of new departments does not fall below ten.

If we PULL together, the Mississippi Conference can reach these goals.

Please don't forget Sunday School Day.

Pray for the work of the Mississippi Conference Sunday School Board. We need your prayers.

JOHN C. CHAMBERS,
Conference Superintendent.

### GUIDEPOSTS.

Dear Brother Carley: I'd like for Brother Davies to add "And Guideposts" to his weekly contribution. Late last Monday afternoon, returning over a strange road from one of my appointments, or disappointments in this case, as the weather man treated us badly, I came to a parting of the way. "Which way shall I take?" shouted my voice to the guidepost. The silence was eloquent. The post had no information to give—a blank guidepost. The futility of it—the utter uselessness of a blank guidepost either on our State highways or upon the King's Highway! Something to think about.

In addition to the song "Jesus wants me for a sunbeam," why not have one something like this?

Jesus wants me for a guidepost
To point to Him each day,
All who earnestly seek Him,
The Truth, the Life, the Way.

Jesus wants me as a guidepost
To be in place serene,
And give to wayworn trav'lers,
Directions pure and clean.

I'll be a guidepost for Jesus,
And those who would be free,
Direct them to the Lamb of God
Who died upon the tree.

Chorus.
A guidepost, a guidepost,
Master, a guidepost let me be:
A guidepost, a guidepost,
Helping direct men to Thee.

Yours for a freshly painted, properly labeled guidepost along the Highway of Life,

JAY COBURN.
Kentwood, La.

### REVIVAL AT FIFTH STREET, MERIDIAN, MISS.

Dear Brother Carley: There has been a sound of a going in the tops of the mulberry trees, in my church, and the result was a glorious revival. One of your former pupils in old Centenary, now Evangelist Earl B. Moll, was my helper, and a very effective one, too. Without fear or favor, he declared the whole counsel of God, in denouncing sin of all kinds, and in proclaiming a full and free salvation. There were at least 75 professions of conversion or reclamation, and 60 additions to the membership of the church, 32 of that number by baptism. The finances of the meeting came easily, and all claims were met in full, such as incidentals and a generous purse for Brother Moll. We believe that Fifth Street Church will make real progress, following this work of grace. We hope to do some effective work for the Advocate soon.

JAMES L. SELLS.
March 10, 1923.

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Distinctive Creations in Ready-to-Wear Garments for Men and Women.
WE OUTFIT THE ENTIRE FAMILY
Liberal credit terms to suit our patrons. No inconveniences. Courtesy extended to all.
SILK SHIRTS, SUITS, OVERCOATS, FANCY FROCKS, DRESSES, FURS AND WRAPS
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129 Bourbon Street
Phone Main 703.

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THE ORIGINAL DOLL HOSPITAL
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Two dollars per year enables a consigner the right to exhibit and ten per cent on sales. A wonderful display of art, curio, and needlework always on hand. Visitors welcomed.
520 ROYAL STREET.

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And Up to Six!
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"Just Down from Godchaux's."

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COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES R. ANGELL,
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PRICE 35c AND 65c
AT ALL DRUGGISTS

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81st BIRTHDAY SALE
WHICH BEGINS
MONDAY, APRIL 2nd
MEANS BIG SAVINGS FOR YOU

D. H. HOLMES CO.,
LIMITED
For 81 Years the Best Place to Shop

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BEAUTY CULTURIST
Specializing in Scalp Treatment, Massage, Hair Dyeing, and Manicuring.
1031 HOWARD AVE.
Residential Work by Appointment.

Phone, Main 2838
Rose McCaffrey
SUPERIOR MULTIGRAPHING
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As to What to Wear,
How It Fits or Becomes You, You Will Save Time, Money and Disappointment by Consulting
Milady's Creative Shop
Specializing in BRIDAL TROUSSEAUS, GOWNS AND NEGLIGEE.
If you desire, we will call, design and plan your outfit to your satisfaction.
221 Macheca Bldg. Phone, M. 5162,
830 CANAL STREET.

The success of some men must furnish them with the big surprise of their life.—Selected.

Stop Your Wash Day Worries
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PHONE JACKSON 203,
SWISS LAUNDRY CO.,
2520 Magnolia St.
Everything washed clean and sent home dry. BED AND TABLE LINEN ironed in this service,
Six Cents per lb.

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# Epworth League.

## TOPIC FOR APRIL 8.—SOME OF THE SUPREME VALUES OF THE EPWORTH LEAGUE.

1 Tim. 6:11-16.

(Anniversary Day Program.)

### Daily Bible Readings.

M. Youth and Vision. Joel 2:28.
T. Mutual Helpfulness. Heb. 10:24, 25.
W. Youth Setting the Pace. 1 Tim. 4:12.
T. The Hope of Youth. Ps. 71:5.
F. Stalwart Sons and Attractive Daughters. Ps. 144:12.
S. Paul's Advice to Young Timothy. 2 Tim. 2:22.

### Program Pointers.

It is advised that this service be held at the regular church hour, preferably in the morning. An offering should be taken and the entire amount sent to the Conference Epworth League Treasurer.

Your aim should be to sell the Epworth League idea to the entire church, young and old. To do so your presentation will have to be enthusiastic, clear, convincing, and interesting.

### Talking Points.

Tho Epworth League is the best agency in the church for conserving the religious life of the young people of the church. Its devotional meeting, its Quiet Hour and Fellow Worker's Covenants; its constant challenge to the best that is in them for his service, builds lives that are rich in spiritual power.

"I never knew there was anything in the church that I could do until I got into the Epworth League," was the remark we heard one young woman make. The Epworth League develops young people into workers by putting young people to work. We learn to do by doing.

The Epworth League is an organization of the young people, by the young people, for the young people. The very fact that it is their own organization makes it peculiarly adapted to the task of developing in them initiative, resourcefulness, the sense of responsibility, and efficiency.

(Taken from the Devotional Meeting Annual and user by permission.)

## MISSISSIPPI CONFERENCE.

Wo wish to call the attention of our pastors to the Epworth League Anniversary Day program, which should be given the second Sunday in April. The program is in the form of a Pageant, "The Modern Prodigal," and is said to be one of the best programs for this occasion we have had given us in somo years.

We wish to call on our pastors to co-operato with their respective Epworth Leagues in making our Anniversary Day this year the greatest ever. Mr. Pastor, suppose you give over your 11 o'clock hour on this date to your League; at least give them one of tho regular preaching hours. This is your chance to get your League before the church and have the largest congregation of young people your church has ever had. Advertise your program, see that thorough preparation is made, and make it a RED LETTER day in your church. Let's have an Epworth League Day in every church, whether you have a League or not. Order the programs from your District Secretary; or Lamar & Barton, Nashville. They cost 20 cents per dozen, or $1.50 per hundred. Be sure the regular Anniversary Day offering is taken and the entire amount sent to the Conference Treasurer, Rev. L. F. Alford, Pascagoula, Miss. This money is used to further the cause of young people's work in our church, half of the amount being used in our own Conference. Don't overlook your young people. To-morrow they will be your official members.

Our President, Mr. Hawkins, spoke to the Wesson Chapter a few Sundays ago, and at the request of the pastor filled the pulpit at the evening hour, using for his subject "The Church's Responsibility for the Young People." It was a fine service, concluded with a consecration service, which brought a splendid response from both the young people and the older people.

Are you making great plans for the Assembly? The time is drawing near and we will expect to meet you there. Don't forget your African special pledge. If by chance you cannot send a delegation to the Assembly, write the President what your pledge will be. We will give you here a statement showing the percentage of Chapters pledging to this cause in 1922. Look at us. Let's make it one hundred per cent this time:

Alabama, 17%; Baltimore, 48%; Central Texas, 23%; East Oklahoma, 25%; Florida, 58%; Holston, 19%; Illinois, 71%; Kentucky, 66%; Little Rock, 43%; Los Angeles, 62%; Memphis, 35%; Missouri, 16%; North Alabama, 16%; North Arkansas, 29%; North Carolina, 40%; North Mississippi, 35%; North Texas, 34 %; Northwest, 30%; Northwest Texas, 27%; Pacific, 43%; St. Louis, 52%; South Carolina, 28%; South Georgia, 32%; Southwest Missouri, 29%; Texas, 14%; Upper South Carolina, 85%; Virginia, 53%; West Oklahoma, 17%; West Texas, 39%; Western North Carolina, 54%; Western Virginia, 26%; MISSISSIPPI, NINETY-FOUR PER CENT. We can make it one hundred. Let's do it.

Miss Oscie Saunders is to be the representative from the Board of Missions at our Assembly.

The Assembly will be bigger and better than last year. Are you coming?

"You ain't said you ain't—dat make you is."

Say! You District Secrelaries, what are you doing? Let us have some news from your District. If you have anything good, don't be selfish about it—let the rest of us know about it. Will your District be 100% in the observance of Anniversary Day? If so, we want to know it. If not, don't be ashamed to own up. Let us know how many Chapters you have and how many observe Anniversary Day.

Are you at work? Say which?

"Well, you ain't said you is; dat make you ain't."

## A NEED MET.

Last year Rev. J. O. J. Taylor, Superintendent, Siberia Mission, sent in a call for magazines and papers for the American sailors in Vladivostok harbor. He now writes: "Please state that the last United States cruiser has left Vladivostok and that we have now no more American sailors here. We are pretty lonesome without them, you may be sure. The church at home responded to our request with a zeal that shows what Southern Methodism can do when she wants to. Please express to every one our thanks for their help in the effort to make life a bit more enjoyable for the tars. If there are those who can continue to send a few magazines, such as Asia, Review of Reviews, Literary Digest, Punch, and American for the missionaries and foreign community, the funny papers for the children, we shall be happy to have them."

Rheumatic Pains Aches
are quickly relieved by CAPUDINE. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT

666 quickly relieves Colds, LaGrippe, Constipation, Biliousness & Headaches.

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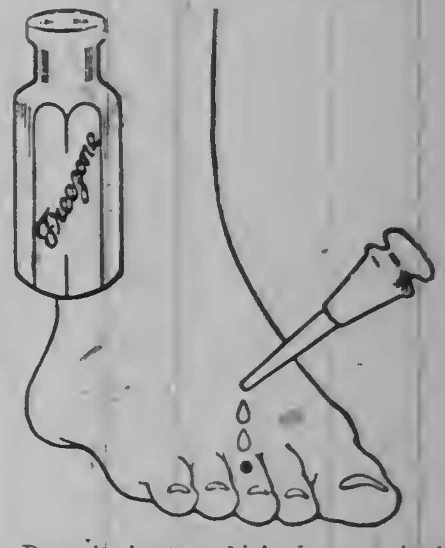
If the soloist in your choir sings in English once in a while, raise his salary.—Selected.

Corns
Lift Off with Fingers



Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly!

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.

You Cannot Afford to be without the Old Familiar Songs of the Gospel. Millions now in use. [illegible] songs, words and music. [illegible] each in 100 [illegible], 161 songs, words and music [illegible] each in [illegible] lots. Send [illegible] for sample copies. We do not pay express charges on [illegible] or more books. Send cash with order.
E. A. K. HACKETT, Publisher, Fort Wayne, Indiana

**Why Take Laxatives?**

Discovery by Science Has Replaced Them.

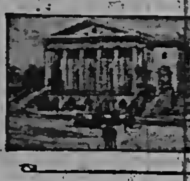
Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method lubrication.

As Nujol is not a medicine or laxative, it cannot gripe and; like pure water, it is harmless and pleasant.

Nujol is used in leading hospitals. Get a bottle from your druggist today. (adv.)



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Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

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*Asthma, Spasmodic Croup, Bronchitis Coughs and Influenza.*
The most widely used remedy for whooping cough and spasmodic croup. The little lamp vaporizes the remedy while the patient sleeps.
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*"Used While You Sleep"*
Send for descriptive booklet 43A. Sold by druggists
Vapo-Cresolene Co., 62 Cortlandt St., N. Y.

FRECKLES

March Worst Month for This Trouble —How to Remove Easily.

There's a reason why nearly everybody freckles in March, but happily there is also a remedy for these ugly blemishes, and no one need stay freckled.

Simply get an ounce of Othine—double strength, from your druggist and apply a little of it night and morning, and in a few days you should see that even the worst freckles have begun to disappear, while the light ones have vanished entirely. Now is the time to rid yourself of freckles, for if not removed now they may stay all Summer, and spoil an otherwise beautiful complexion. Your money back if Othine fails.

# *Woman's Missionary Society*

All communications for this Department should be sent to
Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## PROGRAM OF ANNUAL MEETING, MISSISSIPPI CONFERENCE.

### Tuesday, March 27.

2 P. M.—Workers' Conference.

7:30 P. M.—Opening devotional, Rev. Osmond S. Lewis; music; addresses of welcome; response, Mrs. F. L. Matthews; address, Mrs. E. B. Chappell, editor of "Missionary Voice," Nashville, Tenn; benediction; reception in substory of church.

### Wednesdlay, March 28.

9 A. M.—Executive Committee meeting Conference officers.

9:30 A. M.—Devotional service, Mrs. T. B. Cottrell; communion service, Rev. Osmond Lewis; organization; President's message, Mrs. B. F. Lewis. Reports of officers: Corresponding Secretary, Mrs. H. L. McCleskey; Treasurer, Mrs. Robert Ricketts; Vice-President, Mrs. Sam Ewin; announcements.

12 M.—Quiet Hour, Mrs. E. B. Chappell, Nashville, Tenn. Lunch at church.

### Afternoon.

2:30 P. M.—Devotional service, Mrs. Osmond Lewis. Report of District Secretaries: (Delegates to be given an opportunity to tell of successful plans used in Auxiliary work.) Brookhaven, Mrs. Mamie Meyer; Hattiesburg, Mrs. J. H. Scott; Jackson, Mrs. T. B. Gaddis; Meridian, Miss Ella Wayne Ormond; Newton, Miss Lois Hunt; Seashore, Mrs. R. B. Dacey; Vicksburg, Mrs. T. B. Cottrell; committee meetings.

### Evening.

7:30 P. M.—Devotional service; music. Addresses: "Telling the Story on the Foreign Fields," Mrs. H. L. McCleskey; "Telling the Story in Korea," Miss Hallie Buie; awarding badges to Societies attaining "Standard of Excellence."

### Thursday, March 29.

9:30 A. M.—Devotional service, Miss Constance Palmore. Addresses: "Telling the Story at Home," Mrs. E. B. Chappell, Nashville, Tenn.; "Our Syrian Guest," Rev. Charles Assaf. Literature hour: "Open forum on Literature," conducted by Mrs. E. B. Chappell: book review—"Building with India," Mrs. D. E. Kelly; pledge hour.

12 M.—Quiet Hour, Mrs. E. B. Chappell. Lunch at church.

### Afternoon.

2:30 P. M.—Devotional service, Mrs. J. H. Scott. Address: "Telling the Story with Our Centenary Money," Mr. W. D. Hawkins, Meridian, Miss. Reports of officers: Superintendent Young People, Mrs. J. M. Smith; Superintendent Children, Mrs. Will Bradley; Superintendent Study and Publicity, Mrs. Campbell Herlong; Superintendent Supplies, Mrs. C. R. McQueen; Superintendent Social Service, Mrs. L. W. Alford. Committee meetings.

### Evening.

7:30 P. M.—"The Adult Missionary Society in the Making," Juniors and Young People; pictures telling the Story of Our Centenary Work in Europe, Mr. W. D. Hawkins.

### Friday, March 30.

9:30 A. M.—Devotional service, Miss S. Ellis. Addresses: "Telling the Story of the Meridian Wesley House," Miss Constance Palmore; "Telling the Story of the Biloxi Wesley House," Miss S. Ellis. Election of officers; reports of committees; place of next meeting; unfinished business.

12 M.—Quiet Hour, Mrs. E. B. Chappell. Lunch at church.

## FROM FRANKLIN, LA.

Dear Doctor Carley: I care nothing about "limelight," but feel that good reports are always helpful to our Lord's great cause.

All along there have been indications of decided growth on this charge that some who don't know wouldn't call the best in the Conference. These indications have appeared in all departments of our work. We have been, during nearly twenty years of our ministry, among all kinds of people; but never among any who stand by their pastor any better than these Franklin folks do.

Instead of the hackneyed though beautiful expression, "The lines have fallen unto us in pleasant places," at the risk of its not being an improvement, we are saying. "The church chariot is rolling among green pastures and though occasionally the wheels strike hard bumps, the Driver is there with His rod and staff." And these pastures are inhabited by sheep who know how to receive and help the "under shepherd."

Besides the salary being in full on time, tokens of kindness too numerous to mention are constantly being shown.

Of course our good presiding elder was loyally received, not only by his old parishioners, but by every one.

A few days before Christmas, a big car drove in the parsonage yard and unloaded a great big clothes-basket of eatables. A similar stunt was pulled off a few days ago.

On the 11th of February we began a revival meeting, with the well known Kelly brothers assisting. It would be impossible to narrate all the good that was accomplished in this excellent meeting, which came to a close last Sunday. Most of the work in this revival was with the church. Many attended who had not been seen in our church before. Brother Dan's straightforward way of exploding against sins of all degrees and stations was especially attractive to men. Of course, everybody falls in love with this jovial, big, good-natured preacher of righteousness. An extra large crowd heard his sermon to Masons. We have over twenty to receive into the church, and the whole atmosphere seems charged with Christian love. We enjoyed our association with these brethren very much, and they have our prayers and best wishes.

LEE R. SPARKS, P. C.

A GOOD THING—DON'T MISS IT.
Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines for only 5 cents. Don't miss it.

Sure Relief
FOR INDIGESTION
6 BELL-ANS
Hot water
Sure Relief
BELL-ANS
25¢ AND 75¢ PACKAGES EVERYWHERE

TETTERINE
Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy.
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

IF BILIOUS, SICK! TAKE NO CALOMEL

"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

You're bilious! Your liver is sluggish! You feel lazy, dizzy and all knocked out. Your head is dull, your tongue is coated; breath bad; stomach sour and bowels constipated. But don't take salivating calomel. It makes you sick, you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells you a bottle of Dodson's Liver Tone for a few cents under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and your bowels regular. You will feel like working; you'll be cheerful; full of vigor and ambition.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children.

CHAMBERLAIN'S TABLETS
SOLD EVERYWHERE FOR-
CONSTIPATION
BILIOUSNESS
Headache
INDIGESTION
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On the Job

## FROM THE WESLEY MEMORIAL CHARGE, BILOXI, MISS.

I need not say again that I have a real mission. My parishioners are composed of Americans, Poles, Austrians, Bohemians, and French, some of whom are as fine people as you find anywhere.

I have no flowery bed upon which to recline. I believe, though, there are those who share the responsibility with me, and if those away could appreciate conditions existing in this field, they would be more interested. I am expected to visit the ships which anchor at Gulfport, and there are many in the harbor just now. I also preach for the world war veterans at the United States Hospital. I have also done some street preaching since Annual Conference. I have the famous Ford car fitted up with a pulpit and I go out with singers Sunday afternoon to sing and preach. On March 1, I held two precious services on the street; a number of people listened attentively, and singers and preachers returned home feeling that God was manifest in these services. One great need for the street meetings was an organ. Brother Charles Allen, Gipsy Smith's singer and organizer, and Miss Lucile Abernathy, his pianist, in looking over the field and holding a service with me, met this need by presenting me with a check with which to buy a folding organ. May God's richest blessings rest upon these good people for the much needed assistance which they have rendered me in my work! (Gipsy Smith did a great work in Biloxi.)

There are other needs that would not require a large sum of money to supply, but will require more than I can spare (even with stint) from a meager salary. I need Bibles in English, Bohemian, Austrian, and Polish, and a few in other languages. The Ford car has not yet been paid for. I need $24 each month until a debt of $200 is paid. When urged by bishops and Boards to steer clear of debts and knowing that this is a real mission and that I have no man to whom I can appeal for help, it tests my faith and makes the hair on my head grow white. I have received letters of enquiry about my work and have had some small checks to be applied on the car. I appreciate all this, and I believe there are others equally interested. The Ladies' Aid of Main Street Church here, have shown no small interest in my work, and I thank God for their helpfulness. The workers at the Wesley House are faithful in their work with me, and only God can know the good these women do in this factory district. Don't you want some part in this mission field at your door? Then give us your prayers, and supply our needs for Bibles and the car.

WALDO W. MOORE,
Missionary Pastor at Back Bay and Wesley Memorial Churches.
Biloxi, Miss., Box 500.

## QUARTERLY CONFERENCES.

### NORTH MISSISSIPPI CONFERENCE

### Columbus Dist.—Second Round.

Standard Training School, at Starkville, March 26 to 31.
Columbus, Central Church, Q. C., April 3; preaching, March 4, p.m.
Noxapater, at Pisgah, April 6.
High Point, at Rural Hill, April 7, 8.
Louisville, April 8, p.m.
Kosciusko Ct., at Smyrna, April 13.
Kosciusko Sta., April 13, p.m.
Crawford and Shaeffers, at Shaeffers, April 15, a.m.
Sturgis, at Pleasant Hill, April 18.
Shuqualak, at Cooksville, April 20.
Mashulaville, at Mt. Hebron, April 21, 22.
Brooksville, April 22, p.m.
District Conference, at Ackerman, April 26, 27.
Ethel, at ——, April 28, 29.
Ackerman and Weir, at Ackerman, April 29, 30.
Mayhew and Sessums, at ——, May 2; preaching at Mayhew, April 1, a.m.
Artesia, May 3, night; preaching, April 15, night.
McCool, at Liberty Hill, May 5, 6.
Starkville, May 6, p.m.
West Point, May 9; preaching, April 1, p.m.
Cedar Bluff, at ——, May 10.

District Conference at Ackerman April 26-27. Opening sermon Wednesday night the 25th. The District Standard Training School will be held at Starkville March 26-31. All pastors are requested to let Brother Woollard know, right away, how many will attend this School from their charges. We hope to have every school in the district represented at this School. Starkville will furnish free entertainment.

A. T. McILWAIN, P. E.

### Aberdeen Dist.—Second Round.

Aberdeen, Mar. 24, 25.
Prairie and Strong, at P., Mar. 25, 26.
Shannon and Nettleton, at Brewer, Mar. 31, Apr. 1.
Verona, at Plantersville, Apr. 1, 2.
Nettleton, at Shiloh, Apr. 7, 8.
Woodland, at Palestine, Apr. 14, 15.
Greenwood Springs, at New Hope, Apr. 21, 22.
Salem and Ecru, at Liberty Hill, Apr. 27.
Tocopola, at Lafayette Springs, Apr. 28, 29.
Randolph, at Washington, Apr. 29, 30
Calhoun City, at Pittsboro, May 5, 6.
Vardaman, at Lloyd, May 6, 7.
Houlka, at Concord, May 8.
Smithville, at Paine's Memorial, May 12, 13.
Eupora and Maben, at M., May 14.
Mathiston, at Lagrange, May 15.
Bellefontaine, at S. Union, May 16.
Algoma, at Ebenezer, May. 18.
Fulton, at Friendship., May 19, 20.
Tremont, at Mt. Pleasant, May 20, 21.

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You should obtain this famous Prescription **now** at your nearest drug store, in tablets or liquid, or write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice.

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Milwaukee, Wis.—"I have taken Lydia E. Pinkham's Vegetable Compound and Lydia E. Pinkham's Blood Medicine for three and a half years, and they have improved my health wonderfully. My mother also has taken the Vegetable Compound and we recommend it to our friends. I am working in an office now and can always do my work as I do not have the troubles I had at first. I read of your Vegetable Compound in the newspaper and you may use my letter in that way if you wish to do so."—ELEANOR SHEBLAK, 537 36th St., Milwaukee, Wis.

Pains and Headache

Webster, Mass.—"I was all run-down, had a bad complexion, and suffered with pains and backache, and was dizzy at times and felt weak. I worked in a mill and my girl chum told me about your wonderful medicine, Lydia E. Pinkham's Vegetable Compound. I am feeling much better since taking it."—MARY PLAZA, 19 West Street, Webster, Mass.

**Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.**

### FROM FIRST CHURCH, COLUMBUS, MISS.

At the Conference in Water Valley in November Bishop Ainsworth lifted me up from Greenville, where I had been for five years, and placed me in this great church. There are at present about 900 members, and the best equipment for Sunday school work in the Conference. I found the church well organized all the way from the Board of Stewards down to the Junior Missionary Society. But this is neither surprising nor remarkable. With such pastors as they have had here for many years, if the church had not been well organized very grave doubt would have filled our minds as to these pastors and what they had been doing here. But they have left a good record behind. Think of a church being served by such men as Joshua T. Heard, William Murrah, P. F. Neely, R. H. Hargrove, A. E. Arrowe, Joseph E. Carroll, T. A. E. Adams, E. A. Read, and than five or six men who have served here within the past twenty or twenty-five years, all of whom made their contribution to the church according to their talent and opportunity. Many of the children and grandchildren of the first families which settled here about a hundred years ago are still found in the membership of the church. They are on the Board of Stewards, they are trustees, they are teachers in the Sunday school, they are officers in the W. M. S. Then there are many splendid people in our church here who came in from the surrounding country. We do not know the difference. A fine brotherly spirit prevails throughout the membership and a most hopeful outlook characterizes all our work. The church has paid $7,200 on a pledge of $10,425 for the Centenary. The Sunday school is paying $20 per month for the Centenary and has paid up to date. The Missionary Society is very active and is doing a most excellent work. There are 440 Methodist young ladies in the college here which adds tremendously to the responsibility and the opportunity of the writer and his co-pastor at Central Church, the Rev. A. E. Barnes. We have the finest sort of co-operation on the part of the Methodist teachers at the college. The Y. W. C. A. Secretary is the wife of a Methodist preacher and is rendering the finest kind of service there.

We have had only nine additions to the church since Conference, two of these being on profession of faith. But there are others to be found, and we are after them. The Board of Stewards were kind enough to raise the pastor's salary $500, and the parsonage was put in splendid condition by the good women.

A long-continued scourge of the "flu" has hindered us very greatly in reaching the people, though the pastor's family has escaped so far. But despite these conditions, we had 433 present the other Sunday in our Sunday school; 193 of them were college girls in one class. There were not less than 130 college girls present that day in a combined program given by the Baracas and the Philatheas the same day where were 123 present. We sent $50 for Near East Relief and $15 for the District Training School. We give some of the other classes and schools in this territory notice that we mean to share with them some of the publicity and glory they have so much enjoyed recently. On with the fight!

E. S. LEWIS.

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**666 is a prescription for Colds, Fever and LaGrippe. It's the most speedy remedy we know.**

### REVIVAL AT HOLLY SPRINGS, MISS.

Dear Brother Carley: We have just closed one of the greatest revivals which the people of Holly Springs have experienced in a generation. We had Rev. Frank M. Neal, general evangelist, of Amarillo, Texas; Fred Cunningham, of Sherman, Texas, was his singer. The two make an excellent team for evangelistic work. Brother Neal came to us on Feb. 25, and continued to preach twice each day through three Sundays. At the beginning, he told me that he wanted ushers provided for day services, as he expected to have the church filled to overflowing at 10:30 each day; by the third or fourth day the church was crowded, and at night we could hardly seat the people. He is a powerful preacher of the Gospel and lays no uncertain emphasis, whether it be in high places or low places. [illegible] The old time power was seen as of old. [illegible] a number of young boys professed to have the call to the ministry and [illegible] Brother Neal builds the revival around the church and the pastor. He stresses family altars, Sunday school, Epworth Leagues, tithing, and calls the people to rally to the work of the church. We are looking for a great change in the church work at Holly Springs, and that change for the better in every respect. Forty gave their names for church membership to the various churches.

Some of the brethren doubtless would be pleased to have some idea of what type of man Brother Neal is, as this is his first meeting in Mississippi. I will say he is [illegible] years old and has been in the evangelistic work nine years—six as Conference evangelist and three as general evangelist. His style is something on the order of Sam Jones—humorous, sarcastic, piercing, illustrative, dramatic. I would be glad to see him hold a meeting in every large town in the North Mississippi Annual Conference.

W. R. LOTT, P. C.

### FROM CEDAR BLUFF, MISS.

Dear Advocate: We have just closed the greatest meeting at Pheba, in the Cedar Bluff charge, that the town has ever experienced. Rev. W. A. Wilson, North Mississippi Conference evangelist, came to us on Sunday March 4, and stayed ten days. The presence and power of the Holy Spirit were felt from the very beginning. The house was crowded at almost every service. There were forty-two additions to the churches of the town, half of them going to the Baptist church.

Every student in the boarding department of the County Agricultural High School who was not a Christian was converted and joined one of the churches.

Brother Wilson has had a wonderful Christian experience. His earnestness and his great faith make him a power for God in the ministry.

We are moving along smoothly on the second year on this charge.

We are planning other revivals for this year.

O. A. CLARK, P. C.

Watch the date on your address label and renew your subscription when it falls due.

Life is one continuous round of un[illegible] business.—Selected.

The best splinter—extracting sunshine from a cloudy day.—Selected.

### QUARTERLY CONFERENCES.

### MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Collins, at Bethel, March 10, 11, 11 a.m.
[illegible], at Tunison, March 18, 11 a.m., 2:30 p.m.
[illegible], at Circle Camp, March 25, 11 a.m., 2:30 p.m.
Silver Creek, at Pinola, March 27.
Hattiesburg, Court St., April 1, 11 a.m.
Petal, at [illegible], April 1, 2:30 p.m.
Prentiss, at [illegible], April 8, 9, 11 a.m., 3 p.m.
Purvis, at Union Grove, April 10, 11 a.m.
[illegible], at Boyles Chapel, April 15, 11 a.m.
Williamsburg, at W., April 17, 11 a.m.
Taylorsville-Mize, at M., April 18, 11 a.m.
Seminary, at Sanford, April 22, 11 a.m., 2:30 p.m.
Hattiesburg, Broad St., April 22, 7:30 p.m.
DISTRICT CONFERENCE, at Richton, April 25-26.
New Augusta, at McLain, April 29, 3 and 7:30 p.m.
Avera, at Avera, May 6, 11 a.m.
Leakesville, at Winburn Chapel, May 9, 11 a.m.
Lucedale, May 9, 7:30 p.m.
Lucedale Ct., at Refuge, May 10, 11 a.m.
Hattiesburg, Main St., May 13, 11 a.m.
Sumrall, May 13, 14, 7:30 p.m., 9 a.m.
Ellisville, at Hinton, May 15, 11 a.m.
Heidelberg, at Philadelphia, May 20, 11 a.m.
Mt. Olive-Magee, at Mt. Olive, May 27.

Pastors will please elect their delegates to the District Conference at once and forward their names to Rev. A. W. O'Bryant, Richton, and to me.

W. W. GRAVES, P. E.

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# NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 70—No. 13. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3503.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 29, 1923. CHAS. O. CHALMERS, Manager.

## IF CHRIST HAS NOT RISEN.

By Bishop Warren A. Candler.

In our day there is a prevalent disposition among a certain class of men to pare down the body of Christian truth to the smallest number and least supernatural of religious principles, and substitute the fragment thus left for the whole body of the heavenly revelation made to mankind through the Redeemer.

Men of this sort presume to decide for themselves and for others what is fundamental and essential to Christianity, and what may be set aside as needless doctrines which put too much strain upon the believing capacity of human nature. They approach the Holy Scriptures like bargain-counter shoppers in a modern department store, proposing to take what most strikes their fancy and may be had at the lowest price, and reject all the rest of the stock.

This disposition to pick and choose among Christian truths is most unreasonable and most dangerous. It is unreasonable because it proceeds on the mistaken notion that the human mind is capable of determining not only what has been revealed by God, but what ought to be the contents of the revelation which He has given of Himself—a notion which, if it were true, would supersede the necessity of any revelation at all. It is dangerous because once a man begins to set aside whatever in the Scriptures may be unacceptable to him, he rarely stops until at last he has nothing of vital importance left to believe.

Such was the case of certain parties in the church at Corinth in the days of St. Paul. Taking counsel of their philosophic speculations, and not perceiving the consequences flowing from the acceptance of a dogma of materialism, they boldly and flatly declared there is no resurrection of the dead. They had not weighed the meaning of their words, nor considered the fatal effect upon faith of accepting such a tenet of skepticism. They did not intend to give up Christianity. Least of all did they propose to surrender their own claim to the Christian name. They probably flattered themselves that they were more intelligent Christians than the common run of members of the Corinthian church because they had secured a firmer hold upon all that was really essential to "the Christianity of Christ" by rejecting legendary additions made by too credulous apostles. They accepted the ethics of Jesus and admired his beautiful example, which also they were ready to imitate; but they felt to require them to believe that after being crucified, dead and buried, he rose again the third day, was to seek to impose upon them "a man-made creed," and was an affront to their superior intelligence and larger enlightenment. Hence they dismissed it—belief in the resurrection—as unimportant, if not manifestly untrue. How like many men of our day were Corinthian rationalists!

In his first letter to the church at Corinth, the great Apostle told those ancient skeptics flatly that if they held such tenets they had no Christianity at all. "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain and your faith is also vain" (I Corinthians xv:13 and 14). That trenchant declaration forced them to face the fact that, however they might deceive themselves, such doubters as they were could not be called Christians at all. Their faith, if faith it might be accounted, was both empty and futile. It contained nothing potential for the regeneration of the heart; and the preaching of it was no more than the impotent utterance of vacuous vagaries. They might be conceited enough to imagine that they were not less religious, but only more intelligent than the Apostles and other believers, but Paul would not permit them to indulge any such vain delusion. He gave them to understand clearly that the end of their false teachings was the utter abandonment of Christianity. He set before them, in all its naked repulsiveness, what it meant to profess to be a follower of Christ and yet deny the resurrection of the dead.

## "HE IS RISEN!"

The world has been passing through some dark days—but this Easter Day ought to bring sunshine and happiness to many a sorrowful soul as the message is proclaimed in all lands and to all nations, "He is risen!" Those glorious words are enough to inspire the hope of every despondent person on earth and to stir the hearts of men and women everywhere. He is risen! The chilling tides of death may be approaching—they are approaching—but they bring no dread to one who knows that there is another land "fairer than day" just across the stream. The grave may seem dark and dreary—but we are not to stay in the grave. Some may say, "How do the dead rise?" The resurrection may be a mystery—but it is a fact. We will say it is a miracle—what then? Is not our God able to work miracles, and will He not work miracles to vindicate the hopes of those who have put their trust in Him, and to establish the fact of His sovereignty over the universe? It is as easy to believe in miracles as it is to believe in God—and where is the man who will say in his heart, "There is no God?" Jesus rose from the grave, he was victor over death—and through him the whole race is redeemed from despair. "O death, where is thy sting? O grave, where is thy victory?" Our own hearts confirm the testimony of unimpeachable witnesses, and we exclaim with them, "He is risen!" If there were no resurrection, we should, of all men, be most miserable. How much we owe to our Savior Jesus Christ, "who hath abolished death, and hath brought life and immortality to light!" He is risen! —wonderful words are these that we speak today. Let us not forget, either, that exhortation of the Apostle: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Similar plain dealing with present-day rationalism is required. The advocates of this mutilated Christianity need to be told that they have nothing left worthy of the name, that without the risen Christ the Christian religion is both false and futile.

If Christ is not risen, what remains to be accepted or rejected?

If he be not risen, He has not power on earth to forgive sins; for only the judge of sin is competent to pardon it, and God has committed all judgment to the Son (John v:22). But how shall sinners, such as we, be assured of this fact? Let Paul's address to the philosophers of Athens furnish the answer: "Now, God commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead" Acts xvii:30-31).

If Christ be not risen, there is no room for human repentance nor ground for the pardon of sin. Wherefore we are taught that He "was delivered for our offenses, and was raised again for our justification" (Romans iv:25).

If salvation is essential, belief in the Risen Redeemer is not a non-essential thing. What signifies his death, if it was not followed by his resurrection? It amounts to no more than the death of any other good man who might have given up his life for some noble cause to which he was devoted. And why should the death of a mere man be esteemed as a source of life and salvation to sinful souls? Who could think of the holiest man who ever lived, as bearing by his death "the sins of men in his own body on the tree"? Who would dare say of such a man that sinners are "reconciled to God", by his death, or that he is the "propitiation for their sins, and not for theirs only but for the sins of the whole world"? (I John ii:2).

Furthermore, the gospel without the Risen Redeemer offers, and can offer, no hope of regeneration or renewal of life "in righteousness and true holiness." Truly and solemnly, therefore, said St. Paul to the Corinthian skeptics: "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Corinthians xv:17). And all mankind likewise is hopelessly and helplessly involved in incurable sin without the life-giving power of the Risen Saviour.

And what shall we do about death and the grave, if we can not be redeemed from the guilt and thraldom of sin? How shall men approach their decease? Burdened with the consciousness of both sins and sinfulness, they must come to it with "a certain fearful looking for of judgment and fiery indignation."

But if our dying and risen Lord has "made us free from the law of sin and death," "death is swallowed up in victory," "life and immortality are brought to light in the gospel," and at the entrance to the tomb we may exultantly cry, "O grave, where is thy victory"?

Our cemeteries wear not the gloomy aspect they would possess if Christ had not risen. They and all the earth are transfigured because of His resurrection. From Him the perfume of a heavenly atmosphere is wafted to our sad world, and with the fragrant hope which is thus borne in upon us our sorrowful souls are soothed and satisfied. They who have fallen asleep, we are assured by our Lord's resurrection, can not have perished. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (I Thesalonians iv:14).

Wherefore, at this Easter season, while we assure ourselves again that "the Lord is risen indeed," let us comfort one another with these words of the Holy Scriptures.

"Then let our songs abound
And every tear be dry;
We are marching through Immanuel's ground
To fairer worlds on high."

New Orleans Christian Advocate

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## MESSAGE OF THE BISHOPS CONCERNING THE ENLARGED PROGRAM FOR THE LAYMEN OF OUR CHURCH.

To the Ministers and Members of the Methodist Episcopal Church, South.

Dear Brethren: We desire at this time to draw your attention to the work of the General Board of Lay Activities, authorized by the action of the General Conference of our Church, sitting in Hot Springs, Ark., in May, 1922.

It is worthy of mention that the Methodist Episcopal Church, South, has, from the very beginning of her history, sought to give places of large service to her laymen. Our General Conference consists of an equal number of clerical and lay delegates. Our laymen have full responsibility as delegates to our Annual Conferences, and serve on all Annual Conference Boards. The District Conferences, the Quarterly Conference, and the Church Conference, are all conferences which are composed largely of laymen. It is evident, therefore, that in all the official conferences of the Church, laymen have a useful and conspicuous place. The Laymen's Missionary Movement, organized some fifteen years ago, was a further step in the plans of our Church to give to laymen a larger place of influence and effective way, especially in the enlargement and futherance of the missionary program of the Church. In the great Centenary and Christian Education Movements, it was seen that many of the most useful Conference, District and Church Directors were men who had been developed in the work of the Laymen's Missionary Movement. They had fully demonstrated both their ability and their readiness to lead in the great enterprises of the Church.

Believing that the time had come for a broader and more complete organization, the leaders of the Laymen's Missionary Movement presented to the General Conference, in May, 1922, well-considered plans for the reorganization of the lay forces of the Church. The General Conference responded by creating the General Board of Lay Activities. By many, this enactment is considered one of the most constructive and far-reaching pieces of work done by our recent General Conference.

We call your attention to the fact that the Church faces conditions to-day which demand not only the gifts and graces of a well trained ministry, but also the business ability of her consecrated laymen. The past quadrennium, one of the most successful in all our history, revealed the fact that we have a great body of laymen who stand ready and willing to serve. The organization, therefore, of the General Board of Lay Activities comes, in our judgment, at an opportune and providential hour. This new Board is created, not for administrative purposes, but for the purpose of co-operating with the other Boards of the Church in doing the work which they have in hand. To this end, larger lay activities must be encouraged and larger leadership among our laymen must be developed. This new organization should be a great factor in awakening our entire Church to her world-wide responsibilities. For no church can even begin to do the work of world-evangelization without effectively utilizing the laymen who constitute the rank and file of her membership.

The Board of Lay Activities plans to bring every local congregation into active co-operation with all our great denominational plans and purposes. This new organization, extending all the way from the General Board of Lay Activities to the Annual Conference, from the Conference lay leader to the District lay leader, and from the District lay leader to the Church lay leader, presents a logical way of reaching the last church and the last man in the Church for enlarged service.

Some of the objectives which the Board of Lay Activities has set before itself for the present quadrennium are as follows:

1. It is proposed to bring to the local congregation a fuller realization of its relation to the connectional program of Methodism. No greater service can be rendered just now than successfully to relate the local congregation to the church-wide enterprise of our great denomination.

2. It is proposed to co-operate to the fullest extent with the forces of the Church now undertaking to raise four million dollars on the Centenary pledges by the first day of May. The enthusiasm with which the Board of Lay Activities is entering upon this task, prophesies large success. The Church is depending upon her laymen to play a large part in gathering in these funds. This organization is also co-operating with the Christian Education Movement, and stands ready for the heartiest service in the matter of the Superannuate Endowment Fund.

3. The Board of Lay Activities has realized the necessity for the paying in full of the benevolent assessments on the Church, and is presenting this need and the best methods of accomplishing it through lay leaders in all the Annual and District Conferences of the Church.

4. The great Evangelistic Campaign has made a special appeal to our laymen, and the Board of Lay Activities is co-operating heartily with the Commission on Evangelism. It is sought to develop a larger number of laymen in every congregation who will do personal work.

5. The principles of Christian Stewardship, which were emphasized in the earlier days of the Centenary Movement, must be carried forward until they are adopted by our whole Church as the practical plan for financing the Kingdom of God. The Board of Lay Activities is addressing itself with most commendable zeal to the task of giving to all our people intelligent plans for spreading abroad this gospel of Christian Stewardship. There can scarcely be a greater service than this that our laymen can render. For our substance, as well as ourselves and our personal service, must all be consecrated to God, if his kingdom is to come and his will to be done on earth as it is done in heaven.

In these and in many other ways are our laymen placing themselves on the altar of God for service. We thank God and take courage. For the obligations that rest upon the Church of Christ in this hour of the world's need, are nothing short of tremendous. We face conditions unsettled, uncertain, and even chaotic. The evils of war were never more evident than they are now. The entire continent of Europe is staggering under a blow from the effects of which her ablest statesmen have as yet been entirely unable to deliver her. The awful shock of the greatest war in the history of mankind, has been felt throughout the entire world, even among those peoples who live remotest from the main currents of the life of civilized nations. There is lack of understanding and harmony among the nations of the earth. There are hatred and suspicion where there should be confidence and co-operation. The one hope of the world is in the gospel of our Lord and Savior Jesus Christ. If this war-torn and sin-cursed world is to be brought to Christ, all the forces of the Kingdom must be utilized and the full power of the Church of the Redeemer must be delivered for its salvation. We welcome, therefore, the response of our laymen to the call of the hour. We thank God for their consecration to the service of mankind. We rejoice in this renewed evidence of their devotion to Christ and his Church.

We desire, therefore, to assure the Board of Lay Activities of our full and cordial co-operation; and we commend it and the work it is undertaking to the entire membership of our Church.

We are your brethren and fellow-laborers in the work of the Kingdom.

Signed by:

Eugene R. Hendrix, Warren A. Candler, James Atkins, Collins Denny, William B. Murrah, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr., William B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz.

## EASTER—ITS MESSAGE.

By Payton A. Sowell.

Read Luke xxiv:4-6.

Each morning, in a sense, is a resurrection morning—it lights a torch of hope. It sings a new song of life from the dead.

In sleep, we break the chain of life; we weld it on waking—no link is missing; we finish the word, the sentence, the story we left off the evening before.

The shadows and sorrows of Good Friday pass into the dawn of Easter. The Way of Sorrow emegres into the gladness of a Resurrection Morning.

We look for the best in life, not in death. The East holds the morning light, not the West.

In the lifetime of our friends, we do not go to the cemeteries to find them; but we know they are in the marts of trade, in the gardens, in the fields.

The living Christ—for He said: "I am alive forevermore"—is not in the tomb, but He is in the rhapsodies, the energies, the services, the faith of the church.

In the heart of humanity there has ever been a hunger for the better and the best. This has lived, notwithstanding the race has moved in its faith and service on low levels of life.

At the best, until the Easter Epoch came, the best that came to man was not a full day.

There were a few very beautiful stories, which were worthy of credence; stories girt about with the real, that many of the race who were so favored as to hear them were comforted by them. It was told that Samuel came back; Job wrote: "I know my Redeemer liveth * * * though after my skin worms destroy this body, yet in my flesh shall I see God."

The belief in the fact, and plan, that life would be, even after death, grew with the widening centuries, and grew more real and furnished comfort.

When Jesus came, men had already faith in the resurrection from death. Even religious women in their modesty of belief said: "We know he shall rise at the last day."

In the earthly day of Jesus, he gave the "belief of it" a new setting.

Men opened their eyes and saw the wonder, they saw the power of Jesus over physical death. They were present when the Widow's Son rose up from the bier and went home—rather than the tomb. They saw Lazarus come back from the tomb after three days.

Jesus submitted himself to these spectacular processes, and expected men to believe them.

Then there came a near day, when he challenged the belief of men in his own resurrection.

He expects—to the limits of the race—a faith with no less reach than the belief that "He rose from the dead." No faith below this is heroic.

He submits it on the ground of evidence. In this tremendous article of faith is put the power of God.

The greatest mind yet to have had a place in the Christian church says: "Why should it be thought a thing incredible, that God should raise the dead?"

Death is a disorganizer—it is an "unmooring" of the hopes of humanity, on a dark night and stormy sea.

Christ's resurrection is a "new anchor," holding to the faith of the race the hope of immortality.

THE PRESBYTERIAN HOSPITAL OF NEW ORLEANS

Conducts a TRAINING SCHOOL FOR NURSES to which Christian Young Women are invited. Three-year Scientific Course under some of the South's leading Practitioners. Diploma upon completion of Course. Good salary from entrance upon said course. Splendid opportunity for noble life-work in training for nurses, salary, beginning at date of acceptance. Earn while you learn. For full particulars write REV. J. C. BARR, D.D., President, Presbyterian Hospital, 701-739 Carondelet Street, New Orleans, La.

## "REFLECTIONS OF PARSONAGE LIFE"—A REPLY.

By Rev. J. Tillery Lewis.

Dear Advocate: I am taking this method to reply to the article, "Reflections of Parsonage Life," by a son, that appeared in the Nashville and New Orleans Advocates on March 1, 1923.

I am qualified to reply thereto because of the fact that I am also the son of a successful circuit rider who for fifty-two years served God as a pastor and preacher in the Mississippi Conference on humble circuits from which he received from $100 to about $900 per year, and on which he reared a family of nine children, five of whom are preaching the Gospel in Mississippi to-day. All that was said in that article about the neglect of the people to make adequate provision for the comfort of the preacher's family is true. I do not take issue with a single alleged fact in the good brother's Indictment of the people of those circuits who failed to give an adequate living to the preacher who served them as their spiritual leader. Every feeling of humiliation, suffering and pain described by that brother because of the neglect of the people, who had plenty and to spare, to provide for the needs of their pastor and family is well known to me. It is impossible for him and his brothers and sisters to have suffered more because of their being the children of a poor Methodist preacher than did myself and my brothers and sisters. I hereby commend that boy for the facts of his article. It is well for the stingy Methodists of Mississippi and other States to know just the harm they are doing to many of God's own little ones by their unchristian and unmanly attitude, financially speaking, toward those good men of God who are serving the highest interests of the people of the church and the world even to the neglect of their own temporal needs. For the sake of the circuit riders, I am glad to know that our good laymen of to-day are waking up to the consciousness of their financial duty to their pastors and families. The preachers on circuits of to-day are getting much better support and consideration, every way, than did my father get. Our good laymen are growing in grace, for which I thank God and take courage.

What I object to in that boy's article is the fact that because of hardships and injustice that he suffered as the son of a poor Methodist preacher he is refusing to be obedient to the heavenly vision. I read between the lines of that article the murmur and complaint of a soul to whom God is calling to make a complete surrender to Him in a life service as a minister in God's church. The sacrifice, humiliation and pain that he endured in his bringing up as the son of a poor preacher are yet clear and fresh in his memory. If God would guarantee unto him a "flowery bed of ease," well, he would then serve God as minister in his church. I am frank to say that I do not like that spirit. I fear the good brother is allowing the devil, through his lower nature, to cheat him out of the greatest blessing of life.

Do not misunderstand me, please. I altogether understand, appreciate and sympathize with the struggle of soul through which that dear boy is passing. I passed that way myself; therefore, I know, and therefore I sympathize with and pray for him. Ever since the days of my earliest consciousness I have felt the call to preach. One of the earliest distinct awakenings of my mind was God's call to me to preach. While I was yet young and tender in years I fell in with the glory of that call. That was before the years of hardships incident to the life of circuit riders became known to my mind. As the years passed and I suffered because of the humiliation incident to the fact that I was the son of a poor Methodist preacher, I began to attempt to ease my conscience with the purpose on my part to practice law or medicine as a Christian layman. Thus I postponed my decision as to my life work until my sophomore year in Millsaps College. I wanted to be a prominent and leading business man in the community in which I lived, and have a home with all the modern conveniences. But in my sophomore year I made a complete surrender unto God and began to plan to go into the ministry. Since going into the ministry, I have suffered untold agonies of soul because of worldly politics in the church; but with all that suffering heaped upon me because I would not become a partisan, I can honestly and truly stand upon the housetop and declare before the world that I am glad of the fact that I let God have the right of way in my life. First, the suffering, humiliation, etc., that have come to me as a preacher are as nothing compared with that heaped upon our blessed Savior for my redemption. Since he suffered so much for me, I would be an ingrate not to be willing to make sacrifices, endure hardships and suffer privations for him. Second, God has given to me some of the dearest friends among ministers and laymen that it was ever the good fortune of any man to have. Both temporally and spiritually I have been paid a thousand-fold for the sacrifices I made to go into the ministry. In heaven my returns will be multiplied beyond the power of human mind to estimate. There are precious souls in heaven and upon earth whom God helped me to lead to Jesus Christ. I have gone into hundreds of homes as God's representative in the hour of sorrow and trouble. God has helped me to comfort saddened and discouraged hearts. I am still a poor man. I will die a poor man. I mean I am poor looked at from a worldly viewpoint. Spiritually speaking, I am rich, yes, I am more than a millionaire; I am a multi-millionaire. Glory to God!

Two wrongs can never make a right. The fact that laymen sin against God and man because of their selfish, miserly souls is no excuse for a man to refuse to obey God's voice when God calls him to the sacred work of the ministry. He who refuses to obey God's call into the ministry because of the hardships that he must suffer through the meanness and littleness of stingy laymen is a bigger sinner than the stingy laymen. Both are doomed unless they repent and let God have the right of way in their lives. He who is not willing to trust God and follow where he leads is not fit for heaven. He is fit only for the scrapheap. Brother, give God the right of way in your life and he will care for you in time and in eternity. He may sift you as wheat is sifted, but it will do you good.

Sardis, Miss.

## ARE YOU PLANNING FOR A REVIVAL?

If so, correspond with me and let me advise with you. I have been in this work five years. My services are available to those preachers in Louisiana and Mississippi who desire to have a real revival. Write me fully. References furnished.

P. W. WYMAN,
Wisner, La.

## IN MEMORIAM—REV. W. D. DOMINICK.

Resolutions adopted in memory of Rev. W. D. Dominick, a member of the Sunday school of the First M. E. Church, South, of Gulfport, Miss.

Your committee beg leave to report that Rev. W. D. Dominick, who was seventy-six years of age, had been a minister of the M. E. Church, South, for fifty years, and that his life, so far as we have been able to ascertain, was a living monument of the religion of the Lord Jesus Christ.

Brother Dominick had devoted his whole life to the service of his church in disseminating the spirit and power of the Holy Ghost among the people wherever he went. Intelligent, conscientious, and devoted in every respect, he spent a life of labor and love for his Savior and for a lost world.

We learn that Brother Dominick was first sent by the Conference held at McComb City, in December, 1901, to this church as preacher in charge; and that he served the church, not only faithfully but successfully, during the year 1902; that during his pastorate the membership of the church was increased more than one hundred per cent, and the church finances were increased several hundred per cent.

It was during his pastorate that Rev. J. B. Culpepper held a tent meeting with great success, as did also Rev. W. D. Bass.

Brother Dominick again was pastor of the Twenty-ninth Street Church, Gulfport, in 1908, the work including Handsboro and Mississippi City, when he did another wonderful year's work for the spiritual development of the people in Gulfport, Handsboro, and Mississippi City.

His connection with this Sunday school during the past three years, as well as with the church, has been a benediction to all who came under his influence, and we feel assured that Brother Dominick demonstrated in the conduct of his life the highest evidence of Christian character necessary for the assurance that "death to him was not a misfortune, but was only the crossing of the way to a more beautiful and delightful home."

Respectfully submitted,

Mrs. W. M. Sullivan, T. M. Evans, S. A. Tomlinson.

## ON HERESY.

By Rev. Julian S. Duncan.

In the seventh chapter of Matthew, immediately following the verse which reads, "Wherefore by their fruits ye shall know them," our Lord gives utterance to these words: "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven."

There were those who had been loud in their profession of loyalty who had used the name Lord which the disciples used. Jesus warns them that merely calling "Lord, Lord," will not get them into the kingdom. Only those who have entered into the Master's spirit, whose life-motives are those which actuated the life of Christ, only those who shared the Master's passion for the doing of the Father's will, were fit for the kingdom. Not every man who sayeth, "Lord, Lord," but he who has the Master's love for men, he who has the Master's spirit of unselfish, self-sacrificing service shall enter into the kingdom of heaven. The heresy supreme is failure to do the Father's will.

The people called Methodist have a distinctive order of worship, which is prescribed for every church in the Discipline. They have a Hymnal, a collection of the best songs of all the churches, which is supposed to be used at every morning service. The ministry of the Methodist Church promises to keep its rules and to carry out its forms of worship.

Yet there are churches, many of them station churches, too, where only a pretense is made of carrying out the regular order of worship. There are churches which have provided themselves with a sufficient number of Hymnals to supply the needs of the congregation. Yet a subsequent pastor comes along and does not use the Hymnal, allowing the new books to gather dust in the corner of the church. There are churches where the Sacrament of the Lord's supper has not been celebrated for a period of two years and more.

The order of worship has no value in itself. The forms are simply means by which the hungry soul mounts upward to God. The modern study of religion has demonstrated the value of forms in helping the church-goer to worship. Our order of worship we believe to be a dignified, well-ordered one. It is worthy of the church which uses it. Literally millions of our membership will testify that through it they have mounted as on wings to a throne of grace.

Frances E. Clark has an article in the Yale Review for October, 1922, entitled, "The Menace of the Sermon." His contention is that there is in many churches a condition that amounts to sermon idolatry. When the sermon is made the absolute center of the service and there is a popular preacher in the pulpit, all is well. But when he does not cultivate in his people the spirit of worship, the people often find themselves in dire straits at his departure.

The desire to worship should be made a primary reason for church going. And when the people have been trained to find God through the order of worship, when that worship is conducted by a minister who has daily companionship with the Infinite Father of all spirits, then nothing can keep them from the house of God when the time for service comes. The desire to worship brought the people of Israel to the temple. A desire for worship which has been cultivated by a succession of consecrated ministers will unfailingly bring people to church to-day.

People who are well able to judge tell us that there is no better collection of hymns to be found anywhere than that contained in the Methodist Hymnal. It contains the best songs of all the church hymns written through the entire history of the Christian church. Our earliest recollection of the church, one which is surrounded by the memory of experiences deeply cherished, is of the spiritual uplift which comes from singing hymns like, "Rock of Ages," "Jesus, Savior, Pilot Me," "Abide With Me,'" "A Charge to Keep I Have," and others.

A preacher can render a congregation a great service in leading them to appreciate the greatest religious poetry. It is a great privilege to lead others into the experience of the man who wrote, "Oh Love That Will Not Let Me Go." New light can come through catching the spirit of the man who composed:

"Lead on, O King Eternal,  
The day of march has come;  
Henceforth in fields of conquest  
Thy tents shall be our home.  
Through days of preparation  
Thy Grace has made us strong,  
And now, O King Eternal,  
We lift our battle song."

The average congregation knows from fifteen to twenty tunes. By reference to the name of the hymn tune and the metrical index, a great variety of hymns can be sung. May we not permit our people to neglect this means of grace.

We would not call heretics those who have thus failed to use the regular order of worship or who have not been using the Methodist Hymnal; we would not read out of the church those who have neglected these things; but we would insist that the preacher is missing a splendid opportunity to do some real educational work and to render a needed service to his people. Actual investigation will disclose a large number of people who sorely miss the Hymnal and the regular order of worship.

Brethren, as ministers of Jesus Christ in the communion of the Methodist Episcopal Church, South, let us not fail to use every means to cultivate in our people the spirit of true worship.

Pickens, Miss.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

Amid the clash of dissonant opinions and the differences which obtain as to the right or wrong of pending questions, now and then one encounters factors in our social life that are born of gratitude and love. One of these is the loyalty and devotion of our people to the ministry. I am not writing of the flagrant exceptions, but of the general rule. A worthy preacher is loved and honored by a greater part of our people. And rightly so. On the part of these men, called of God to this sacred office, surely this is cause for humility and care. For, like some fragile crystal vase, the vessel bearing this holy vocation once shattered cannot be restored to its pristine form and beauty. It can only be recast in the furnace of repentance, yet from the earthly viewpoint, ever after retains the mark of the flames. In that immortal production of loftiest mysticism, which marks the high tide of genius during the Victorian age of literature, Tennyson speaks of a knight—Sir Galeahad, was it not?—who had the strength of ten because his heart was pure. Here is the source and secret of a worthy life and chracter, that can stem the sweep and face the storms of unjust and sometimes wicked criticism. I have known a few, very few comparatively, unworthy ministers in my day, but never have I known one to devote an entire lifetime to this calling unless he had the strength akin to that of a crusader battling for the sepulchre of his Lord. These unworthy ones may run well for a season, but the pitfalls are too numerous in the way for a long race. They are sure to stumble unless their feet are really shod with the preparation of the gospel of peace. God, Father of all, surely keeps and guards his messengers, and the people honor those who walk worthily.

* * *

American and English literature of the Victorian age is characterized by an idealism the source of which is found in a loyal devotion to the principles of righteousness. Under the influence of such poets as Browning, Tennyson, and Longfellow, such writers of prose as Carlyle—righteous though rugged—Emerson, Ruskin, and others, there was spread abroad throughout the world of letters an influence and power that made for truth and life of a nobler and higher standard.

The men may have been dreamers, but they were dreamers of a kingly race, envisioning ideals that were like unto Bethlehem's star leading to the altar-cradle of the Christ King. Imbedded in the very souls of these masters were the eternal doctrines of Christianity, even as a great rock sinks deep in the heart of a mountain. Their voices were expressions of this faith within, and they have left a legacy to succeeding generations which, if not neglected and lost under the overcropping of a growth of inferior library productions, is of incalculable worth. How puny and insignificant sound the shallow flings at revealed religion, after one has followed the thought of these men who wrought so well, so wonderfully, so beautifully for truth and righteousness! Idealism! Yes, let us have idealism, but also let it be of the nobler and higher sort.

A good part of this old world is sick and limp and weary to-day from following false and perverted ideals. Militarism is one, Bolshevism another, and a disregard for law and order perhaps the chief and worst. Like the dragon which sprang from the slime left by the flood, pictured in Ovid's myth of creation, these false ideals of life, law and order rage through a disordered world, devouring the race. Some have even called our Christ an idealist. Grant this if you wish, but never forget that his idealism reaches all the heights, sounds all the depths, sweeps all the range of human hope and ever leads to regions beyond the stars, or somewhere among them, where the soul finds its rest in God.

Reach on and out,  
Oh, soul of mine,  
To realm where doubt  
Shall die,  
And fatih sublime  
In cloudless sky  
Lives, mine and thine.

628 King's Highway,  
Shreveport, La.

## CENTENARY SET-UP MEETING OF THE VICKSBURG DISTRICT.

The Centenary Set-up Meeting of the Vicksburg District was held in the Methodist church, Fayette, March 9, at 9:30 o'clock. The devotional exercises were conducted by the presiding elder, J. R. Jones, after which he spoke of the purposo and plan of the meeting.

The general address of the morning was delivered by W. D. Hawkins, our wide-awake and efficient Missionary Centenary Secretary and Treasurer of this Conference.

In this address, he spoke of the urgent need of funds to carry on the great work which our church has undertaken, and closed his address with an earnest appeal to the pastors and laymen for their hearty co-operation.

At the close of this address, we adjourned, and immediately we were invited by the good ladies of Fayette into the Sunday school rooms, where they served in splendid style a most enjoyable lunch.

At 1 o'clock we met again in the auditorium, and, after a song and a prayer, began to discuss plans for the successful completion of the Centenary work.

Every pastor and most all the laymen who were present spoke encouragingly and pledged themselves to the greatest task of the church at this time, "the collecting of the Centenary funds."

Rev. J. R. Jones was appointed District Director, and the pastors were appointed Directors of their respective charges.

This meeting was well attended, and a splendid spirit prevailed, and we are confident that this meeting will bring forth fruit.

A resolution of thanks to the pastor and the good ladies of the Fayette church was offered and unanimously adopted, after which we were dismissed with a prayer and the benediction.

M. L. McCORMICK, Secretary.

## TO THE PASTORS OF THE MISSISSPPI CONFERENCE.

Dear Brethren: Your attention is hereby called to the appointment of Rev. Charles Assaf, by Bishop Ainsworth, to do mission work among the Syrian people within the bounds of the Mississippi Conference. The General Board of Missions and the Conference Board of Missions jointly pay his salary, but do not pay his expenses. Your Conference Board of Missions earnestly urgo that each pastor into whose charge Brother Assaf may go, will assist him to get in touch with tho people of the charge, also with his own people, and that you also open the way for a free-will offering to be taken to defray his expenses.

Fraternally,

C. C. EVANS,
For the Board.

## THE CENTENARY, BISHOP AINSWORTH, AND THE SARDIS DISTRICT.

According to pre-arranged program, Bishop Ainsworth, the presiding bishop of the North Mississippi Conference, B. P. Jaco, the Centenary Treasurer for the North Mississippi Conference, and humble I, "Ye Elder," made a flying trip through the Sardis District in behalf of the great Centenary cause. We visited Byhalla, Olive Branch, Batesville, Senatobia, Coldwater, and Hernando. We had representatives from every charge, except perhaps one, at one of the set-up meetings held in the District in behalf of the Centenary.

I am thankful to God both for the great work done by the Bishop and Brother Jaco, and for tho response that our good people made to the glorious vision held before them by these men of God. It is the consensus of opinion of those who heard the soul-stirring, Christly appeals of the Bishop, that God was speaking through him to his children. I believe that no child of God who heard the great message of Bishop Ainsworth will fail to pay every dollar of his Centenary pledge just as soon as possible. It was made as clear as the shining of the noonday's sun on a cloudless day, by the Bishop, that if Christianity fails to spend millions of dollars to help God redeem a lost world, there will be forcefully taken out of the pockets of Americans billions of dollars within the next fifty years in an effort to protect America from the most devastating war that has ever cursed our old world. After showing what would result by our neglect to do our duty as Christians, the Bishop turned and made his appeal upon the basis of the glory of following Christ in sacrifice and suffering. He made clear the fact that nothing has eternal value save that related with Jesus Christ in an effort to carry forward God's program for the redemption of a lost world.

I believe in the good laymen and in the faithful preachers of the Sardis District, and am therefore confidently looking for them to do their part in carrying forward the work of the church of God that looks toward world redemption.

In conclusion, I will say it is my belief that our whole church should unite in praying that God will long keep his servant, Bishop Ainsworth, in health and strength for the sake of the great spiritual work that he is doing for the Kingdom of God. My own heart has a greater longing after the things of God and doing the work of the Kingdom, after hearing the Bishop's message, than ever before. May the vision that stirs the heart of Bishop Ainsworth become the dominating vision of all who heard him, is my prayer.

J. TILLERY LEWIS.

## ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference will convene at Elizabeth on April 10, at 4 p. m. Rev. H. W. Bowman will preach at the evening service.

Elizabeth can be reached via Oakdale, where all trains are met by a bus. The morning Missouri Pacific reaches Oakdale in time for connections with the Santa Fe to reach Elizabeth in the morning. The roads are graveled and the bridges are all in good condition from Alexandria and Lake Charles to Elizabeth. Persons can use cars in coming.

All those who have special causes of any character to represent at the conference will please be present to represent these causes on April 12. All representatives of various causes of the church are invited to be present. If lay people expect to be present for but one day, let the preachers endeavor to have them come on the 12th.

Let each recording steward have his quarterly conference record present for examination.

W. L. DOSS, JR., P. E.

## IMPORTANT NOTICE.

### Alexandria District Conference.

All the brethren who are coming to the Alexandria District Conference on the Missouri Pacific, by way of Oakdale, on the afternoon of April 10, are requested to let me know, so that we may have conveyances to meet you at Oakdale and take you out to Elizabeth in time for the opening session of the conference that afternoon. Otherwise, you will have to spend the night in Oakdale. Please let all the brethren write me.

Sincerely yours,

WALTER S. HENRY.

Elizabeth, La.

## A PROGRAM OF PROGRESS IN THE MISSISSIPPI CONFERENCES.

We, the undersigned officers and appointed leaders in the Mississippi and the North Mississippi Conferences, hereby pledge ourselves to seek the following goals in the work of the church for 1923, and we would urge upon the pastors, officers, and members of every congregation to take counsel together and make definite plans for the attainment of theso ends in every local church.

1. We will seek a genuine revival of the work of God throughout the Conferences. Believing that all movements that get anywhere must start somewhere, we pledge ourselves to promote a comprehensive revival campaign in every church, preceded by a careful survey of all adjacent territory, to the end that nobody may be overlooked in the appeal of the church to accept Christ as Savior and enlist in His service.

2. We pledge ourselves further to enlist the pastors, evangelists, and laymen of every district to conduct campaigns of evangelism in all unoccupied territory within the districts, to the end that nobody in Mississippi may be left without the ministry of Methodism and its saving benefits during this year. The call of the church is for our ministers and laymen everywhere to follow the precedents of early Methodism and get beyond the organized channels by breaking some new ground in an aggressive program of evangelism.

3. Believing that every laborer in the vineyard of the Lord, whether at home or abroad, is worthy of a reasonable living for himself and his family, we pledge ourselves to seek tho payment in full of all salaries and benevolences in every church in the Mississippi Conferences this year. The assessments levied upon the charges are the minimum of the church's need, and we believe no church should be satisfied to report a deficit on these meager demands. Many churches should exceed the sums that are asked of them, and none should fall below these reasonable requests. The thorough indoctrination of our people in the Bible principles of Christian stewardship cannot fail to lead to this result, with a consequent spiritual enlargement in all our borders. We, therefore, set as our goal for the year level columns of finance from every church in the Conferences, and to this end we will seek to secure pledges to cover all obligations by May 15, with a surplus of 20% to insure their final payment in full.

God is asking a new thing at our hands. No former program is adequate to meet the needs of this day, and we would call upon our people everywhere to enlist in a general and concerted plan of prayer and faith and action to realize these worthy ends.

Bishop in Charge—William N. Ainsworth.

Brookhaven District—H. M. Ellis, Presiding Elder.

Hattiesburg District—W. W. Graves, Presiding Elder.

Jackson District, M. L. Burton, Presiding Elder.

Meridian District—P. D. Hardin, Presiding Elder.

Newton District—J. A. Moore, Presiding Elder.

Seashore District—W. M. Sullivan, Presiding Elder.

Vicksburg District—J. R. Jones, Presiding Elder.

Brookhaven District—J. E. Carruth, Lay Leader.
Hattiesburg District—K. T. Moore, Lay Leader.
Jackson District—O. H. Wingfield, Lay Leader.
Meridian District—S. M. Graham, Lay Leader.
Newton District—W. A. Davenport, Lay Leader.
Seashore District—W. E. Barnes, Lay Leader.
Vicksburg District— — —— ——; Lay Leader.

Lay Leader Mississippi Conference—J. M. Sullivan.

Lay Leader North Mississippi Conference—D. H. Hall.

Aberdeen District—T. H. Dorsey, Presiding Elder.

Columbus District—A. T. McIlwain, Presiding Elder.

Corinth District—J. B. Randolph, Presiding Elder.

Greenville District—J. H. Felts, Presiding Elder.

Greenwood District—S. L. Pope, Presiding Elder.

Grenada District—R. A. Tucker, Presiding Elder.

Sardis District—J. T. Lewis, Presiding Elder.
Aberdeen District—R. H. Furr, Lay Leader.
Columbus District— — —— ———, Lay Leader.
Corinth District—J. G. Houston, Lay Leader.
Greenville District—S. V. Wall, Lay Leader.
Greenwood District— —— ——, Lay Leader.
Grenada District—L. G. Fant, Lay Leader.
Sardis District—L. L. Minor, Lay Leader.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## THE CHURCH AND THE SUPERANNUATED PREACHER.

By Bishop W. F. McMurry.

The care of superannuated preachers and the widows and orphans of preachers has had a place in the thought and plans of the Church from the beginning. The Methodists in the United States held their thirteenth Conference in Baltimore on December 27, 1784. This was the first General Conference. Thomas Coke and Francis Asbury presided. Here Francis Asbury was ordained deacon, elder, and bishop. Here he was elected by his brethren to the office of general superintendent after he had been designated by John Wesley for that office.

Jesse Lee, in his "Short History of the Methodists," says concerning this Conference:

"At this Conference we formed ourselves into a regular church by the name of the Methodist Episcopal Church, making at the same time the episcopal office elective and the elected superintendent amenable to the body of ministers and preachers."

The business of the Conference was conducted under the form of questions and answers. These questions and answers are numerous. Question 72 reads as follows:

"How can we provide for superannuated preachers, and the widows and orphans of preachers?"

The answers to this question number eleven, and are as follows:

"1. Let every traveling preacher contribute two dollars yearly at the Conference.

"2. Let every one when first admitted as a traveling preacher pay two dollars and sixty-seven cents.

"3. Let this money be lodged in the hands of the treasurers.

"4. Let there be three treasurers, three clerks, each of whom shall keep a separate account, and three inspectors, who shall annually lay before the Conference an exact state of the fund.

"5. Let these nine form a committee for the management of the fund, three of whom shall be competent to proceed on any business, provided one be a treasurer, another an inspector, and a third a clerk.

"6. Out of this fund let provision be made first for the worn-out preachers and then for the widows and children of those that are dead.

"7. Every worn-out preacher shall receive, if he wants it, $64 a year.

"8. Every widow of a preacher shall receive yearly, if she wants it, $53.33.

"9. Every child of a preacher shall receive once for all, if he wants it, $53.33.

"10. But none shall be entitled to anything from this fund till he has paid $6.67.

"11. Nor any who neglects paying his subscription for three years together, unless he be sent by the Conference out of these United States, etc."

Mr. Lee says in this connection:

"This fund afforded relief to a good many of our preachers in the time of distress, and most part of the preachers were subscribers to it. The regulations were changed afterwards in some particulars, but the fund continued in operation until we established the chartered fund in 1796. Then all the stock of the preachers' fund was thrown into the chartered fund, which was incorporated in 1797 in Philadelphia. After that time there was some alteration made in the application of the money given annually by the preachers.

"The annual subscriptions of the traveling preachers to the preachers' fund were to be reserved for extraordinary cases which the chartered fund might not reach. Some time after that the subscriptions were dropped altogether and have never since been revived."

Thus in 1784, when the Methodists of America organized themselves into a "regular church" and when its name, "Methodist Episcopal Church," was adopted, the formal work in the interest of the worn-out preacher was begun. Any person neglecting to pay his subscription for three years, unless he was absent from the United States by the direction of the Church, was not entitled to any of this fund. The fund brought comfort and relief to a great number of the preachers and their families, and most of the preachers were subscribers to it. Changes were made in the regulations from time to time, and in 1796 the Chartered Fund was established.

Bishop McTyeire, in his "History of Methodism," speaking of the General Conference of 1796, said:

"The summing up of statistics for 1796 showed thirty preachers admitted on trial and forty lost out of the traveling ministry, twenty-eight by location and nine by death. The next year forty recruits joined the itinerant ranks and forty-three located. This tendency was alarming. The ranks of the ministry were weakened even more than these figures indicated, for ministers of experience and well-developed power were giving place to mere beginners. There was a limit to endurance even for single men, and for those with families to continue going became impossible in the present time, to say nothing of the lack of any provision in the future. They asked only to be supported, barely to subsist, while at work, not to lay up anything. Below the bare subsistence point in the itinerancy was location. Something must be done, and at this General Conference, the preachers' salaries being kept at the old mark ($64), a supplemental scheme was devised to help those who failed to get that and others whose necessities required more. This scheme was known as the Chartered Fund. It was domiciled in Philadelphia, and nine trustees chosen. The main provisions may be seen:

"Question. What further provision shall be made for the distressed traveling preachers, for the families of traveling preachers, and for superannuated and worn-out preachers, and the widows and orphans of preachers?

"Answer. There shall be a chartered fund to be supported by the voluntary contributions of our friends, the principal stock of which shall be funded under the direction of trustees and the interest applied under the direction of the General Conference, according to the following regulations, viz.:

"'1. That no sum exceeding sixty-four dollars shall in any one year be applied to the use of an itinerant, superannuated, or worn-out single preacher.

"'2. That no sum exceeding one hundred and twenty-eight dollars in any one year shall be applied to the use of any itinerant, superannuated, or worn-out married preacher.

"'3. That no sum exceeding sixty-four dollars in any one year shall be applied for the use of each widow of an itinerant, superannuated, or worn-out preacher.

"'4. That no sum exceeding sixteen dollars shall be applied in any one year for the use of each child or orphan of an itinerant, superannuated, or worn-out preacher.'

"The interest was annually divided among the Conferences, to be used under these provisions."

It was at this same Conference that "the produce of the sale of our books, after the book debts are paid and a sufficient capital is provided for carrying on the business, shall be regularly paid into the Chartered Fund." Here we find the beginning of the application of the net proceeds of the Publishing House to the support of worn-out preachers and the widows and orphans of deceased preachers. This provision continues to this good day.

It is a matter of record, therefore, that from the Conference of 1784—the organization of our Church—to the present time the interest of these dependent ones has been considered with more or less emphasis. Usually it has taken the form of an assessment or collections in the Annual Conferences to be distributed to the Conference claimants. Some of the Annual Conferences have accumulated endowments, the income from which supplements the annual contributions.

At the General Conference in Dallas, Tex., in 1902 the Church was awakened to a new sense of responsibility and set on foot machinery looking to the gathering of large funds. This effort was in a degree successful and resulted in the assembling of something more than $100,000 during the next four quadrenniums.

At the General Conference in Atlanta in 1918 the Board of Finance was created, and the interests of the superannuated preacher and the widows and orphans of preachers were committed to this Board and its auxiliaries.

The same General Conference insisted that a fund of ten million dollars was needed and should be raised as an endowment, but provided that no active campaign should be made for this fund until the Centenary and the Christian Education Movement shall have expired.

The General Conference of 1922 fixed the date of this special effort, and this cause, therefore, will be presented to the Annual Conferences next fall, and every congregation in our Church will be expected to contribute for superannuate endowment an amount equal to not less than the amount assessed by the congregation for the Conference year of 1922-23 for the support of its own pastor and presiding elder.

Careful preparation is being made by the Secretary of the Board of Finance for this **Call of the Conference Claimants**, and I doubt not the Church will welcome the call and make liberal response.

# The Home Circle

## IT'S A GAY OLD WORLD.

It's a gay old world when you're gay
And a glad old world when you're glad;
But whether you play
Or go toiling away,
It's a sad old world when you're sad.

It's a grand old world if you're great
And a mean old world if you're small;
It's a world full of hate
For the foolish who prate
Of the uselessness of it all.

It's a beautiful world to see,
Or it's dismal in every zone.
The thing it must be
In its gloom or its glee
Depends on yourself alone.

—Christian Work.

## THE GREEDY HYENA.

### An African Folk-Tale.

Once upon a time a Jackal, who lived near a town, saw some men driving in a wagon loaded with fish from the seashore.

"I must get some fish," he thought.

So he tried to get some from behind, but he could neither reach the fish nor jump into the wagon.

"This will not do," he thought. "I shall play I am dead and then men to get my beautiful skin will throw me in the wagon. Then I can help myself."

So he ran ahead of the wagon and lay down in the road as if he were dead. When the wagon came up, the leader saw the Jackal and said to the driver, "Here is a fine skin for your wife."

"Throw him into the wagon," said the driver, and the leader threw the Jackal in.

It was a moonlight night, quite light enough for the Jackal to see to throw out lots of fish. When he had thrown out all he wanted, he jumped out and began to eat the fish. But as he was eating his way back along the road, he came upon an old Hyena who had eaten more than half the fish.

The Jackal did not like this, so he said, "You can get all the fish you want [illegible] you will do as I did."

"How is that?" asked the Hyena.

"Lie in the road before a wagon as if you were dead, and keep quite still, no matter what happens. The leader will see you and say to the driver, 'Here is a fine skin for your wife,' and will throw you into the wagon. You will then be a fool if you do not help yourself."

"I shall try it," said the Hyena, licking her chops.

So the Hyena lay down before the next wagon that came along.

"Ugh, what an ugly brute," said the leader, kicking the poor Hyena.

He then took a stick and nearly beat her to death.

The foolish Hyena who had been told not to move no matter what happened lay still as long as she could, but at last the pain became so great that she sprang up and ran off howling to the Jackal to tell him all that had happened.

"It is too bad," said the Jackal.

"What a shame I have not a fine skin like yourself," said the Hyena.

"You should have thought of that before," said the Jackal, trotting away.—The Epworth Herald.

## FAIRY HELPERS.

Nobody liked clearing up the nursery floor. It was covered with papers now, and to "tidy up" seemed hard work. Mother came in and turned the task into a game.

"I am the fairy queen," she said. "I'm powerful and I have many fairy helpers. When a whirlwind has turned any town topsy-turvy, then I sing:

"'Leave your dance, leave your song.
Come along, come along.
Come and clear it all away,
Willing work makes happy play.'

"And my fairy workers have such nice names."

"Oh, I want to be one!" cried Margaret.

"I do, too," said Katherine.

"And I," said John.

"Very well," said mother." "Margaret may be the 'Pick-up Prixie'; Katharine, 'Elf-Elf, tidy up the shelf,' and John may be 'Brownie, Brownie, bring a broom, Brownie.'"

How the fairies worked! John ran for the broom; Margaret swept and brushed up all the cut paper; Katharine tidied the shelves. In fifteen minutes you never would have known the nursery. Then mother said, "Now, dance in a ring and sing:

"'Happy when our work is done,
Being fairies is such fun!'

And I'll go down and send up the fairies' banquet."

After that, they always played fairies when cleaning-up time came.—Youth's Companion.

## ON THE ART OF READING FOR CHILDREN.

"Don't stop (I say) to explain that Hebe was (for once) the legitimate daughter of Zeus and, as such, had the privilege to draw for the Gods. Don't take trouble to discourse on amber, otherwise ambergris; don't explain that 'gris' in this connection doesn't mean 'grease'; don't trace it through the Arabic into Noah's Ark; don't prove its electrical properties by tearing up paper into little bits and attracting them with the mouthpiece of your pipe rubbed on your sleeve. Don't insist philologically that when every shepherd 'tells his tale' he is not relating an anecdote but simply keeping 'tally' of the flock. Just go on reading, as well as you can, and be sure that when the children get the thrill of the story, for which you wait, they will be asking more questions, and pertinent ones, than you are able to answer."—By Sir Arthur Quiller Couch.

## BORROWED RIDDLES.

What is the difference between a Dutch dude and a piece of stovepipe? One is a silly Hollander and the other is a hollow cylinder.

How many wives is a man allowed according to the prayer book? Sixteen—fo(u)r better, fo(u)r worse, fo(u)r richer, fo(u)r poorer.

What soap is the hardest? Cast steel (Castile).

What did Jack Frost say when he proposed to the violet? Wilt thou—and it wilted.

Why are sidewalks in winter like music? If you don't C sharp you will B flat.

What two letters express the most important people in the world? U and I.

How does the letter Y work an impossibility? It makes a lad into a lady.

Why is the letter R a profitable letter? Because it makes ice into rice.

Why is the letter T like Easter? Because it's the last of Lent.

When does a blacksmith make a row in alphabet? When he makes a poke-R and a shovel-L.

What seven letters did Mother Hubbard use when she looked into the cupboard? O, I, C, U, R, M, T.

Why did Noah object to the letter D? Because it makes the ark dark.

Why is the letter S like pert repartee? Because it begins and ends in sauciness.

What small animal is turned into a larger one by beheading it? Fox-ox.

When is a bar of iron like a bad note? When it is forged.

When are two kings like three miles? When they make a league.

Why are fowls the most profitable of live stock? Because for every grain they give a peck.—Selected.

## "TIME OUT."

### The Last Resort.

Little Jane was saying her prayers. "And, please," she begged, "make Rome the capital of Turkey."

"Oh, Jane," exclaimed her mother, "why did you say that?"

"Because I put it like that in my examination paper to-day."—Presbyterian Banner.

### Generous.

"Those poor little boys next door have no mummy or daddy, or dear Aunt Jane," said a mother to her little son. "Now wouldn't you like to give them something—jest a little present?"

"Yes, rather," he replied with alacrity. "Let's give them Aunt Jane."—Epworth Herald.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## DISTRICT CONFERENCE SCHEDULE.

### Louisiana Conference.

Alexandria, at Elizabeth, April 10-12.
Shreveport, at Mansfield, April 17-19.
Lake Charles, at New Iberia, April 19-22.
Monroe, at Winnsboro, April 27-29.
Ruston, at Haynesville, May 4-6.
New Orleans, at St. Mark's, May 21-23.
Baton Rouge, at Kentwood, May 23-25.

### Mississippi Conference.

Seashore, at Moss Point, April 3-5.
Brookhaven, at Tylertown, April 17-18.
Vicksburg, at Centreville, April 24.
Hattiesburg, at Riehton, April 25-27.
Meridian, at Poplar Springs, May 1-2.
Newton, at Hickory, May 8-10.
Jaekson, at —— —— —.

### North Mississippi.

Columbus, at Ackerman, April 26-27.
Greenville, at Leland, May 7-12.
Grenada, at Piekens, May 8-10.
Corinth, at Ripley, May 15-17.
Sardis, at Senatobia, May 15-17.
Greenwood, at Inverness, May 23-25
Aberdeen, at Verona, June 19-21.

## DR. CHAS. C. SELECMAN ELECTED PRESIDENT OF SOUTHERN METHODIST UNIVERSITY.

At the meeting of the Board of Trustees of Southern Methodist University, held in Dallas, Tex., on Wednesday, March 21, Dr. Charles C. Selecman, pastor of the First Methodist Church, Dallas, was elected President of Southern Methodist University, to fill the vacancy caused by the elevation of the former president, Dr. H. A. Boaz, to the episcopacy. We understand that Dr. Seleeman was elected on the first ballot, that he has accepted the position, and that he will assume the duties of the office on April 2. Dr. Seleeman is well known throughout the church, and the University is assured of vigorous and efficient leadership during his administration. This great institution now has the largest enrollment of students in its history.

## PERSONAL AND OTHER NOTES.

Dr. Theodore Copeland writes that he is now engaged in a great meeting at Sayre, Okla.

Dr. W. L. Duren, pastor of the Rayne Memorial Methodist Church, this city, after an attack of 'flu" and other ailments, is again actively engaged in the work of his great church.

The mother of Josephus Daniels, former Secretary of the Navy, died recently in North Carolina.

Rev. D. C. Bennett requests us to say that his address now is Hall Summit, La., instead of Coushatta, La., as formerly.

Rev. Henry T. Young, our pastor at De Ridder, La., has received 111 members into the church since Conference—among them, enough strong men to make a good board of stewards.

We learn from "Methodist Matters" that the contract has been signed for a new Methodist church at Duncan, Miss., the church to be a replica of the new church at Coahoma, Miss.

The sub-committe on Unification is meeting in St. Louis this week. Hon. H. H. White, one of the leading laymen of Louisiana, is a member of the committee, and he is in attendance upon its session.

## Under Bonds to See It Through.

By Bishop W. N. Ainsworth.

Methodists must carry on. Think of what would happen to the world if they should quit—the church that gives twice over what any other in America does for the Christian programme and has all around the world enterprises upon which civilization depends! They are under bonds to God, to the church, and to the world to see this Centenary through. and its completion ought to make the deepest appeal to the pride, patriotism, and piety of every member in the ranks.

If there were valid reasons for the Centenary, as a movement for Christian reconstruction in the wake of the world war, those reasons are more compelling now than ever. It is increasingly apparent that statesmen are unequal to the task. The demons that distract the nations are amenable only to a higher power, and the leaders of men everywhere are turning baffled to the Christian church. The church is the only way out. Its healing gospel of a real brotherhood, which comes only through a realized sonship of the living God, is able to meet the situation. If the scales could fall from our eyes and we could see the course of world movement as it is, we would hasten to do our part, for providence is making plain this issue, i.e., the world must pay millions for Christian conquest or billions to defend civilization against the aggressions of selfishness. The Christian view of God and the world must be made to obtain in every realm of the world's life. or selfishness will destroy what God's kingdom has already claimed.

Our pledges must be redeemed for the church's sake, for humanity's sake, and for Christ's sake. I would, therefore. call upon all our people and churches in Mississippi to give themselves to the completion of this task with the conviction and consecration which its importance demands. Any failure will not be due to lack of money, but loss of vision in one of the crucial hours of the world's need. Failure will be fatal. Methodism must see it through!

Rev. V. C. Curtis, our popular and enterprising pastor at Greenwood, Miss., is pushing vigorously his Men's Bible Class. This class promises the "Big Brothers" a close race for the first honors in North Mississippi.

The Mississippi Woman's Missionary Conference is meeting this week in the First Methodist Church, Laurel, Miss. They are the recipients of a gracious hospitality at the hands of the pastor, Rev. O. S. Lewis, and his fine people.

Mrs. R. H. Wynn, of Shreveport, La., attended the meeting of the Inter-Racial Commission in New Orleans last week. She remained in the city over Sunday, and worshiped with the Felicity congregation at the 11 o'clock service.

Dr. W. Winans Drake, presiding elder of the New Orleans District, requests us to call attention to the change of date of the New Orleans District Conference. Instead of being held on April 23-25, it will be held on May 21-23.

The Louisiana Sunday School Conference held a great session at Alexandria last week. Mr. John H. Carter, superintendent of the Carrollton Avenue Methodist Sunday School, New Orleans, was elected president for the ensuing year.

Mrs. C. A. Northington, wife of our pastor at Lambert, Miss., underwent a serious operation at the Baptist Hospital, Memphis, on March 20. The operation seemed to be successful, and we earnestly pray that she may soon be restored to health.

Rev. F. B. Hill, our pastor at McDonoghville, La., is holding services every evening this week. All the topics for these services have to do with the last week of Christ's life. Brother Hill has distributed an attractive announcement of these services.

Mrs. J. D. Watkins, of Indianola, Miss., has been a subscriber to the Advocate for nearly forty years. As a result of a fall last September, she is practically an invalid, but her faith is strong, and she is deeply interested in all the work of the church. We appreciate her kindly words concerning the Advocate.

The meeting in the Algiers Methodist Church, in which Rev. C. C. Wier, the pastor, is being assisted by Rev. W. E. Thomas, is under splendid headway. There have already been a good many conversions and additions to the membership of the church. Brother Thomas is very efficient in his evangelistic work.

We record with sorrow the death of Mrs. William Butler, of this city. She passed away on Saturday, March 24, and was buried on the following day. She was the sister of Mrs. Charles O. Chalmers, wife of the business manager of the Advocate. We extend sincere sympathy to the sorrowing relatives and friends.

The union church at Glen Allan, Miss., which was the only church in town, was destroyed by fire a few weeks ago. The Methodists, under the leadership of Rev. A. R. Beasley, have purchased a lot on which to build a Methodist church. They already have about $8,000 in sight and expect to begin work on the building soon.

Rev. R. G. Lord gives a good account of the work at Abbeville, Miss. The interior of the parsonage has recently been repaired; and some work is being done on the interior of the church at Abbeville. Brother Lord is in his senior year at the State University. Upon graduation he will be able to give his full time to his charge.

At the recent meeting of the North Mississippi Woman's Missionary Conference, held at Greenwood, a resolution introduced by Mrs. R. P. Nehiett, of Durant, strongly endorsing and promising co-operation in the Evangelistic Campaign being promoted by Bishop Ainsworth and the leaders of Methodism in Mississippi, was unanimously adopted.

The League of Nations Non-Partisan Asosciation, of which former Justice John H. Clarke, of the United States Supreme Court, and former Attorney General George W. Wiekersham, are presiding officers, has organized a Committee of Churches, of which Dr. Charles F. Macfarland is chairman. Bishop James Cannon, Jr., is the representative of the Southern Methodist Church on the Committee.

Dr. W. W. Alexander, of Atlanta, Ga., Secretary of the Inter-Racial Commission, spent several days in New Orleans last week in the interest of his work. A State committee was organied which will function in promoting better relations between the races. Mrs. Luke Johnson, one of the most widely known women of our church, attended the meeting and made a telling address on the subject of better race relations.

We have learned with great sorrow of the death last week of Mrs. J. O. Bennett, wife of our pastor at Haughton, La. No details have come to us of her passing away. The Advocate extends sincere sympathy to Brother Bennett in his great bereavement, and to the sorrowing family and friends.

Rev. E. R. Stanford, Superintendent of the Intermediate-Senior Work of the General Sunday School Board, has announced that he will resign his position at the approaching Board meeting in April, his desire being to re-enter the pastorate. Brother Stanford has been a very efficient worker in the Sunday school, and his department has made great progress during his administration.

Emory University has announced the inauguration of the degree of Bachelor of Science in Education. Some of America's greatest specialists in psychology and education have been added to the faculty of the Emory Summer School. The summer session will open on June 10 under the direction of Dr. Ralph E. Wager, of the Department of Education.

Rev. Leon I. McCain, of Lafayette, La., has just closed a successful meeting with Rev. R. M. Brown, of Merryville, La. Forty-two members were received by vows and baptism on the last night of the meeting, and others will doubtless follow. About forty people pledged to tithe, eleven family altars were erected, and several new subscriptions to the Advocate were secured. In spite of much sickness in the community, the meeting was a great blessing.

We hear now and then of a few people who refuse to pay their Centenary pledges on the ground that the Centenary Commission pays exorbitant salaries to its officials. As a matter of fact, the salary of Dr. W. G. Cram, Director-Secretary of the Centenary, is only $4,800 a year, which certainly is reasonable enough for the tremendous amount of work he has to do and for the heavy responsibility he carries. None of the other officials of the Centenary receive as much.

Mrs. Mollie Davis Skiles died at the residence of her daughter, Mrs. Edward Brannin, in Dallas, Tex., on Monday, March 19. She was the daughter of Rev. J. S. Davis, niece of Revs. H. O., T. B., and B. F. White, and sister of Rev. R. A. Davis and the late Rev. J. White Davis. Rev. R. A. Davis, who is an honored superannuate member of the Louisiana Conference, is the only surviving member of the family. The Advocate extends sincere sympathy to the loved ones and friends of the deceased.

Mrs. Sam Jones has established in the Candler School of Theology, Emory University, an endowed lectureship on Evangelism, in memory of her husband, the famous evangelist. It has been thought appropriate by all parties concerned to have the first series delivered by Dr. George R. Stuart, pastor of the First Methodist Church, Birmingham, Ala., for several years the associate of Sam Jones in evangelistic work. The lectures are to be given daily in the chapel of the School of Theology during the week beginning April 23.

The Presbyterian Hospital of this city is rendering a fine service in its ministry to the sick and suffering. It has been especially considerate of the poor who need hospital accommodations. It was organized more than fifteen years ago with a gift of fifteen dollars and a prayer that it might become a great institution. Overcoming all obstacles, it has steadily grown until now it is one of the leading institutions of its kind in the city. It conducts the oldest training school for nurses in the city, with a complete course of study, a fine faculty, and an increasing student body.

The following good news comes from Rev. R. T. Hollingsworth, our pastor at Caledonia, Miss.: "We have just closed a ten days' revival which was held by our district evangelist, Rev. Walter M. Campbell. The success of our meeting was more than we expected. There was a fine attendance and every expression of interest was manifested. We believe the meeting was a blessing to the entire community. We had ten professions as a result of Brother Campbell's preaching and six were added to our church. We deeply appreciate the service Brother Campbell rendered us."

Dr. B. F. Jones, our pastor at Edwards, Miss., sends us the sad news of the death of Major C. N. Harris, a prominent citizen of Edwards, at his home there on March 14. Major Harris was the son of the late Rev. H. J. Harris, of the Mississippi Conference. He was mayor of the town of Edwards for a long time and for many years had been chairman of the board of stewards of the Methodist church. He was a cultured Christian gentleman and had the confidence and esteem of a large circle of friends. He will be greatly missed. The Advocate extends sincere sympathy to his loved ones and friends.

Rev. H. G. Hawkins, pastor at Woodville, Miss., writes us that thirty-two names have been added to the membership on his charge since the Conference year began, that he has baptized five children, performed four marriage ceremonies, officiated at five funerals, accepted invitations to eight dinings, attended the Home Mission Conference at Jackson, the Preachers' Institute at Vicksburg, and a Gipsy Smith, Jr., meeting at Centerville. He failed to attend the Centenary Set-Up meeting at Fayette, but expects to have the Conference Missionary Secretary at Woodville on the fifth Sunday of April.

Rev. F. B. Hill, our pastor at McDonoghville, La., held, on Sunday, March 18, a memorial service in honor of the late Rev. J. D. Harper, and the Rev. W. A. Mangum. Brother Harper, who was one of the "grand old men" of the Louisiana Conference, died just one year ago while pastor at McDonoghville, and Rev. W. A. Mangum, who preceded Brother Harper at McDonoghville, died about a year ago while pastor of the Queensboro Church, Shreveport, La. Both these brethren were held in the highest esteem in McDonoghville, and a beautiful tribute was paid their memory by the present pastor. It was a very impressive and helpful service.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. D. C. Bennett, Hall Summit, La., 2; Rev. R. E. Woodfin, Arkabutla, Miss., 26; Rev. E. P. Simpson, Oak Ridge, Miss., 4; Miss Ottilee Swan, Moss Point, Miss., 2; Rev. H. M. Young, Artesia, Miss., 2; Rev. J. S. Maxey, Winona, Miss., 2; Rev. C. H. Herring, Walnut Grove, Miss., 2; Rev. T. J. Hopper, Mashulaville, Miss., 5; Rev. J. R. Murff, Amory, Miss., 5; Rev. R. G. Lord, Abbeville, Miss., 5.

## A CALL FOR BOOKS.

Rev. George F. Erwin, of the Siberia-Manchuria Mission, has been appointed by Bishop H. A. Boaz to take chrge of the theological department of the new Methodist school for Russians in Harbin, and in this connection Mr. Erwin writes:

"Most of the work of this school will be done in English. We have no library, and the need for one is indispensable. We shall be glad to receive either new or used books on the following subjects: Theology, Literature, Good Fiction, History, Cyclopedias, and any good book that would be useful in a school library.

"Wrap well (better to sew up in cloth), and address to Rev. George F. Erwin, Harbin, China, Box 16, and say in one corner PRINTED MATTER FOR MISSIONARY PURPOSES. Any book or books that you may send will be appreciated by me and also by your Mission."

Here is an opportunity for Southern Methodism at home to show its interest in the new mission abroad, and Russian young men preparing for the ministry.

In behalf of Mr. Erwin and the Mission we thank you for presenting the need to your constituency.

Cordially,
BUREAU OF SPECIALS,
C. R. Porter, Executive Secretary.

## THE ESSENTIAL CONFERENCE ORGAN.

By Bishop James Cannon, Jr.

At the recent meeting of the Southern Methodist Press Association, held in Columbia, S. C., reference was made to the fact that the Bishops' address to the General Conference at Hot Springs did not contain any statement concerning the Annual Conference organs.

I do not understand how this omission occurred, because I know that all the bishops appreciate very greatly the work which is done by our Conference papers.

In the report which I presented to the General Conference, I made the following statement concerning the Alabama Christian Advocate, which statement I believe in substance is true of all our church papers:

**"The Essential Conference Organ."**

"One of the most outstanding, effective agencies of Alabama Methodism is the Alabama Christian Advocate, which has set the pace for the entire church in the matter of circulation and financial solidity. Its 22,000 copies going into every charge of Alabama Methodism is a weekly call to consecrated service. It is the right arm of power of every worthy cause of our church, the clearing-house for the activities of preachers and laymen, and is absolutely necessary for the development of the great resources of Alabama Methodism."

Washington, D. C.

## HOME HILLS.

By Mrs. Lemuella Almond.

And may I sing of my own country-side?
How long my heart has ached with this desire;
And may my tongue forget its cunning should
I fail! Home hills where dogwood blossoms laugh,
White-lipped and cool at April's pausing feet,
And red-buds redden 'neath the Southern sun;
Where pussy-willows wave bloom-switches tall
And fuzzy-like, so gently, to the time
Of wind, that's redolent with breath of spring.

Home hills, where blue-flags come with Eastertide
To speak of God; and touch-me-nots, wild ones,
Come trooping down the spring-fed brooks to charm
The barefoot child; where happy bluebirds call
From out the leaf-robed trees, and whip-poor-wills
Sing plaintively on starry nights. To thee,
Fair hills of home, I give my meed of praise.

Dear hills, steep, vine-clad hills and valleys wide,
Where winding rivers by low, sweet fields
Of tasselling corn, laid by in June, and through
Deep meadows, twinkling white with clover blooms,
Forever I could sing of thee, and yet. .
Hearts-ease I ne'er shall find, for words I con
Do not express the pride I feel, the joy
I know, when bluebirds build about my house,
Where apple blossoms drift, and children play.

Let every man take heed how he buildeth.—I Cor. iii. 10.

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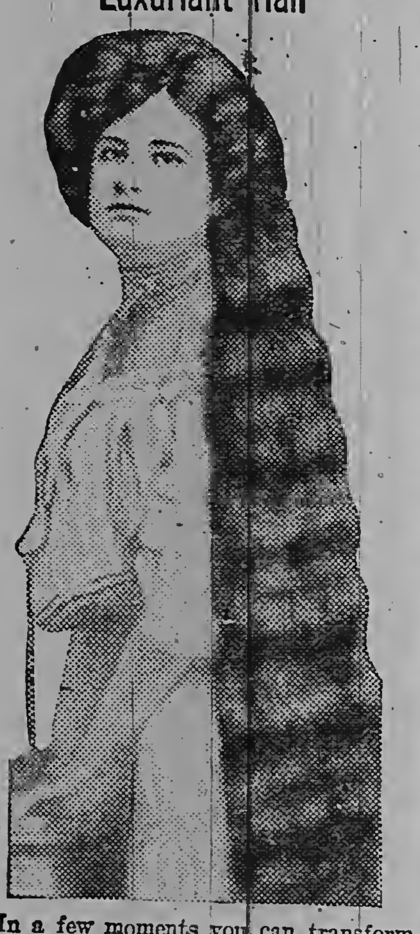

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# Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. S. H. ROBERTSON, wife of Mr. S. H. Robertson, passed away Feb. 16, 1923, at 2 o'clock. She was laid to rest in the cemetery at Pelican, La. Many flowers were given her by the Missionary Society, her Sunday school class, loved ones, and friends. She was a member of the Methodist Church here, and was teacher of the Bible class. What a splendid teacher she was! The beauty of it is that her life, her every day walk and talk fitted as sweetly and perfectly into her teachings as a rosebud into its calyx. How strengthened and enriched is the cause of Christ by such a life which leaves behind it a radiance of purity, goodness and peace, such as very few bequeath to those who survive them! That life, with its many achievements, has passed into history; its record is closed, the book is sealed, but its glory and influence shall live forever. She has gone to that home where no sorrow, pain, sickness, death and heartaches ever come, gone to await the trumpet's call on the glorious Resurrection morn.

MRS. H. H. HARVELL.
Pelican, La.

## MRS. MILTON FERRILL.

### An Appreciation.

When I was just a boy of 13 years of age, I came to know that princely and godly man among local preachers, Brother Milton Ferrill. I was with him in two meetings, hearing him preach the Word in earnestness and power, and beholding his Christly conduct from day to day. Through all the years I had a peculiar love for Brother Ferrill. In my early ministry, as a junior preacher on the Adams circuit, I came to know him better and appreciate him more. He was a great influence for good in my life.

I met his faithful companion at Auburn, and soon saw that she was in full sympathy with his work. Both had been converted and joined the Methodist Church years before under my father's ministry on the Adams circuit. This was another tie that drew us together.

The passing of Brother Ferrill from us was an occasion of sadness to me. The memory of his life is like ointment poured forth, and I shall always rejoice that his life touched mine.

When I was sent to Gibson Memorial Church in Vicksburg a little more than six years ago, I was peculiarly glad to find as one of my members, Sister Ferrill. She was a true mother in Israel. She loved her pastor and always rejoiced when he would visit her and have prayer in the home. We rejoiced together in whatever success attended our ministry in Vicksburg. She always sympathized in moments of depression and darkness. We recalled with delight the happy days of the past when her husband was in his prime and rendering faithful sedvice for the Lord. She greatly loved the Auburn community where she had lived so long, and every chance she had she would visit the church where her spirit so often communed with God, and with others of God's children she sang His praises.

In speaking of her former pastors, she had only words of praise. She had no fault to find with the ministry. In fact, she never found fault with anybody. She loved everybody. Her neigbbors loved her. Sickness alone kept her from her place of worship. She dearly loved the Lord and all the services of the church.

For a number of years she was in ill health and suffered much, but through it all she was patient. She suffered more than she would tell, always appearing cheerful and contented. She desired to live that she might minister to her children and be a blessing to others, but was ready at all times to meet her Lord.

In her last illness, as she realized the end was near, she looked into the face of her children with a sweet expression of peace and said, "'Tis so sweet to trust in Jesus." What a glorious testimony! How often she had proved it! Her dying testimony was but the echo of the living witness she demonstrated from day to day. Her life had proved the truth of that blessed statement.

I felt a deep sense of loss when I learned of her going. Another friend had passed over. God bless her memory, and may He be as sweet and precious to all her children as He was to her.

OSMOND S. LEWIS.

MRS. ADA BAILEY, wife of the late B. M. H. Bailey, of Big Creek, Miss., died at her home on Wednesday afternoon, Jan. 31, 1923, about 4 o'clock, after a brief illness caused by paralysis.

Mrs. Bailey was 66 years old when she died and had spent most of her life here at this place. Five children survive her, Mary, Ruth, Carter, Stanley, and Wilbourn.

She was a member of the Methodist Church, and her life was pure, noble and sweet. She was known among her friends as a very kind-hearted Christian woman, with graces of mind and heart that bound her especially to her children at home, and to the others who were absent, by the ties of affection. She died as she had lived, in the affections of her people. When the Master called she quietly slipped over the border into that peaceful home reserved for God's faithful followers.

The death of this good woman takes away one of the oldest residents, and is marked with the deepest feeling of regret.

Of course, those who have not gone through with this sad hour can never realize how it is, but at least we can sympathize with those in sorrow, especially the heart-broken children.

Services were held on the 1st of February, at Chapel Hill Church by Rev. Mr. Bullard, and the remains were interred at that cemetery with a tribute of flowers.—Monitor-Herald.

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# *Epworth League Department*

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Editor, Mississippi Conference,
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Editor, Louisiana Conference,
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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## NORTH MISSISSIPPI.

The dates for the Summer Conference have been set for June 4-6. The program will open with an afternoon session, following lunch in the college dining-room. Bishop H. M. DuBose, President of the General Board, will be with us for a sermon and two lectures, as well as to confer with the faculty and committees.

The last session will be held Wednesday morning, June 6. More definite plans will be announced later.

## LOUISIANA CONFERENCE.

### New Orleans City Union.

Is there any Epworth Leaguer in New Orleans that doesn't know where "Epworth" is? I think not, for we had the privilege of meeting there twice last week—once in the capacity of a Union League meeting, and again at a St. Patrick's Union League Social.

### The Business Meeting.

The business meeting was very well attended, there being a fine representation from all the Leagues, and we were very delighted to learn that Felicity has also organized a League, and together with the pastor and his wife had a fine representation at this meeting. We are glad to welcome Felicity into the Union, and our earnest prayer is that they may become a real strong League. This completes the organization of Epworth Leagues in every Methodist church in New Orleans, eleven in all.

One of the important features of the meeting was the announcement that a survey of one of the suburbs of New Orleans was to be taken, looking forward to the establishment of Epworth Church No. 2, and the help of the Union in this survey was solicited. I am sure the Union will help both in the survey and in furnishing teachers, etc., should a church be established.

Another important feature was the election of officers. Those selected were as follows: Mr. Edgar Cayard, President; Mr. Albert Bluin, Vice-President; Mr. Louis Templeman, Secretary; Mr. John Morris, Treasurer, and Miss Edith Hibbard, Corresponding Secretary.

After the business meeting every one enjoyed the stunt put on by the Leaguers of the Epworth League entitled, "The Silent Church Service."

### St. Patrick Social.

After such a delightful meeting, it was surely a treat to return again for the Union Social. Over 100 Leaguers were present, and quite a jolly crowd it was. Our very able Third Department Superintendent very capably kept them so busy playing for their side that every one just had a delightful time. The evening was a trip to Ireland, and the folks were divided into the Green and White sides. If the Whites won a game they were permitted to take a city, and if the Green won, they would take the next city, always heading toward Ireland. The Greens finally reached Ireland first.

Among the games played were Irish Addition, Patty and the Policeman, Irish Spelling Match, etc.

Epworth surely holds a soft spot for us Leaguers, and we are asking when we can come back again.

## MISSISSIPPI CONFERENCE.

On March 4, Wray Bowle, of the Vicksburg District, on invitation from Brother Schultz, went to Anguilla and installed the officers of a new Chapter there. Wray gives a glowing account of his trip, and, judging from his letter, he certainly must have been royally entertained by Brother Schultz and his good people.

Wray says, "The Lord was with us, and as those officers received the installation, I received inspiration, and we had a great service." Mrs. R. E. Selby was elected President, and they are expecting great things under her leadership. Already they are getting ready for the Epworth League "Birthday" on Anniversary Day.

Wray says, "The Anniversary Day program will be put on in full bloom throughout our District."

The Vicksburg District is looking forward to the Assembly, and we expect to hear a great deal of them in Brookhaven. They are building Leagues and giving strength to the old ones, and Wray says watch out for the Vicksburg District.

May we again call your attention to the Epworth League Anniversary Day program? Don't miss this chance of using this very beautiful pageant, the greatest Anniversary program our leaders have ever given us. Your pastor will be glad, we know, to give you one of his regular preaching hours for this program, and it is a chance of a lifetime to get the real work of the Epworth League before your people. If you do not have time to prepare the program by April 8, put it on at some later date. Where there is a church with young people and no League organization, we suggest that the pastor get the programs and have his young people put on the program. If you have read the program, we feel sure you will use it. Be sure an offering is taken and remit to Rev. L. F., Alford, Pascagoula, Miss., stating that it is your Anniversary Day offering.

In a letter received from the Conference Vice President he says: "Inasmuch as I am deeply interested in this phase of our work, it seems impossible for me to close this letter without a word in reference to our African Special Pledge. Is your pledge paid up to date? If not, won't you exert every effort to get it paid up by June 4, the date set for the opening of our Assembly at Brookhaven? Facing the reports of our Centenary, can we afford to do less than our best? No! Forever No! We must and will pay up. The honor of our Epworth League is at stake, and not only that, but if this is paid it will mean that the Centenary program can be carried on to completion; if not, much work will have to stop."

May we not add that not only the honor of the League and church is at stake, but the honor of each individual church member who has pledged to this cause. As a member of our great church and as Christian men and women, boys and girls, can we afford not to pay our pledge? May God have mercy on us if we fail to pay our vows unto him."

Remember the Assembly. Are you going? "You Ain't said you ain't; dat make you is."

J. H. WEEMS.

*Easter Greetings*

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# *Sunday School*

## NOTES FROM THE NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Mrs. V. R. McDonald, Conference Superintendent of Elementary Work, is busy lining up her District Elementary Supernitendents to the end that we may soon have a number of departments in the "C" or "B" rank. Help her to put our Conference on a respectable basis.

So is Mrs. W. N. Duncan, of Drew, enthusiastically working to have every Intermediate, Senior, and Young People's class in the Conference organized and enrolled to the end that we may mass this great unused force of young life to spread the gospel story. We ought to have five hundred representatives attending our Bible Class Federation at Grenada, June 6-8.

Rev. J. E. Stephens, of Grenada, is planning to have at least four training classes taught in each district during the summer. He is preparing the teachers for this work. We propose to have these classes taught in the circuits where the teachers have not had the opportunity for training. It is not too early to organize these classes for training in leadership. Write to Brother Stephens that you want such a class taught. We have seven fine young women graduates and specially trained for this work. The pastors and superintendents should help make the way clear for this big task.

Be on the lookout for two excellent leaflets giving information as to what our Centenary money is doing. Our people only need the information, the full truth, to make them want to meet their obligations to the lost of our own country and to the world at large. It is light that drives the darkness away; it is truth that crushes error; the gospel is the power of God unto salvation to every one that believeth. The gospel, backed up by a life of prayer, much prayer, will bring about the change so much desired. Let us give it a fair trial.

It has been more than a month since the first notice went out asking either the pastor or superintendent to order Sunday School Day programs. Another notice will go out to the delinquents in a few days. What wait I for? The superintendents from the Aberdeen District are four in number who have ordered programs; seven from the Columbus District; fifteen from the Corinth; nine from the Grenada; two from the Greenwood; five from the Greenville; and fifteen from the Sardis.

## MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Last Sunday, March 18, was spent with Brother Simms. We had a great crowd Sunday morning, and a mighty good service. Two Programs of Work, Type "C," were placed, one at Florence and the other at Richland. Our service at Richland was not large. It was raining and getting colder and colder.

The Richland school has been in fine shape, but the whooping cough and the measles have about closed it down, and the superintendent says that right now it is in worse shape than it has ever been.

Poplar Springs Sunday school, on the Harrisville charge, is the last school to report a Special this week. I trust that this live rural school will get a great blessing out of their Special.

Two appointments have been canceled so far this month. Weather and sickness and other things keep happening. Brother Hull has lost appointments, too, to his regret.

The Petal circuit is moving along. They are in good shape. Their school at Petal is growing. A Program of Work, Type "C," is there.

We are at work on the programs for the District Institutes. We are going to try and make them uniform, and hope that they will prove more successful than last year even.

Did you get your Sunday School Day programs? If not, please let us know.

Millsaps Memorial is moving up.

Each Sunday school on the Fannin circuit has a Program of Work "C." Pray for revivals. Pray for the workers.

Yours in Him,
JOHN C. CHAMBERS.

## THE OLD AND THE NEW TESTAMENTS.

By Dr. Isaac L. Peebles.

It is not an infrequent thing to meet people who not only lightly esteem the Old Testament, but they flippantly declare that it is obsolete, although Paul wrote plainly that, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. 3:16, and, too, the fact our Savior endorsed Abraham when he said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," Luke 16:31, and also declared, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me," Luke 24:44.

Christ also said: "Search the Scriptures," John 5:39, meaning the Old Testament, for at that time it was all the Bible the people had.

From the above we can safely and truthfully conclude that the Old Testament is all right and is from God, and therefore let us see about its religion.

That its religion was the same as that of the New Testament is clear from the following: Paul wrote of the Jews as to their religion in comparison with that of the Christians, and declared: "And did all eat the same spiritual food, and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them, and that rock was Christ," I Cor. 10:3-4. Our Savior said: "Ye must be born again," John 3:7, that is, ye must have a clean heart; and David prayed: "Create in me a clean heart, O God, and renew a right spirit within me," Psa. 51:10. What Christ called "born again," David denominated "a clean heart." The Old Testament religion was a clean heart and a clean life, just like that of the New Testament.

Let all study the Bible more intelligently and prayerfully and they will cease their skepticisms and ignorant

(Continued on Next Page.)

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## THE OLD AND THE NEW TESTAMENT.

(Continued from Page 12.)

faultfindings and hence become more truly spiritual, and ready always for a home in heaven finally.

Let us not think that true science and the Bible conflict in the least. Falsehood and the Bible do, and have, and always will conflict, because the Bible does not harmonize with falsehood.

Materialistic evolution and the Bible conflict most decidedly, because the Bible teaches plainly that there are different cycles of life, and, too, that the life of each was created by Almighty God as a peculiar type of life, and hence so peculiarly a type of its own kind as to be different from all other types. The human cycle is so peculiarly a type of its own as to be wholly separate and above all animal and vegetable types. It is the dominating and God-like type. God made it so and it romains that way, and will always bo that way. One may desire kinship with monkeys, but he can have it only by profession, for he is not a monkey, although he may like kinship with monkeys even to the extent of his acting like them. Why has materialistic evolution failed to evolve men from monkeys during the whole history of our race? Why is it that evolution is observable only in each cycle of life, and, too, only of its own kind? Why is it that no cycle of life encroaches on another cycle in the sense of evolution? Why is it that no sons have evolved from the greatest of men even as great as their fathers, much less being superior to their fathers? The only intelligent and satisfactory answer to the above questions is, the Bible doctrino that God created different types of life and fixed each in its own peculiar cycle different from all the rest.

## FROM WINNSBORO, LA.

Dear Dr. Carley: For the first time since coming to Winnsoboro, more than a year ago, I find myself sending in a "write-up" from this place. Wo are am[illegible] some of the choice people of Loui[illegible]ethodism. Many acts of kindn[illegible]d expressions of love come to us [illegible] various sources. The latest good thing to come our way was the gift of a new, up-to-date Ford touring car.

We began our work here with one of the greatest revivals I have ever had, during my pastorate, led by the Kelly brothers. Dan was at his best, and more than 120 members were added to the different churches. More than seventy of this number lined up with us, and we reported a little above one hundred new members at Conference. A few have come to us since,

In Brother Kleinschmidt's report from this charge, ho stated that the pastor's salary had been advanced $300 over that of last year; in view of the fact that Crowville has been placed with another charge—Sicily Island—I think this a good showing for real progress. The present assessment for the pastor is, in fact, $800 in advance of what it was before our incumbency. But all the former pastors wrought well and helped to lay the foundation for our present success.

As is my custom, I have taken in some "new ground." I believo in expansion! This charge now is composed of Winnsboro, Boeuf Prairie, and Magnolia. Our membership at all these churches is composed of people of the very highest class of substantial citizens. I find that they are responsive and appreciative.

We have one of the very best Missionary Societies in tho Conference. They recently doubled their membership. Wo are looking forward to the matter of building a new church, and expect to launch this enterprise in April. One week from to-day we begin a revival, assisted by J. V. Bennett, of Mississippi. He comes well recommended. We expect to report good things when the meeting is over.

We are to entertain the District Conference the last of April, and the Editor is cordially invited to be with us then.

Winnsboro is fast becoming a modern little city. A bond issue has been voted, and at the present time the constructive work of laying water and sewer pipe lines is being done.

Our Sunday school, under the leadership of Brother W. D. Harrison and some most excellent teachers, is equal to the best in any town of this size. We are hopeful, and expect greater and better things for the future.

Brother Kleinschmidt seems to be a "fit" for the presiding elder's office. He does not impress one as an "amateur." We all were delighted with his work, both as a preacher and officer in the important work to which he has been assigned.

Yours cordially,
J. M. ALFORD.

Bro. S. D. Lofton
A minister of the Gospel. He lives on the caprock of the great Plains of Texas overlooking Post City.

He says he has something as good for the body as the Bible is for the soul.

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Use a 1-lb box and if you don't think you have gotten your dollar's value, write and you get your dollar.

Send $1 bill or P. O. Order in letter today for a pound to Brother S. D. Lofton, R. A., Box 211, Post, Texas.—Adv.

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## MEETING AN EMERGENCY

THE RESPONSIBILITY.

The Methodist Episcopal Church, South, has a definite missionary responsibility.

We have been assigned certain definite tasks in the Missionary enterprise.

We are responsible for the cultivation of important mission fields.
If we fail to cultivate them they will suffer.
Other churches have their own responsibilities and fields, and henco they cannot take care of ours.

THE PLEDGE.

When the Centenary Campaign was launched wo made pledges sufficient to meet our responsibilities.

These pledges were made in good faith.

They were accepted by two hundred and forty new missionaries, including the wives of missionaries, who have gone to represent us in China, Japan, Korea, Siberia, Brazil, Mexico, Cuba, Europe and Africa.

They wero accepted by native churches and church members in all our fields.

THE VICTORIES.

Four new missions have been opened and there has been great advance in all of the older missions.

Hundreds of new congregations have been organized.

Thousands have been added to the Church.

The way has been opened to still larger success.

THE EMERGENCY.

Our pledges have not been repudiated nor will they be, but our people are behind in their payments.
There is great danger that the work will suffer.
We must collect $1,000,000 on these pledges now, or the program will be halted.

THE COST.

It will not be easy to collect this amount of money now.
Many will have to make sacrifices to pay what they promised to pay.
It will cost—certainly it will cost to pay our pledges—but it will cost infinitely more to fail to pay them.

**Southern Methodists must not falter in the hour of crisis**

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Stop those dull, insistent aches, by relieving the painful congestion. Sloan's does this. Without rubbing, it quickly penetrates the sore spot, stimulating the circulation to and through it. Congestion is reduced, soreness allayed, the pain relieved.

Sloans's relieves sore, aching muscles, banishes the pains of rheumatism and neuralgia. Breaks up colds in chest. Stops suffering — wherever congestion rouses pain.

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**Sloan's Liniment**—*kills pain!*

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**Relieved of Nervousness and Other Distressing Ailments by Lydia E. Pinkham's Vegetable Compound.**

Brooklyn, N. Y.—"I first took Lydia E. Pinkham's Vegetable Compound four years ago, and am taking it now for the Change of Life and other troubles and I receive great benefit from it. I am willing to let you use my letter as a testimonial because it is the truth. I found your booklet in my letter-box and read it carefully and that is how I came to take the Vegetable Compound myself. It has given me quiet nerves so that I sleep all night, and a better appetite. I have recommended it already to all my friends and relatives."—Mrs. ENGLEMANN, 2032 Palmetto St., Ridgewood, Brooklyn, N.Y.

For the woman suffering from nervous troubles causing sleeplessness, headache, hysteria, "the blues," Lydia E. Pinkham's Vegetable Compound will be found a splendid medicine. For the woman of middle age who is passing through the trials of that period, it can be depended upon to relieve the troubles common at that time.

Remember, the Vegetable Compound has a record of nearly fifty years of service and thousands of women praise its merit, as does Mrs. Englemann.

**You should give it a fair trial now.**

# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## LOUISIANA CONFERENCE.

### The Meeting at Monroe.

By Mrs. George S. Brown, Conference Recording Secretary.

We wonder if any one felt the least bit superstitious when the call went out for the **Thirteenth** Annual Conference of the Louisiana Woman's Missionary Society which convened in Monroe March 6, 7, 8 and 9, 1923? If so, all doubts are now dispelled, for there has never been a better Conference.

Delegates came from all over the State, between 125 and 150, and every one with note book and pencil, intent on learning all there was to learn. One of the things that could but impress an onlooker was the real love of the work, the time and energy given with no thought of reward or even praise. Hours and hours, day after day, are required of the Treasurer and Corresponding Secretary, and the District Secretaries are busy all the year, and it is all done for the love of the Master.

Monroe excelled in hospitality, homes and cars being at the disposal of the delegates, and delightful lunches served every day at the church.

Miss Alethea Jones, Superintendent of Children's Work, was the Council guest, and brought many fine messages. Dr. French, of Shreveport, gave several splendid addresses, the Young People of Monroe presented a Missionary play at the High School, and the whole program teemed with good things. Quite a number of preachers were in attendance at the meetings, and at the opening session there were nearly 200 communicants.

Mrs. Cunningham's presentation of the Candle Lighting was a most inspiring sight. A lighted candle on the altar represented Jesus Christ, the Light of the World. From it the State officers and District Secretaries lighted their candles after reciting appropriate Scripture verses. These in turn lighted the candles of all having a Mission Study Class in their Auxiliaries, and they lighted those of the Auxiliaries having Bible Study. While the candles were held aloft, the choir sang "Send the Light," and one could but catch the vision of what it would mean if each one so let his light shine that others could see the good works and glorify the Father.

The Community Club at Monroe gave a program one afternoon, singing with that sweet, peculiar melody that colored people possess, and every heart was stirred. The Pledge was over a thousand dollars more than last year, and there is every hope that there will be an abundant harvest this year.

Stereopticon slides of the woman's work in seven foreign fields were shown by the Vice-President, Mrs. R. H. Harper. As the picture of our New Orleans missionary to Cuba, Miss Clara Chalmers, was thrown on the screen there was loud applause, and a cablegram was read from Miss Chalmers, saying that the work in Cuba was progressing.

(To Be Continued.)

## FROM MANGHAM, LA.

Dear Mr. Editor: This is a fine charge. In fact, it is the best circuit in the Louisiana Conference. The Board of Stewards is made up of men —not that I object to women acting as stewards, for they make fine officials, but I do not like to see the work of the whole church done by ladies while men sit around and do nothing. There are some princely men here—C. M. Noble, Dr. D. R. Sartor, and several younger men who are real stewards in the Kingdom of God. In intellectuality these folks measure up, and they are not wanting in charity.

They were very thoughtful of our needs about Christmas pounded us mightily. They sent in five whole hogs and we have our lard put away for the summer; so is our meat already smoked and packed. Think of it—home-made middlings, shoulders, and hams!

My salary is not paid in full to date. But whose is? Yet they are less than one hundred dollars in arrears. There is plenty of work to do. To collect Centenary pledges is a man's job. Then the wind recently twisted our church building, so we are not safe in it. The Methodists are not as numerous here as the "Baptists in Mississippi," but we will do our best and come out all right.

Brother Kleinschmidt is taking well with the people, and bids fair to make a good elder.

Sincerely,
J. D. NESOM, Pastor.

**A GOOD THING—DON'T MISS IT.**
Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines for only 5 cents. Don't miss it.

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My internal method of treatment is the correct one, and is sanctioned by the best informed physicians and surgeons. Ointments, salves and other local applications give only temporary relief.

If you have piles in any form write for a FREE sample of **Page's Pile Tablets** and you will bless the day that you read this. **Write today.**

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"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

I discovered a vegetable compound that does the work of dangerous, sickening calomel and I want every reader of this paper to buy a bottle for a few cents and if it doesn't straighten you up better and quicker than salivating calomel just go back to the store and get your money back.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your thirty feet of bowels of the sour bile and constipation poison which is clogging your system and making you feel miserable.

I guarantee that one spoonful of this harmless liquid liver medicine will relieve the headache, biliousness, coated tongue, ague, malaria, sour stomach or any other distress caused by a torpid liver as quickly as a dose of vile, nauseating calomel, besides it will not make you sick or keep you from a day's work.

Calomel is poison—it's mercury—it attacks the bones, often causing rheumatism. Calomel is dangerous. It sickens—while my Dodson's Liver Tone is safe, pleasant and harmless. Eat anything afterwards, because it can not salivate. Give it to the children because it doesn't upset the stomach or shock the liver. Take a spoonful tonight and wake up feeling fine and ready for a full day's work.

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TABLETS
SOLD EVERYWHERE FOR
CONSTIPATION
BILIOUSNESS
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INDIGESTION
Stomach Trouble

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HAS BECOME THE ACTIVE PRACTICAL IDEAL OF THE STREET RAILWAY COMPANY WITH ITS REORGANIZATION AS NEW ORLEANS PUBLIC SERVICE, INC. WE SOLICIT HELPFUL SUGGESTIONS AND WISH TO KEEP SERVICE ALWAYS
On the Job

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The use of Dr. Pierce's Favorite Prescription has made many women happy by making them healthy. Get it at once from your nearest druggist, in either liquid or tablet form. Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free, confidential medical advice

## FROM BRANDON, MISS.

Dear Brother Carley: We are starting the year well on the Brandon and Pelahatchie charge. We held our first quarterly conference on the 4th inst. Brother Burton was present, and preached a very excellent sermon to a large and appreciative audience. The attendance on the quarterly conference session was good, every church being represented. The pastor's salary was advanced 20% over last year. We have the budget system and it works well with us, every interest sharing proportionately. Our finances are very nearly in full to date on all claims.

Brother Chambers gave our Sunday school teachers at Pelahatchie a course in Sunday school organization and administration, which I believe will help us very much.

We have already done some repairing and are planning further repairs on both churches and parsonage.

Yurs truly,
W. J. DAWSON, P. C.

## SOME QUESTIONS.

Dear Brother Carley: I have neglected to advise you as to my new home and work this year, but will take time and with pleasure sit for a few moments to say that the work of the itinerancy, for some reason or other, has been greatly neglected in this section. It is to be hoped, however, that by the time this year shall have passed away, I can stimulate conditions at least, and that the spirituality of our church may again feel the warmth of the blood of Christ, and the church's nature and its true purpose. It is to be hoped, too, that the true church of our Christ may, in some way, catch a vision of inspiration for God; they will then lend a hand in his service while it is yet time. Thus, when we have realized the importance of the church's mission, we shall all then want to do more for the accomplishment of its end. May God help us to realize this fact. But how shall they know him? or how shall they find him, unless they seek him? God grant that in some way our people may get a glimpse of his love!

It is indeed to be regretted that in many ways, although I am not pessimistic, but optimistic, it must be admitted that the people everywhere are gone very far, it seems to me, from the love of God. The spirit of Christ working in the souls of men and women as of old is not felt. I know that it is very true that at the beginning God's Spirit moved upon the hearts, and convicted men and women of their sins, and that in those days God was being borne to perverse and obstinate nations. And is it not true that God liveth now in the twentieth century? Can any one dare deny that God liveth now? Yea, he is the same now, yesterday, and forever. If it was necessary then for men and women to repent of their sins, it is as imperative that they should do so now? God will not make himself known in the churches of our day unless the spirit of worldliness has been dismissed. God and mammon will not strive together. Something is to be done, or the Spirit of the living God will take His flight, and never return again until we see him in the Judgment.

Thero are many questions one may ask, however, concerning the Spirit, and I want to ask a few just now: Is God here among us? And, if so, where is He? Is He among the so-called Christians, and members of the various churches? Or, is He in the Sunday schools, its pupils, its teachers? Where is He? If they say 'God is among these, I say it must be in Japan or in China or somewhere else; for in all of my experiences as a young preacher I have seen but few people with the spirit of God in them. Yet, great good is being accomplished everywhere in the kingdom through the instrumentality of cold and indifferent folks. How much more, then, could be accomplished if the Spirit moved upon souls, and stirred them to do half their duty? I am praying and hoping for better things for the kingdom of the living God. May God grant us an experience of this sort in our churches.

"Saved my baby"

Zolfor Springs, Fla.
March 5, 1920

Anglo-American Drug Co., 215 Fulton St., New York.
Dear Sirs:
I am using Mrs. Winslow's Syrup. It saved my baby from dying of colic, which she had for three months. Some one advised me to get Mrs. Winslow's Syrup and I did. Yours truly,
(Name on request)

Colic is quickly overcome by this pleasant, satisfactory remedy, which relieves diarrhoea, flatulency and constipation, keeping baby healthy and happy. Non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Formula on every label. Write for free booklet containing letters from mothers.
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FULTON BAG & COTTON MILLS
[Manufacturers since 1870.]
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BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Don't let child stay bilious, constipated

MOTHER, MOVE CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

A teaspoonful of "California Fig Syrup" now will quickly start liver and bowel action and in a few hours you have a well, playful child again. Mothers can rest easy after giving "California Fig Syrup" because it never fails to work the sour bile and constipation poison right out of the little stomach and bowels without cramping or overacting.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

WHEN YOU ENLIST
—by—
*Margaret Slattery*

THIS is one of the best-written and most attractive little inspirational books that have appeared in a long time. Most of the Lord's workers understand what the author means by the title. It is a book for those who want to or ought to enlist.

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## RIGHTEOUSNESS.

By A. W. Bardin.

In schools and colleges, the number one hundred is used as the standard of perfection. In the kingdom of God, righteousness is the standard of perfection. No human beings, in and of themselves, in the sight of God, register one hundred per cent righteous. Jesus came to fulfill all righteousness, and it began when he was baptized and said to John, "Suffer it to be so to fulfill all righteousness" (Matthew 3:15), and ended when he expired on the Cross after saying, "It is finished." In Colossians 2:10, we read, "In him dwelleth all the fullness of the Godhead bodily and ye are COMPLETE in him." In Ephesians 1:6 we read, "He hath made us accepted in the beloved." In Rom. 3:22, we read, "The righteousness of God which is by faith of Jesus Christ unto all and upon all that believe: for there is no difference: For all have sinned and come short of the glory of God." In Galatians 3:21-22, it says: "If there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded ALL under sin, that the promise by faith of Jesus Christ might be given to them that believe." Paul says in Philippians 3:7-9: "But what things were gain to me, those I counted loss for Christ . . . that I may win Christ . . . and be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is by God by faith." This puts all humanity on one common basis of salvation by faith. No one can boast of his own righteousness being sufficient without the righteousness of Christ. A national bank bill is not complete without the signature of the president of the bank on which it is issued. The paper may be perfect, the lithographing also; but the bill is not accepted for use until endorsed by the president. Human life may be honorable and upright, clean and honest, but that righteousness must be offered to God in the name and righteousness of Jesus Christ, our righteousness.

This is God's universal standard to all humanity alike—and no one ought to take exception to it, but gladly embrace it.

New Orleans, La.

There is a life not far beyond this: and there is reason to hope, there is reason to believe, that the silver cords which are broken here shall be brought together again there: that the golden bowl shall be restored never to be broken again; that the pitcher shall never more be broken at the fountain, nor the wheel at the cistern; and that there shall be joy in the presence of God over a noble community of men made perfect, and ransomed from the flesh. The experiences of this life are but so many lessons by which men learn of their nobler manhood and higher nature. Blessed things lie just before you.—Beecher.

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Louisiana Avenue, Apr. 15, a.m.
Felicity, Apr. 15, p.m.
Jeanerette, Apr. 22.
Joint Quarterly Conference for New Orleans churches, Apr. 26.
Ville Platte, at White Chapel, Apr. 29.
Parker Memorial, May 6.
Rayne Memorial, May 13, a.m.
Algiers, May 13, p.m.
Lydia, at Cypremont, May 16.
Morgan City, May 20.
District Conference, at St. Mark's Hall, May 21-23.
St. Martinville, May 27.
Lafourche, at Griffin, June 3, a.m.
Houma, June 3, p.m.
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# NEW ORLEANS CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 5, 1923. CHAS. O. CHALMERS, Manager.

## EDITORIAL COMMENT

### SOME INTERESTING CHURCH STATISTICS.

According to carefully gathered statistics just made public by the Federal Council of Churches, the churches of the United States made the greatest gains in their history during the last statistical year, the increase in membership being 1,220,428. The present membership of all religious bodies in the country is 47,461,558. During the year there was a gain of 9,591 congregations and 15,252 ministers, a total of 214,583 ministers now serving 243,590 congregations. According to these figures, each day last year an average of 3,345 joined the various churches, 42 ministers were licensed or ordained, and 26 congregations were organized— a pretty good record in the face of the criticisms of the church and the attacks made upon it. Owing to the difference in methods of computing their membership, it is hard to make accurate comparisons between the Protestants and the Roman Catholics, the Roman Catholics counting all persons baptized in that communion, while the Protestant churches count only communicants. On this basis, the Roman Catholics claim 18,104,804, while the Protestants have 78,113,481. The Methodist churches have the largest constituency in the country, their figures being 23,253,854 persons; the Baptists are second, with a total of 22,869,098; the Roman Catholics are third, with 18,104,804; the Lutherans are fourth, with 7,043,854, and the Presbyterians are fifth, with 6,726,698. According to these figures, the total membership of the Methodist Episcopal Church, South, is 2,405,257, a gain of 59,190. The Methodist Episcopal Church has a membership of 4,279,586, a gain of 122,9675. This record may not be what it ought to be—but it certainly is not such as to bring discouragement to those who believe that the cause of righteousness is making steady progress.

### NOT FAIR.

We maintain that it is not fair to the vast majority of decent, law-abiding citizens of the country for the secular newspapers to fill their pages day after day with more or less detailed accounts of heinous crimes, domestic scandals, flagrant violations of the law, and such like. Their excuse, of course, is that such things constitute news, and it is news the people want—they are simply meeting the demands of their readers. We do not believe their readers generally are interested in such things; we do not believe there is any widespread demand for their publication; we do not believe such happenings really constitute news. Even if we are wrong in these beliefs, we are firmly convinced that the newspapers have a higher mission than that of catering to the depraved taste of some of their readers by setting before them this salacious stuff. The daily press is an instrument of education, and all education should make people better rather than worse. The editors of these papers may salve their consciences by saying they are printing what the people want—but they will have to bear their share of the responsibility for the evil that grows out of their editorial policy.

### INTELLECTUAL HOSPITALITY.

We sometimes hear it stated that the beautiful grace of hospitality is fast disappearing—that people are too busy, too selfish, too sophisticated to enjoy having their friends visit them in their homes. We are not prepared to say that such is the case; but, if it is, we do say that it is greatly to be regretted. The expression, "Southern hospitality," has meant much in the characterization of the people of our own beloved section of the United States, and we should regret very much to feel that we are no longer entitled to the distinction implied in those words. But we are thinking just now of another kind of hospitality—the hospitality that will give a new idea, or a new program, or a new method a chance to prove itself. Intellectual provincialism may not impair character—but it makes impossible the enjoyment of much that would be helpful and inspiring. We do not, of course, advocate the adoption of every new-fangled notion that comes along, but simply a willingness to keep the mind alive and growing. A petrified mind is mighty poor equipment with which to fight the battles of life in strenuous days like these.

### SUPPOSE WE DID?

Suppose we should get rid of Christianity—what then? Once in awhile we read of some rationalist who contends that the world would be better off without any religion at all. Nobody that we know of takes such contention seriously, but it is interesting to think of the situation that would exist if it should come to pass. An English writer recently devoted a little attention to it. If it were not for religion, our vocabulary would be reduced about one-half; three-fourths of our books would have to be destroyed; science would become the mere handmaid of commercialism and militarism; art would largely be blotted out; most of the great humanitarian and benevolent movements would cease; architecture would deteriorate; music would lose much of its charm. These things have to do merely with the material expressions of the religious life—they do not take into account at all the change that would come over the spirit of the people everywhere. A world without religion would not be fit to live in.

### TOO MANY TITUSES.

The following little story from the Type Metal Magazine carries its own moral: "Pa Titus believes that Sunday is a day of rest. He generally hangs around the house all day, smoking, sleeping, eating, and reading the Sunday paper. Ma generally gets up a little earlier than usual, so she can shine the children's shoes, iron out a dress for the baby, and brush up the clothes of the other children. Getting them all off to Sunday school, cooking breakfast and dinner, and washing the dishes usually keep her pretty busy until about three in the afternoon, at which time she sits down for one hour and a half.

"Last Sunday some of Pa's relatives came to visit the Tituses in their new car. They arrived about three and stayed for supper. At five o'clock they suggested that the Tituses go out with them for a little ride. Pa and the children went. Ma said she'd prefer not to go, but insisted that everybody else have a good time. 'I'll have supper ready for you when you come back,' she said.

"During the ride one of Pa's relatives remarked that it was too bad that Ma didn't go in more for enjoying life. 'Oh, she's never happy unless she's working,' said Pa.

"He didn't know that Ma was wiping the tears out of her eyes at that time."

### AFTER OUR OWN HEART.

It seems that a Federal judge in Minnesota reached the conclusion that nominal fines had little effect in destroying the bootlegging industry—and he immediately began to impose prison sentences along with heavy fines. The effect was immediate and salutary—the bootleggers went out of business, and a most wholesome regard for the law of the land was instilled into the hearts of those who had been its persistent and flagrant violators. This judge is a man after our own heart—and we commend his example to some judges down this way.

### THE "INVISIBLE EMPIRE."

In all the discussions now being had concerning the "Invisible Empire," it should not be forgot that the term may have more than one significance. It must be admitted, however, that to-day its usual application is to the organization known as "the Klan." We know nothing more of the Klan that can be learned from current discussion; but our reading of history leads us to believe that the organization of the Jesuits has a little better claim to the title than any other organization to which it may be applied. To those who are concerned with what the "Invisible Empire" has in mind, we commend a watchful attitude toward the organization just named.

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## THE BUILDERS.

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
And men said as they saw its beauty,
"It never shall know decay,
Great is thy skill O Builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
But the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumpled into the dust;
Low lies each stately pillar,
Food for consuming rust,
But the temple the teacher builded
Will last while the ages roll;
For that beautiful, unseen temple,
Was a child's immortal soul.

—Selected.

## WEEK-DAY RELIGIOUS EDUCATION.

(Substance of an address delivered by Hon. H. H. White before the recent Louisiana Sunday School Conference at Alexandria, and published by request of that body.)

It is admitted that there should be much more religious education of our youth than is now being given them.

It should be given, of course, first and most continuously in the homes; but it is true that in many homes but little religious instruction is afforded. It then devolves either on the State or on the church to supply the need.

The State in our country is founded on religious belief. The Declaration of Independence contains the following section: "Appealing to the Supreme Judge of the world for the rectitude of our intentions," etc. The Constitution of the United States is attested "* * * in the year of our Lord." The preamble to the present Constitution of Louisiana reads: "We, the people of the State of Louisiana, grateful to Almighty God for the civil, political and religious liberties we enjoy, and desiring to secure the continuation of these blessings, do ordain and establish this Constitution."

The social compact is based on an oath on the Holy Bible.

The Supreme Courts of the United States and of this State are opened with the prayer, "God save the State and this honorable court."

However, the Constitution of the State provides as follows: "No money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect or denomination of religion, or in aid of any priest, preacher, minister or teacher thereof," etc. (Art. IV, Sec. 8.) "No public funds shall be used for the support of any private or sectarian school." (Art. XII, Sec. 13.)

Construing these articles, or similar ones in the preceding Constitutions, the Supreme Court of Louisiana held: "The reading of the Bible, including the Old and New Testaments, in the public schools of the State, is a preference given to Christians, and a discrimination made against Jews." The court thereupon sustained an injunction forbidding the reading of the Bible in the public schools of Caddo Parish. (Herold et al. vs. Parish Board of School Directors of Caddo Parish, 136 L. B. 1034.)

Rather remarkably the Court said in the same case that "Courts take judicial notice of the contents of the Bible, of the sects into which the religious world is divided, and also of the general doctrines maintained by each sect." (id l. c., p. 1038.) Some of us did not know that our judges were so wise.

If, however, the judges are presumed to know the Bible and the doctrines of the various religious sects, citizens are presumed to have the same knowledge, for "ignorance of law excuses no man." The Court forbids the reading in its schools of the Bible which in the same breath its judges are declared to be presumed to know. We are not unkindly criticising the Court, because its decision had precedent, notably by the highest court of Pennsylvania, and has been followed notably by the Supreme Court of California.

The Court was simply affirming the law as it found it, viz, that **"The State forbids the study of the Bible in its schools, and at the same time presumes a knowledge of the Bible on the part of its citizens."**

Where, then, is this knowledge of the Bible to be obtained? The homes of the land are not adequately supplying it; therefore, the duty devolves upon the church.

The church has been trying for years to perform this duty through its Sunday schools, but modern thought is to the effect that this program must be greatly extended, and that the duty can best be fulfilled by the following activities:

1. The regular usual, well-conducted Sunday school.
2. Week-day religious instruction.
3. Vacation religious schools.

We are now discussing the second phase of work —**Week-Day Religious Instruction.**

Many plans have been attempted and the matter has probably not yet crystallized into its final best form. Among others may be mentioned the Cecil Rhodes plan, the Malden, Mass., plan, the Birmingham plan, the Dallas plan, and, finally, the Gary plan.

We have not time nor space to discuss these various plans, but briefly they all contemplate the release by the public schools of pupils for certain hours per week for religious instruction. In some plans, credits for the religious work are given, and in some not.

The consent of public school authorities is generally given whenever they are satisfied that pupils during the hours of religious instruction will be given equivalent culture by properly qualified teachers.

The present difficulties are threefold:

1. Lack of proper textbooks. (This we are told will soon be supplied.)

2. Lack of trained teachers. This need must be filled through teacher training classes, etc.

3. Lack of means. The teachers should be paid. It is hard to get the various denominations, even Protestants, to unite on textbooks, teachers, and financial support, and it is hard on small churches to finance the Week-day Religious Schools alone.

Reverting for a moment to the position taken by the State, we would say that very high religious school experts seem to agree that it is wise for the **State not to attempt or allow religious instruction in the public schools; but that it is a privilege and a duty to be performed by the church.**

Of course, the general teaching of religion comes in great part from sources not yet mentioned—**the regular preaching of the Word,** the general rich religious literature of our language, music, art, and science, permeated with religious thought and allusion.

The conclusions then are:

1. The public schools cannot, and possibly should not, attempt to give religious instruction.
2. Religious instruction must be given, and that abundantly.
3. This instruction must be given:
    - (a) In the home.
    - (b) In the public worship of the church.
    - (c) By reading Christian literature and study of its music, art, and science.
    - (d) By specific church schools:
        - (1) Sunday schools.
        - (2) Week-day religious schools.
        - (3) Vacation religious schools.

The plans may not yet have been fully thought out, and the day of full accomplishment may be not yet; but earnest men and women are working the matter through, and very soon we believe that the church will be doing its part in all the lines of endeavor above outlined.

Alexandria, La.

## "CLEARING NEW GROUND."

Who is it that can forget Bishop Ainsworth's injunction to us pastors to "clear some new ground" this year? He spoke of a job I have really liked to try to do ever since the Lord called me to preach—clean out old fence corners, clear off the ditch banks, burn off the sedge patch and watch the rabbits run for shelter, clear off some new ground next to the old patch—but my, what an impetus the bood bishop did give me to do more of it than ever!

Such work is mostly what we've been doing at Pearl River Avenue, McComb, since December, 1921. The pastors before this (when this church was "hooked on" to other churches) did what they could, especially my predecessor, Brother W. A. Terry; but they had more than they could do, and this church was pretty much as a good Methodist of McComb said to me recently, "You got a church when you came here that had been thrown away." So the very best we could do last year was to get the stumps out of the ground that had already been cleared and make improvements on the already cleared up territory. About the only new ground we took in last year was the "Tithing Patch." But, my brethren, that was a GREAT PATCH! Some of this ground had already been cleared, but we undertook, under God, to cultivate it and improve it, and it set a pace in our church that was nothing short of wonderful in some respects.

Following are some of the patches of new ground we have undertaken to add to our field for this year: 1. Get the laymen to work in holding prayer meetings, especially, and other public religious activities. It is producing gratifying results. 2. Have two organized classes, that do the work sure enough that such classes are supposed to do. We haven't the teachers yet to have the sexes separated, but the class of older men and women and the class of younger men and women are just simply doing the work! We are just getting each of these classes a room in the rear of the church that can be thrown open into the main auditorium after Sunday school. 3. Have organized the "Messenger Cadets" to look after absent Sunday school pupils and absent church members. When this organization gets right down to work, the superintendent and pastor can know by the Sunday night service why pupils and church members were absent at the Sunday school and morning service. This movement is calculated to work admirably in several ways, directed by God-fearing and tactful leaders. It is composed of a large class of boys in the Sunday school whose energies had to be utilized somewhere, and this organization, so far, seems to be the very thing for the boys, and it's bound to be a decided blessing to the Sunday school and church. 4. The Leagues have been reorganized from an Intermediate and Junior to a Senior and a Junior. It was necessary because of a lack of leaders and to adjust the young people of our church. Both are doing fine work at this time.

I find with all this added work (it seemed impossible to get any other teacher for the Adult Organized Class except the pastor) that I need to pray more than I ever have. I am praying that the next new ground will be a general, clean-cut, sin-killing revival throughout all these organizations and all through the church, and especially all over East McComb. Will the reader join me in this prayer?

There are those in the Conference who will be glad to know that Rev. H. E. Carter, who transferred from us to the North Mississippi Conference a few years ago, and who, on acocunt of his health, superannuated last year, is improving right along. He and his good wife are attending our services, his wife having put her letter in with us. They live near McComb, on the Holmesville road. Let the brethren pray that Brother Carter's health may soon be restored and that he may soon get back into the ranks again.

Looking unto the Hills,

J. A. WELLS.

## HOW ABOUT THE REVIVAL?

By Rev. Henry T. Young.

The greatest thing involved in a pastor's labors for the whole year is the revival meeting. True, the financial affairs are important, but perhaps magnified too much, and the various, or all, services of the church are important. Nothing is small that involves the interest of our Lord's work, but the revival meeting is, or should be, the climax of every plan and purpose. It is there that the lost are supremely sought, and that seeking was the supreme passion of our Christ. What about the revival, brethren? There are three things that are going to determine largely your revival and mine:

1. **A Passion.** You see it often manifested and crowned. Some will almost come to the conclusion that their particular town or locality is too hard or indifferent for God to do anything there; but some one comes along with a passion for souls, and soon those who were hard or indifferent become interested, and, under the Lord, saved. A real passion for the salvation of souls refuses to recognize hindrances, but believing that "greater is He that is with us, than those who are against us," it urges on to victory. May God give us a greater passion for souls!

2. **A Plan.** As dynamic as a passion for souls is, it does not run off into emotionalism, or radicalism, but with that true passion comes the "wisdom that cometh from above." Possessed by a great passion for this work, we can and will plan, and that wisely. Hunting and fishing, loitering and lounging, and all such will have little place in the life of the man possessed with a burning desire to do the work of God, and when engaged in at all, they will be wisely planned, so as to contribute toward the supreme task of all—winning the lost to Jesus. Brother, how about your plan? I wrote a successful pastor some time ago—a pastor of one of our largest churches—desiring his services for awhile in about three months, and almost felt rebuked when he outlined his plans, not only for three months to come, but for six months ahead. He had already, in a general way, selected his subjects for each sermon. Brother Reader, how far have you projected your plans ahead? Is it possible that here at the beginning of the sixth month of the Conference year that some brother will read this who has not yet definitely planned his revival meeting or meetings? Is it possible that some one will read this who has not yet looked about for, and secured, his help, if he thinks he needs help for his work? Do you not know, brother, that the best evangelists and revivalists have their slates filled out for the entire year, and many for two years yet to come? May God give us men who are as wise in this great work of saving the world as the business men, or successful men of any other walks of life, are. "The children of this world" are wise. I am going to utter this prophecy: The pastor who reads this, whose year's work is already planned, will not only be made happy in the revival that he plans to hold, but his financial report will be "in full" at the next session of the Conference.

3. A Prayer. This will not be merely a string of words, though the string be as beautiful as a string of pearls, but it will be such a prayer as leaps from his lips like flames leap from some inferno. It will not be as some meteor, whose path is bright and beautiful, but soon ends in night, but like to a star whose light continuously glows. "I will not let thee go," was Jacob's cry, and yours and mine when we want a revival. Our Lord in Gethsemane, praying for the Father's will to be done, is the type of a prayer that brings a revival. God's will is that the lost be saved. May God send us a revival!

## DR. SLEDD AT OAKDALE, LA.

Some weeks ago, I gave the Advocate a brief account of the series of services then in progress in Oakdale. Since that article was written, it has been the privilege of the Oakdale congregation to enjoy one of the greatest treats that ever came to any church in Louisiana—seven days of inspiring preaching and constructive work, by Dr. Andrew Sledd, of Emory University.

What we needed was not a great ingathering. We had that a year ago. We need instruction in the revelation and work of our Lord, and inspiration for larger, better service. And none who heard Dr. Sledd can doubt that we received all that could have been given toward these ends in the length of time that he had to give us. I wish to commend his work to the brethren, above that of any help I have ever had. He can do anything that a Methodist preacher and great Bible teacher can do; and do it as nearly to perfection as any man I have ever met. And when he comes to you, he wants to know what the field needs; what will help you most with your particular problems; and he literally throws himself—body, mind, soul and spirit—into the work; not sparing himself in the least, but going the limit of his great strength.

Three times daily, and four times on Sunday, this quiet, unassuming, intellectual and spiritual giant gave us his best. Every morning, from 10 to 11, he lectured, in approved classroom fashion, on "The Life and Work of Paul." Each afternoon, from 3:30 to 4:30, in the same manner, he discussed "How we got our Bible." This course was given at this hour that teachers and students from the High School might attend after school hours. Either course was worth bringing the speaker here from Atlanta—and a great deal more. So great were the addresses that long before the series ended, busy men—some of them connected with large concerns—were leaving their stores and offices at both hours, and flocking to the tabernacle to hear the wonderful messages. Men who rarely attend church themselves were heard exhorting their employees and friends to hear Dr. Sledd just as many times as possible. Had he not come to us under a strict time-limit, these people would not have allowed him to leave us under two weeks at least.

The evening sermons were equal to the best I have ever heard; and never have I heard any one man measure up to so high a standard so many consecutive times. His evening themes—and that of Sunday morning—dealt, for the most part, with the Gospel of John; which, the speaker said, rests upon four great pillars: "Life, Light, Liberty, and Love." As models of "sermon-building," these messages are unsurpassed by anything I have read or heard. And they were not only highly instructive, but a deep, clear, persuasive note of spiritual fervor and evangelism rang in every one of them.

On Sunday afternoon, people were present from Alexandria, Glenmora, Elizabeth, and Oberlin, when Dr. Sledd rendered the Centenary Cause a great service by a masterly address on the work of missions in Europe.

Dr. Sledd is a thorough scholar and a great teacher; which means that he is unfettered by traditions, and is "progressive" and "modern"; at the same time, he sticks closer to the Bible than most preachers do, and handles its precious truths with a reverence that makes it impossible for his hearers to deal lightly with that divine old Book. The supernatural is a present reality to him; religion is a vital fact, and God a living Presence in his heart and life. He has a deep and happy personal experience, a lofty conception of godliness, a fervent spirituality. There is prophetic fire in the man and in his message; and with it all, a brotherliness and kindliness that win the hearts of those who hear him, and make them want to be better, purer and more tender and helpful.

The work of Andrew Sledd will bear fruit in this community for many days to come. And I am writing these words, not because I want to compliment him, but because he has a message that the whole church needs. No investment you can make will yield larger, finer returns in spiritual life, growth, strength and uplift, than that which brings this godly man to your church. And, I repeat, he can do anything you need to have done. He did for us the type of work we asked for. Had we felt that a campaign purely evangelistic was what we most needed, I am sure that we should now be reporting that one of the greatest evangelistic preachers in Methodism had stirred our community to its profoundest depths. As it is, our people, rejoicing in past achievements, are greatly strengthened for the work before them, and are thanking God for the visit of Dr. Sledd.

ARTHUR M. SHAW.

## THE CHURCH WILL NOT FAIL.

The missionaries and natives have absolute confidence in the home church and its ability and purpose to stand by the subscriptions which have been made for the more adequate maintenance of missionary work. The latest evidence of this fine trust is found in a letter from Rev. W. E. Towson, Kyoto, Japan, just received:

"I hope the intensive campaign now on is bringing forth results, and that the results will bring relief to the Board and such help to those at the front as will enhearten the lonely laborers as they stand at their posts. The church has said to them, 'hold the fort for we are coming,' and the church must not disappoint them. It would be tragic if it did, not alone in its effect upon the missionaries, but, especially, upon these native people who are trusting us so implicitly. And who can estimate the calamitous effect upon the home church, should it fail to keep its promise! We are waiting with confident hearts to hear that our beloved Zion has come up to the help of the Lord, in this great emergency that is upon that cause that I believe lies nearest the heart of the Son of God—the giving of the Gospel to those who have not yet heard the message that they have a Father in Heaven."

## AN EARLY CHURCH PLEDGE.

Systematic giving is not new. The St. Johnsbury, Vermont, Athenaeum for June 7, 1826, contains this pledge: "For Value received I promise to Pay Lewis Snell, Isaac Wing and Ezra Ide, Committee of the Congregational Society in the north part of St. Johnsbury, or their Successors in office, three middling ewe Sheep as to size and quality on demand. I promise to keep the said three sheep five years free from expense to said Society, and I promise to pay the Wooll to the Committee in June and the lambs on or before the first day of November yearly, the first payment to he made in June and November, 1827, all the wooll and all the lambs and all the profits arising from said sheep to he laid out yearly for Congregational Preaching. Calvin Stone,"—Youth's Companion.

## ARE YOU PLANNING FOR A REVIVAL?

If so, correspond with me and let me advise with you. I have been in this work five years. My services are available to those preachers in Louisiana and Mississippi who desire to have a real revival. Write me fully. References furnished.

P. W. WYMAN,
Wisner, La.

Work: for I am with you, saith the Lord of hosts.—Haggi.

# NEWS FROM THE DISTRICTS.

## NORTH MISSISSIPPI CONFERENCE.

### Aberdeen District.

Brother W. B. Baker, at Eupora and Mabin, is in great favor with the people of his charge. We had a fine quarterly conference at Eupora—everything was in fine shape.

Brother W. C. Mattox, at Bellefontaine, is in his third year on that charge, and his grip upon the situation has never been so firm as it is now.

Brother J. E. Lawhon, at Mathiston, is having his first experience as a pastor, but he is doing the work well. Brother B. P. Patterson, than whom there is not a greater helper to a young preacher, said that Brother Lawhon has made "a hit."

Brother W. L. Atkins, at Algoma, also in his first year, got a good hold upon his people at the start, and has held it. It is practically certain that the Algoma charge is in the midst of the best year of its history.

It would be difficult to find four charges anywhere where the preachers and their people are more thoroughly pleased and trying more faithfully to make this a great year than the four mentioned above.

* * *

On March 11, Bishop Ainsworth preached a wonderful sermon at Aberdeen in the morning, and at Tupelo that night. The presiding elder had the pleasure of having him at Aberdeen, where every one present was thoroughly inspired by his message. I have heard good reports of his work at Tupelo.

We are hoping that all pastors, treasurers and others in our district are putting forth every possible effort to secure payments on all pledges for the Centenary, and that a special effort will be made during the first week in April and thereafter, if necessary, until the first of May.

* * *

Brother W. C. Newman, a student in the University of Mississippi, has been appointed to fill the vacancy on the Fulton circuit. Brother Newman is a fine young man and will do a great work on that charge. The good people of Tupelo, especially the Sunday school, under the leadership of that princely layman, Brother J. H. Ledyard, have provided a new Ford car for Brother Newman's use and for the preachers who follow him on that charge.

* * *

Plans have been made for the revival season in most of the churches in the District. John Brown, of Arkansas, one of our evangelists, is to begin a meeting in Tupelo on April 15. Bob Jones will be in Houston in July. We are praying for great revivals throughout the District.

T. H. DORSEY, P. E.

### The Greenville District.

Believing that the kindly criticism of P. O. Lowrey, issue of March 22, is well founded, I desist. However, be it remembered that all our work revolves around some man.

* * *

Health, good; weather, passable; some great revivals; finances well up; the spirit of mutual helpfulness in evidence.

* * *

The Union church at Glen Allan was recently destroyed by fire. Methodist people were about ready to build prior to this calamity. They are going to it with renewed vigor. Team-mates like Youngblood, Preston, Hasie, Duke, Mann, Barwick and others make building look easy. The pastor is in good form and favor.

* * *

A beautiful and practical church is in process of construction at Coahoma. The total cost will be approximately ten thousand dollars. A less determined people, or a less resolute pastor would have failed. Here's to the whole bunch, including Ed. Fant, not leaving out H. L. Ralston nor forgetting J. W. Wheeler.

* * *

Duncan has let the contract for a church like that which is going up at Coahoma. Also a parsonage will be built on the same lot. It is all but an ideal location, and ample room for both. The Duncan church was burned more than a year since. The contemplated buildings will be ample for all purposes. J. A. George is as nearly a tireless pastor as I have knowledge of.

* * *

The Murphy church, Hollandale and Arcola charge, was blown down by a recent storm. It will be rebuilt at an early date.

* * *

Pace is planning a new church. Money and material are being "assembled," the matter of location is in the hands of a competent committee, and actual work will likely begin early in the summer.

* * *

Following the greatest revival in the history of Lula, nearly sufficient funds have already been subscribed to build an ample and beautiful church at that point. They will likely break ground early in the summer. It is sorely needed.

* * *

Since the really great revival at Shaw, new church sentiment has grown steadily. With a men's Bible class of nearly one hundred, and the Sunday school more than doubled, some more satisfactory arrangements have become imperative. Simpson will likely include a new church in his report next fall.

* * *

T. E. Gregory carries a "secret" in his pocket these days. Leland is not a good place to keep a church secret. When that secret is divulged, Leland Methodism will cease to be shamed by the house they worship in. Enough said. The revival that blessed that little city abides and grows.

* * *

Dundee will probably overhaul their little church this summer, impelled thereto by a growing Sunday school.

### Notes and Personals.

Dr. Chpman has been granted a three months' vacation, beginning in June, for a trip to the Orient.

* * *

Mrs. W. W. Mitchell, wife of our pastor at Cleveland, is slowly improving from the effects of a serious fall. Her courage, patience and good cheer are such as to make a visit to her in the Baptist Hospital, Memphis, a blessing to the visitor. Multitudes of friends devoutly pray for her speedy recovery.

* * *

Rev. T. H. Mills has been forced to surrender his work because of ill health. He was greatly loved by that splendid people. J. J. Baird, who will "come back" to "his loved employ" next fall, will supply Evansville and Dubbs. A most satisfactory and happy arrangement.

* * *

I have no first-hand report from the revival at Hollandale, held by Rev. T. E. Gregory. Great interest was manifest at last report. About one hundred and fifty additions to our church "on profession of faith" reported to date in the whole district. People acquainted with the delta will appreciate this early report. The revival spirit is here. Congregations uniformly good. The men of the district are thoroughly alive. All the interests of the church being carefully looked after. A sleepy pastor would sure have trouble in this section now. The laymen are increasingly active.

JAMES H. FELTS, P. E.

## MISSISSIPPI CONFERENCE.

### Newton District Notes.

The Bay Springs charge, under the pastorate of Rev. E. H. Cooley, shows healthful growth. The work is more thoroughly organized, and the charge as a whole has taken on an air of stability and permanency. There are some choice spirits among the workers of this charge.

* * *

Rev. C. H. Strait is in high favor with the people of the Decatur and Hickory charge. The large attendance of young people at the Agricultural High School at Decatur makes this charge one of fine opportunity and is an element of inspiration to our working forces. A revival meeting at Decatur, Brother Dan Kelly assisting, recently resulted in a large ingathering, many of the converts being from the student body of the A. H. S.

The congregation at Hickory is occupying a neat new building equipped with Sunday school rooms conveniently arranged. This building when properly seated will be a gem.

* * *

Brother Flurry, of the Chunky charge, has taken in some "new ground," and is preaching to the people of the Parks' School House community. It is hoped that a permanent organization will grow out of this enterprise.

* * *

The laymen of Brother Young's charge, Lake, are rallying to the pastor's leadership and have volunteered to go out and hold services in the outlying places. Good results are expected to follow.

* * *

At Union, where Brother Baggett is pastor, there is prospect for material improvement in our property, and developments are awaited with interest.

* * *

Our work in the city of Laurel is kept well in hand by the pastors of the several congregations. First Church, under the leadership of Brother O. S. Lewis, has recently acquired very valuable property adjoining the present plant, including a residence, which is to be renovated and occupied as a parsonage.

The new pastor at Kingston, Brother Ferguson, has made a fine beginning, and the outlook is for a steady growth in that faithful congregation.

At West End, Brother Ramsey is rallying about him an increasing number of workers, and the various departments of church activity show steady and healthful advance.

* * *

The every-member canvass has been put on at Forest and Morton, and the response was hearty and the budget covered. After the great Home Mission Conference at Jackson, the pastor, Rev. H. J. Moore, called a meeting of the congregation, and enthusiasm was engendered by the report of the members who were privileged to attend. The ladies of the church served delightful refreshments. The Sunday school attendance has been the largest for a long time. The men's prayer meeting in both communities is doing good work. They are expecting large results from the meeting now in progress. Brother Moll is assisting the pastor, and has produced a profound impression.

* * *

The men's prayer meeting at Newton, every Wednesday at noon, has an attendance of from seventy-five to one hundred and twenty-five. The Newton Flying Squadron is organizing the men throughout the county, and results are substantial and gracious.

The Centenary meeting of the Newton District was at Newton, March 7, attended by nearly all the pastors and many laymen. Urgent appeals were made by the presiding elder and W. D. Hawkins, the Conference Centenary Leader, for each charge to bring up its quota, and the pastors responded well to the appeals. The ladies of the church did their part in serving dinner to the entire body of preachers and laymen.

N. B. HARMON, Reporter.

### Vicksburg District.

My first round of quarterly conferences for this year is now a thing of the past, and I feel greatly encouraged over the outlook for one of the best years this section of Mississippi has ever had. This is indicated by the earnest co-operation of the laymen as well as the diligence and faithfulness of the pastors. I greatly appreciate the way the men have taken hold of the work. They are giving the best of their thought and leadership to the matters committed to them. When pastors do this, the laymen will respond, the church will prosper, God will pour out his blessings upon the people, and all will be happy.

* * *

Natchez and Rev. C. C. Evans are much in love with each other. They are pulling together in a very beautiful and helpful way. The people have great confidence in their pastor, and he is not lacking in his appreciation of and devotion to them. The work is prospering under the lead of Brother Evans, and Jefferson Street Church, with her honored history, of which she may justly be proud, was perhaps never better organized and more generally ready to co-operate with her pastor than now. The membership is large and ready to help with an interest in everything that looks to the welfare and success of their church. Natchez is one of our best appointments, a delightful people to serve, and one of the most pleasant places in which to live and labor. Brother Evans is making full proof of his ministry there. The church is prospering.

* * *

Centerville and Stephenson are most fortunate in having Rev. V. G. Clifford as pastor for the second year. The people appreciate Brother Clifford's wise leadership and preaching ability. The work goes forward and the kingdom prospers when pastor and people appreciate each other and co-operate together, as is true at Centerville and Stephenson. Brother Clifford and his people are now building a church at Stephenson, which has been long needed and which is costing about $3,500. Great things were done on this charge last year, and we are looking for greater things this year. The District Conference meets at Centerville this year, and will convene on April 24, at 2:30 p. m. We are expecting a good time with Brother Clifford and his people.

* * *

It is always pleasant to go to Gloster, be in the parsonage home of Rev. J. L. Smith, and associate with the members of his happy family. Brother Smith serves a faithful and hopeful people. It is encouraging to see at the quarterly conference officials from Gloster, Liberty, Mount Olive, Mount Vernon, Woodland, and Mount Carmel. This is a young district, but Smith and his Ford always meet appointments on schedule time. Brother Smith is a hard worker, and God honors his labors. He is an evangelistic preacher and leader, and a genuine revival spirit is among his people.

* * *

Roxie is responding delightfully to the lead of Rev. M. L. McCormick, whose heart is in his work, and whose energies are consecrated to building up the church in all things. The pastor and people are faithful and loyal, and the work prospers in all matters of the church. The folks appreciate their competent young pastor, and God is using him in building up his kingdom.

* * *

Rev. C. Y. Higginbotham and the fine people of Louise and Holly Bluff seem to be very happy as they go about the work of the church in this their first year together. The people are pleased with their new pastor, and he is delighted with them. Brother Higginbotham and his people are busy. Things will happen when this is true. Holly Bluff is the home of Mr. S. W. Sharbrough, associate lay leader of our district. Brother Sharbrough is one of the choice laymen of our Conference. He is always taking a keen interest in the church. In him the pastor has a strong arm to lean upon and a brotherly spirit to associate with in the Lord's work.

* * *

Rev. George P. McKeown has entered upon the work at Silver City with a glad heart, and the people received him and Sister McKeown with open arms. They feel that they are fortunate in having a pastor and wife so competent as Brother and Sister McKeown come to serve them in the Master's kingdom. I am confidently expecting this to be a year of spiritual progress and development at Silver City and Midnight. Pastor and people will do the work and God will bring the increase.

* * *

Rev. E. D. Simpson is faithfully doing the work on Oak Ridge charge. This is a large circuit and rather difficult to serve; but Brother Simpson meets his appointments and diligently visits the people. There are many fine people on the charge who appreciate their pastor. It is greatly desired that all may co-operate in the Lord's work and put this charge up with the best. A faithful pastor, cultured people and material resources thoroughly consecrated to God will always mean success and spiritual happiness.

* * *

Rev. M. J. Miller is in his third year at Mayersville, and doing as well as anybody could do in a charge such as he serves. Brother Miller is a good preacher, and the people like him. He has a great opportunity, being the only white preacher in Issaquena County. The salvation of the people is dependent upon him and the interest and activities of the church. Happy will that section of the Delta be when the church awakes to a brother's interest in all the people. This is God's call to his church, and we cannot be indifferent to the call.

* * *

This district is fortunate in having three of our honored superannuates, Rev. W. W. Simmons, of Gloster; Rev. I. B. Robertson, of McNair, and Rev. W. W. Cammack of Fayette. Each of them takes an abiding interest in the work of the church, and they are a real benediction to their pastor. May the Lord leave them with us many years that our church may be enriched by their prayers and godly example. The Lord bless all these honored fathers and faithful men everywhere.

* * *

Our District Conference and Sunday School Institute will begin on April 24, at 2:30 p. m., at Centerville. Let the names of all delegates, both to the Conference and Sunday School Institute, be sent to Rev. V. G. Clifford, and all names of delegates to the Conference be sent to me. Let local preachers, lay leaders and Sunday school workers be urged to attend.

J. R. JONES, P. E.

## LOUISIANA CONFERENCE.

### Ruston District.

Homer: The new church, which is indeed a splendid building, will be ready for the opening services, the contractors say, not later than the 1st of June. The Methodist people of Homer have shown a liberal spirit in the erection of this building. They have also been liberal in the pastor's salary, having raised it $300 this year, making it now $3,600. They are leading the District in the collection of their Centenary pledges. Brother Tucker is leading the forces in all lines of work with success.

* * *

At the second quarterly conference at Winnfield we had a good attendance. Brother Jordan's report showed a healthy condition and progress on every line, but the remarkable part of this conference was that from almost every department of church work, in fact from every department except one, we had a written report. Dr. Wren, the efficient Sunday school superintendent, told us that the Sunday school had doubled in numbers and finance in the last few years. The president of the Woman's Missionary Society gave a very encouraging report of their work. The president of the Epworth League also had a written report.

* * *

Jonesboro has enlarged her borders—Dodson and Sikes have been added. We had written reports there from the superintendent of Sunday school, president of the Missionary Society, and, of course, from the pastor. All were encouraging, but the most remarkable was the church at Sikes. This faithful little band is enthusiastically at work.

* * *

Rev. J. H. Williams has certainly organized his church at Farmerville, and every organization is functioning. He has the Adult Missionary Society, the Young People's, and the Juniors. He has his young people organized in the League and Sunday school. They are borrowing rooms from the public school for their Sunday school classes until they can build a new church, which they hope to do in the near future.

* * *

Wesley Circuit: Rev. D. C. Bennett was sick for two months—December and January—but has recovered, and is starting the work off well. We had a full attendance at the quarterly conference. Holly Springs was well represented. The next quarterly conference goes to that church. All seem hopeful for a good year.

* * *

Marion is a new circuit, cut from Farmerville when they were made a station. It looked like a problem at the time. Rev. W. W. Lantrip, who was appointed to the work, has so organized his forces that Marion is now one of the good circuits, and pastor and people are delighted with the outlook for the future.

* * *

At Minden the pastor and people are co-operating in a way that will bring things to pass. Every organization is doing well its part. Minden has had the saddest accident that has ever come under my observation, and they have the deepest sympathy not only of the district, but of the entire Conference. Brother Childress has shown himself a good pastor in this instance, as well as in the other church work.

* * *

Sibley Charge: We had a splendid second quarterly conference—written reports from different organizations. The pastor's report showed life in the churches. Brother Alden Rathbun, a Sunday school worker at Minden, was present and made a fine talk on the rural Sunday school. The charge has repaired the parsonage, painted the church at Brushwood, added new Sunday school rooms and repaired the church at Pine Grove. Brother Dring is leading his forces.

* * *

Ringgold: This is Brother Harper's fourth year at Ringgold. He seems to have a hold on the work. They have organized a Missionary Society. I was there on that sleety Sunday—did not see very many of his people, but the work seems to be progressing.

* * *

Haughton and Doyline: Brother Bennett is doing remarkably good work, and he is in high favor with his people. He has had sickness in his home all through the year, and Sister Bennett passed away on March 22. Brother Bennett and family have our prayers and sympathy.

* * *

Arcadia: Judge J. E. Reynolds and his corps of teachers are building up the Sunday school at this place. The trustees have sold their old church, and they are supposed to begin building on their new church about the 1st of May. We held our second quarterly conference in the First National Bank. It was well attended and a very enthusiastic quarterly conference. Brother Ledbetter is energetic, wide-awake to the interests of the church. He and his board are determined to make this a year of great success.

* * *

Dubach has had a great loss in the death of

(Continued on Ninth Page.)

FOR SALE.—Modern furnished five-room cottage, eastern exposure, on Tabernacle square, Seashore Camp Ground, third door from beach. Price, $700. Address W. W. Moore, 437 Boulevard, Shreveport, La.

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"Why John the Baptist Sprinkled the Multitudes," Price, 10 cents. "A Modern Scholar, Modern Scholarship and the Form of Baptism; Methodism and the Perilous Times; Some Remarkable Baptist Utterances," price 25 cents. "The Model Church," 10 cents. All three for 30 cents. Address Rev. C. T. Thrift, Farmville, N. C.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

BISHOP W. N. AINSWORTH.—"If any class of men deserve grateful recognition above their fellows at the hands of the American people, that class is the Methodist itinerant from Francis Asbury to the present day. They have been the makers of history in this Western world, laying strong and deep the foundations of society and government, as well as builders of the kingdom of God. Theodore Roosevelt was a discerning student of the institutions of our civilization, and he records his mature conviction that America owes more to the Methodist itinerant than to any other agency for making our civilization what it is. These men went everywhere among the scattered colonies of the Atlantic coast and accompanied every caravan that pushed its way into the West, so that the Methodist parson was found on every frontier before the processes of civil government were set up. The ministry converted the people to God, gave moral stamina to the early settlers, and typed the social structure which they built. Any fair appraisement of the forces that laid the foundations of the American government will accord to the Methodist itinerants a substantial meed of praise. They lived in sacrifice and died in poverty to bequeath to us the heritage we enjoy to-day. And no less constructive is their ministry in the life of to-day.

"While the sacrifices of the ministry are not now as great as were required of the pioneers, it is still true that it is maintained at a woefully inadequate wage. The United States Labor Board, after careful study of all conditions, has suggested $1800 as a living wage for the average family. The pay of mechanics, bricklayers, draughtsmen, machinists, engineers, and all skilled workmen of the artisan class is quite in excess of this sum, but the average salary of a Methodist preacher is only $1100 at the present time. This is wholly inadequate to supply the necessities of life for a family of six, not to speak of the education for the children and a reasonable amount of cultural facilities for the household. There are now hundreds of parsonage homes in Methodism where the scale of living is an unwritten tragedy, with no promise of relief for the years of infirmity and advancing age. Less than $300 is now available as an annual per capita retiring allowance for these wornout servants of the church. The Roman sentinel at Pompeii exhibited no higher type of devotion to duty than these faithful servants and sufferers in the ministry of to-day.

"The clock has struck the hour for their release. The time has come for Methodism to purge herself of the reflection that inheres in these facts. The church is no longer poor. Our people do not live amid the primitive conditions of the pioneer. They live in plenty. Every laborer in the vineyard of the Lord is worthy of a living wage and is entitled to the assurance that he shall not be a 'forgotten man' when life's evening comes and he can no longer go forth to labor as in the days of his strength. The church can do it, and I believe she will."

BISHOP SAM R. HAY.—"Adequate superannuate endowment is a subject that appeals from many angles. There is not a single cause of Southern Methodism that would not be greatly benefited by the reaction coming from raising $10,000,000 to guarantee a reasonable support for the church's worn-out preachers.

"The compelling need of these worthy servants has come to be so pronounced that it can no longer be shunted aside. The time is now upon us when the secular world is beginning to scorn any institution that does not make provision properly to pension employees who come to old age and physical impairment out of long and faithful service. The church will not escape this contempt if she consumes men and their wives in her ministry and then fails to support them when they are utterly unable to provide for themselves.

"In the Conference year 1920-21 there were 1860 active preachers in the Methodist Episcopal Church, South, who received each an annual salary less than $1000, while in the year 1921-22 this number increased to 2279. Think of it! In a single year there was an increase of 419 preachers in the class of men serving for less than $1000 per capita per year. This startling fact presses upon us with unfailing logic and that the church is compelled to provide for such servants when they must be superannuated.

"No opportunity has ever come to our Methodism that carried with it such importunity. The call reaches us from hundreds of homes of superannuates now suffering great deprivations; it comes to us from the preachers now serving in the pulpits but who will be superannuated as the years pass on; it comes to us from all future generations of preachers who will occupy our places, serve to the limit of their endurance, and retire to the great silence without a competency; and somehow I think it comes to us through a spiritual persuasion from those preachers who are translated.

"A time of special effort for superannuate endowment has been fixed, plans are unfolding for the day of beginning and for the processes by which the church is challenged to accomplish this task, and such expectancy of success has so gripped the church that we cannot turn back."

BISHOP HOYT M. DOBBS.—"In deciding upon a special effort for superannuate endowment to be inaugurated at the Annual Conferences of 1923 the church has set her hand to one of the unblessed tasks in her wonderful history of great accomplishments. And her action in this important matter is most opportune, for now governments, churches, colleges, universities, and other great corporations are beginning to see the wisdom of regarding the men and women whose ability, service, and fidelity have so largely created and sustained them.

"Ingratitude is one of the basest of all sins, either in a man or in mankind. Thoughtful and discerning men to-day know that the gospel of Jesus Christ has power to create civilizations and to bring to greatness both individuals and communities that embody these principles. The noble veterans among us who have preached this gospel must not suffer in their declining years because of any ingratitude or neglect at our hands. Enshrined forever in the hearts of the American people is the record of their life and labors.

"An adequate support for the church's veteran servants is not only a question of sentiment, but it is also a matter of justice and common sense. More and more these principles are coming to be recognized in every department of human endeavor. Into this worthy work must go our heads, our hearts, and our hands; our gifts will then quickly follow. The claim is a just one. The church loves her aged ministers. The funds are not lacking. It is a happy hour. The cause merits success. It is our duty and our privilege to co-operate in an enterprise so significant and so far-reaching for the ongoing of the work of the church."

BISHOP JAMES E. DICKEY.—"I do not base my appeal for the superannuated preacher on the ground of charity. Charity does not recognize obligation, except as a noble nature is impelled to relieve need. My appeal for the superannuate is based on obligation, an economic as well as a moral and spiritual obligation, growing out of benefit accrued to the public from the life and labor of a productive laborer.

"The unthinking sometimes refer to the preacher as an unproductive laborer as though he were a parasite feeding on the body politic. If this were true, his claim would rest alone upon the charity of a pitiless world; but if he is a productive laborer, his claim to an age benefit is as binding on the community as that of the sailor or soldier on the government or that of the employee on the commercial company. In order to establish this contention we have only to show the value of the church to society. Remove the church and all religious influences of the church from a community, and what follows? Material values at once depreciate, moral values decline, the best of the citizenry migrate, and little remains but savagery and sin.

"Silence your pulpits, and you close the doors of your churches. Close the doors of your churches for a decade, and what of your civilization? It may become as resplendent as that of ancient Greece or Rome, but it will become as riotous and as rotten. If, then, these superannuates have upon the broad bosom of their faith lifted whole communities into the presence of God and with tears and groans unutterable by the power of the Spirit have transformed savages into saints, let not only the church but all lovers of righteousness support them."

BISHOP EUGENE R. HENDRIX.—"A large sum was necessary to pay for a new church in Chicago. Two bishops, representing the two leading Methodisms, together with a prominent missionary secretary, jointly took the collection.

"The first response was by a man who had married a daughter of Rev. William Arthur, the author of the great classic, 'The Tongue of Fire. His family were all with him as he quietly said: 'You may put me down for $2500 and my wife down for $2500. We have five children, whom you can put down for $100 each. We have three children who are with God, and you can put them down for $100 each.' Here was a total subscription of $5800. In the afternoon the same noble giver added to the morning subscription by giving in the name of each of his family, including a like amount for the three children who 'are with God. At the evening service he added to the morning and afternoon subscriptions by announcing large sums in the name of each member of his family, including a like amount for each of the 'three children who are with God.' With such an example in giving, the whole amount necessary to be raised was soon secured, and the noble church was dedicated to the worship of God.

"May I suggest that in our giving to the Superannuate Endowment Fund we give not only for ourselves but for those of our loved ones 'who are with God' and thus help to keep them in our midst? Some venerated man of God baptized these translated ones or joined them in holy wedlock or pronounced the last words at their burial. How fitting, then, for those of us who yet linger in this world to establish fresh memorials to our loved ones 'who are with God' by contributing as we are able to the Superannuate Endowment Fund, which is for the benefit of those who served that our loved ones might be with God!"

# The Home Circle

## THE BOY WHO FORGETS.

I love him—the boy who forgets!
Does it seem such a queer thing to say?
Can't help it; he's one of my pets;
Delightful at work or at play.
I'd trust him with all that I own,
And know neither worries nor frets;
But the secret of this lies alone
In the things that laddie forgets.

He always forgets to pay back
The boy who has done him an ill;
Forgets that a grudge he owes Jack,
And smiles at him pleasantly still.
He always forgets 'tis his turn
To choose what others shall play;
Forgets about others to learn
The gossipy things that "they say."

He forgets to look sultry and cross
When things are not going his way;
Forgets some one's gain is his loss;
Forgets in his worktime his play.
This is why I must take his part,
Why I say he is one of my pets;
I repeat it with all of my heart:
I love him for what he forgets.

—St. Nicholas.

## THE SURPRISE PARTY.

By Thelma Roberts (12 Years Old).

Jane Dunn ran down the big stone steps of the Dunn residence and skipped merrily along the shady walk.

"Wait, Marjorie," she called to a slim figure approaching on the other side of the street.

When Jane and Marjorie met at the curb, Jane took her hand and said, "You know Norma Andrews I guess, don't you?"

"Oh, yes; why? What on earth do you want with her? You know she is red-headed, freckle-faced and is the dullest girl in school. Why, Jane Dunn, what are—"

She stopped suddenly when her little friend laughed merrily.

"But I am just the gladder that she is ugly. I found out that to-morrow is her birthday. I know she won't have a good time, so let's me and you give a party for her."

Her eager eyes were fixed on Marjorie's.

"All right, I'm willing," said Marjorie.

Twenty-four boys and girls tore open the little blue invitations the next morning.

"I am coming to see you after school," Jane promised Norma the next day at school. The little girl grinned and tugged at her hair. She was very timid and was also not used to hearing any one speak so kindly to her.

After school a large crowd of children gathered, and, with roses and ferns they had brought, they decorated the place by sticking a bright red rose in a bunch of moss; a vase of three buds and a stiff fern adorned a small table, and a larger table was decked with white parcels of all sizes and shapes.

A donkey's picture was tacked on the trunk of the huge pear tree, and a bunch of tails awaited the guests.

Two plates of taffy candy were on the serving tray, and the chairs were arranged in a ring.

Norma was dressing in her stuffy little room to receive her guest, Jane. (She was not expecting the others.)

Jane appeared in the doorway and cried, "Oh, Norma, I have come to see you. Let me see your pretty dress."

Norma turned around and showed a blue and white gingham dress. It was faded, but Jane pretended that she thought it was lovely.

"Do let's play under the pear tree," she insisted.

As the children turned around the corner of the house, Norma gave a cry of joy. "How lovely."

As she approached the parcel-decked table, the guests gathered around her. She opened the packages, one by one. First came a barette in the shape of a butterfly. Next, she opened a package which contained a pair of silk socks. As she opened, with excited fingers, other packages, she found a purse, a pencil box, two boxes of stationery, a box of candy, four pieces of pretty hair ribbon, a small eversharp pencil, a box of powder, a large bottle of perfume, several games, books and other things that pleased her very much.

The plates of taffy candy were passed around, and then the group of laughing children proceeded to pin the tails on the donkey.

"Why, this is my birthday," chuckled Norma; "I had forgotten."

When every tail was pinned on, it was decided that Clarence Jones had won the prize of a huge stick of candy.

Every one gasped for breath as little Norma herself proudly received the booby prize, a package of gum.

After playing a few other games, from behind the fence came two dainty waiters with punch and cakes on them.

"Mother!" cried Norma as the dishes were being taken up, "come see."

A plain woman, dressed in a sunbonnet and apron, soon found her way up to the table and held up each little present admiringly.

"'Twas nice of you girls and boys to do this for Norma. She would never have remembered this was her birthday," she said.

When the little folks skipped down the country road, some one said, "I'm glad we did do it—we all enjoyed it as well as Norma."

And indeed they did.

Back at the country home a freckle-faced girl, with her arms full of presents, walked up the steps and into her stuffy little room and placed her much-beloved gifts on the wooden bed.

Columbia, Miss.

## HOW MANY THINGS?

"Seems to me I'm always doing things for mother," grumbled Jack, when she asked him to water the plants. "Lots of things this morning."

"How many things?" asked Aunt Amy.

Oh, I went on an errand and I fed the chickens —always so much to do on Saturday. And now those plants."

"How many things has mother done for you today? Suppose you make the list."

"I will," said Jack. He brought it later, saying: "I really didn't think it would count up so, Aunt Amy." It read:

"Found my collar. Sewed on a button. Got me a shoestring. Wrote a note to ask if Tom could come over. Got a sliver out of my finger. Got a knot out of my kite string. Found my fishing tackle. Made me some glue. Showed me about an example. Fixed my hat band. Found some nails for my shelf and helped me to fix it—"

"I lost count there," said Jack.—Selected.

## PHILLIPS BROOKS AND THE ACOLYTE.

When Phillips Brooks, the great "low church" bishop of Massachusetts, made his visitation at the Church of the Advent, Boston, celebrated for its elaborate ritual, the rector considerately inquired if the bishop would like the usual service simplified.

"Oh, no," was the reply. "Turn everything on!"

A young but well-trained acolyte was told off to attend the bishop, and before the towering figure paced, with impressive dignity, the small red-cassocked lad.

A lady present, who knew and loved her Phillips Brooks but knew little of ritual, regarded the situation at first with anxious face, but soon became quite serene. On leaving the church, after service, she remarked:

"In the beginning, I was dreadfully afraid the bishop would not know where to go or what to do, but I felt that that little boy knew a great deal more about it all than the bishop did and was taking good care of him."—Harper's.

Master, to do great work for thee, my hand
Is far too weak! Thou givest what may suit—
Some little chips to cut with care minute,
Or tint, or grave, or polish. Others stand
Before their quarried marble fair and grand,
And make a life work of the great design
Which thou hast traced; or many skilled combine
To build vast temples, gloriously planned.
Yet take the tiny stones which I have wrought,
Just one by one, as they were given by thee,
Not knowing what came next in thy wise thought:
Set each stone by thy master-hand of grace;
Form the mosaic as thou wilt for me,
And in thy temple-pavement give it place.

—F. R. Havergal.

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All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## DISTRICT CONFERENCE SCHEDULE.

### Louisiana Conference.

Alexandria, at Elizabeth, April 10-12.
Shreveport, at Mansfield, April 17-19.
Lake Charles, at New Iberia, April 19-22.
Monroe, at Winnsboro, April 27-29.
Ruston, at Haynesville, May 4-6.
New Orleans, at St. Mark's, May 21-23.
Baton Rouge, at Kentwood, May 23-25.

### Mississippi Conference.

Seashore, at Moss Point, April 3-5.
Brookhaven, at Tylertown, April 17-18.
Vicksburg, at Centreville, April 24.
Hattiesburg, at Richton, April 25-27.
Meridian, at Poplar Springs, May 1-2.
Newton, at Hickory, May 8-10.
Jackson, at Bolton, June 26-27.

### North Mississippi.

Columbus, at Ackerman, April 26-27.
Greenville, at Leland, May 7-12.
Grenada, at Pickens, May 8-10.
Corinth, at Ripley, May 15-17.
Sardis, at Senatobia, May 15-17.
Greenwood, at Inverness, May 23-25
Aberdeen, at Verona, June 19-21.

## GREAT GIFT TO SOUTHERN METHODIST UNIVERSITY.

The Dallas (Texas) Morning News of March 27 carries the announcement of a gift of $100,000 to Southern Methodist University, made by Mr. and Mrs. R. Harper Kirby, for the erection of a building for the Theological Department. The gift is in cash, and the erection of the new building will begin as soon as plans can be prepared and approved.

The letter conveying the gift was addressed to Dr. W. D. Bradfield, a member of the faculty of the University, and a long-time friend of Mr. and Mrs. Kirby. It is so significant of the motives that lie back of Christian activities, that we quote the letter in full as it appears in the News:

"Having profound faith in the divinity of Jesus Christ, knowing God's guidance and his boundless love for mankind and his great desire that all men shall be saved, and believing firmly in Christian education, we will give one hundred thousand dollars to the Southern Methodist University, at Dallas, Texas, for a theological building."

The addition of this building to the equipment of the University will greatly increase its facilities and enable it to serve more efficiently the increasing number of students who seek its advantages every year. This gift of Mr. and Mrs. Kirby will, we trust, lead others to whom God has given great wealth, to turn their thoughts toward similar benefactions. In Mississippi and Louisiana the church has schools that need increased endowment and equipment—and in Mississippi and Louisiana there are men and women who are rich in this world's goods. What an opportunity to serve God and bless the world!

## PERSONAL AND OTHER NOTES.

The Wesleyan Bible Class of the First Methodist Church, this city, hahd an attendance of 264 last Sunday.

Rev. J. E. J. Ferguson, our pastor at Summit, Miss., gives a good account of the work on that delightful charge. The outlook for a fine year is encouraging.

Rev. John A. Moore, presiding elder of the Newton District, Mississippi Conference, is issuing a quarterly bulletin which carries much of interest to the District.

Rev. G. D. Purcell, of Columbia, La., expcets to make this one of the best years in his ministry. He has taken in some "new ground" by organizing a country church.

Rev. W. F. Henderson, Jr., our faithful pastor at Zwolle, La., was recently operated on for appendicitis. He is rapidly convalescing, and will soon be able to return to his work.

At the recent session of the Grand Lodge of the Independent Order of Odd Fellows, Dr. Alonzo Early, pastor of our church at Crowley, La., was made Grand Chaplain for the State of Louisiana.

Mr. S. M. Collins, Secretary of the Chamber of Commerce at Monroe, La., is an active Methodist layman, and a long-time reader of the Advocate. We appreciate his kindly words concerning the paper.

Dr. S. A. Steel, the "Knight of the Pelican State," delivered his lecture on "Evolution and Christianity" recently to a large and appreciative apdience in the First Methodist Church, Shreveport, La.

Rev. S. J. Savies, whose "Safety Signals" appear in the Advocate from time to time, is assisting Dr. H. F. Brooks in the pastoral visitation of the great congregation of the First Methodist Church, Shreveport, La.

Rev. W. R. Lott writes that great interest continues to be manifested in church work at Holly Springs, Miss. The prayer meeting attendance last week was 86. A large men's choir has been organized for the night services.

A group of laymen from New Albany, Miss., held the night services at Holly Springs, Miss., on March 25. A group from Holly Springs expects to return the visit in the near future. This interchange of visits ought to be helpful to all concerned.

The Jackson District Conference will meet at Bolton, Miss., on June 25. We appreciate the cordial invitation of the presiding elder, Rev. M. L. Burton, to attend. We have many pleasant recollections of Bolton from our boyhood days, and we should greatly enjoy a renewal of friendships there.

The meeting at Algiers, in which the pastor, Rev. C. C. Wier, is being assisted by Rev. W. E. Thomas, has developed so much interest that it will be continued this week. The original intention was to bring the meeting to a close on Easter Sunday.

A note from Mrs. E. L. Alford brings the good news that Brother Alford, who was forced to give up his pastorate at Logtown, Miss., on account of ill health, is gradually improving. Brother and Sister Alford are now making their home at Tylertown, Miss.

The funeral services of Mrs. J. O. Bennett, wife of our pastor at Haughton, La., whose death we announced last week, were conducted by Dr. R. H. Wynn, assisted by Rev. K. W. Dodson, Rev. W. L. Doss, Jr., and Rev. H. B. Thomason. Interment was at Colfax.

The Executive Committee of the Board of Finance, North Mississippi Conference, met in Memphis, Tenn., on March 22. The Committee, of which Rev. J. E. Cunningham is chairman, found that Rev. J. H. Bell is doing excellent work in securing funds for the superannuate cause.

The Methodist church at Oak Grove, La., was so badly damaged by a storm on Sunday, March 11, that the congregation are unable to use it. It will cost from $1,200 to $1,500 to make the necessary repairs. Rev. George Fox is the pastor upon whom devolves the leadership of this charge.

Under the progressive leadership of Rev. P. O. Lowrey, our pastor at Indian Bayou, La., several of the members of the church there are furnishing conveyances to enable those to attend Sunday school who otherwise would be unable to do so. This is a fine form of Christian service.

The garages and filling stations at Greenville, Miss., have agreed to close every Sunday from 9:30 a.m. to 1:30 p.m. It is hoped also that the drug stores will close on Sunday. This movement for doing away with unnecessary business on the Lord's Day is altogether to be commended.

We have received for publication an article, "Democracy in Methodism," unsigned. If the writer will give us his name, not for publication, but for our own information, we shall be glad to consider the article for publication. It is a long-standing rule of the Advocate not to publish anonymous communications.

Evangelist Earl B. Moll, of Wilmington, N. C., has just closed a good meeting at Forest, Miss., where he assisted the pastor, Rev. H. J. Moore. A good many conversions were reported and there were many additions to the church. Brother Moll is now in a meeting at Oil City, La., where he will be until April 8, after which he goes to Morton, Miss., for two weeks.

Dr. Alonzo Early, pastor, writes that the new pipe organ has been installed in the First Methodist Church at Crowley, La., and that it was used for the first time on Easter Sunday. The organ is electrically actuated, and has 1,060 pipes and 17 stops. It represents the latest achievement in pipe organ construction. The women of the church are providing the funds to pay for the organ.

The Southern Methodist Press Asosciation at its recent meeting at Columbia, S. C., passed a resolution asking for a Good Literature Sunday to be observed throughout the church some time within a year. The committee appointed to fix a date for the observance of this special Sunday has chosen January 27, 1924. The observance of this day ought to mean a great deal for our church papers.

On Monday morning of this week, we received the following telegram from Rev. L. W. Cain, our pastor at Franklinton, La.:

"Great Easter services. Received twelve into the church—six by vows, six by baptism. Big collection for Orphanage. Ready to let contract for new church building. Rejoice with us."

This is good news that comes from the fine little town of Franklinton, and we do rejoice with the pastor and people.

Good reports come to us of the work of Rev. Lastie N. Hoffpauir, at Leesville, La.

Rev. J. W. Price, our pastor at Foxworth, Miss., writes that the work is moving along well on his charge.

Dr. John L. Weber, pastor of Broadway Church, Paducah, Ky., and well known throughout the church, died on March 20.

In the Methodist churches of New Orleans, 115 members were received on profession of faith and 47 by certificate on Easter Sunday.

We learn from the Grenada Sentinel that Rev. H. G. Roberts, who serves the Tie Plant charge, is now making his home at Grenada, Miss.

Rev. T. C. Cooper, pastor of the Neshoba charge, Mississippi Conference, has entered upon what promises to be the best year thus far in his ministry.

Within a few days the Methodists of Shreveport, La., will purchase lots in the Claiborne subdivision, upon which they will at once erect a building and organize a Sunday school.

Mrs. L. M. Lipscomb, wife of our pastor at Oxford, Miss., underwent a serious operation on March 30. The family desires the prayers of their friends for her early and complete recovery.

More than $4,000 was subscribed at the service on Easter Sunday morning at the Carrollton Avenue Methodist Church, this city, for the new Sunday school building fund. The congregation, under the leadership of Rev. Ellis Smith, expects soon to be in position to carry out the building program.

The Mississippi State Sunday School Convention will meet at Louisville, Miss., April 19-21. The State Secretary, W. Fred Long, has prepared an unusually interesting and instructive program. Some of the leading Sunday school workers of the various denominations will be in attendance and take part in the work. Free entertainment will be provided for delegates, and the railroads will give reduced rates on the certificate plan.

After the Advocate had gone to press last week, we received the following telegram from Rev. Waldo W. Moore, pastor of the Back Bay Mission, Biloxi, Miss.: "Showers of blessings falling. Checks and cash coming in on Ford car and Bibles for sailors. Thanks to following: Mrs. I. W. Lampton, A. J. Leggett, Mrs. T. P. Bell, cash from unknown party, New Orleans. The Lord bless those and increase their number. Ready for the downpour."

The Louisiana Child Finding and Home Society, Rev. John L. Williams, Superintendent, has in its custody a fine boy thirteen years of age. He says he wants to study for the ministry. The Society desires to secure a good Methodist home for the boy—a religious home with financial ability to give this boy an education. Those interested may address the Society at 507 Tulane-Newcomb Building, New Orleans.

Bishop Hoyt M. Dobbs preached at Arcadia, La., on Sunday, March 25. Bishop Dobbs is greatly loved and admired in Arcadia, where he found his wife, formerly Miss Jackson, and the people always welcome him warmly and hear him gladly. Since his election to the episcopacy, Bishop Dobbs has traveled more than 40,000 miles—he is diligently at work in Brazil, his assigned area. Our pastor at Arcadia, Rev. H. W. Ledbetter, is in fine favor with his people, and the work prospers.

The corner stone of the new Methodist church at Homer, La., will be laid on Sunday afternoon, April 8, at 2:30 o'clock. Dr. George S. Sexton, President of Centenary College, will make the address. The pastor, Rev. R. W. Tucker, extends a cordial invitation to all former pastors of the charge and presiding elders of the district, and to all neighboring preachers and their congregations, to be present. The Editor of the Advocate greatly appreciates an invitation also to be present.

## NEWS FROM THE DISTRICTS.

(Continued from Fifth Page.)

Brother R. T. McClendon, which occurred on the night of the 17th of March. Brother McClendon will not only be missed in his own church, but in the Conference. The family and friends have our heartfelt sympathy. Brother Faulk is in favor with his people and doing good work.

* * *

The 8th of April was voted at our set-up meetings as pay-up day and week for the Missionary Centenary pledges. I hope and believe that pastors and people will show progress here as well as along other lines of work.

K. W. DODSON, P. E.

### Shreveport District.

Bossier City is going through the process of changing its name to East Shreveport. The town is growing along with the rest of Shreveport suburbs, and our church is planning to grow along with it. We have a splendidly located property there. Like many of us, Brother Parker has the valuable assistance of a consecrated and efficient wife.

* * *

Plans are on foot to paint and remodel the Cedar Grove church in the near future. Brother Johns has shown great ability in meeting a difficult situation there and in developing the organization in this important field.

* * *

The Mangum Memorial Church, located in the heart of Queensborough, a very rapidly developing section of Shreveport, has had quite a burden of debt incurred in building. Brother Rousseaux and his congregation have labored diligently to meet obligations when due. It is hoped that our City Church Extension Program will materially lighten the load so that the church may be encouraged to meet its great opportunity. Revival services will be conducted there during the month of April.

* * *

The Texas Avenue Church has had quite an interesting history since its organization as a mission under the fostering care of First Church. Situated in the midst of a changing industrial population and grappling with the usual difficulties of such a field, it has nevertheless become self-supporting, and has a large number of faithful, consecrated members. The congregation is now facing the necessity of erecting an adequate building, with the probability of a changed location. Brother Walton has done a most valuable constructive work. His wife, who has been a most untiring worker in home and church, has recently undergone a serious surgical operation and must rest for the present.

* * *

Preparations are being made for a great rally of Shreveport Methodism in the latter part of April in order to present the program of the City Mission and Church Extension Society.

* * *

Brother Ware reports many encouraging activities in Vivian, as well as sustained interest in our work in Rodessa, which was begun last year. Brother S. P. Peters is an unusually capable lay leader. The first week in April, revival services will begin, in which the pastor will be assisted by Rev. Leon I. McCain.

* * *

The work in Oil City is advancing under the leadership of Brother Bozeman. He reports a growing Sunday school, a new League, an active Missionary Society and a revival meeting soon to begin.

* * *

The work in Mooringsport, under the leadership of Brother Reames, is going forward in a most encouraging way. This church, composed of members in moderate financial circumstances, made a contribution last year of $32 per capita. A Teachers' Training Class has been organized, with Sister Reames as the instructor.

Splendid reports come from the Mansfield Mission, which is under the charge of Brother Pearson. Rev. Clyde D. Baker is proving to be a valuable assistant. Plans are on foot to repaint the Naborton church and beautify the grounds; to secure the use of a building for the South Mansfield congregation which has been without a house of worship since the storm last year; also to purchase a vacant school building for the Ebenezer congregation in the country. The Mansfield church is progressing in every department and will be ready to give a cordial welcome to the District Conference.

* * *

Brother Dulaney has organized an interesting Men's Class in Greenwood. A banquet was recently served at which Sunday school talks were made by preachers and laymen from Shreveport.

* * *

Between Shreveport and Natchitoches, on the west side of the river, a distance of seventy miles, no white denomination except ours is engaged in work. On the lower end of this territory Rev. C. F. Greene is supplying Powhatan, Lake End, and Grand Bayou.

* * *

Revs. C. H. Corry, Luther O. Grounds and E. C. Dufrene, Centenary College students, are supplying Blanchard, Trees City, and Pease Chapel, respectively.

* * *

Committees were appointed by the Shreveport Evangelical Council at its last meeting to plan for the Billy Sunday meeting a year hence.

R. H. WYNN, P. E.

## NEWTON DISTRICT CONFERENCE.

The District Conference for the Newton District, Mississippi Conference, will be held at Hickory, Miss., beginning at 9 o'clock a. m., May 8.

The morning and afternoon of the first day will be devoted to Sunday school work. There will be a sermon at 7:30, the evening of May 8, and the business of the Conference proper will be taken up on the morning of the 9th.

Let delegates be elected and their names sent to me at Newton, and to Rev. C. H. Strait, Decatur, Miss., that I may make up the official roll of the Conference and that Brother Strait may arrange for entertainment.

Pastors will please insist that local preachers prepare written reports.

The Woman's Missionary Society will be given time for representation.

Prominence will be given Lay Activities.

Brethren representing Conference interests will be accorded reasonable time for presenting such interests.

Committees: License to Preach, L. E. Alford, J. F. McClellan, W. W. Murray; Local Preachers, W. F. Baggett, S. N. Young, R. H. Clegg; Deacon's and Elder's Orders, H. J. Moore, T. S. Winstead, C. H. Strait; Admission and Readmission on Trial, N. B. Harmon, E. H. Cooley, P. H. Grice.

J. A. MOORE, P. E.

## HATTIESBURG DISTRICT CONFERENCE NOTICE.

The Hattiesburg District Conference will convene at Richton, Miss Wednesday night, April 25. Please send list of delegates to me at least one week in advance.

Train schedule: G. M. and N. R. R., south bound, arrives 6:10 a.m. and 2:19 p.m.; north bound, arrives 10:21 a. m. and 8:21 p. m. "Buss" service from Hattiesburg arrives at 8:45 a. m. and 2:45 p. m. Write me how you expect to come. Richton awaits your coming.

A. W .O'BRYANT, Pastor.

Richton, Miss.

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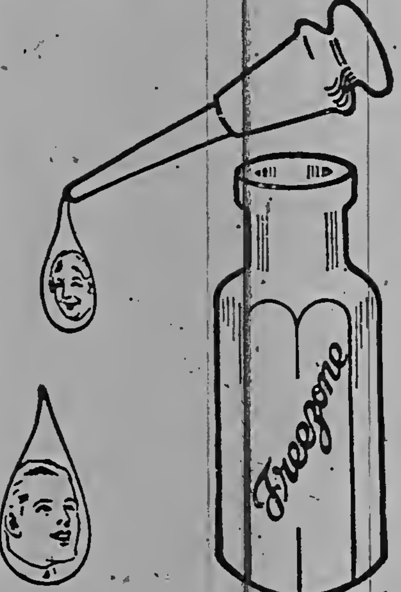

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# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the morning of Oct. 22, 1922, MRS. MARY TRASIER BALL fell asleep to wake in her Father's house, the Heavenly Mansion, which the Savior tells us is prepared for those who love and follow him. She was born May 26, 1848; on Feb. 28, 1872, she was married to J. Y. Ball; to this union were born six children, two girls and four boys, who, together with their father, mourn the loss of a devoted wife and loving mother. She professed faith in Christ and joined the Baptist Church in 1893, and remained a faithful member until death joined her to the Great Church beyond. She had been paralyzed a little over nineteen months when the Lord sent for her to come home and live with all the saved in Heaven. She bore her afflictions calmly, and without a murmur or doubt she breathed her last. She spent her last days in the home of her daughter, Mrs. J. W. Garner, who did all in her power to make her mother's last days comfortable. We are heart-broken when we think she is gone, and can never come back to us, but we must be submissive to God's will, for we know he doeth all things well. Let us think of her now as singing the songs she loved with the angelic choir around the great white throne, where she is ready to meet her loved ones. After funeral services conducted by Rev. E. C. Driskell, the body was laid to rest in the Soule's Chapel Cemetery to await the resurrection.

Her granddaughter,
CHRISTINE GARNER.
Prairie, Miss., Feb. 27.

---

WILLIAM McKEON was born in Ireland on May 1, 1836, and spent only three years of his life in the country of his birth. He came to Liverpool with his parents at the age of three, and was there during his youth to the age of nineteen. Like most boys there was a longing in his heart to see the world, and at this age he set sail for the United States. Finding this a free country, with a people who were kind to him, he made himself a good and reputable citizen. When the call came for men to defend the country during the Civil War, he was one to place himself in the ranks, and proved his loyalty in every respect.

He united with the Methodist Episcopal Church, South, in 1914 at Pine Grove Church, and from that day he has been faithful to his vows. He believed in his church, he loved his pastor, and was never known to indulge in those things that were contrary to his God or his church. From our midst has gone one that we all will miss, and in his going we have suffered a great loss in the church, but we remember that as our brethren pass to their reward over there, heaven is made greater by their going. May we, as his fellow-workers, try to fill his place. His good standing was manifested on the day of his departure by the number of friends who gathered at the funeral. He had no relatives in this country. He died at the ripe age of 86 years, 9 months and 4 days.

J. F. DRING, Pastor.

---

Reverently we wish to pay tribute to our friend and neighbor, MR. FRANK STEVENS, who passed away Dec. 24, 1922, at his home in Watson, Miss. The passing of this good man leaves a vacancy in our church and community such as will be lamented for years to come. His service in the church extended over a period of thirty-five years, as steward, Sunday school superintendent and teacher, and this service was of marked consistency. In his declining years he had charge of the Beginners' Class, and our memory of him is sweet as we see him patiently and gently instilling in the hearts and minds of our babies the great truths of the Bible. In the last year he partially lost his hearing, and for this reason resigned his charge to another; but he never failed to be in his usual place every Sunday with the little ones, adding lessons of love and wisdom. He was a neighbor in the great and true sense of the word, always first to visit the sick and render what aid he could. He was of the old order of Christians, of whom we have so few to-day, and whose life we might well try to imitate. He and his beautiful wife, she now frail and aged, have been among the leaders of our church so long that his going leaves us almost helpless; but we have that tangible influence left which buoys us up and inspires us with a determination to shoulder the work left and do credit to him and all the old saints who have gone to their reward.

"They have done with tears and mourning
For the loved ones passed away,
Their twilight met the morning
On the hills of endless day;
They have gained the bliss supernal,
Which shall never pass away,
Where saints are gathering home."

HIS FRIENDS.

---

IRA R. ROBINSON, "Uncle Bart," was born April 22, 1841, and died Dec. 16, 1922. His early years were lived in Kemper County, Miss., but the middle and later part of his life were spent in Rankin County, Miss., near old Shiloh church. He was a faithful soldier in the Civil War and a faithful soldier of Jesus. He was a man of strong conviction and lived true to his conviction against all opposition. His Bible was his guide, and few men knew this book better than he. He was a true and loyal Methodist and served the greater part of his life as steward and Sunday school superintendent. He was faithful in any office in which he was placed, but doubtless the most fruitful of all his labors was that of Sunday school teacher. He was twice married, and leaves a wife, seven daughters, and two sons to mourn their loss; four sons have preceded him to the other world. His funeral services were conducted by his pastor, Rev. Paul Guice, on Dec. 17, 1922.

J. W. THOMPSON.

---

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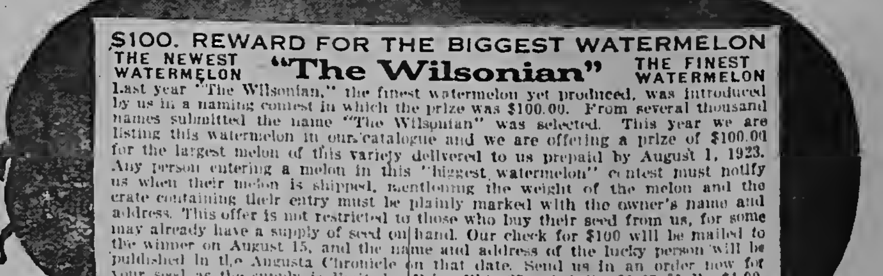

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# Epworth League.

## TOPIC FOR APRIL 15—"RELIGION IN GOOD MANNERS."

Prov. 1:8, 9; Luke 2:52.

(Junior and Intermediate League Week.)

### Daily Bible Readings.

M. Kindness. Eph. 4:29-32.
T. A Polite Manner. Col. 4:16.
W. Courtesy. 1 Peter 3:8, 9.
T. Unselfishness. 1 John 3:11-18.
F. Genuine Love. Cor. 13:1-13.
S. The Necessity of Training. Prov. 22:6.

### The Leader.

The leader of this meeting should be either the Junior or the Intermediate Superintendent, as this service comes at the beginning of Junior and Intermediate League Week. Juniors, Intermediates, and Seniors meet together for the program at the regular hour for the Senior League meeting.

### Aim.

The subject, "Religion in Good Manners," does not simply involve attention to the little niceties of life, but to all relationships, showing religion by good manners of living. If one life is lived for self, other lives will be affected. If it is for God, they will be drawn closer to him. Boys and girls watch Seniors and follow them as ideals. The aim, then, is to awaken in the Seniors a keener sense of responsibility for setting examples by pure upright daily living and for providing opportunity, as "big brothers," for the Juniors and Intermediates to be trained in right living. It should result in the organization of Junior and Intermediate Leagues, and in a closer co-operation with them in churches where they are already organized.

### Suggested Topics for Discussion.

1. How the ideal manner of living may be attained.
2. The seriousness of influence.
3. The necessity for training in right living.

(Taken from the Devotional Meeting Annual, and used by permission.)

## QUARTERLY CONFERENCES.

## LOUISIANA CONFERENCE.

### Alexandria Dist.—Second Round.

Melville Ct., at Jacoby, April 8.
Colfax Ct., at Montgomery, April 15.
Trout and Good Pine, at Good Pine, April 22, a.m.
Jena and Jonesville, at Jonesville, April 22, p.m.
Coushatta, April 29.
Opelousas, May 6, a.m.
Livonia Ct., at Lottie, May 6, p.m.
Camptl Ct., at Clarence, May 12, 13, p.m.
Natchitoches, May 13, a.m.
Rochelle and Standard, at Rochelle, May 20.
Bunkie, May 27.

W. L. DOSS, JR., P. E.

### Monroe Dist.—Second Round.

Rayville, at Delhi, Apr. 1.
Oak Grove, at Pioneer, Apr. 8, a.m.
Epps, at Epps, Apr. 8, p.m.
Mangham, at Little Creek, Apr. 15, a.m.
Ferriday, at Clayton, Apr. 15, p.m.
Sicily Island, at Crowville, Apr. 22, a.m.
Gilbert, at Wisner, Apr. 22, p.m.
District Conference, at Winnsboro, Apr. 27-29.
Lake Providence, May 2.
Waterproof, at St. Joseph, May 6.
Calhoun, at Community, May 12, p.m.
Eros, at Indian Village, May 13, p.m.
Chatham, at Brooklyn, May 20.
Winnsboro, at Magnolia, Apr. 27, a.m.
Oak Ridge, at Oak Ridge, May 27, p.m.

Pastors are urgently requested to send the names of those who will attend the District Conference at Winnsboro, April 27-29, to Rev. J. M. Alford.

W. D. KLEINSCHMIDT, P. E.

## MISSISSIPPI CONFERENCE.

### Newton Dist.—Second Round.

Carthage, at Rocky Point, Apr. 7, 8.
Bay Springs, at B. S., Apr. 15, 11 a.m., 3 p.m.
Shiloh, at Forest Hill, Apr. 21, 22.
Walnut Grove, at Sebastapol, Apr. 28, 29.
Raleigh, at Pleasant Hill, May 5, 6.
District Conference at Hickory, beginning May 8.
Harperville and Lena, at Lena, May 12, 13.
Chunky, at Suqualena, May 19, 20.
Homewood, at Carr Church, May 23.
Lake, at Eureka, May 26, 27.
Newton, May 27, 7:30 p.m.; 28.
Decatur and Hickory, at D., May 30, 3 p.m., 7:30 p.m.
Union, at Union, June 3.
Laurel, First Church, June 8, 7:30 p.m.
Laurel, Kingston, June 10, 11 a.m., 3 p.m.
Laurel, West End, June 10, 7:30 p.m.

District Sunday School Institute at Hickory will open at 9 o'clock Tuesday morning, May 8, followed by the opening sermon of the District Conference at 8 o'clock the evening of the same day. Let delegates be elected by church conference as the law provides.

J. A. MOORE, P. E.

(Continued on Page 15.)

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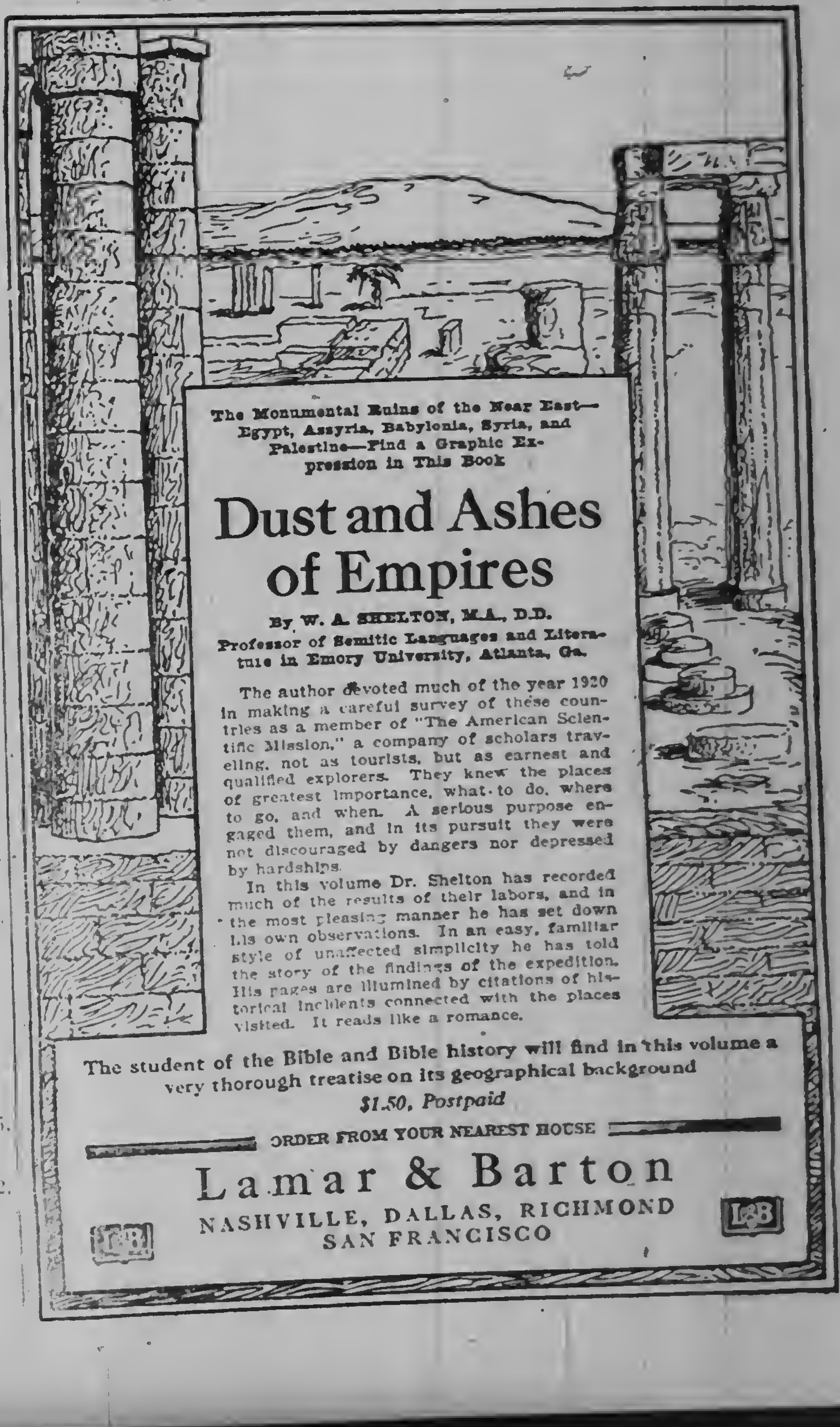

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# *Sunday School*

### NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The Columbus District Training School is in session this week at Starkville. The local attendance is good. Six preachers from the surrounding territory are taking the work. A few others from the nearby churches are availing themselves of the opportunity for the better preparation of themselves for the ministry of teaching. Rain, high water, sickness, and other forces try our faith. The teachers are planting the good seed; the harvest must come some day.

Ordes are coming for Sunday School Day programs. We are aiming to have half our schools give the children and other members of the school the instruction contained in this program. The third notice will go out to delinquent schools next week—and communicants will follow each week until we see there is no use in urging.

### YOUTH AND THE CHURCH.

The church's crowning opportunity in its contact with young life lies within the ages from twelve to twenty-five years. Notwithstanding the truth of this statement, statistics show that the boys and girls begin to drop out of the Sunday school at the age of fourteen, that they continue to drop out until they are twenty years of age, at which time only one in five is left of those who were in attendance at the ages of eleven and twelve years.

The organized Sunday school class is one of the many means our church is using to conserve the life of youth to the cause of Christ. This being its object and in view of its success in recent years, the importance of the organized class, therefore, cannot be too strongly emphasized.

The aims of the organized class may be roughly stated as follows:

1. To awaken in the pupils a personal interest in the activities of the church.

2. To employ them in this program of constructive work and thereby to develop in them strong, Christian character.

3. To emphasize in a practical way that all true religion must express itself in terms of character and service.

In our own North Mississippi Conference an effort is being made to interest the teachers of the Intermediate, Senior and Young People's Classes with a definite form of organization and a program of service which are well adapted to young life. The plan is to present and perfect these through the assistance of District Superintendents who are well qualified both by experience and study to aid the teachers in their respective Districts. Mrs. A. H. Patrick, of Corinth, has kindly consented to serve as Superintendent of the Corinth District, and Superintendents for the other Districts of the Conference will be announced in the near future.

MRS. W. N. DUNCAN,
Conference Superintendent,
Intermediate-Senior-Young People.

### THE CHRISTIAN'S GOAL.

By Wendell Phillips Elkins.

Christianity is the Absolute Religion. A fully "evoluted," or a completely regenerate and spiritualized humanity will not need a new religion. Christ will not only lead such a humanity in the right direction, but His Truth willl be found inexhaustible.

As the Absolute Religion, Christianity sets before the mind of man a goal that is infinite. That goal is union with God and participation in the Divine Nature. That means, for the intellect, the Beatific Vision; for the moral character, perfect love and obedience; and, for the soul, the blessedness of heavenly worship.

We are moving toward that Infinite Goal, that is, we are living according to the requirements and the opportunities of our religion, when we study God's Word and meditate upon spiritual truth, when we obey and follow Christ, and when we worship our Infinite Creator and Preserver. This vital religious experience is due to the quickening grace of God and the co-operating will of man, and is witnessed by communion with the Most High. Communion with God may be regarded as the sign of true religion. In this life, no religion can have a loftier aim or achieve a greater result. It, with its indispensable concomitants, is "the one thing needful" emphasized by our Lord.

When, therefore, we read in the teachings of Modernism that the supreme purpose of Christ and Christianity is to bring about a "social order wherein righteousness may dwell," we are amazed. Such a statement indicates an attempt to build religion upon the material, instead of upon the spiritual; it puts the emphasis of life on economics; and teaches that righteousness is dependent on outward conditions. Moreover, it makes the goal of religion a finite thing and Christianity merely temporary. For all right-minded men and women believe that the day will surely dawn in which there will be on earth neither poverty, nor ignorance, nor cruelty, nor crime, nor injustice, nor misery—at least among men. When that day comes, will Christianity be outgrown or useless? Will church and Bible then be destroyed, and man give himself to merely material pursuits and pleasures? To ask such a question is almost to answer it. For the Christian religion will never be stronger, more needed, or more fruitful, than at that day. The soul, unfretted by earthly strife, can bend its energies to the more unremitting service of God and seek more joyously, if not more successfully, the Divine Goal of communion and union with the Eternal Spirit.

Andover, N. H.

### FROM REV. J. A. POE—A KENTUCKY LETTER.

Dear Old Advocate: You have been my friend and companion from the days of my youth. Once a week you have come to comfort, cheer, admonish, and instruct me; and I cannot tell what a contribution you have made to my life, nor can I express the measure of my gratitude for all help you have been to me. We have ceased to be co-workers in the same territory, but we cannot break off our friendly relations. So I am asking you to continue your ever welcome and cheery visits, and that you may have the means to do so, I enclose a check.

Now, dear Advocate, will you please convey this letter to my good friends of Mississippi? Tell them that we are faring well up here in the great old State of Kentucky. We are kept exceedingly busy. We play the double role of presiding elder and pastor at times, and then it seems that I must try my hand as evangelist, for I am at this time down here at Battletown, trying to blow the gospel trumpet so long and loud that the dead may hear,

(Continued on next page.)

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## FROM REV. J. A. POE—A KENTUCKY LETTER.

(Continued From Page 12.)

and "awake from sleep and come to Christ."

The "greater things" that Jesus told his disciples that they might do, we are trying to do here—save souls that are dead in trespasses and in sins. The meeting will continue some two or more weeks. I am asking the prayers of my friends that God may greatly bless our work here. The conditions here are not exactly as they are in Mississippi. We have more people, and they are all white, and a very large per cent of them are native Kentuckians, but they are afflicted with all kinds of cults—Russellites, Mormans, Catholics—and then we have all the real Protestants—Baptists, Campbellites, Presbyterians, United Brethren, and just lots of full-blooded M. E.'s. I can't understand why the Methodists want to cross lines, and erect altar against altar. There are several strong pastoral charges of the M. E. Church in this section; and I understand they have pre-empted much of our territory east of this section. It is also true that our church has invaded M. E. territory. Such should not be done, and the only good I can see that could come from uniting the two churches, would be an adjustment of these conditions, at home and in our mission fields. I have met several of our brother pastors, and quite a number of the members of the M. E. Church, and they all favor union—not so with our pastors and people. Many of them are not so anxious for union, and quite a few earnestly oppose it. Personally, I have but one serious objection to organic union of the two bodies, and that is the "nigger in the woodpile." It seems evident that our sister does not intend to give up her black pet (the Negro), for she elected two of them bishops at her last General Conference. It seems that our brethren of the North cannot understand that inter-church relation and social equality will result in miscegenation, which would doubtless improve the intellect of the Negro; but I fear it would not help his morals. And while it might lift the Negro, it would lower the white race. No, we don't want social equality, and I for one will never vote for union till sister M. E. sets her pet up to housekeeping all to himself. Then we can talk union.

I was over in the Hoosier State (Indiana) recently and I find only two outstanding bodies of religion, and they are very similar—Methodists and United Brethren. It is a great State, and boasts of a splendid system of fine roads, and a public system of education second to none in the Republic. Yet their tax is comparatively low, not averaging over thirty mills, not much more than half as much as we pay in most Southern States. The privilege tax on automobiles is not quite half what it is in Mississippi and Kentucky. I was surprised, however, to find the farming class oppressed and restless. The banks are full of money, but the producing classes are in a state of bankruptcy, just as they are in the South. If the financial and political bosses don't quit squeezing the "goose that lays the golden egg," there is danger that she may quit laying and go on the warpath, and then we will see a repetition of the French revolution, or the red hand of Bolshevism. The only hope of our country and of the world is a fearless preaching of the Gospel of the fatherhood of God and the brotherhood of man, based on the ethics of the Christ of Nazareth. There was never a time of greater need for a fearless proclamation of the whole, sane plan of salvation, in relation to this life, without reference to Eschatology. The whole world is groaning for a present salvation. It wants to be saved from the darkness of unbelief, and from greed, oppression, and lust. To this end, let the whole church address itself. Let's raise the Centenary and Education pledges, and keep faith with God and man.

Brandenburg, Ky.

---

The individual who is popular with himself is usually unpopular with other folks.—Selected.

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ENDS COMPLEXION WORRIES.
Healing, Antiseptic, Soothing, Fragrant.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

## TO THE CHURCH AND SUNDAY SCHOOL AT WEST, MISS.

What the sun is to the earth,
That's what our Sunday school is to the church,
And that's what the church is to the town;
So thought our first pastor, Rev. G. W. Brown.

The Methodist Sunday school in the town of West
Is the oldest school, and one of the best.
Why? Because in thirty-eight years' time
We have had good Christian leaders numbering nine,
From Mr. L. A. Powers, on down the line,
To Mr. A. J. Stevens, who is doing his best
To make our school reach the standard of success.

There are still seven charter members on the scene,
Showing that our school is a "little evergreen."

When every one works, and nobody shirks,
You work for the Lord, not praise; that's true.
Your school, then, will be what you want it to be,
For it's not your school—it's you.
It's not what you get, but what you give,
That makes you rich in the land in which you are to live.
Three cheers for our Sunday school!

A MEMBER.

West, Miss.

CITY COMFORT IN YOUR COUNTRY HOME.
An Electric Light Plant, Electric Storage Battery; will burn 2-50 w., 6-10 w., 6-25 w. Lamps, all at the same time.
See the Plant at
DRESDNER ELECTRICIANS
615 CAMP STREET

666 quickly relieves Colds, Fever, LaGrippe, Constipation, Biliousness and Headaches.

The Christian Women's Exchange
Two dollars per year enables a consigner the right to exhibit and ten per cent on sales. A wonderful display of art, curio, and needlework always on hand. Visitors welcomed.
520 ROYAL STREET.

## A REVIVAL AT DECATUR, MISS.

Rev. D. E. Kelly and his singer, Mr. John Kelly, assisted us in one of the best meetings I ever saw. Brother Kelly preached four times nearly every day. The A. H. S. folks had been having prayer services, and were ready for the meeting and entered into it at once. The town got ready pretty soon and we had a great meeting.

Brother Kelly believes that a revival is a spirit instead of a method; in fact, he has no fixed way, and makes but few propositions. He honors the Holy Spirit and God honors his work.

Brother Kelly has his own way of preaching against sin. He not only preaches against sin in every form, but convinces his hearers that it is a great tragedy. At the same time, he holds the way of the Cross up, and convinces his congregation that God's ways are best for us.

The standard of church life is elevated and the people love each other better than ever before. We have a better town and a fine spirit since the meeting.

As to the visible results, eighty united with the different churches—45 with the Methodist, 31 with the Baptist, 4 with the Presbyterian. In receiving the class into the church, I baptized 35, most of whom were young men and young women. We feel that God made a visit to our town. After we had made our contribution to Brother Kelly, he was instrumental in raising the pastor's salary $150, and $130 of it was paid that day.

Brother Kelly is an ideal evangelist. He preaches not only against every form of evil, but he preaches on our duty to God, on "tithing," and builds the Kingdom up around the pastor and the church. He is happy and good-natured and easy to get along with as an evangelist, but it seems that his happiest moments are when he opens the invitation and men rush forward to confess Christ. We all enjoyed the short visit that Dan, Jr., made during the meeting, especially the young people. Brother John Kelly did valuable service as a singer and made a lasting impression for good.

C. H. STRAIT, P. C.

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After all, there is not so much difference between wisdom and common sense.—Selected.

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Highest class work in the city.
15-YEAR GUARANTEE.
Nerve Blocking our Specialty.
Eliminates all Pain.
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Phone Main 6606

NOTICE TO PUBLIC
Albert Brandin
Slate and Roofing Co.
Were compelled to move from their old location—North Rampart and Iberville Streets—and are
NOW LOCATED AT
428-30 N. RAMPART ST.
In Their own Home
Always demand the full name for the only original Brandins—No other Brandin in the Slate Business except at this place.
ALBERT BRANDIN
SLATE AND ROOFING COMPANY
REMEMBER THE ADDRESS. MAIN 1212

FRECKLES

Now is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

ASTHMA

The attack is relieved at once and comfortable rest assured simply by vaporizing Cresolene near the bed at night."

Introduced in 1879

Vapo-Cresolene.

"Used While You Sleep".

It is the drugless treatment for bronchial ailments—coughs, colds, spasmodic croup, whooping cough and bronchitis.

Send for descriptive booklet 43B. Sold by druggists

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The external remedy for CROUP or WHOOPING COUGH that several generations of mothers have used successfully since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and [illegible] the chest.

Always keep a bottle h[illegible] druggists or

E. FOUGER[illegible] Inc.

90-92 [illegible]rk

Health Brings Beauty

Every Woman Should Read This

Bankston, Ala. — "I had been down with trouble of a feminine character for a good many years. I took medicine from different doctors, but it did not do me any good. Then I heard of Dr. Pierce's Favorite Prescription and I ordered some of this medicine. I took *six* dollars' worth of it and I would not take *sixty* for the good it did me. I surely can praise Dr. Pierce's Favorite Prescription. I don't intend to be without it in my home as long as I can get it. I would advise every woman that is bothered with trouble from which women suffer, to use this Prescription."—Mrs. Williamson, Route 2.

Get this Prescription of Dr. Pierce's in tablets or liquid and see how quickly you will have sparkling eyes, a clear skin and vim, vigor, vitality. Write Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for free medical advice.

# Woman's Missionary Society

All communications for this department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## LOUISIANA CONFERENCE.

### THE MEETING AT MONROE.

(Continued from Last Week.))

### Wednesday.

The Conference was formally opened Wednesday morning by the State President, Mrs. C. F. Niebergall, who talked on Building the Conference by Prayer. She talked on the privilege of prayer, of our ability to claim the attention of our Heavenly Father at any hour of the day or night, no matter where we are or how busy. She spoke of the opportunities of the women, by each doing her part, to help in building the Conference, making one that will glorify God. Hymn, "They Who Seek the Throne of Grace," was sung, and an earnest prayer by the President closed the devotional.

The roll was called, all State officers present except Mrs. S. A. Montgomery, Mrs. W. W. Holmes and Mrs. V. G. Hyams. Most of the District Secretaries were present and a fine representation of delegates, Shreveport leading the race with forty-two present.

The President's annual report was read, and it is hoped that no one will miss reading it in the minutes, for it was a masterpiece.

The Vice President's report was characteristic of her, and we are glad to give those who were not present the opportunity to read it in the minutes.

Letters were read from Mrs. E. R. Kennedy, former President of this Conference, and from Miss Pauline Randle, of Korea.

Mrs. Niebergall then introduced one who needed no introduction to most of the members, Mrs. A. P. Holt, who was Corresponding Secretary for so many years, and who is responsible for a great part of the firm foundation of this organization.

While the absence of our Corresponding Secretary was very much regretted, it seemed natural to have Mrs. Holt read her splendid report, which was preceded by a beautiful tribute to Mrs. Montgomery and her labor of love.

The President called attention to the fact that while Miss Naomi Chapman, our young Missionary from First Church, belongs to us, her name does not appear in the General Report because she is being loaned for a little while to the Men's Board where she is doing a fine work. In a little while our work will be ready to claim her time as a trained nurse.

After Mrs. Montgomery's report [illegible] resignation was read, and it was realized what a loss her activity means to the Conference. Her resignation was regretfully accepted, and it was moved by Mrs. Harper, and seconded by Mrs. Rumph, to send her a telegram of love, sympathy and appreciation. Carried.

The names of the different committees were read by the President. The following visitors were brought forward and introduced: Rev. W. D. Kleinschmidt, Rev. W. L. Doss, presiding elders of Monroe and Alexandria Districts. Also Master Park Stearns, Jr., delegate from Baton Rouge, who is taking notes at all sessions.

The train being late, the Quiet Hour Service was postponed until afternoon. The minutes were read and approved, and Rev. and Mrs. K. W. Dodson, Miss Alethea Jones, our Council guest, and Miss B. Ellison, Head Resident of St. Mark's Hall, having just arrived, were introduced. Dr. Dodson pronounced the benediction, and the women adjourned to partake of a delicious luncheon served by the Monroe Auxiliary.

The afternoon session opened with a sweet solo by Mrs. J. F. Giles, followed by a talk by Miss A. Jones, Council Superintendent of Children's Work, Houston, Texas, using as her subject "Small hindrances to Service," such as Meddlesomeness, Vainglory, Judging, Over-Zealousness, Self-Conceit, Vogue or Style, Seeking Notoriety or Praise, Mere Well Wishing Without Doing, Humdrum Monotony of Life, Hiding Our Pounds in a Napkin, Perversion of Humility, Secret Faults, Selfishness. After a prayer, the hymn, "O Sometimes the Shadows Are Deep," was sung.

Deaconess B. Ellison told of the Finest Settlement Building in the States, St. Mark's Hall, New Orleans, and showed pictures of the new church. Miss Ellison declared we are to be the Voice of Protestantism in New Orleans, standing out with other great philanthropic organizations in that great city. She quoted Dr. Worth M. Tippy as saying we had the most wonderful plant in the whole United States. After describing the magnificent church and buildings she told of the needs. The rooms must be furnished, and it is hoped that the delegates will become enthused and persuade their Auxiliaries to consider it a privilege to supply the demand. A cordial invitation was extended to visit St. Mark's at any time, and above and beyond gifts an interest in our prayers was asked.

The other great work of the Louisiana Missionary Society, the French Mission Field, was ably presented by Miss Ella Hooper, Head Resident of MacDonnell Wesley House, her topic being "Building With the Juniors and Young People." As the hope of the Church lies in the children at this Mission they are organized into groups and Miss Hooper and many pictures showing their activities, which are most remarkable, as the majority can neither read nor write, and must be taught from the very foundation. Miss Hooper prepared a little pamphlet on the Work of the Community House, which was distributed among the delegates.

Mrs. N. E. Joyner told of the Darwinian theory that is being taught in the text book of the third grade of public schools, and said it depended on the mothers to see that God, the Maker of all mankind, is given preeminence over all evolutionary doctrines.

Rev. N. E. Joyner and Rev. C. D. Atkinson were introduced, and the first made a good book agent for the Conference books, and the last named had a word to say about Sunday school work.

Mrs. Gollins stated that there were cars at the door to take the delegates on a sight-seeing tour, and the afternoon session closed with benediction by Dr. Atkinson.

The night to which the parents always look forward during the Conference is Children's Night, and this came Wednesday evening this year, Mrs. J. W. Peyton, Superintendent Children's Work, presiding.

"From all the dark places of earth's heathen races" opened the service. The devotional was given by one of the Juniors, Beverly Fauntleroy. A song

(Continued on Last Page.)

TRY RENWAR FOR RHEUMATISM.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from Warner Drug Company, Nashville, Tenn.

Company, Nashville, Tenn.—Adv.

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MRS. EARLS TELLS WOMEN

How Backache and Periodic Pains Yield to Lydia E. Pinkham's Vegetable Compound

Olean, N. Y. — "Every month my blood would go to my head and I would have such a headache, nosebleed, backache and pains that I could not do my work. At night I could not get my rest and nothing seemed to do me any good. I read some of your testimonials about what Lydia E. Pinkham's Vegetable Compound had done for others, so I decided to try it. I had only taken two bottles when I began to be better, and my back did not hurt me nor my head ache. I felt like a new woman. The Vegetable Compound is a splendid medicine and I will always recommend it."—Mrs. A. D. EARLS, 580 N. 5th St., Olean, N. Y.

Mrs. Kelsey adds her Testimony

Copenhagen, N. Y.—"I read your advertisement in the papers and my husband induced me to take Lydia E. Pinkham's Vegetable Compound to get relief from pains and weakness. I was so weak that I could not walk at times. Now I can do my housework and help my husband out doors, too. I am willing for you to publish this letter if you think it will help others."—Mrs. HERBERT KELSEY, R.F.D., Copenhagen, N.Y.

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TABLETS
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HAS BECOME THE ACTIVE PRACTICAL IDEAL OF THE STREET RAILWAY COMPANY WITH ITS REORGANIZATION AS NEW ORLEANS PUBLIC SERVICE, INC. WE SOLICIT HELPFUL SUGGESTIONS AND WISH TO KEEP SERVICE ALWAYS
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Mineralized Water Gets Rid of Dusting or Spraying—Birds Delouse Themselves—Fine for Baby Chicks and All Poultry.

A recent discovery promises to revolutionize all the commonly accepted methods for keeping poultry free from lice and mites. This wonderful product keeps the poultry always lice-free without the poultry raiser doing any work. It is the simplest, easiest, surest and best method ever discovered.

Hick's Lice-Go, which is the name of this remarkable lice remedy, is dropped in the chicken's drinking water. Taken into the system of the bird, it comes out through the oil glands of the skin and every louse or mite leaves the body. It is guaranteed to help the hatchability of the eggs and cannot injure the flavor of the eggs or meat; is harmless to chicks and does not affect the plumage. A few days' treatment at the start and then a little added to the drinking water each month is all that is necessary.

Send No Money—just your name and address to Chas. M. Hick & Company, Dept. 356, 1018 So. Wabash Ave., Chicago, Ill. A card will do. Mr. Hick is so confident that Hick's Lice-Go will get rid of every louse or mite that he will send you two large double strength $1.00 packages for the price of one. When they arrive, pay postman only $1.00 and postage. Sell one to your neighbor and get yours free. If you are not absolutely satisfied after 30 days' trial, your money will be refunded. This offer is guaranteed by two big Chicago banks, who say that Mr. Hick will do exactly as he agrees without question or argument. Write to-day before this remarkable trial offer is withdrawn.

## QUARTERLY CONFERENCE.

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## MISSISSIPPI CONFERENCE.

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### Vicksburg Dist.—Second Round.

Utica, at Cayuga, 11 a.m., Apr. 8.
Gloster, at Mt. Olive, 11 a.m., Apr. 13.
Rosetta, at Hopewell, 11 a.m., Apr. 14.
Centerville, at Stephenson, 11 a.m., Apr. 15.
Oak Ridge, at Flower Hill, 11 a.m., Apr. 22.
Woodville, at White's, 3 p.m., Apr. 29.
Louise and Holly Bluff, at Louise, 11 a.m., May 6.
Silver City, at Midnight, 7:30 p.m., May 6.
Mayersville, at Grace, 11 a.m., May 11.
Rocky Springs, at———, 11 a.m., May 12.
Rolling Fork, at Cary, 11 a.m., May 20.
Anguilla, 7:30 p.m., May 20.

The District Conference will meet at Centerville on Tuesday, April 24, at 2:30 p.m.

Pastors will please elect their delegates, send names to Rev. V. G. Clifford, Centerville, and to me. It is important that this be done, that Bro. Clifford can provide homes for all delegates, and that I may make up the official role of the conference.

Let it be remembered that district, charge lay leaders, local preachers, and district secretary of the Woman's Missionary Society are members of the conference.

Local preachers are urged to make their report in writing.

J. R. JONES, P. E.

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### Jackson Dist.—Second Round.

Satartia, at Phoenix, Apr. 7, 8, 11 a.m.
Bentonia, at Dover, Apr. 8, 3 p.m.
Camden, at Soule's Chapel, Apr. 14, 15, 11 a.m.
Sharon, at Millville, Apr. 15, 3 p.m. and 7:30 p.m.
Capitol Street, Apr. 22, 11 a.m.
Galloway Memorial, Apr. 22, 7:30 p.m.
Harrisville, at Pisgah, Apr. 28, 29, 11 a.m.
Mendenhall, at M., Apr. 29, 7:30 p.m., and 30, 9 a.m.
Eden, at Bethany, May 5, 6, 11 a.m.
Yazoo City, May 6, 3 p.m., 7:30 p.m.
Vaughn, at Deasonville, May 12, 13, 11 a.m.
Benton, at Benton, May 13, 7:30 p.m.; 14, 10 a.m.
Monterey, May 19, 20, 11 a.m.
Brandon, May 20, 3 p.m., 7:30 p.m.
Yazoo City ct., May 26, 27, 11 a.m.
Canton, May 27, 7:30 p.m.

M. L. BURTON, P. E.

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### Meridian Dist.—Second Round.

Scooba, at Wahalak, April 8.
Porterville, at Briggs' Chapel, April 15.
Waynesboro Ct., at Pleasant Grove, April 21, 22.
Waynesboro, April 22, 23.
Vimville, at Coker's Chapel, April 25.
Daleville, at Soule's Chapel, April 28, 29.
Lauderdale and Electric Mills, at Lauderdale, April 29, p.m.
District Conference, at Poplar Springs, May 1, 2.
DeKalb, at New Hope, May 4.
Cleveland, at Big Oak, May 5, 6.
Shubuta, May 13.
Bucatunna, May 13, 14.
Enterprise, at Stonewall, May 20.
Quitman, May 20, p.m.
Pachuta, at Salem, May 26, 27.
Matherville, at State Line, June 2, 3.
De Soto, at Andrew's Chapel, June 3, 4.

PAUL D. HARDIN, P. E.

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### Hattiesburg Dist.—Second Round.

Prentiss, at Bassfield, April 8, 9, 11 a.m., 9 p.m.
Purvis, at Union Grove, April 10, 11 a.m.
Eucutta, at Boyles Chapel, April 15, 11 a.m.
Williamsburg, at W., April 17, 11 a.m.
Taylorsville-Mize, at M., April 18, 11 a.m.
Seminary, at Sanford, April 22, 11 a.m., 2:30 p.m.
Hattiesburg, Broad St., April 22, 7:30 p.m.
DISTRICT CONFERENCE, at Richton, April 25-29.
New Augusta, at McLain, April 29, 3 and 7:30 p.m.
Avera, at Avera, May 6, 11 a.m.
Leakesville, at Winburn Chapel, May 9, 11 a.m.
Lucedale, May 9, 7:30 p.m.
Lucedale Ct., at Refuge, May 10, 11 a.m.
Hattiesburg, Main St., May 13, 11 a.m.
Sumrall, May 13, 14, 7:30 p.m., 9 a.m.
Ellisville, at Hinton, May 15, 11 a.m.
Heidelberg, at Philadelphia, May 20, 11 a.m.
Mt. Olive-Magee, at Mt. Olive, May 27.

Pastors will please elect their delegates to the District Conference at once, and forward their names to Rev. A. W. O'Bryant, Richton, and to me.

W. W. GRAVES, P. E.

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### Brookhaven Dist.—Second Round.

Monticello, at Sontag, April 8.
Brookhaven, April 8, 7:30 p.m.
Gallman, at Mt. Pleasant, April 14, 15.
Crystal Springs, April 15, 7:30 p.m.
Barlow, at Brandywine, April 21, 22.
McComb, Pearl River Ave., April 22, 7:30 p.m.
Osyka, at Muddy Springs, April 28, 29.
Magnolia, April 29, 7:30 p.m.
Fernwood, at Kokomo, May 6.
Tylertown, May 6, 7:30 p.m.
Scotland, at Hawkins' Chapel, May 12, 13.
McComb, Centenary, May 13, 7:30 p.m.
Foxworth, at Hopewell, May 16.
Georgetown, at Providence, May 23.
Summit and Topisaw, at Pisgah, May 26, 27.

District Conference will convene in Magnolia at 9 a. m., Tuesday, April 3, 1923. Send names of all elected delegates early to myself and Rev. C. P. Jones, Magnolia, Miss. Let us go praying and expecting two days of great refreshing from the Lord.

H. M. ELLIS, P. E.

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### Seashore Dist.—Second Round.

Columbia, April 8, 11 a.m.
Columbia Mission, April 8, 3:30 p.m.
Sancler, April 15.
Picayune, Thurs., April 19, 7:30 p.m.
Carriere, April 20, 22.
Bay St. Louis, Q. C., Wed., April 25, 7:30 p.m.
Ocean Springs, at Handsboro, April 29.
Americus, at Cross Roads, May 5, 6.
Gulfport, Q. C., Wed., May 9, 7:30 p.m.
Wesley Memorial, Q. C., Thurs., May 10, 7:30 p.m.
Mentorum, May 12, 13.
Wiggins, May 13, 7:30 p.m.
Long Beach, Q. C., Mon., May 14, 7:30 p.m.
Biloxi, Q. C., Tues., May 15, 7:30 p.m.
Brooklyn and Bond, May 20, 11 a.m.
Coalville, at Beulah, May 20, 3:30 p.m.
Vancleave, at Red Hill, May 26, 27.
Pass Christian, June 3.

W. M. SULLIVAN, P. E.

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CHILL TONIC
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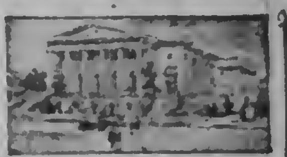

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START YOUR LIVER

Don't Take Calomel! "Dodson's Liver Tone" Acts Better and Doesn't Gripe, Salivate or Make You Sick—Don't Lose a Day's Work—Read Guarantee

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile, crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

## FROM BOYCE, LA.

Dear Brother Carley: Just a short report for the Advocate relative to my charge. Since Conference, a debt on the parsonage of about $250 has been paid, and a further fund is being raised for painting and papering the parsonage. The Ladies' Aid Society, with the co-operation of others here and at Eden church, look after this work. Such faithful workers are to be appreciated.

Church committees have been elected, and charged with the responsibility of taking care of the lay activities of the church. Hence we are expecting some good results.

We are emphasizing the importance of the circulation and reading of Christian literature. We hope to increase the list of subscribers for the New Orleans and Nashville Christian Advocates. The following are the names of those who are to assist the pastor in the circulation of Christian literature: Mrs. A. M. Dean, Miss Emily Hunter, Miss Lucille Hunter, and Mr. J. R. Welch.

The collection of unpaid Centenary pledges is being given persistent attention, with good results.

We are urging our people to make a liberal offering on Easter for our Methodist Orphanage, and we believe they will respond to the call of this worthy institution.

We believe, upon the whole, the outlook for a good year spiritually is good. We take courage and press on.

Yours in His service,
E. L. CARGILL, P. C.

## "FAITHFUL UNTO DEATH."

### The Story of a Mexican Colporteur.

By Rev. A. H. Mellen, Secretary American Bible Society, Mexico Agency.

It happened in the year of our Lord 1923. He lived in his own little home in a village in the mountains in southern Mexico, and he was killed by a mob of wild fanatics on the night of January 31. A letter from a missionary in the same district says: "His activities had aroused the ire of the fanatics for some time, and his unwise denunciation of the Romanists for having parades in the streets brought matters to a head." Of course we will not forget another man named Stephen who was also unwise. He took the consequences of his deeds and his words, and now we call him a martyr.

On January 30, a priest came from another place and preached on some saint who would deprive the Protestants of all power to resist if they were attacked. Two nuns had also come to stir up the women. On Wednesday night a secret meeting was held, and at 11 o'clock they surrounded the house of the man who had been selling Bibles. When the doors were forced, this man was very calm, and said to his wife: "If they want to kill me, I am ready to die for Christ; I will wait for you in heaven." One of his brave friends came to help him, and was also taken off by the mob. Both men were shot at the edge of the village and the bodies terribly mutilated. Neither the head nor the heart of the colporteur could be found by faithful friends who went to bury the remains, and the supposition is that they were carried off as trophies. Such a thing does not seem possible. All the people in the village who are known to be in sympathy with the Bible have fled from the place. Eye-witnesses of the incident have found their way to the city of Mexico and have visited the office of the American Bible Society and reported the tragedy. The spirit of the native Christians is very fine.—American Bible Society.

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## Woman's Missionary Society.

(Continued from Page 14.)

by the Monroe Juniors, "Spelling Love," was listened to with pleasure. The Gahagan Loving Cup was contested for by Keithville, First Church, New Orleans, and Rayne, La., and was won by First Church, New Orleans. Mrs. Love sang a beautiful solo. The feature of the evening was the address by Miss Alethea Jones on the subject, "What Are We Doing, You and I"? Miss Jones said the children this year had raised $67,000. She gave a graphic poem that asked why the world, so beautiful, bright and fair, is not happy, and showing that the reason is that the blood of Jesus Christ has not cleansed from sin because we have not given the opportunity and told of the love of God who gave His only Son that all might have everlasting life. Miss Jones declared it is the fault of the church that the world is not evangelized. A rising vote of thanks was given the speaker for her message.

After singing "Take My Life," Rev. F. M. Freeman pronounced the benediction.

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The Lord needs intelligent service quite as much as he does loyalty that will go to the stake. I have no doubt that Paul won as many by his tact as he did by preaching all night. He was able to do this because he had learned some things in the making and selling of tents that he could not learn at the feet of Gamaliel. Tact wins, where great gifts without it would fail. It will help the preacher more to know how to rub the fur the right way than to know how many animals there were in the ark.—Selected.

## QUARTERLY CONFERENCES.

### LOUISIANA CONFERENCE.

### Baton Rouge Dist.—Second Round.

Zachary, at Slaughter, Mar. 18, p.m.
Clinton, at Pinegrove, Mar. 25, a.m.
Jackson and Ethel, at Jackson, Mar. 25, p.m.
Hammond, Apr. 1, a.m.
Denham Springs, at Live Oak, Apr. 1, p.m.
Baton Rouge, First Church, Apr. 2, p.m.
Natalbany and Pine Grove, at P. G., Apr. 8, a.m.
Istrouma, Apr. 8, p.m.
St. Francisville, at Star Hill, Apr. 15, a.m.
Keener Memorial, Apr. 15, p.m.
Pearl River, at Bush, Apr. 22, a.m.
Bogalusa ct., Sunday, Apr. 22, 3 p.m.
Slidell, Apr. 22, 7:30 p.m.
Springfield, at Livingston, Apr. 29, a.m.
Ponchatoula, Apr. 29, p.m.
Franklinton ct., at Mt. Hermon, May 5, a.m. and p.m.
Franklinton, May 6, a.m.
Bogalusa, May 6 p.m.
Baker, at Deerford, May 12, a.m., 13, p.m.
Olive Branch, at Clear Creek, May 13, a.m.
Covington, May 20, a.m.
Amite, May 20, p.m.
Kentwood, May 22, p.m.
Greensburg, May 27, a.m.
Tickfaw, May 27, p.m.
Gonzales, June 2, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—Second Round.

Branch and Maxie, at Branch, April 8, 11 a.m.
Crowley, April 8, 7:30 p.m.
Eunice, at Reeves, April 15, 11 a.m.
Merryville, April 29, 11 a.m.
De Ridder, April 29, 7:30 p.m.
Sulphur and Vinton, at Vinton, May 6, 11 a.m.
Lake Arthur, May 6, 7:30 p.m.
Lake Charles, May 13, 11 a.m.
Carson, May 13, 7:30 p.m.

District Conference at New Iberia, beginning Wednesday night, April 18, and closing Friday, April 20.

J. B. WILLIAMS, P. E.

### New Orleans Dist.—Second Round.

Second Church, Mar. 25, a.m.
McDonoghville, Mar. 25, p.m.
Franklin, Apr. 1.
Epworth, Apr. 8, a.m.
Carrollton, Apr. 8, p.m.
Louisiana Avenue, Apr. 15, a.m.
Felicity, Apr. 15, p.m.
Jeanerette, Apr. 22.
Joint Quarterly Conference for New Orleans churches, Apr. 26.
Ville Platte, at White Chapel, Apr. 29.
Parker Memorial, May 6.
Rayne Memorial, May 13, a.m.
Algiers, May 13, p.m.
Lydia, at Cypremont, May 16.
Morgan City, May 20.
District Conference, at St. Mark's Hall, May 21-23.
St. Martinville, May 27.
Lafourche, at Griffin, June 3, a.m.
Houma, June 3, p.m.
Bayou Blue, June 4.
St. Mark's, June 17, a.m.
First Church, June 17, p.m.

W. WINANS DRAKE, P. E.

### Ruston Dist.—Second Round.

Arcadia, Feb. 28, 7:30 p.m.
Homer, March 4, 11 a.m.
Sibley, at Brushwood, March 11, 11 a.m.
Winnfield, March 14, 7:30 p.m.
Jonesboro, at Jonesboro, March 15, 7:30 p.m.
Bernice, at Alabama, March 18, 11 a.m.
Marion, at Downsville, March 25, 11 a.m.
Dubach, at Lisbon, April 1, 11 a.m.
Springhill, April 4, 7:30 p.m.
Elmore, at New Prospect, April 8, 11 a.m.
Simmsboro, at Antioch, April 15, 11 a.m.
Bienville, at Strange, April 17, 2 p.m.
Minden, April 19, 7:30 p.m.
Farmerville, April 22, 11 a.m.
Ruston, April —, 7:30 p.m.
Gibsland, April 29, 11 a.m.
Haynesville, May 3, 7:30 p.m.
Ringgold, May 10, 2 p.m.
Winnfield Ct., May 12, 2 p.m.
Haughton and Doyline, at Haughton, May 15, 3:30 p.m.
Castor, at Jamestown, May 20, 11 a.m.
Wesley Ct., May 22, 2 p.m.
Athens, at Arizona, May 27, 11 a.m.
District Conference, at Haynesville, May 4-6.

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—Adv.

### Shreveport Dist.—Second Round.

Pelican at Mitchell, Sun., Apl. 8.
Vivian, Sun., Apl. 15, a.m.
Mooringsport, Sun., Apl. 15, p.m.
DISTRICT CONFERENCE AT MANSFIELD, APRIL 17-19.
Grand Cane, at Grand Cane, Sun., Apl. 22, a.m.
Logansport, Sun., Apl. 22, p.m.
Noel Memorial (Conference), Wed., Apl. 25, p.m.
Pleasant Hill, at Beulah, Sun., Apl. 29.
First Church (Conference), Wed., May 2, p.m.
Longstreet, at Keatchie, Sun., May 6, a.m.
Greenwood, Sun., May 6, p.m.
Bayou La Chute, at Elm Grove, Sun., May 13.
Plain Dealing, at Benton, Sun., May 20.

R. H. WYNN, P. E.

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—Adv.

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 12, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

## IN TOUCH WITH GOD.

We may think that we are giving full expression to our religious life when we identify ourselves with some church, attend its services, engage in its work, and contribute to its expenses; but if that is all, we have made a sad mistake. The soul craves spiritual companionship, and it is only in personal communion with God that that craving is satisfied. Do we know God?—that is the all-important question. If we can answer it affirmatively, we have solved the great problem of life and we have the joy that nothing can take away. Unless we are in touch with Him, all else counts for little.

## THE CHILD IN THE MIDST.

One of the most beautiful incidents in the Master's ministry is that in which he placed a little child in the midst of his disciples and, with the little one before them, taught them wonderful lessons concerning the Kingdom of God. In many ways Jesus showed his love for children and his affectionate concern for their welfare; and the fact that he chose a child as a type of the Kingdom shows that he counted them worthy of all the benefits and blessings of religion. We sometimes wonder, though, if we to-day realize the opportunity to strengthen the Kingdom that presents itself in the proper training of our children, and the obligation that rests upon us to do everything in our power to bring them up in the nurture and admonition of the Lord. We may have complete assurance as to the state of those who die before they have reached the age of accountability; but are we sufficiently concerned for their spiritual welfare as they grow into maturity? We are criminally negligent of a wonderful opportunity and a sacred obligation if we fail to use every means available for the spiritual development of these little ones. In the Sunday school and in the Junior and the Intermediate Epworth Leagues we have organizations at hand to use in the most effective kind of evangelism we can engage in. Limited in vision indeed is the pastor who fails to give his very best to the promotion of these and other organizations that minister specifically to the child life of his congregation; and blind indeed are the older members of the church who think that these organizations are merely incidentals—things of minor importance. What the Master made first, we dare not make secondary.

## EQUALLY CULPABLE.

We hear a good deal about the criminality of those who are engaged in the illicit sale of liquor—the bootleggers; but how about those who patronize them? Federal Prohibition Commissioner Haynes made an address a few days ago in which he very properly called attention to the culpability of those who buy as well as those who sell. He said: "These citizens seem not yet to have realized that only one question is involved in prohibition law enforcement: Are you for or against the Constitution of the United States? It is not to be wondered at that bootleggers and criminals will violate the law for the sake of possible illegal gains, but it is difficult to understand how prominent club men, business and professional men become parties to such violations." We hear it said now and then that such men—prominent club men, business and professional men—do buy liquor from bootleggers, that they drink it themselves, and that they give it to their friends; no matter what the letter of the law may be, its spirit is plain, and they deserve the same contempt, the same opprobium, and the same penalty that are visited upon the criminal bootleggers who sell the stuff.

## THE APPEAL OF THE STRENUOUS.

As we look over the newspapers and as we see what is going on all around us, we cannot fail to be impressed by the fact that people generally are interested in things that require strenuous effort to accomplish. Even those who themselves are physically indolent will watch with keen interest those exercises and sports that require the utmost endeavors of those who are engaged in them. Languid passers-by will often stop to watch a crowd of youngsters playing ball in a vacant lot, not, perhaps, because they are interested in the game as such, but because they are attracted by the abounding vitality and unrestrained enthusiasm of the young players. In a game of baseball there is interest, action, earnestness, eagerness—and the whole neighborhood knows that something is going on. It may be that a lackadaisical attitude on the part of those who are supposed to be at work is responsible for the apparent indifference of the community at large to the church. We would not, of course, draw a parallel between mere physical exercise and high spiritual endeavor; but we do believe that good use can be made in the work of the church of the fact that the strenuous appeals to the average man and woman. Do you want your church to be a live organization? Then be alive yourself.

## THE VETERANS IN GRAY.

The reunion of the United Confederate Veterans is being held in New Orleans this week. The principal business streets are decorated in their honor, and the city is showing them the respect they so richly deserve and paying them the tribute of sincere respect and admiration. Not many of them are left now, and their number is constantly diminishing—but the things they stood for will never pass out of the minds of men, and the glory they achieved on the field of battle will never fade from the memory of their descendants. They fought for a "Lost Cause"—but they gained more than they lost. They believed they were right, and they laid their lives upon the altar of their country as a token of their devotion to their convictions. Noble men they were, and brave as mortals can be. We reverently pause as they pass by on parade and pray God's blessings upon them as they march on to meet the last enemy—death. May there be no "moaning at the bar when they put out to sea!"

## PITIABLE.

The Baptist Record, of Jackson, Miss., is a pretty good paper—of the Baptist kind—but we are surprised that even it should perpetrate the following, which appears on the front page of its issue of March 29: "The secular press reports it as a 'good sign,' when the infant son of Princess Mary in England was 'christened' the other day, that he cried lustily all the time. We'll say it was; a sign of good sense and spiritual intuition to make vigorous protest against such a performance. But we understand that they usually do." Such reasoning—that the cry of a baby is an argument against infant baptism—would be amusing if it were not so pitiable.

## NOT AIMED AT—BUT HIT.

The other day a man entered a soft drink establishment in New Orleans, pulled a pistol, and began to shoot. None of those in the room were injured—but a boy passing by was struck by a bullet and had to be carried to the hospital. He was not aimed at, but he was hit—the innocent sufferer from a lawless act. If only the guilty had to suffer for their misdeeds, we might feel that ample justice is automatically meted out to those who sin; but how often the innocent have to suffer also! Many a mother has gone to her grave of a broken heart because her boy, her girl, went off into sin and crime. "I am hurting nobody but myself," say the sinner. How tragically foolish!

## SAVE THAT FOURTH.

We read this the other day: "About one-fourth of the world's work is in repairing some one's mistakes." We do not know whether that statement is literally true or not—we imagine it would take about a fourth of somebody's time to repair those we have made—but it is a very suggestive one. It is too much to hope that fallible human beings will ever be able to avoid mistakes altogether, but it probably would be possible for most of us to reduce them to a minimum by thinking more seriously and acting more carefully. It is bad enough that we ourselves should suffer by our mistakes; it is worse that others have to lose time and energy in repairing them.

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## EVANGELIZING IN BELGIUM WHEN ALL EUROPE IS TENSE.

By Bishop W. B. Beauchamp.

Newspapers in the United States and the newspapers in Europe are full of startling headlines and disturbing news. But even so, one cannot quite get the deep uncertainty of affairs nor realize the international suspicions unless one breathes this atmosphere.

Mr. Lloyd George said the other day in the House of Commons, "Is it cash or smash?" speaking of the Ruhr Valley situation. I am ten days longer getting to Prague from Brussels, as German trains will not pull French or Belgian cars. I am in Vienna to-day, and the kronen sells seventy thousand to the dollar! The only thing cheap in Austria is her money.

Placards are up in the hotel, saying, "If the American will give ten dollars to the Committee, this will insure one meal a day for three months to a suffering and hungry citizen"—the names of the committee guarantee the program. There is much and widespread suffering. The value of the franc, Belgian and French, is falling rapidly.

A distinguished speaker said the other day in London, "Europe needs to disarm mentally." This is very true, and the nations need just as certainly to disarm physically. But I dare not enter upon other manifest and blighting evils which have followed in the wake of war. The church of Christ has a tremendous responsibility to help the nations disarm mentally and physically. The Protestant churches in America which believe in peace and the power of the Gospel to redeem nations, have a great task in Europe. The Romanist view and method, with always a longing and plotting for material world power, is a menace to all the nations.

So here in Belgium we are carrying on under these European conditions, in faith, according to the plans of the Gospel.

I went to the market place where our colporteurs go and sing and preach and sell Christian literature and the Gospels. One night I went to the service in the hall at Aernaudt. It was full of men and women and children. They were having gospel hymns and singing with a vim! One afternoon, Thursday, I went to the Sunday school at Herstal. There were eighty children and such stirring gospel singing! Then on Sunday night I went to Antwerp and spoke to a hall full of people. Our workers are getting a hearing in this half-Catholic and half-Socialistic country. The propaganda by pamphlet and through the colporteur is going in a most remarkable way. Brother William Thonger, through this department, is doing a most remarkable piece of work.

The Christian Clinic, owned jointly by us and the National Church, is now paying its way. It is entirely too small. We ought to have a nurse training school in connection with it in order that we may be able to do a thoroughly Christian and constructive piece of work. I am sure there is a place and opportunity for such a work in Brussels.

The orphanage with fifty children is as fine in Christian spirit and management as I have ever known. The oldest girl of the orphanage is now at Herstal in Christian work in our church, and the oldest boy is taking normal school training for Christian service. The atmosphere is thoroughly Christian.

Our girls' school, Les Marrioniers, has seventy students—the only Protestant boarding school in Belgium. I am sure this school is a great need of Belgium and a great opportunity. There are special difficulties, but we can succeed and ought to plan for enlargement. None of our workers in Belgium have faced greater difficulties than our American teachers in this school, and they are facing the situation bravely and courageously.

So in this little nation of Belgium we are seeking to do our part as a great Protestant group to leaven this people with the ideals of Protestantism and of the Bible.

Vienna, Feb. 21, 1923.

## EASTER.

By Rev. S. J. Davies.

Easter morn dawning again, breaking in beauty over the hills, flooding the valleys with crystal light, and filling all the glad earth with a new joy and a fresh promise of perennial life.

Easter! The glad meadows are decked with fresh garments of green, enameled with springing flowers, lighted with pearls and diamonds of chaste dewdrops, while anon Mother Nature seems to croon a melody, low and sweet, of peace, a balm of healing to all the fret and fever of a sick world. In yonder field a lark is singing, lilting his song from the dried, shriveled stalk of corn, while the daisies and grasses are whispering from the heaped rows beneath, sign and symbol of life builded on death.

Easter! Crowds hastening to the churches, children gay in garments of white; fathers sedate, smiling at the simple, glad spirit of the children; mothers radiant and with that light on their faces which no artist has yet painted; youth and maidens hatted and clad for the festal day—a new tide of hope, and joy, and gladness is sweeping over the tired world to-day. Let us rejoice; let all the people rejoice—the Lord is risen, and the fullness of life, abundant, life eternal, life divine is a surcease for all pain and sickness and sorrow, for out the mystery of Joseph's tomb in the garden, wherein was laid the broken body of Him who is Lord and victor over death and hell, comes the meaning and miracle of life everlasting.

Easter! Holy day—day of larger hope, day of glad tidings borne on the wings of ministrant angels to the broken-hearted women who had come with the dawning of this new day to the tomb wherein was laid the Christ of God!

On this empty tomb is built a revelation of life beyond, life such as the world never knew before. Oh, Mary of Magdalene, his voice and presence vouchsafed to you in that Judean garden has filled a great void in human hearts, and cheered the darkened, doubting way of countless weary ones who fare onward to other tombs, in other lands.

Easter! Death could not claim and hold him, for he was Life. Darkness could not hide him, for he was Light. Falsehood could not stay him; for he was Truth. Here faith rests secure and hope springs eternal. Risen with him, seek those things above!

Shreveport, La.

## SUMMER TRAINING SCHOOLS FOR CHRISTIAN LEADERS.

By Dr. J. W. Perry.

The Board of Missions, the Sunday School Board, and the Board of Education are fostering Summer Training Schools for city and rural pastors and church workers. This summer, such schools are planned in eighteen centers, covering our whole territory. The one for the territory covered by this paper will be held at Birmingham, Ala., May 31, June 14. Lectures will be given by the best qualified men the Boards have been able to secure. No pains or efforts have been spared to get the best. Each man is selected because of special fitness to give instruction on the subject assigned him. This work is designed to be helpful to our pastors in our cities, larger towns and industrial centers, as well as for those serving in the country places. The country preachers have shown great appreciation of the advantages offered by these courses, and have been greatly benefited, as their work makes evident, and large numbers of them have attended.

Our cities and industrial centers are growing rapidly, and will continue as the demand for manufactured goods increases, agriculture improves in method and output per man per acre, and as facilities for transportation and production of raw material increase. For some time the growth of churches in membership has not kept up with the increase of population in the larger centers. The message of the preacher and the program of work of the congregation must be adapted to changed and changing conditions of life. The distractions, increasing materialism, temptations and vices of our urban life must be overcome by a gospel ministry that reaches all conditions and serves in helping to "make the whole man sound." The morals of our cities will determine the character of our civilization. The preacher needs to be equipped for the tasks of this day, if he is to lead the forces of righteousness to victory. Do we not need to feed frequently our minds and our spirits that we may be strong men, growing men, with a vision, and program of work commensurate with that vision, and the demands of this age? What better way to spend a few days than in the study of these matters with teachers of ability and experience? "As iron sharpeneth iron, so does the countenance of a man his friend." The very discussion will prove helpful to any earnest man.

There will be treated this year such subjects as: Bible Study, or Bible Messages for Men of To-Day; Evangelism—Methods and Message; Social Teachings of Jesus; Social Background for a City Church; the Church School, its Program and Method. These subjects will be related to four general themes which will run through a four-year course of study: 1. The Minister's Message; 2. The Community the Church Serves; 3. The Methods the Church Needs to Employ; and, 4, the Training of Leaders.

It is confidently expected that large groups of our pastors will gather at the different centers this summer for twelve days of Christian fellowship, study and recreation. The recreation will be conducted in a way to demonstrate some of the things which can be done in any congregation without special equipment and at little cost, to provide our people, and particularly the young people, a program of wholesome recreation.

Business organizations conduct schools for their employees. Our States require the teachers of public schools to attend training schools in order to equip themselves better for their task. The leaders of the church of God must keep pace with leaders of commerce and education if they are to be real leaders of men in this modern world. The man of God must be thoroughly furnished unto all good work.

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## NOTES ON THE WORK OF THE RECENT LOUISIANA SUNDAY SCHOOL CONFERENCE AT ALEXANDRIA.

By Rev. P. O. Lowrey.

As an evolution of the federation of the Wesley Bible classes of the Louisiana Conference, which had been functioning for the last four years, the first regular annual meeting of the combined forces of all departments of our Louisiana Methodist Sunday schools was held in Alexandria on March 20, and lasted for three days. The program was carefully planned by the Conference Sunday School Superintendent, Rev. C. D. Atkinson, and was carried out under the presidency of Mr. T. W. Holloman, who proved himself to be a master of assemblies, as he had already proved himself to be a master of Sunday school work, and one of the coming leaders of Louisiana Methodism. As being the first State-wide Louisiana Methodist meeting over which a layman presided, and in which most of the addresses were made and work done by laymen and laywomen, this meeting was epochal in our church life, and those who have long prayed for, and looked forward to, the enlarging of the layman's sphere until he comes to his own as a kingdom worker, saw in this program a great advance over anything that we have ever realized before; and yet this is but the beginning, and its splendid success only a prophecy of what we expect to see rapidly realized under the leadership of our consecrated lay church workers. Such meetings as these challenge the best in the layman, and enlist him for work never yet undertaken by him in our church, and if he does not justify having this trust committed to him, then, to us, all of our past prophecies about him, and our present faith in him, will be a sad and unthinkable disappointment.

On reaching Alexandria, the first thing that impressed the visitors was the "good turn" work of the Methodist troop of the local Boy Scouts in meeting the guests at the train, and in other ways showing them courtesies and in rendering them service. The boys showed the finest type of citizenship training that some of us had ever seen, and set forth the best demonstration of the value of the training given by this organization in the life of a boy that could have been set forth. The fact that the members were graded 25% for Sunday school and church attendance showed that the work was closely aligned with the work of religious training, and its efficiency impressed the visitors not only with its value, but also with its practicability in any local church or community where leadership could be secured. On the "good turn" record book of the boy scout member of the family where the writer was entertained were such entries as: "Went and dug up and brought home and planted a cedar tree for mother; picked up a little girl's hat that had blown into the street," etc. These records were made daily, and were graded by the officer at each Friday night's meeting. As there was a fine spirit of rivalry among the boy members for the best record, each opportunity to do a kindness was eagerly appreciated and utilized, and recorded for credit.

Our second inspiring treat was the report, in an address of welcome by the president of the Emma Owen Bible Class, taught by the pastor's wife. With an enrollment of seventy women, thirty-eight of whom are only associate members, the class had in its social service work raised $2,059, and had "never failed to help any Methodist family for whom help was asked." The class had bought an auto passenger truck, for which they gave $825, the members paying for it themselves, and taking up each note at the bank before it was due. This truck is used in hauling people to the services of the church and Sunday school, and for general social service work, and has proved a great power for good in the work for which it was bought.

The carefully written address of the President, Mr. Holloman, was the most thorough digest, in lawyer style, of the Sunday school program that we had ever heard, and the Conference requested its publication in the Advocate. At a later period, Judge H. H. White, of Alexandria, made a likewise strong address on the program and the possibilities of week-day religious instruction now being developed and promoted by the church, which address the Conference also requested the speaker prepare and have published in the Advocate.

The Young Men's Bible Class of Mansfield made the best report on one piece of social service work of any class reporting. At a cost of $500 they had "stood by" one of their members who underwent six different surgical operations in the Touro Infirmary, and with this help they saved his life. A class in Minden reported the paying of the expenses of a Centenary College student, the support of a native missionary worker, and the custom of sending out its members to help in the work of nearby Sunday schools.

Rev. Clem Baker, Sunday School Superintendent of the Little Rock Conference, and speaker-guest on the program, reported that the larger part of the presiding elders and pastors of his Conference were taking, or had taken, some or all of the books of the teacher-training course; following his suggestion, our workers memorialized the bishops to put one of the books in each year of the Conference course of study for our undergraduate preachers.

By a unanimous vote the Conference adopted the "Harvard plan" of lodging and breakfast as its policy for expecting entertainment in the future, thus making its meetings more desirable to the smaller towns—as well as the larger—as the entertainment of the ever-growing number of attendants from year to year will more and more be a problem.

In adopting the reports of the resolutions and the "finding" committees, the Conference committed itself to advanced steps in standard, non-standard, and fifth-Sunday Institute training schools, and to teacher-training classes in the several Sunday schools; to making effective the district Sunday school conference organizations, and conferences held in each district yearly; to urging that each Sunday school come up to one of the "types" of the authorized "Programs of Work" for local schools; a loyal observance of Sunday School Day, and the bringing up on this day the $2,500 needed to carry on our Sunday school extension work. (the Sunday School Day program this year is in the form of a very impressive pageant, simply and easily prepared and rendered, and was effectively demonstrated by the Alexandria Sunday school during the session of the conference); larger utilization of Children's Week in the several congregations in the interest of child life.

As Sunday school specialists, Miss Minnie E. Kennedy and Rev. E. R. Stanford, of the General Sunday School Board, Rev. Clem Baker, of the Little Rock Conference Board, and Mr. Van Carter, of the Louisiana Sunday School Association, rendered effective and appreciated service.

Indian Bayou, La.

## "WHAT THE CENTENARY MEANS TO CHINA."

By Bishop Sam R. Hay.

The general influence of the great Centenary Movement on our work in China has been one of inspiration and enthusiasm. After a long time, we had developed steadily, but slowly. We lacked funds to extend our work into new fields and also to make permanent our work in fields already occupied. As a result of the Centenary, with moneys that have gone into China we have more than twoscore of enterprises in the way of church buildings, school buildings, hospitals, parsonages and homes for our missionaries, either finished or in course of construction. Many of these buildings are now something like halfway finished, some of them with the walls up, the roofs not on, some just excavating for foundations. The completion of these enterprises, of course, depends upon the collection of our Centenary subscriptions. The Chinese believe in the church at home and believe she will make good. They believe that funds will come to finish these enterprises.

The work has been wisely planned. No extravagant schemes have been projected. Centenary money has been used prudently and carefully. I feel sure that we have no enterprise on foot that we cannot reasonably expect to finish.

The greatest need in China to-day, as I see it, is the building of the village church what we call in America the country church. We need to-day not less than one hundred thousand dollars in gold for the building of these churches costing, I would say, $2,000 each, gold, which would be something like $4,000 in Chinese money. Many of these churches are in the Centenary askings. Some of them have been built. Many others can not be projected until more money is available. We have some great churches that have been built recently in our great centers. I mention especially Allen Memorial in Shanghai, a church that, when finished, will seat 1,800 people. And also the Institutional Church in Soochow that is now completed, which I will dedicate on my return in the summer.

All our schools are prosperous and overflowing. We have in all our schools in the China Conference about nine thousand students, from the middle school to the university. Our purpose is to make these schools not only give honest education, but also contribute more and more in the future to the building of our great Chinese Christian church.

We have now in China, both in our churches and in our schools, some splendid revivals going on. In fact, the emphasis on evangelism as a result of the Centenary has been very marked, and we are now reaping a great harvest.

Our hospitals are contributing very largely to the work of the Kingdom in China. The healing of the body is perhaps the widest door through which we enter the great heathen world. Our new hospital at Soochow was dedicated a few months ago. This is a great modern structure and would be considered an up-to-date hospital in any of our American cities. We are much in need of a new building in Changchow, where our hospital occupies old Chinese buildings. Our new hospital in Huchow will be as modern as the one at Soochow when it is completed during the next year. The walls are up and the roof is on. Our "Margaret Williamson Hospital," the woman's hospital in Shanghai, is doing marvelous work. A great new building, for which money is already in hand, will go up in the near future.

I wish to make special mention of the splendid work that has been done by Doctor Lee, one of the leading Chinese preachers, who has served during the Centenary period as its Secretary. Much of the good spiritual results of the Centenary has been due to his intelligent and enthusiastic leadership.

I wish I could give to the church the great results that have come to our work in China as a result of the Centenary. Our people are looking this way with anxious, prayerful hearts. I feel sure that the church at home will not disappoint us.

## PROOF-READER, BEWARE!

In the early eighties the New York Tribune got out a political supplement in which the last syllable of Lord Macaulay's name was spelled "ley" instead of "lay." Whitelaw Reid, then editor of the Tribune, noticed the error. He had the presses stopped, the error corrected and a new page stereotyped; and then he charged to the proof-reader the cost of the paper that had already been printed—$12.50.

At another time this sentence, written by the foreign news editor, appeared at the head of a column: "In our cable dispatches herewith given the tendencies of the Oriental troubles is cited." The clipping soon appeared on a bulletin board pasted to a sheet of paper on which Mr. Reid had written: "A verb should agree with its nominative in number or there should be a disagreement between the writer and his salary. For further particulars inquire of the cashier Monday."—Selected.

# NEWS FROM THE DISTRICTS.

## LOUISIANA CONFERENCE.

### Alexandria District.

Brother B. H. Sheppard, of the Jena and Jonesville charge, is not in the best of health. Brother Sheppard is one of our faithful men, who has served for a long period in the Louisiana Conference. Let us not forget him at the throne of grace that he may be restored for many years of still further usefulness.

* * *

The work of the Plaquemine and Donaldsonville charge is making good progress. Brother Hines is growing in favor with his people. His salary has been fixed at $2.050. On Easter Sunday the Knights Templars of Baton Rouge worshiped in the Baptist church at Plaquemine with a sermon from Brother Hines.

* * *

At Oakdale our work is steadily advancing. The congregation have moved into their new building. Plans are being made for its completion in the early future. On a recent Sunday $2,500 was raised toward accomplishing this.

* * *

Rev. D. B. Boddie is preaching to increasing congregations at Glenmora. This church had fine services both morning and evening on Easter. In the morning, Rev. A. M. Shaw, of Oakdale, preached the sermon while the elder was in his pulpit. In the evening the writer preached. Salaries are about up to date here.

During the week March 25-April 1, a non-standard teacher training school had been planned for this church. The plans are well arranged and the people were ready for the school, but incessant rains made it impossible for the people to get to the church, so the school had to be abandoned before anything could be accomplished.

* * *

On Easter Sunday, some seven hundred were in attendance on the Sunday school at Alexandria. This was a record attendance for this school. There was also a fine attendance on the morning church service. In the evening Rev. O. W. Bradley preached the Knights Templars sermon in the Presbyterian church.

The Methodist Men's Club at Alexandria, with Mr. R. F. White as president, is composed principally of the men of a Bible Class taught by Judge H. H. White. This club has a monthly meeting for the men of the church, when supper is served by the ladies of the Emma Owen Bible Class at a nominal cost. These meetings about the board are bringing the men of the church together in a most helpful manner.

The Emma Owen Bible Class of Alexandria, of which Mrs. A. D. Eglin is president, is doing many fine things in the church. They have purchased, and are operating a truck to bring people to the Sunday school and also to the regular church services.

The recent Sunday School Conference held here was much interfered with by great downpours of rain. However, the attendance showed more schools represented than had been true of any of the preceding conferences. The program was up to the standard, if not better than usual. Special mention cannot be made, because all the platform workers did well.

Of particular mention, however, are the pageants given on both evenings of the conference. Both of these were excellent. That one given on the first evening was a reproduction of the pageant given by Louisiana people in attendance at the Junaluska Training School last summer. It took the second prize on this occasion. Alexandria is particularly proud of this, because the pageant was written by Mr. T. W. Holloman, superintendent of the Alexandria Sunday school.

Judge H. H. White addressed the conference on the subject of religious instruction in the day schools. The people of this State should count themselves fortunate to have a man on the State Board of Education who is giving such careful and capable attention as is Judge White to this most vital question.

* * *

The Epworth Leagues of the district are making a good showing. Most of them are planning to have representatives at the Mansfield Assembly this summer.

* * *

Rev. F. P. Moss, located at Melder, on the new Melder circuit, has been much interfered with by the weather in getting the work started on this new charge. However, he is well liked by his people. He is a faithful man and will no doubt do some good constructive work here. There is a great need for Methodism to become rooted in this field. It is open to us.

W. L. DOSS, JR., P. E.

### Baton Rouge District.

Easter Sunday was a great day for Baton Rouge Methodism. As a result of the Gipsy Smith meeting, which closed on March 25, quite a goodly number were added to the three churches here. First Church received one hundred and thirty; Keener Memorial will get twenty or more, a number of whom were received Easter Sunday and the rest will doubtless be received next Sunday; Istrouma gets several. Many of these were received on profession of faith. This great meeting moved the entire city mightily, and many signed up for a deeper consecration, while all the Protestant churches of the city were greatly strengthened in their membership and spiritual estate. Gipsy Smith has been invited by the Protestant churches here to return again at his earliest open date, which is October, 1925.

* * *

The second quarterly conference of the Denham Springs charge was held Easter Sunday at old Live Oak Church. We had a large attendance and a fine conference, which shows the charge was advancing along all lines. Considerable repairs had been made on the parsonage; much of the mechanical work was done by the pastor, Brother McQueen, who is pushing the work with vigor and faith in his people. There is a great opportunity on this circuit, and Brother McQueen sees it and is wide-awake to its demands. This charge has given to our Conference several of its strongest preachers, and there may be more prophets among its members to be called forth into the ministry.

* * *

The second quarterly meeting at Slaughter showed the work on the Zachary and Slaughter charge to be advancing. All the interests of the church are being ably husbanded by the diligent pastor, Brother Andrews.

* * *

The second quarterly conferences of the Clinton and Jackson, and Ethel charges showed progress under the leadership of their consecrated pastors, Brothers Wilson and Watson. Brother L. C. Wilson was laid up for several weeks with "flu," but has been active since his recovery in all the ministries incumbent upon a faithful pastor and under-shepherd, and the work is responding beautifully to his cultivation. Brother Watson at Jackson is hard at work and is succeeding admirably.

* * *

Dr. C. W. Crisler, of First Church, Baton Rouge, is recuperating from a severe attack of "flu," which prevented his taking an active part in the Gipsy Smith meeting after he had worked so faithfully to get the evangelist here. His loyal congregation has granted him a rest of a few weeks and has secured the services of Brother Lutz to fill his place while he regains his strength.

* * *

Our Centenary Set-up Meeting at Hammond was well attended and deepest interest was manifested in this great cause. The addresses were strong and helpful, and the preachers and laymen present went back to their several charges determined to collect the Centenary pledges. Dr. H. F. Brooks, of First Church, Shreveport, was with us at both places, and delivered a masterly address at each place. The meeting at Baton Rouge was greatly interfered with by an all-day rain, but in spite of rain there were quite a few present, and the interest was keen. Our pay-up week begins Sunday, April 15, and we pray that God may move his people to make all reasonable sacrifice to redeem these unpaid pledges. I believe that every pastor will be diligent to lead his flock in this noble cause.

J. W. LEE, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Corinth District.

The Corinth District Conference will be held in Ripley, Miss., Tuesday, Wednesday, and Thursday, May 15, 16, 17. The following committees have been appointed: License to Preach and Recommendation for Admission and Re-admission into the Annual Conference, W. W. Jones, R. W. Evans, J. J. Garner. For Local Deacon's and Elder's Orders: E. R. Smoot, J. D. Wroten, J. L. Nabors.

The Conference will open at 9:30 Tuesday morning, May 15. Let names of all who expect to attend be sent to Rev. S. A. Brown, Ripley, Miss., so that entertainment may be provided.

* * *

The Sunday school at Walnut church, on the Blue Mountain charge, was reorganized on the last Sunday in February, quarterly conference Sunday. Fine congregation. Brother Hammond filled his appointment in Blue Mountain that day. The second quarterly conference for Dumas charge was held at Wier Chapel. The attendance was very good, and the reports encouraging. On Sunday the Sunday school there was reorganized. Brother Brown preached and held conference Saturday. Late train.

* * *

The following account of the Corinth District Laymen's Meeting appeared in the Daily Commercial Appeal:

"A great rally of the Methodist laymen of the Corinth District, North Mississippi Conference, has just been held in the Methodist church, New Albany. J. G. Houston, of the Houston Mercantile Company, and president of the local Chamber of Commerce, is the district lay leader for this district. The meeting was held at his call and was presided over by him.

"The meeting was addressed by several invited speakers. Mayor Lowe, of Corinth, delivered the opening address. Dr. J. B. Randolph, of Corinth, and Rev. Ben P. Jaco, of Winona, made very able addresses on the immediate great task before the church, particularly the great Centenary movement that is now absorbing the attention of the church. J. G. Houston outlined in a very able talk the laymen's organization as authorized by the last General Conference. Mr. Houston was the financial director of the great educational movement put on by the Methodist church two years ago. He is regarded as one of the ablest speakers among the laymen of North Mississippi. Rev. J. H. Holder made an address on 'The Corinth District for Christ,' in which he laid much emphasis on the central theme and the one great task of the church."

The reporter evidently overlooked the fact that Hon. D. H. Hall, our efficient Conference Lay Leader, was present and made a very timely address to the laymen.

* * *

The Guntown conference was held at Hebron. The attendance of the Hebron church was good. The school attended in a body. Saltillo was represented, but the officials from the other churches were conspicuous by their absence. Some sent a report by the pastor, others made NONE.

* * *

The Baldwyn conference was held at Lebanon. The weather and bad roads caused a small attendance. The Sunday school was reorganized on Sunday.

* * *

Potts Camp conference was held at Bethlehem on Friday after the Thursday night storm. Brother J. D. Wroten preached and held the quarterly conference. The attendance was not large.

* * *

We had a great congregation at Ebenezer, both Saturday and Sunday, on the Hickory Flat charge. The interest was fine and the reports good. A small increase in the salary for the pastor was allowed.

* * *

We had a good congregation and a most interesting quarterly conference at New Albany station. They have already collected nearly all their Benevolences. All departments are at work, and salaries up to date.

* * *

The Myrtle conference was held at Union Hill. Roads muddy. The mud was AFFECTIONATE. The interest was good; salary increased about $200 over last year. The pastor was receiving congratulations on the recent arrival of a prospective BISHOP.

* * *

We had two great days with the Chesterville people on the Sherman charge. Two largo congregations, well represented quarterly conference, fine reports. We reorganized the Sunday school Sunday morning.

* * *

The Wheeler conference at Hodges Chapel was not largely attended. The weather was unfavorable. Sickness in the community hindered. Plans were made to repair or rebuild the church at Hodges Chapel.

* * *

We had a great day at Wells Chapel on the New Albany circuit. Large crowd, good reports, and a fine interest manifest.

* * *

The Kossuth conference was held in the school building, as the Pleasant Hill church was so badly damaged by the storm. The churches were all represented. The reports were fairly good. Plans were perfected to repair the church.

* * *

There were at least six churches in the Corinth District damaged by the recent storm. Our people ought to protect the church property by tornado insurance. Let our pastors see to it that all our churches and parsonages are insured against both FIRE and STORM.

* * *

The great evangelist, Gipsy Smith, Jr., is here in Corinth conducting a big union revival meeting in the large tabernacle erected for the purpose. He will preach at NIGHT only until the last Sunday, April 22, when he will preach both morning and night. He has just started. His singer and pianist are both gifted. Gipsy is a strong preacher and has a charming personality. All the pastors and churches of Corinth aro co-operating in the meeting.

* * *

The Corinth District Standard Training School will be held at New Albany, June 25 to 30.

JOSEPH B. RANDOLPH, P. E.

## TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

As Chairman of the Church Extension Board, I want to call attention to the action taken at the Annual Conference, instructing this Board to appoint a member of the Board to visit the district conferences in the interest of the debt this Conference owes to the Washington City Representative Church.

Brother H. A. Gatlin was appointed, as the Conference Journal will show. He wrote me recently that he did not have the time to serve, and therefore resigned.

So, as Chairman of the Board, and in consideration of the need to liquidate this debt, I will undertake to visit all the district conferences, or have some one else to represent this interest. You remember that not one of you would vote, at the last Conference, to repudiate that debt. Therefore, I request every district conference to be ready to assume and pay its $225 for this year. This debt must be paid.

W. M. WILLIAMS, Chairman.

## STOP! LOOK! READ!

Dear Advocate: One of our churches on the Cockrum circuit was destroyed by the cyclone that swept Savage away. It is Mount Olivet church, just a few miles northeast of Savage.

This was at one time a thickly settled community, but there are only a few people in the community now. The people of the community are not able to rebuild without help from the outside. If any who read this article desire to help a worthy cause of the Kingdom, you cannot find a more worthy one than contributing to the rebuilding of Mount Olivet church. Any donation toward this end will be greatly appreciated by the good people of the community, by Brother Woodfin, pastor of the Cockrum circuit, and by myself.

Send donations either to Rev. W. E. Woodfin, Cockrum, Miss., or to me at Sardis, Miss.

Thanking any who may answer this appeal, I am,

Sincerely,
J. TILLERY LEWIS, P. E.

## LAKE CHARLES DISTRICT CONFERENCE.

All lay delegates and others in the Lake Charles District who intend to attend the District Conference, April 19-20, at New Iberia, please notify, at once, the undersigned.

H. N. HARRISON.
New Iberia, La.

## LAKE CHARLES DISTRICT CONFERENCE.

The Lake Charles District Conference will be held at New Iberia; opening sermon by Rev. J. A. McCormack, Wednesday, April 18, 8 p. m. All prechers and delegates are urged to be present at the opening service. The business session will begin Thursday, the 19th, at 9 a. m.

Committees are as follows:

License to Preach—H. T. Young, S. D. Roberts, R. M. Brown.

Admission and Readmission—P. O. Lowrey, Alonzo Early, J. A. McCormack.

Deacon's Orders—J. I. Hoffpauir, L. N. Hoffpauir, L. I. McCain.

Local Preachers—S. D. Howard, A. A. Bernard, A. W. Waddill.

J. B. WILLIAMS, P. E.

## EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

April 29 to May 6 we wish to observe as "Go to College Week." Preach an educational sermon on either Sunday. Get in touch with the high school graduates and the young people of college age. Send the names of any prospective students to our colleges.

During the spring months is a good time to collect the Educational pledges. Let this work move on steadily every month. Every one making a pledge ought to pay something for this great cause.

We want the namo of every one on the Christian Education Committee. This is a very important work, and is worthy of your best thought and effort. A working church is what we need. This will afford us an opportunity to do a big work for our church.

Revivals are being held in our churches at this season. This is a good time in which to reach our young people. It was our pleasure to hear Gipsy Smith, Jr., preach a searching gospel to many young people under a tent on the campus of our State University. It was an inspiring sight to see a large number come forward and give themselves definitely to the Lord. Through Christian education we may hope to raise up the right kind of leaders.

ALBERT S. LUTZ,
Conference Secretary of Education.

## TO THE PASTOR AND EPWORTH LEAGUE PRESIDENTS OF THE LOUISIANA CONFERENCE.

I am sure that all of you are acquainted with the fact that our last General Conference changed the date of our Epworth League Anniversary Day from May to the secod Sunday in April, or as near thereto as possible. The wording in the Discipline was also changed regarding to whom the offering is to be sent. It now reads that all the offering is to be sent to the "Conference Epworth League Treasurer," who, in our Conference, is Miss Grace Cook, 614 North Fourth Street, Monroe, La.

Brother Holmes overlooked this change when he wrote his last article for the Advocate and gave the Board Treasurer's address. So I am writing to ask that each local church immediately after observing this special day, send its entire offering to Miss Cook.

The offering reported by the brethren at the last Annual Conference was hundreds of dollars more than our treasurer received; so let us not delay this important matter, and let us send in a liberal offering, for we are counting on at least one thousand dollars.

Do it **Now** and may the Lord bless you.

Yours for Christ,
JAS. B. GRAMBLING.

## THE CHURCH'S OPPORTUNITY.

By Bishop William B. Murrah.

The world's confusion is the church's opportunity. This statement indicates very accurately the present missionary situation and suggests the supreme duty of the hour in these momentous times.

The history of the church has been marked by well defined periods. Sometimes these periods have been epochal in their nature, but unfortunately their significance was not recognized until it was too late to seize and improve opportunities.

Sometimes leaders who were wise to discern the signs of the times have made these periods memorablo by advance movements which have created eras of conquest and victory. The Centenary movement was in striking accord with providential indications. It has already imparted a powerful and influential impulse to the church life of modern times.

If we fail to complete our task, disastrous consequences will inevitably follow.

Nothing could be more sacred and imperative than our Centenary subscriptions, and all of the authorities of the church must be employed that our obligations shall be discharged in full.

It is very evident that the emergency now confronting us has stirred the conscience and quickened the zeal of our people throughout the connection to a very encouraging degree. All possible diligence should be employed that fruitful results shall be realized in large measure.

FOR SALE.—Modern furnished five-room cottage, eastern exposure, on Tabernacle square, Seashore Camp Ground, third door from beach. Price, $700. Address W. W. Moore, 437 Boulevard, Shreveport, La.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## A LITTLE BIT OF SEVERAL THINGS.

The annual meeting of the Board of Finance will be held in St. Louis, April 23 and 24. All of the members of the Board have written that they expect to attend the meeting. If all of the twenty-five members attend, and I believe they will, the "forgotten man" will have to begin to get ready to change his name.

It is also expected that every Conference Board of Finance will have a representative in attendance upon the annual meeting. This will add thirty-eight more men to the group assembled for the purpose of deciding upon the details of the plan of the special effort for superannuate endowment, besides a few guests who are to be present for the purpose of studying the plans of the Board.

All who are deeply concerned for the success of the movement looking to provide adequate support for the superannuates should pray earnestly for those who have this matter in hand. The eyes of the whole church should turn toward St. Louis on April 23 and 24, and all of us should approach these days with the thought and passion—namely, "It must be done, done right, and done now." Supported by such unanimity of spirit throughout Southern Methodism, the Board of Finance cannot fail to make such plans at its April meeting that will meet the Church's expectancy concerning a proper support for her worn-out ministry.

### Concerning the Amount Expected from the Special Effort for Superannuate Endowment.

1. Question. What is this amount?

Answer. A minimum of $10,000,000.

2. Question. What part of this minimum amount will each charge be expected to raise?

Answer. Each charge will be expected to raise as a minimum an amount equal to the total amount assessed for its pastor's salary and the support of its presiding elder for the Conference year 1922-23, said amount to be raised by the charge and paid to the Board of Finance within a period not to exceed five years.

3. Question. If every charge of the whole church raises its part of this minimum amount, what will be the total sum received by the Board of Finance for superannuate endowment?

Answer. The total amount will be approximately $10,300,000.

4. Question. Will each charge be expected to raise more than its part of the total minimum amount asked for?

Answer. It is desired that every charge will voluntarily increase its minimum quota, indicated in the foregoing. For example: If the minimum quota of the charge under the rule is $2,400, it is hoped that the charge will of its own accord agree to fix its quota at a higher figure.

5. Question. Will the charge be allowed to take credit on its quota for the amount it raises yearly on the regular Conference collections for the support of the claimants?

Answer. It will not. The amount to be raised by the charge in the special effort for superannuate endowment must be a matter separate and apart from what it raises on the regular Conference collections for the support of the claimants—that is, the amount to be raised in the special effort for superannuate endowment is an entirely new obligation which has no connection whatever with any other obligation.

6. Question. Will the Annual Conference be allowed to take credit for the total value of superannuate homes owned by it on its quota for superannuate endowment?

Answer. It will not.

7. Question. Will the Annual Conference be allowed to take credit for the total amount of its Conference Superannuate Endowment Fund already in hand?

Answer. It will not.

8. Question. Is it true, then, that nothing will be accepted by the Board of Finance as a payment on the quota of the charge or on that of the Annual Conference except the actual money remitted to the Board?

Answer. That is true **without exception.**

9. Question. To whom will the charge remit its payments on its quota for superannuate endowment?

Answer. All payments of the charge on its quota for superannuate endowment must be remitted to the Board of Finance, Security Building, St. Louis, Mo.

10. Question. Can the charge retain any part of the money it raises for superannuate endowment for the purpose of sending the part retained to the custodian of its Conference Superannuate Endowment Fund?

Answer. It cannot. The Board of Finance will receive all the money the charge raises for superannuate endowment under the plan and will divide the amounts received between the General Superannuate Endowment Fund and the Superannuate Endowment Fund of the Conference from which the amounts come.

11. Question. On what basis of division will the Board of Finance credit amounts received for superannuate endowment to the general fund and the Conference fund?

Answer. The Board of Finance will credit 50 per cent of the amounts received to the General Superannuate Endowment Fund and 50 per cent to the Superannuate Endowment Fund of the Conference which remits the amounts. This will be the rule for dividing the receipts from the special effort for superannuate endowment until the minimum total amount expected from the Annual Conference has been paid in full.

12. Question. When the minimum total amount expected from the Annual Conference for superannuate endowment has been remitted by the charges of the Annual Conference, how will the Board of Finance credit any excess of this minimum which may be remitted to it by the charges of the Annual Conference?

Answer. This question will be decided by the Board at its annual meeting April 23 and 24 and the decision published in due time.

13. Question. Who will handle the various Conference Superannuate Endowment Funds which will accrue in the hands of the Board of Finance?

Answer. All Conference Superannuate Endowment Funds accruing in the hands of the Board of Finance as a result of the special effort for superannuate endowment will be handled by the Board of Finance as trustees of the Annual Conferences to which these funds belong. The annual income from these funds will be sent yearly to the respective Annual Conference Boards of Finance for their distribution to their own claimants under their rules.

14. Question. How will the Board of Finance invest the superannuate endowment coming into their hands under the plan?

Answer. The same diligent care will be given to the safe and sane investment of these funds that has characterized the operations of the Board of Finance in the matter of investments from the time of its creation by the General Conference. The process of the Board in this regard will be constantly under the supervision of the General Conference.

**Turn About Is Fair Play.**—In the Methodist Episcopal Church, South, one great thing yet remains to be done. The superannuate preacher must be given the sympathy and support of a great and grateful people. The Centenary takes care of missions. The Education Movement takes care of our schools. The "worn-out" preachers must have their chance. I know our church is able and willing to do big things for them. Our spirit of unselfishness should bring us face to face with our greatest obligation—namely, the proper care and support of the men who have worn themselves out in the service of the church. As usual, they have waited until the last. Let us match their patience with a gift that shall please the heart of God and give them the comforts of life during their declining years. Our people can do it, and they will. We are calling them to a noble undertaking in the appeal of the Superannuate Endowment Fund.—Dr. W. G. Cram, Directing Secretary of the Missionary Centenary.

**Let the Laymen at It.**—The average layman recognizes a just debt of gratitude to the preachers and will hail with real joy the special effort for superannuate endowment so that he may express his appreciation in a substantial way. He will count it a privilege to contribute liberally to this fund in order to take care of the preachers when they retire from active service.

The layman realizes that every dollar he contributes to superannuate endowment will also help to strengthen the morale of the preachers who continue in active service. It will cheer their spirits as they sacrifice and labor, steel their arm for the conflict, and encourage them for every new task.

The layman believes that the raising of this endowment will give the business world a new appreciation of the ministry and a better estimate of the value of the church in the community and nation.

The Board of Lay Activities of the Methodist Episcopal Church, South, will be ready when the time comes and will gladly accept any responsibility that may be placed upon it in making the special effort for superannuate endowment a complete success. Truly this is the laymen's debt, and they will welcome the chance to pay it as a gracious privilege.—G. L. Morelock, Secretary Board of Lay Activities.

# *The Home Circle*

## SEED THAT FELL ON GOOD GROUND.

By W. C. Page.

It was a dark, rainy afternoon; the wind blew in gusts that rattled the windows and sighed through the barren boughs of the trees.

A crowd of Elinor's little friends had come to help her write the invitations and make plans for her eleventh birthday, which was to be celebrated the next week.

The girls were gathered around the library table before the open fire, discussing the coming party with great interest.

Mrs. Lennox, Elinor's mother, sat near a window, sewing. She could hear what was said while busily engaged with her work.

"Elinor, have you made out the list of all girls and boys you wish to invite?" asked Betty Lano.

"Yes, I think so; our class of course, except that newcomer, Janet Wendall. We know so little about her," said Elinor.

"No, except that she lives in that old tumbled down house by the river," exclaimed Annio Wayne.

"And that she wears shabby, old-fashioned clothes and boys' shoes," said Lena Winters haughtily.

"Her father works on the dredge-boat, and wears muddy overalls," cried Beatrice.

"We can't afford to invite every poor person that moves to town," asserted Gywndolin Caruthers scornfully.

"She has nice manners and leads our class. I think you ought to invite her," exclaimed Mary Western.

"No, no," came many protesting voices.

"She has no style—I don't want her to come to my party," declared Elinor.

Mrs. Lennox's cheeks burned to hear her little daughter express such ideas.

The girls worked steadily for a time, until the last invitation was written and neatly addressed, and the envelopes stacked in piles ready to be mailed. Then they went to the kitchen to make candy. Later, they practiced songs, played duets until they were tired, then gathered around Mrs. Lennox and begged for a story.

Mrs. Lennox smiled as she folded up her work and said:

"I am not going to tell you a story about brave knights, old-world crusaders, or a rescued princess, but a homely, practical little story which I do hope you will have the hearts to understand.

"Once upon a time Madame Oriole came bustling with great excitement to where the birds of the forest were holding their weekly concert. The moment she took off her orange-colored hood she shrilly exclaimed: 'What do you think? An old-fashioned looking stranger from the country has taken Rose-Vine cottage right next door to my villa. I do not intend to call—for a time at least,' she said as she smoothed her satin dress.

"'Who is she and what is her name?' cried the others.

"'Mrs. Mary Mocking Bird,' replied Mrs. Oriole, tossing her head.

"'What a common name!' sniffed Mrs. Scarlet Tanager.

"'She must be from the South; I wonder if she is related to the Bobolink family?'

"'I do hope Birdsville is not going to be flooded by that type, for we can't afford to associate with those not of our exclusive set,' piped Mrs. Gold-Finch.

"'Mrs. Trush,' said Mrs. Magpie, 'suppose we form a committee of two to go and investigate and then report to the others'; and so it was agreed.

"Mrs. Mocking Bird was just coming out of her house. She wore a dark calico dress, an old poke bonnet tied under her chin, and had a splint basket on her arm.

"'Good morning, Mrs. Mocking-ah-bird,' said Mrs. Magpie loftily.

"'Howdy, howdy do,' replied Mrs. Mary with a kind little nod, 'I am glad to welcome my new neighbors, I am sure.'

"Mrs. Magpie was very distant and formal. She held her head high, preened her beautiful feathers, and said: 'I suppose you are not accustomed to associating with people of our rank?'

"Mrs. Mocking-Bird chuckled and her eyes twinkled. 'Well, I must be going, as I am busy repairing my house,' and she flew serenly away.

"'Why, of all things! One would suppose she owned the earth from the way she acts. The idea of her not begging us to come in!' said Mrs. Magpie angrily.

"'She has a pleasant voice and I intend to ask her to join our Choral Club and sing at our next meeting,' asserted Mrs. Thrush.

"She extended the invitation and it was accepted. Every bird for miles around was at that concert. The very last on the program was the stranger. She looked very neat in her brown suit as she lilted gracefully forward. They were so anxious to hear the newcomer that they gathered near the front.

"As the soft, sweet note swelled, the place was filled with such melody as was never heard in the woods before. She sang the song of every bird present, only in a higher, sweeter note. There was much applause when she had finished. They all rushed up to congratulate her on the beautiful voice.

"'Are you not related to the Nightingales of England?' asked one.

"'I think I knew your grandmother,' said another.

"'We want to welcome you into our club,' said Mrs. Gold-Finch. 'Who would have thought such a homely little body could sing!'

"Professor Wise Owl, who had been silent for a long time, suddenly exclaimed, 'Oftentimes it is the quiet, plain people who are best and do the most good in the world.'"

The girls silently arose, went to the table, and held a whispered consultation.

The next morning Mrs. Lennox smiled when she saw that the invitation for Janet Wendell was on top of all the rest.

"And some good seed fell on good ground," she mused.

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Love of truth is the only thing that will save the genius.—Selected.

## "TIME OUT."

### One Advantage.

Old Dohhin had his faults, but you didn't have to pour hot water on him to get him started on a cold morning.—Wall Street Journal.

### An Expert.

The new night watchman at the observatory was watching some one using the big telescope. Just then a star fell. "Well," he said to himself, "that feller sure is a crack shot."—Messenger.

### A New Use for Bells.

"This bell," said the well-meaning sexton, when showing the bell at a certain church to a party of visitors, "is only rung in case of a visit from the lord bishop, a fire, a flood, or some other such calamity."—Exchange.

### A Real Man.

A sturdy Scotsman had been having a dispute with his wife. He had taken refuge under the bed. As she stood on guard, with a stick in her hand, he called lustily from his retreat:

"Ye can lam me and ye can bate me, but ye canna break ma manly spirit. I'll nae come oot."—Exchange.

### Poor Fellows.

Some time ago in Seattle a man was wakened in the night to find his wife weeping uncontrollably. "My darling," he said in distress, "what is the matter?"

"A dream!" she gasped. "I have had such a horrible dream."

He begged her to tell it to him so he might comfort her. After much persuasion she was induced to say this:

"I thought I was walking down Second Avenue, and in a store window was a large placard, 'Husbands for sale.' You could get beautiful ones for $1,500, or even $1,200, and very nice-looking ones for as low as $100."

The husband asked innocently, "Did you see any that looked like me?"

The sobs became strangling. "Dozens of them," gasped the wife, "done up in bundles like asparagus, and sold for ten cents a bunch."—Exchange.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

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For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## GIVE US THE NEWS.

We are trying to make the Advocate serve in the best way possible its supporting constituency. In order to accomplish this end effectively, we are eagerly desirous of getting the news that is of interest to the church as soon as possible. If we were able to maintain a staff of paid correspondents, or if we had sufficient funds to enable us to establish a telegraphic news service, or if we were gifted with a kind of prescience that would enable us to know what is going to happen at all times throughout our large territory, we could record interesting happenings as they occur; being limited in these respects, however, we are dependent upon those who are in position to do so to supply the desired information. We earnestly request all such to co-operate with us in getting the news. We are especially anxious to have reports of revival meetings—the number of converts, the number of additions to the church, and any other items of special interest in connection with the meetings. Such things can be reported in very brief form—probably in the space of a postal card—so not much time or effort would be required in getting them to us.

We have found that the department, "News from the Districts," is proving of great interest to readers of the Advocate. We ourselves look forward each week to the coming of these reports from presiding elders, and we enjoy them as we go through them before sending them to the typesetter. These reports, however, are not intended to take the place of reports from individual pastors of interesting happenings in their charges, and we hope they will feel no hesitancy in making such reports. It is the news that we want, and that the readers of the Advocate want—and we want it while it is news. So send it in, brethren—in brief form if possible, but in some form anyway.

## ST. MARK'S HALL.

It is of more than local interest that St. Mark's Hall, the magnificent mission plant of the Methodist Episcopal Church, South, in New Orleans, will soon be formally opened and dedicated to its great work. Those who are in position to know whereof they speak, declare that this group of buildings, just about complete now, constitute one of the finest plants for city mission work in the United States. The buildings are of striking architectural design, and every provision has been made for the various forms of work that will be carried on by the efficient staff of workers. The cost of the plant has been about $150,000, the funds being supplied by the Woman's Council and the Board of Missions. All Methodist visitors to New Orleans should, if possible, go to see this great institution, at the corner of North Rampart and Governor Nicholls Streets.

## THE BROOKHAVEN DISTRICT CONFERENCE.

By an unfortunate oversight, we have carried in the second round of quarterly conference announcements of the Brookhaven District the original announcement of the District Conference. On account of damage by fire to the church at Magnolia, Miss., the time and place of the District Conference were changed from April 3 to April 17, and from Magnolia to Tylertown. The correct announcement has been carried for some time in the "District Conference Schedule," on page eight of the Advocate. We trust no confusion has arisen because of this oversight. The Brookhaven District Conference, Rev. H. M. Ellis, presiding elder, will be held at Tylertown, Miss., Rev. F. B. Ormond, pastor, April 17-18.

## WHEN THE ADVOCATE GOES TO PRESS.

We are not infrequently embarrassed by the request to publish articles in the Advocate that do not reach us until Monday or Tuesday of the week of publication. In most cases, unless the article is very short, it is impossible to comply with this request. Eight pages of the paper are "made up" on Friday preceding the week of publication, and the material for the other eight pages has to be put in type by Monday afternoon, when they, too, are "made up." The "first side" of the paper goes to press early Monday morning, and as soon as it is printed, the other side must be ready. Mailing begins Tuesday afternoon. When it is at all possible, all material should be in the office not later than Friday preceding the date of the issue in which its publication is desired. When we are crowded for space, as we not infrequently are, we have to follow the rule of priority, except that matters of immediate interest and importance are given right of way.

## PERSONAL AND OTHER NOTES.

The Big Brothers' Class at Greenville, Miss., had an attendance of 202 on Palm Sunday.

Dr. John O. Willson, one of the leading ministers of our church in South Carolina, died recently.

Rev. C. W. Alford, formerly of Mississippi, is now serving as pastor at Safety Harbor, Florida, where he has been kindly received.

Ruston, La., one of the most progressive cities in North Louisiana, has invested $300,000 in homes within the past eighteen months.

The Louisiana Conference Preachers' Institute will be held at Centenary College, Shreveport, June 18-24. A great program is being arranged.

Brother W. R. Baker, of St. Joseph, La., has just entered upon his eighty-ninth year. He is active in all good works. May the Lord multiply his blessings!

We have the promise of some special articles by some of the leaders of Methodism in our three patronizing Conferences. We are sure they will be worth reading.

In the election held on April 3, Mr. Louis Blaylock, for many years publisher of the Texas Christian Advocate, was elected mayor of Dallas, Tex., by a decisive majority.

Dr. Goodrich C. White is now dean of the Liberal Arts Department of Emory University, succeeding Dr. Theodore Jack, who will devote all his time to the Department of History.

Bishop Warren A. Candler will preach the commencement sermon at the Virginia Military Institute, at Lexington, Va., in June. The young soldiers will hear some good preaching.

Bishop Sam R. Hay spent an hour or two in New Orleans on Monday morning of this week, being in the city just between trains. He was the guest of Rev. Ellis Smith while here.

Mrs. C. D. Atkinson, wife of the Conference Sunday School Superintendent, underwent an operation for appendicitis at Alexandria, La., on April 4. We are glad to learn that she stood the operation well.

The choir of the First Methodist Church, Laurel, Miss., rendered the cantata, "Immortality," on Easter Sunday, at 4:30 o'clock in the afternoon. The pastor, Rev. O. S. Lewis, was the tenor soloist.

Mrs. Hume R. Steel, well known throughout the church for her activity in missionary work, has announced the approaching marriage of her daughter, Margaret McNairy, to Mr. Richard Owen, of Covington, Tenn.

The opening sermon of the Shreveport District Conference, which meets in Mansfield, La., at 11 a. m., on April 17, will be preached by Rev. W. F. Henderson, Sr., after which the Sacrament of the Lord's Supper will be administered.

Rev. W. J. Wood, of Oakland, Miss., writes: "Everything goes well with us over here on the Oakland circuit. The people are better to us than we deserve. We are highly pleased with J. T. Lewis as presiding elder—he is making good."

The pre-Easter meeting in the Epworth Methodist Church of Memphis, Tenn., in which the pastor was assisted by Dr. Mark N. Terrell, one of our general evangelists, resulted in sixty-five conversions and the addition of fifty members to the church.

News has just come to us of the death, at Fulton, Ky., of the father of Rev. J. H. Felts, presiding elder of the Greenville District, North Mississippi Conference. Our deepest sympathy goes out to Brother Felts in the great sorrow through which he is passing.

The Baraca class of the First Methodist Church, Columbus, Miss., had an attendance of 137 men on Easter Sunday. The total attendance at Sunday school was 502. This is one of the great churches of Mississippi Methodism. Rev. E. S. Lewis is the pastor.

The name of the Central Methodist Advocate, official organ of the Holston, the Tennessee, and the Memphis Conferences, has been changed to Methodist Advocate. The change was made to avoid confusion with the Central Methodist, the organ of Kentucky Methodism.

The Advocate office was honored on Friday of last week by having as a visitor Dr. J. A. B. Fry, of Stockton, Cal. Dr. Fry is one of the leaders of Methodism on the Pacific Coast. He was en route to Nashville, Tenn., to attend the meeting of the General Board of Education.

Bishop and Mrs. Edwin D. Mouzon spent last Friday in New Orleans. They were returning to Nashville from the meeting of the Woman's Council in Mobile, where the Bishop delivered an address on "The Spirit of Methodism," and officiated at the administration of the Sacrament of the Lord's Supper.

The Methodist preachers of New Orleans held their weekly meeting last Monday at a luncheon at the Monteleone Hotel. Dr. W. Winans Drake, the presiding elder, announced that a joint quarterly conference session for all the New Orleans churches would be held at the First Methodist Church on April 26.

Rev. W. B. Hogg, of El Paso, Tex., is with Rev. W. J. Ferguson in a meeting at Yazoo City, Miss., that is expected to continue for fifteen or twenty days. Brother Hogg, a native Mississippian, has achieved distinction as one of the most effective preachers in the cnonection, and great congregations wait on his ministry.

The February number of the Millsaps College Bulletin is devoted to a discussion of the educational institutions of the Mississippi Conference, by President A. F. Watkins, of Millsaps College. It is a valuable contribution to the history of religious education in Mississippi and should be read by all who are interested in this vital subject.

The Methodist Sunday schools of Shreveport, La., report the following attendance on Easter Sunday: First Church, 1,948; Noel Memorial, 580; Mangum Memorial, 300; Texas Avenue, 210; Cedar Grove, 163; Bossier City, 90. The collections for the Methodist Orphanage at Ruston amounted to $2,600, the Sunday school of the First Methodist Church giving $2,062 of the amount.

The Gipsy Smith Jr., meeting in Baton Rouge, La., was a great success. More than three hundred members will be received by the various churches of the city, more than one hundred of the number joining the Methodist Church. The pastor of the First Methodist Church, Dr. Charles W. Crisler, suffered from an attack of the "flu" during the meeting, and Rev. A. S. Lutz filled his pulpit for him on Easter Sunday.

On Easter Sunday, a special offering was made by the congregation of the First Methodist Church, Laurel, Miss., amounting to about $1,250. Of this amount, $200 was for Centenary pledges, the balance going to the budget. A Tithers' Club is in process of organization in this church. Under the leadership of Rev. O. S. Lewis the church is growing in all departments. Forty-nine members have been received in the regular services since Conference.

During the week preceding Easter Sunday, the students of Centenary College Academy, Shreveport, La., had the privilege of hearing a number of distinguished speakers at the chapel services, among them being Dean Smith, of the College; Dr. Claude L. Jones, of the Central Christian Church; Dr. R. H. Wynn, presiding elder of the Shreveport District; Bishop C. S. Quinn, of Texas, and President George S. Sexton. The Academy paper, the "Booster," gives a fine account of the addresses.

At the second quarterly conference of the Lula-Dundee charge, North Mississippi Conference, the report of the pastor, Rev. J. M. Wyatt, showed that the erection of a splendid new church at Lula is planned for the immediate future, that the church at Dundee is to be remodeled and enlarged, and that the erection of a chapel in a rural community near Dundee is being considered. The Greenville District in general, and the Lula-Dundee charge in particular, are doing great things.

We take the following from the Grenada Sentinel of March 30: "Rev. Gayle Beauland and his wife were in Grenada last Saturday, Sunday, and Monday. Mr. Beanland filled the pulpit at the Presbyterian church Sunday morning, and accepted the invitation of the pastor of the Methodist church, Rev. Melville Johnson, to preach at the Methodist church Sunday night. Both services were highly interesting and instructive, and breathed a thorough missionary spirit. Mrs. Beanland gave a talk to the Methodist Sunday school Sunday. She is as interesting as her husband." Mrs. Beanland is the daughter of Rev. W. M. Williams, our pastor at Purvis, Miss.

### THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. E. J. Ferguson, Summit, Miss., 4; Rev. G. D. Purcell, Columbia, La., 5; Rev. C. F. Emery, Fayette, Miss., 2; Mrs. W. M. Harwell, Pachuta, Miss., 2; Mrs. M. E. Cribbs, Lyon, Miss., 8; Rev. A. A. Simms, Florence, Miss., 4; W. C. Gatewood, Norris, Miss., 2; Rev. L. N. Hoffpauir, Leesville, La., 7; Rev. T. B. Cottrell, Vicksburg, Miss., 3; Rev. J. W. Price, Foxworth, Miss., 6; Rev. T. C. Cooper, Philadelphia, Miss., 3; Rev. W. A. Hays, Meridian, Miss., 3; Rev. R. W. Tucker, Homer, La., 65; Rev. W. J. Dawson, Brandon, Miss., 2; Rev. C. E. Downer, Terry, Miss., 2; Rev. J. W. York, New Albany, Miss., 2; Babington's Drug Store, Franklinton, La., 2; Rev. J. H. Fleming, Crandall, Miss., 2; Miss Etter Murry, Ripley, Miss., 2.

### LATIN AMERICA RESPONDING TO EVANGELICAL CHRISTIANITY.

By Bishop Hoyt M. Dobbs.

The Centenary movement has in five years laid sixteen million dollars on the altars of the church at home and abroad, and has witnessed an increase in pastoral support of thirty-five per cent.

"An institution is the lengthened shadow of a man." The church house is a strengthening of the outward symbol of an inner life. For the first time in the noble history of fifty years, Methodism in Brazil is adequately housed. "The church which was in the house," were words which were frequently on the lips of St. Paul. For many years in South America the only church which the toiling missionary had was "in the house." Happily to-day the church which was in the house has become in many instances the church in the center of the square, or on the mountain top.

In the Latin-American countries the institutional forms of religion carry almost as much weight as the life and teachings of its members. It is therefore evident that Methodism in Brazil has received an added impetus resulting from the houses which we have builded.

The funds have, without exception, been administered, and will continue to be administered, with wisdom and economy. The building program has not been feverishly planned. In some instances a term of years must elapse before it can be completed.

I think it safe and entirely accurate for me to say that these great gifts have not pauperized the native church. On the other hand, there is rapidly appearing a larger evidence of self-sustaining and self-supporting strength than at any other time in their history. The toiling missionaries have been greatly heartened and reinforced for their tasks for this generous act of the whole church.

It is perhaps altogether fitting and proper that I should mention the fact that evangelical Christianity in South America is to-day one of the most rapidly growing mission territories on the globe. When the heart-beats at the center are functioning normally, the extremities are always warm. The pulsations of the heart of the Mother Church are warming the thought and life of many people in all parts of the world.

Sao Paulo, Brazil.

### PROGRESS AT MOUNT SEQUOYAH.

The Executive Committee of the Western Methodist Assembly met at Fayetteville, Ark., March 15, to transact business preparatory to the opening on June 20. Superintendent J. L. Bond had the program for the summer worked out. It is rich and full and covers practically all of the activities of the church.

Plans prepared by the superintendent and engineer were approved for chapel, cafeteria, two dormitories, fourteen cottages, an art building, an outdoor amphitheatre, the automobile camp, and other improvements, and the engineer was authorized to proceed immediately with construction. It is expected that all of these will be completed in less than ninety days.

It was Superintendent Bond's purpose to entertain the committee in his beautiful official residence, just completed, on Mount Sequoyah, but the heavy rains had prevented the completion of the road and made the ascent too difficult. Within thirty days the road and drives will be in good condition. Then sightseers will have their opportunity.

Seven lots were sold on the 13th and one on the 14th. Many friends are promising to buy as soon as they can see the lots. Persons interested should correspond with Superintendent J. L. Bond, Fayetteville, Ark.

Pastors and Sunday school, missionary and Epworth League leaders are urged to keep the Western Methodist Assembly in mind and before their people so that they may be prepared to attend this summer.

### IMPORTANT NOTICE—BROOKHAVEN DISTRICT CONFERENCE.

To the Members of the Brookhaven District Conference to be held in Tylertown, April 17-18:

Will each of you who expects to reach Tylertown on Monday, the day before the convening of the conference, please drop me a card as soon as you see this notice?

The train on the Fernwood, Columbia and Gulf Railroad, leaving Fernwood about 12 o'clock noon, will be met by a committee to receive any delegates who may come on that train.

Those who come by private conveyance will come to the Methodist church and get their assignments.

This is very important for the entertainment committee.

F. B. ORMOND, Pastor.

Tylertown, Miss.

### GREENVILLE DISTRICT CONFERENCE.

Let all the delegates and others who will attend the Greenville District Conference at Leland, May 7-12, send names to me at once.

T. E. GREGORY, P. C.

Leland, Miss.

### THE INDIAN'S TWENTY-THIRD PSALM.

The Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the Twenty-third Psalm, which can easily be interpreted in sign language:

"The Great Father above is a Shepherd Chief. I am his, and with him I want not.

"He throws out to me a rope, and the name of the rope is Love, and he draws me, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

"Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.

"Sometime—it may be very soon, it may be longer, or it may be a long, long time—he will draw me into a place between the mountains. It is dark there, but I will not draw back. I will be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart through this life will be satisfied. Sometimes he makes the Love rope into a whip, but afterwards he gives me a staff to lean on.

"He spreads a table before me with all kinds of food. He puts his hands on my head, and all the 'tired' is gone. My cup he fills till it runs over.

"What I tell you is true; I lie not. These roads that are away ahead will stay with me through this life, and afterwards I will go to live in the 'Big Tepee' and sit down with the Shepherd Chief forever."—Selected.

# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

OBIE CHILDRESS HUNT, son of Pilot and Minerva Hunt, was born near Ackerman, in Choctaw County, Miss., on March 12, 1856. He was converted in early childhood and joined the Presbyterian Church. He was married to Miss Hamill on Jan. 8, 1880, and to this union were born nine children, as follows: Mrs. W. D. Frazicr, Mrs. S. C. Turner, E. F. Hunt, Mrs. Shaw, P. C. Hunt, Mrs. J. F. Suttles, Mrs. E. T. Turner, Mrs. R. G. Brown, and Rev. W. O. Hunt, a member of the North Mississippi Conferfence, and stationed at Courtland, Miss. After his marriage, Brother Hunt united with the Methodist Episcopal Church, South, and lived a noble life to the end. Brother Hunt loved his church, and was always a friend to his pastor. His home was always a preacher's home. He was kind and courteous to his family, and in return he had the love and esteem of all of his family and neighbors. On Jan. 16, 1923, he passed to his reward and was buried at Pleasant Hill Church on Jan. 18. The services were conducted by his pastor, assisted by Rev. H. Y. McCaleb, a friend of his. A useful man, a noble husband and father and a fine Christian character has gone. May the tender mercies of an all-wise Father bless and comfort his precious family and keep them to the end.

His Pastor,

R. S. LAWSON.

Sturgis, Miss.

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Positions to offer in grades, High School subjects; Principals and Superintendents of High Schools; also in Colleges. Correspond with us at once. SOUTH. ATLANTIC TEACHERS' AGENCY, 410 Wesley Memorial Bldg., Atlanta, Georgia.

IMPORTANT TO ALL WOMEN READERS OF THIS PAPER

Thousands upon thousands of women have kidney or bladder trouble and never suspect it.

Women's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they may cause the other organs to become diseased.

You may suffer pain in the back, headache and loss of ambition.

Poor health makes you nervous, irritable and may be despondent; it makes any one so.

But hundreds of women claim that Dr. Kilmer's Swamp-Root, by restoring health to the kidneys, proved to be just the remedy needed to overcome such conditions.

Many send for a sample bottle to see what Swamp-Root, the great kidney, liver and bladder medicine, will do for them. By enclosing ten cents to Dr. Kilmer & Co., Binghamton, N. Y., you may receive sample size bottle by Parcel Post. You can purchase medium and large size bottles at all drug stores.

The subject of this sketch, J. S. THOMPSON, was born in Jasper County, Miss., June 20, 1846, and died in Collins, Covington County, March 1, 1923, at the ripe age of 76 years. Nine years ago his devoted wife, Mrs. Martha Thompson, nee Rogers, died and passed on to her heavenly home. Two daughters, Mrs. S. B. Mayfield and Mrs. J. N. Mayfield, with whom he has lived since the going of his wife, still live to mourn their loss. Brother Thompson enlisted in the war between the States at the age of 18 years, and fought valiantly in the defense of the principles of the Confederacy. He joined the M. E. Church, South, in early life, and had been a member of the Bethel Church for forty-eight years when death came to transplant him to the Church Triumphant. To his church he was loyal, attending its services, standing by his pastor, and supporting every worthy cause fostered by the church. The burial services were conducted by his pastor, J. W. Thompson, assisted by Revs. W. M. Williams, of Purvis, L. Carley, of Ellisville, and J. T. Dale, of Collins. For forty-eight years Brother Thompson lived in Covington County, and stood for those principles that have placed the county in its present state of advanced progress and prosperity.

May the grace of Him who makes no mistakes sustain those who sorrow, yet not without hope, because we believe he has joined the redeemed of God in the glory land.

J. W. THOMPSON, P. C.

MRS. PRISCILLA DEAN was born in Talladega County, Ala., Feb. 24, 1836. She died at the home of her son, Rev. Willis Fordham, Cotton Valley, La., Feb. 27, 1923, and was buried at her old home in Jackson Parish. Mrs. Dean was married to Ira F. Fordham in 1855. She united with the Baptist church in youth, but her membership was later transferred to the Protestant Methodist. Seventeen years ago she joined the M. E. Church, South, at Brooklyn. Mrs. Fordham had suffered constantly for the past seven years, and her prayer was that she might be patient; this prayer was answered, as were many of her prayers, for which she was gifted. "He prayeth best who loveth best." We know her love excelled, as two of the preacher boys of the community told how the heavens opened and God's blessings came upon them when she expressed their need during the revival seasons. Four of her five sons are preachers, which is an expression of prayer life. We can truthfully say of Mrs. Fordham: "She fought a good fight; finished her course; kept the faith, and we know a crown of righteousness awaits her."

D. F. ANDERS.

### AN APPRECIATION.

"Death loves a shining mark." We are impressed with the truth of this proverb as in loving remembrance we trace the lines and contents of this memoir. The subject of this sketch, MISS MARY ELIZA POSEY, the eldest daughter of Mr. and Mrs. W. C. Posey, was born Aug. 21, 1893, and passed from death into life—eternal life—Dec. 14, 1922. And yet, "to live in the hearts of those we love is not to die." This noble young life, a gem of rarest hue, was plucked by the celestial Gardener from earth's garden of blooming roses and transplanted in the garden of paradise, a more congenial clime, to bloom and shed sweet fragrance around God's throne forever. She in youth contracted a rheumatic affection that was often annoying, and as her system yielded to its attack, the malady increased; thus, losing her health by degrees, she became a helpless invalid. She was truly a great sufferer from this painful and distressing ailment. All that medical skill could do was applied to arrest its ravages, but in vain. For three years and more she was bedridden and tortured, and, though better at intervals, was never really at ease. Her affliction was truly a severe tax on her mental, moral, and physical powers; yet, despite the extreme agony, she realized seasons of spiritual comfort, and this fact sustains the time-honored doctrine that "a hidden blessing lurks in every affliction."

In early girlhood she joined the Methodist church, and, as was her custom, the act was an honest conviction and impulse of heart life. Religion to her was more than a profession. Having yielded her heart to Christ in youth's glad morning, when hearts were young and hopes were bright, she never faltered, but pressed forward with abiding interest and kept the faith. Previous to her affliction, when in the joy of health, she not only loved the church and gave it her support, but with a laudable aim united with the Sunday school, where she, with other associates, learned to appreciate Bible training and how to live in loving fellowship with Jesus. Being thus alive with interest, she became an inspiration and blessing to other pupils. The influence of such a bright young life and Christian character is invaluable to any church or community—indeed, indispensable in winning other young hearts to God. She was true to every relationship of life, and conscientious in every expression and act. Having met life's duties so faithfully in earth, we have the assurance that she has entered upon a larger and nobler service in the better world. She died as she had lived, in the triumph of a living faith in her Redeemer, with the assurance and testimony that "She was ready at the will of the Father to meet the summons." This is truly a consolation to her loved ones, consisting of father, mother, four brothers and one sister, with a circle of warm friends.

She is gone, but the Master needed her in another field of labor. Heaven is her home. One who had gathered so many sheaves needed a garner in which they might be stored. One who had sown broadcast so many seeds of love, needed a cloudless sky beneath to watch their fruitfulness.

May her life and example be an inspiration to all who knew her, and may the Comforter of all hearts console and bless her loved ones with the saving unction of peace divine.

A FRIEND.

The individual who is popular with himself is usually unpopular with other folks.—Selected.

Dicks' Antiseptic
Kills Germs
For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.
25 CTS.

### MARRIED.

On March 19, 1923, at the home of the bride's parents, MISS MARY CORDELIA STAFFORD and MR. JOSEPH P. CORCA, of New Orleans, were happily married, Rev. J. S. Maxey officiating.

At the residence of, and by Rev. J. W. Jones, of Thorn, Miss., on March 19, 1923, MR. J. N. LOWERY to MISS IDA ALFORD; also previously at the residence of the bride's father, Mr. George Blissard, MR. ROBERT N. LOVELACE to MISS WINONA BLISSARD, all of Chickasaw County, Miss.

The parables of our Lord teach us the value of meditation. Too much of our knowledge of Christ comes through the medium of others instead of through the Spirit of God himself. "Thy word have I hid in mine heart, that I might not sin against thee." The hiding of truth in the heart means meditation.—Selected.

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# Epworth League.

### TOPIC FOR APRIL 22.—THE CHRISTIAN LAW OF TRUTH.

Prov. 12:17-22; Eph. 4:25; Matt. 5:33-37.

### Daily Bible Readings.

M. Satan the Father of Lies. John 8:43-45.
T. Jehovah the God of Truth. Ps. 31:5, 6.
W. Jehovah Hateth Falsehood. Prov. 6:16-19.
T. Acting a Lie. Acts 5:1-5.
F. The Lie of False Weights. Prov. 11:1.
S. The Armor of Truth. Eph. 6:13-16.

### Purpose of the Meeting.

To show that the Christian law of truth demands that we speak, act, and live the truth.

### For the Leader.

Avoid theoretical discussions of situations which the Leaguers are not likely to meet. Make the meeting of practical help in the everyday life in the home, school, or office. Give some time for questions and open discussion of the application of the Christian law of truth in daily life.

### For Discussion.

The law of truth in the business world.

The law of truth in social life.

Can one never tell a lie and yet be untruthful?

Is there such a thing as a "white lie"?

Truth is the foundation of character.

### Reference Material.

"Problems of Conduct." Durant Drake.

"The Ethics of Jesus." King.

"The Marks of a Man." Speer.

### Has your Chapter Sent the Anniversary Day Collections to the Conference League Treasurer?

(Taken from the Devotional Meeting Annual, and used by permission.)

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## MISSISSIPPI CONFERENCE.

Our Conference officers met in Hattiesburg at 1:30 p. m., March 31. The following answered roll call: W. D. Hawkins, President; Truman Lewis, Vice-President; L. F. Alford, Treasurer; Miss Janet Head, Era Agent; J. B. Cain, Secretary of the League Board; J. S. Purcell, Acting Dean of the Assembly; Miss Gladys Smith, Secretary Newton District; Ralph Hayes, Secretary Meridian District; B. F. Harrel, Secretary Hattiesburg District, and J. H. Weems.

Practically the entire afternoon was consumed in formulating plans for our second Assembly, which convenes at Whitworth College on June 4. A plan of advertising was decided upon, and a vigorous campaign of advertising will be put forth between now and June 4. This campaign will be handled largely by the seven district secretaries, assisted by the Conference Secretary and President.

The resignation of Miss Erma Kile as Conference Secretary was read, and the President was given authority to appoint her successor. Mr. Hawkins will give out the name of the new Secretary as soon as possible, who shall serve until the Assembly meets, when a Secretary will be elected.

We regret very much indeed that it was necessary for Miss Kile to resign She has made a most efficient Secretary and a willing worker. We wish her every success in her new field of labor at Washington, D. C.

The Council discussed the matter of expenses for the Conference and adopted regular daily and weekly rates. The rate for the week will be the same as last year, viz: six dollars, each delegate to bring his or her bed linen, etc.; for less than a week, the rate will be $1.25 per day, which includes meals and room. Please understand that the college dining room will be opened for supper Monday night; you provide your dinner Monday if you reach Brookhaven during the morning.

Next week we hope to give you a list of books to be studied this year and the names of the several teachers.

Mr. Hawkins recently visited Poplarville and spoke to the Leaguers there. This League is growing fast and will soon be in fine shape to do efficient work. Brother Williams is a preacher who loves his young people and knows the value of an Epworth League in the church, and he never fails to have a good live chapter where it is at all possible. He is preparing now to organize a Junior Chapter.

We understand that Miss Smith, of the Newton District, now has a new "Coo pay" and a driver, and she expects now to find out what her District is doing and what can be done to better conditions there.

Speaking of the Assembly, Mr. Harrel says Hattiesburg District will be there, "going strong." Mr. Hawkins and Ralph Hayes replied, "And we are not asleep in the Meridian District." Then Wray Bowie comes with this—"We wake, too."

All right, fellows, come ahead. Dr. Cooper says he has room for you all and plenty to eat—you remember the "eats" las year. Are you coming? "You ain't said you ain't. Dat make you is."

CHAMBERLAIN'S COUGH REMEDY
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Mineralized Water Routs Chicken Lice

Tablets Dropped Into Drinking Founts Banish Vermin, Make Fowls Grow Faster and Increase Egg Yield.

Any poultry raiser can easily rid his flock of lice and mites, make chickens grow faster and increase their egg yield by simply adding minerals to the fowls' drinking water. This does away with all bother, such as dusting, greasing, dipping and spraying. The necessary minerals can now be obtained in convenient tablets, known as Paratabs. Soon after the fowls drink the mineralized water, all lice and mites leave them. The tablets also act as a t

conditioner. The health of the fowls quickly improves, they grow faster and the egg yield frequently is doubled. Little chicks that drink freely of the water never will be bothered by mites or lice.

The method is especially recommended for raisers of purebred stock, as there is no risk of soiling the plumage. The tablets are warranted to impart no flavor or odor to the eggs and meat. This remarkable conditioner, egg tonic and lice remedy costs only a trifle and is sold under an absolute guarantee. The tablets are scientifically prepared, perfectly safe, and dissolve readily in water.

Any reader of this paper may try them without risk. The laboratories producing Paratabs are so confident of good results that to introduce them to every poultry raiser they offer two big packages for only $1. Send no money, just your name and address—a card will do—to the Paratab Laboratories, Dept. 914, 1100 Coca Cola Bldg., Kansas City, Mo., and the two $1 packages, enough for 100 gallons of water, will be mailed. Pay the postman $1 and postage on delivery, and if you are not delighted with results in 10 days—if your chickens are not healthier, laying more eggs and entirely free from lice and mites—your money will be promptly refunded. Don't hesitate to accept this trial offer as you are fully protected by this guarantee.

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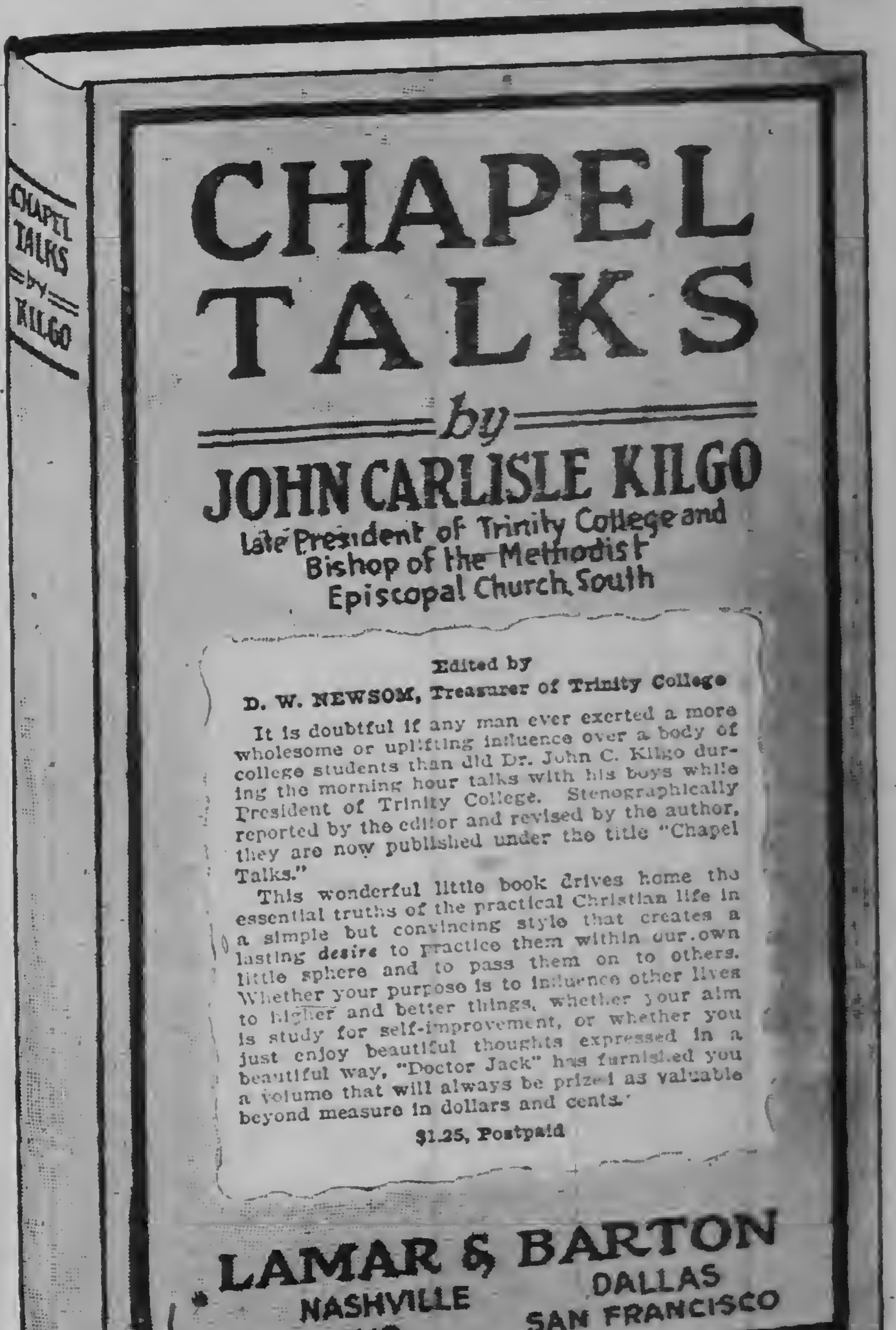

CHAPEL TALKS
by
JOHN CARLISLE KILGO
Late President of Trinity College and Bishop of the Methodist Episcopal Church, South

Edited by
D. W. NEWSOM, Treasurer of Trinity College

It is doubtful if any man ever exerted a more wholesome or uplifting influence over a body of college students than did Dr. John C. Kilgo during the morning hour talks with his boys while President of Trinity College. Stenographically reported by the editor and revised by the author, they are now published under the title "Chapel Talks."

This wonderful little book drives home the essential truths of the practical Christian life in a simple but convincing style that creates a lasting *desire* to practice them within our own little sphere and to pass them on to others. Whether your purpose is to influence other lives to higher and better things, whether your aim is study for self-improvement, or whether you just enjoy beautiful thoughts expressed in a beautiful way, "Doctor Jack" has furnished you a volume that will always be prized as valuable beyond measure in dollars and cents.

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# *Sunday School*

## MISSISSIPPI CONFERENCE NOTES.

On the 25th of March I had the great pleasure of visiting with Crawford Street, Vicksburg. Brother Selby preached a great sermon on the Christian Home. The people received his message well. The work seems to be moving finely. I did not get to visit Brother Cottrell at this time, though I heard from him and his work.

We planned for a District Training School, and I am thinking it will be a fine one. The folks at Vicksburg fell in line right along, and it looks good to me.

The first Sunday in April I was on the Bayou Pierre circuit. Brother Watkins is a great worker, and he is doing well. He has moved the parsonage to Center Point now, and it is a beauty, too. The whole circuit ought to be proud of that tasty, comfortable home for the preacher. We held the first Circuit Institute for the Bayou Pierre charge. We had a good meeting, and all seemed to enjoy it very much indeed.

We had the great pleasure of attending the Seashore District Conference and the Woman's Missionary Council. The District Conference moved well, and the people of Moss Point entertained it grandly. It was a treat to be in the beautiful place. Many fine reports were made.

The District Institute for the Seashore District will be at Wiggins, June 20-21. We hope to have a full attendance and a great time.

Pray for a revival.

The first money to reach the Board for Sunday school Day was, Pleasant Ridge, Bayou Pierre charge, $4.50; Shubuta, $11.10, and Poplar Springs, Harrisville charge, $6. Let the good work go on.

Please let us know about your programs. Did you get them? If you did not, write to us and let us see that you do get them.

Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

We had forty to enroll in the Columbus District Training School; twenty-one received credits; ten preachers took courses and seven received credits. Every one of these men testified to the worth of the instruction received. We had the promise of a large class in Starkville that is to continue the study of the "Life and Letters of Paul," under the direction of the pastor, Rev. W. W. Woollard. The school set in motion forces that will continue to reach out and bless the entire district. It is needless to say that Starkville was generous in her hospitality to the school.

I had the pleasure of taking part in the service at Salem, on the McCool circuit, Sunday afternoon. This school is following the C type of the Program of Work. Sunday was the close of the evangelistic program. A number of the people had read the literature sent out by the Board. One young woman gave her heart to God; only two others in the house were not members of the church. This was a happy hour for every one in the church.

Rev. J. A. Randolph, pastor at Sardis, ordered the literature on evangelism, held cottage prayer meetings, and preached every night for a week; six were received into the church and seven children were baptized. The men who are faithful to God and loyal to the church receive a reward in the present time.

One of the most successful methods of handling the Sunday School Day program is to have the teacher of the beginner children, the primary children, the junior children, and so on throughout the school, take the parts belonging to them and have the teachers give the instruction at the Sunday school hour from Sunday to Sunday until the memory work is learned. Have the school practice one or more songs at the Sunday school hour. By all means learn the new songs and carry out the entire program to get its educational meaning. To have the teachers give the instruction at the Sunday school hour does away with the worry of meeting every afternoon, and it distributes the responsibility. Here are a few reasons for observing the day:

1. The members of the school need the instruction contained in the program.
2. The members of the school, through this participation in the church service, are made to realize that the Sunday school is an integral part of the church.
3. It affords the best opportunity for giving publicity to the work the school is doing for the community.
4. An opportunity for adding members to the school.
5. The best kind of evangelistic opportunity.
6. The law of the church requires the day to be observed.
7. The Sunday School Board needs the funds contributed that day to extend the kingdom of God in our own Conference.

It is not too much to expect 50 per cent of our schools to carry out this program when we consider the fact that the presiding elder, the pastor, and the superintendent are charged with this task.

## FROM FRANKLINTON, LA.

Dear Doctor Carley: We are all very happy over our Easter service at Franklinton, La. A large congregation gathered to enjoy the occasion. The program gotten out by our Publishing House was used. Miss Stella Pierce, one of our accomplished young ladies, deserves great credit for the training of the children. There were twelve members received into the church. An excellent collection was taken for the Orphanage. In fact, it made one feel that there was as much accomplished as we sometimes have in a ten days' protracted meeting.

Brother L. W. Cain is happy in his work. He is a good preacher, a good mixer, and a hard worker, and, as a result of his leadership, everything is moving on nicely on all lines of church work.

The new church enterprise will soon be under way. Brother Cain hopes to have it ready to be dedicated during our Annual Conference at Bogalusa next November. He is serving a fine people, who are standing by him.

Fraternally,
F. N. SWEENEY.

## EASTER AT FIRST CHURCH, SHREVEPORT.

Easter Sunday at First Methodist Church of Shreveport, La., was marked by services, morning and evening, that are in every way worthy of special notice. Record-breaking crowds filled all the available space in the large auditorium, even the aisles, chancel, foyer, gallery and choir space being occupied. There were 1,948 in attendance at Sunday school. A large class was received into the church at the Sunday school hour. Altogether there were 88 additions to the church, 80 by vows and baptism and 6 by letter. Sixteen infants were baptized and 54 adults. There was collected for our Orphanage at Ruston $2,062 from the Sunday school and $1,033.85 from the church, making a total of $3,095.85. This worthy cause certainly met with a generous response from the congregation of First Church.

Splendid and appropriate music was rendered by the choir. Dr. Henry Felgar Brooks preached an earnest and stirring sermon on the Resurrection. Close attention was paid to his sermon, and no doubt truths were stated that comforted many in the large congregation. One was reminded, as the people crowded about the chancel for reception into the church and the administration of baptism to young and old, of some camp meeting scenes of an elder day.

This great church now has a membership of 2,300 and is growing larger at every service. Nothing is heard from the pulpit but the old doctrines of repentance toward God, faith in a crucified, now risen and living Redeemer, the hope of the world, the Saviour of sinners.

At the evening service a magnificent cantata was rendered, "The Lord of Light and Love." The orchestra was comprised of sixteen instruments, accompanying a choir of thirty-two voices. Mr. Fowler, the director, and the well trained choristers certainly deserve much credit for the presentation of this splendid composition. Appreciation was shown by the people filling the church to its full capacity.

S. J. DAVIES.

A BOOK EVERY CHRISTIAN SHOULD READ.

Mr. L. L. Bailey has been appointed State distributing salesman for a new book, THE AMAZING STORY OF HENRY FORD, authorized edition. Mr. Ford is a most remarkable man—a man whose philanthropic activities extend to and embrace many fields of social welfare work and of education and science, and this book will prove an inspiration to all preachers, Sunday school superintendents, teachers and laymen who read it. Mr. Ford is an advanced thinker and inventor whose activities go far beyond the mere invention of the Ford car, his combination gas-steam engine being one of the most wonderful pieces of machinery ever erected. Mr. Ford is a loyal, courageous and true-hearted American, and as a benefactor to the human race may be justly ranked with Edison, Morse and Marconi. Form a Ford home study circle. Price of the book: Leather, $3; cloth, $2.25.

Mr. Bailey is also subscription salesman for all national magazines, and for WEE WISDOM, $1 per year, one of the sweetest little magazines of practical Christianity for children ever published; full of meter and prose. Send orders and make checks payable to L. L. BAILEY, 846 Camp Street, New Orleans, La.—Adv.

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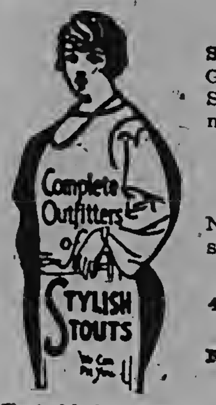
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## FROM ROLLING FORK, MISS.

Dear Brother Carley: Last December, at Crystal Springs, my name was read out for the fifth time in connection with the Rolling Fork charge. When I heard the announcement, my heart leaped for joy, I leaped for my suitcase, then for the train, and headed toward Rolling Fork with a light heart, and an elastic step, and a determination to make this a successful year.

We have finished the first three months of this calendar year—more than that of the Conference year—and are very well pleased with results. We received an exceedingly cordial welcome from these good people when we returned from Conference. All through the holidays, and, indeed, through all the days till now, we have had many tokens of appreciation, of which we are trying to prove ourselves worthy by doing the very best work our limitations will allow.

Our first quarterly conference was held on Feb. 25. Brother Jones, our beloved presiding elder, was with us in his usual happy mood and genial spirit. He preached a most excellent sermon, and then held the conference. The stewards advanced the pastor's salary from $2,000 to $2,500, and reported, "paid in full to date."

Our Sunday schools here and at Cary are well organized and doing admirable work. The success of these schools is due largely to the indefatigable labors of our very efficient and faithful superintendents and their loyal teachers.

The ladies at both of our churches do not allow any one to throw the dust of their charity wheels into their faces. They have their meetings regularly twice a month, and, if the weather is at all favorable, each meeting is well attended. It was largely through the efforts of these good women that our church at this place was remodeled and enlarged last year and made into a veritable Sunday school workshop. The people at Cary are building a new church that will cost about $7,500. The ladies there have money in hand to furnish the church.

We have received 17 into the church this year, without any special revival effort. We expect to begin a meeting at this place on April 8, with Rev. W. Hardy Neal, of Fayetteville, Ark., to do the preaching. We are looking for large results from the meeting, and ask the readers of the Advocate to join their prayers with ours that we may realize our most sanguine hopes.

T. J. O'NEIL.

## A LETTER FROM TEXAS.

Please pardon my presumption in asking space in the Advocate, but my husband requested me to write.

For many years it was a weekly visitor in our home, but circumstances were such that we had to deny ourselves many things we desired. We have never ceased to miss the dear old Advocate, and long for it. Louisiana is the land of my nativity, and the home of Mr. Colier from early childhood. He spent eigteen years in the Louisiana Conference, traveling over North Louisiana, preaching the unsearchable riches of Christ.

Our children were born in parsonages there. They knew no other home. We love dear old Louisiana—it continues to seem like home. Though many years have intervened, the natural instinct and longing of the soul is to return. Mr. Colier would be glad to visit the places where he preached and once more tell the sweet old story of Jesus and his love. In 1899 we transferred to Texas for the benefits of the climate.

Physicians said I could no longer live in that climate, and that our little daughter, Callie Mae, must have a better climate or she would have tuberculosis. My life has been prolonged, but in 1908 dear Callie Mae was transferred to the holy and beautiful city, whose Builder and Ruler is God.

She wanted to live to work for the Lord, but, being wholly consecrated, she was submissive and said, "Thy will be done." The last few weeks of her life were heaven below to all who entered her room. Visitors said they were never in such a holy atmosphere, that it was glorious to be there. She rejoiced in love divine and often called for prayers and songs.

Two evenings before she went away she asked if we heard singing, said it was in the distance, and oh, so sweet! On the morning of the last day she called for me; as I entered the room she greeted me with a radiant face, and sweetest smiles, and said: "I am going home to-day, the Bridegroom is coming for me. I have on my 'wedding garment,' and it is beautiful." Late that evening she requested me to pray, then she prayed the little prayer taught her in infancy, "Now I lay me down to sleep," etc., then fell asleep in Jesus. Her sweet spirit went to be with the Bridegroom.

Mr. Colier and I are now with our daughter Reubie (Mrs. Wheeler). She has two children. Our son lives in San Antonio. We are glad we can say "he lives." A year ago he came to us sick—the doctors said he had tuberculosis. He was confined to his bed until November, had temperature all the while, and during the time was carried to the hospital twice, undergoing operation each time. God in his mercy heard our prayer and Frank recovered. He thinks he is well, and is working, supporting his wife and baby girl.

Mr. Colier and I are feeble, but he can attend church services, which he enjoys very much. He occasionally preaches—he craves to preach more than he did when he was younger. We rejoice in the progress of our church, the great Centenary movement and wonderful missionary activities, and pray God to send forth laborers that will be true ambassadors for Christ, These are perilous times. We need to pray and work. Satan is busy. The church needs to be endowed with "Power." if all our preachers would seek to obtain the baptism of the Holy Spirit, then lead the members into the blessed experience, we would have no trouble with "Modern Thought," "Destructive Criticism," etc. Our women would be more modest in their dress, and our church members would stay away from the "movies."

MRS. R. S. COLIER,
212 Linares Avenue,
San Antonio, Tex.

Policy is never the best honesty.—Selected.

## TRANSLATING THE DISCIPLINE INTO THE RUSSIAN LANGUAGE.

By J. O. J. Taylor, Vladivostok, Siberia.

We feel that it was a wise decision of Bishop Boaz which said that the first book translated by our church in Russia should be the 1922 edition of the Discipline of our church. This is in accord with the statement of the bishops that "You ought, next to the Word of God, to procure the articles and canons of the church to which you belong." The Bible you may purchase in the language of the people in any book store in the land. The British

(Continued on Last Page.)

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# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## NORTH MISSISSIPPI.

### Officers for the Coming Year.

President, Mrs. T. M. Clark, Tupelo.

Vice President, Mrs. J. W. Couger, Winona.

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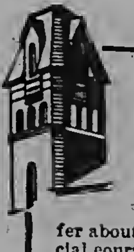

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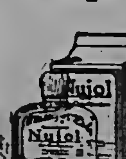

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### Conference Directory for 1923.

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Superintendent of Young People's Work, Mrs. B. F. Key, 2607 Highlands, Shreveport.

Superintendent Children's Work, Mrs. J. W. Peyton, Fullerton Road, Shreveport.

Superintendent of Publicity, Mrs. W. T. Cunningham, Natchitoches.

Assistant Superintendent of Publicity, Mrs. V. G. Hyams, Natchitoches.

Superintendent Mission and Bible Study, Mrs. Z. T. Gallion, Jr., Natchitoches.

Superintendent Social Service, Mrs. H. B. Sperry, 2100 Highlands, Shreveport.

Editor Woman's Page, Advocate, Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans.

District Secretaries — Alexandria, Mrs. H. G. Owen, Lecompte; Baton Rouge, Mrs. R. E. Stearns, Baton Rouge; Lake Charles, Mrs. Joe Wynn, Lake Charles; Monroe, Mrs. R. F. Harrell, Tallulah; New Orleans, Mrs. J. D. Rumph, 1429 Nashville Ave.

Shreveport, Mrs. J. M. Collins, 1056 Sheridan Ave., Shreveport.

Ruston, Mrs. J. F. Giles, Springhill.

(Notice! Please, Auxiliary, do not fail to paste this Directory in your Record Book.)

## MISSISSIPPI CONFERENCE.

My Dear Mrs. Snelling: I wonder if you will have room in your column for this little poem? It was written by one of the young boys here at the college, S. A. West, who has recently volunteered for foreign mission service.

MRS. H. L. McCLESKEY.

### A Calling from Japan.

From across the deep blue waters
  Comes a calling from Japan
To the people of our country;
  Go help them all you can.
Tell them of a loving Savior,
  And of all his love and care;
Let them know that He is with them,
  And is watching over there.
Take away their idol worship
  That has been their God so long,
Let them see our whole salvation
  Which our God has made so strong.
They will love Him, if they know Him.
  Extend to them a helping hand;
Send, oh, send them the word of Jesus!
  'Tis our message for Japan.

## RESOLUTIONS ADOPTED BY THE NORTH MISSISSIPPI WOMAN'S MISSIONARY CONFERENCE.

"Whereas, Dr. J. L. Cuninggim, President of Scarritt Bible and Training School, has made the following statement:

**"Our Attitude to Modern Scholarship.**

"In speaking of the instructional side of our work, it is well perhaps for me to call your attention to the problem that confronts us with reference to modern scholarship. You are aware of the somewhat sharp line of cleavage in the church in regard to this matter. On the one hand there are many devout and loyal members who hold steadfastly to the formulations of faith inherited from the past and look with suspicion and alarm upon restatements in the light of modern science and philosophy. On the other hand, there are not a few devout and loyal members of the church who believe very sincerely that it is only by the restatement of truth in terms of modern scientific and philosophical thought that the church can hope to meet the challenge of our modern day. This line of cleavage in the thinking of the church is just at the present time being more sharply accentuated and with more intensity, not to say bitterness of feeling, than at any previous period. This creates for the teacher of Christian truth, and particularly for the teachers of the Bible, a very difficult problem. The problem is not peculiar to Scarritt, but one with which we, along with other similar schools, are having to deal. I am glad to say that the faculty and Board of Managers are devoting their very best efforts to dealing with this problem in the best possible way, both for the young women in training and the church at large."

Therefore, be it resolved (1), That we reaffirm our beliefe in the Articles of Religion and creed of our church.

Resolved (2): It is the sense of this body that the Woman's Missionary Council, representing the organized women of Southern Methodism, should not employ as missionaries or teachers any persons who do not believe and adhere to the Articles of Religion and creed of our church.

Signed: Mrs. Nellie N. Somerville, Mrs. Fannie Willis Rather, Mrs. Ina M. Graham, Mrs. E. T. Clark, Mrs. T. J. Dukeminier, Mrs. G. C. Jones, Mrs. A. W. Stokes, Mrs. Susie Thomas, Mrs. G. M. Shaw, Mrs. N. L. Stephenson, Mrs. Thomas H. Lipscomb, Mrs. S. C. Stone, Mrs. P. B. Woollard, Mrs. C. A. Neal, Mrs. J. M. Wyatt, Mrs. William Hemingway, Mrs. Walter Trotter, Mrs. J. F. Evans, Mrs. T. Q. Ellis, Mrs. R. C. Elmore.

## FROM COUSHATTA, LA.

Dear Brother Carley: Our work is progressing nicely. We closed our meeting last Sunday, and, notwithstanding the fact that the weather was very bad, we had great crowds both morning and evening. Brother Leland Clegg, of Logansport, one of the finest young men in our Conference and a most excellent preacher, did the preaching, and as a result of the meeting we had twenty-eight accessions to the church, this making a total since Conference of fifty-one; a few joined the Baptist church. The Baptists were very kind and tendered us their new church, which we gladly accepted, as our church was too small.

We have let the contract for a $2000 church, work to begin this month. Our Centeuary pledges are coming up; an advance in the pastor's salary of $600 over last year and paid to date, and a three hundred per cent increase in Sunday school attendance, so we are hoping for a good year on this charge.

L. HOFFPAUIR, P. C.

Coushatta, La., April 2, 1923.

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## QUARTERLY CONFERENCE.

### NORTH MISSISSIPPI CONFERENCE.

### Greenwood Dist.—Second Round.

Schlater, at Sunny Side, April 15, 11 a.m.
Minter City, at Glendora, April 22, 11 a.m.
Ruleville, at Doddsville, April 29, 11 a.m.
Greenwood, April 30, 7:30 p.m.
Swift, at Swift, May 6, 11 a.m.
Dublin, at Mattson, May 13, 11 a.m.
Sunflower, at Fasonia, May 20, 11 a.m.
**District Conference at Inverness, May 23-25.**
Webb, at Sumner, May 27, 11 a.m.

All benevolences are expected to be reported, "provided for" by subscriptions or cash, not later than the meeting of the district conference. Let boards of stewards and pastors take this important matter up at once.

S. L. POPE, P. E.

### Grenada Dist.—Second Round.

Coffeeville ct., at Goshen, Apr. 15.
Duck Hill ct., at Chapel Hill, Apr. 21, 22.
Winona, Apr. 22, 23.
Lamar ct., at Early Grove, Apr. 28.
Ashland ct., at Ashland, Apr. 29.
Ebenezer ct., at Ebenzer, May 6, 7 (a.m.)
Lexington, May 6, 7.
Waterford ct., at Harris Chapel, May 12.
Abbeville ct., at Mt. Zion, May 13.

District Conference at Pickens May 8 10. Opening session at 2:30 p.m., May 8.

R. A. TUCKER, P. E.

### Corinth District—Second Round.

Paden, at Paden, Thursday, Apr. 12.
Tishomingo, at Paradise, Friday, Apr. 13.
Belmont, at Patterson's Chapel, Apr. 14, 15.
Ripley Sta., Q. C., Friday night, Apr. 20; preaching, Apr. 22, night.
Silver Springs, at Pain's Chapel, Apr. 21, 22.
Mooreville, at Oak Hill, Apr. 24.
Mantachie, at Oak Grove, Apr. 25.
Marietta, at Gilmore's Chapel, Thursday, Apr. 26.
Chalybeate, at Mt. Pleasant, Apr. 28, 29.
Burnsville, at Chapel Hill, Friday, May 4.
Iuka Ct., at Harmony, Saturday, May 5.
Iuka Sta., Q. C., Friday night, May 4; preaching, May 6, at 11 a.m.
The Corinth Dstrict Conference will bo held at Ripley, Miss., May 15-17.

JOSEPH B. RANDOLPH, P. E.

### Greenville Dist.—Second Round.

Sherard, April 15, 11 a.m. Preaching and Q. C.
Friars Point, April 15, 8 p.m. Preaching and Q. C.
Pace, April 18, 11 a.m. Preaching and Q. C. Boyle Quartette, high noon lunch, all officials present, get acquainted.
Hollandale, April 22, 11 a.m. Preaching by E. Nash Broyles.
Hollandale, afternoon and evening, Big Brothers and Q. C.
Greenville, April 22, a.m. and p.m. Preaching by James H. Felts.
Greenville, April 25, 8 p.m. Q. C. Big Brothers Quartette and special program at this conference.
Glen Allan, April 29, 11 a.m. Preaching and Q. C.
Benoit, April 29, 11 a.m. Big Brother J. J. Baird.
Benoit, April 29, 8 p.m. Preaching and Q. C. Boyle Quartette heard at the Benoit evening service.
Shipman's Chapel, May 2, 11 a.m. Preaching and Quarterly Conference.
Duncan, May 6, 11 a.m. Preaching by James H. Felts.
Bobo, May 6, 11 a.m. Preaching by J. A. George.
Duncan, May 6, 3 p.m. Q. C.
Duncan, May 6, p.m. Preaching by James H. Felts.
Leland Q. C. during the district conference.

District conference and S. T. S. at Leland, May 7-12, 100 the minimum number to take tho teachers' course. The best talent, the greatest hospitality, THE BIGGEST CONFERENCE OF THE KIND EVER HELD IN THIS DISTRICT.

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You must know the joy of hard work, honest sacrifice, before you can taste the sweet waters of success.

JAMES H. FELTS, P. E.

### Sardis District—Second Round.

11 a.m.; Q. C., in afternoon.
Pleasant Hill, at Baker's Chapel, April 14-15.
Shuford, at Lovejoy, 11 a.m., April 21; Q. C., in afternoon.
Courtland, at Pope, 11 a.m., April 22; Q. C., in afternoon.
Horn Lake ,at Poplar Corner, 11 a.m., April 28; Q. C., in afternoon.
Mount Pleasant, at Union, 11 a.m., April 29; Q. C., in afternoon.
Crenshaw, Q. C., **May 2.**
Tyro, at Tyro, 11 a.m., May 5; Q. C., in afternoon.
Crowder, at Fredonia, 11 a.m., May 6; Q. C., in afternoon.

The District Conference is announcing for May 15, 16, 17, beginning 9:30 a.m., May 15, to be held at Senatobia, Miss. It is the duty, and should be the pleasure, of all members of this conference to be on hand. I trust that all the pastors will see that the Q. C. Records for their charges are there for examination. Please let every local preacher in the District be on hand to make his report. It is no less the duty of the local preachers to be present at this conference than it is the duty of the other members to be on hand. God helping us, we are going to have a great District Conference. Please let

(Continued on Last Page.)

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You're bilious! Your liver is sluggish! You feel lazy, dizzy and all knocked out. Your head is dull, your tongue is coated; breath bad; stomach sour and bowels constipated. But don't take salivating calomel. It makes you sick, you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile liko dynamite, breaking it up. That's when you feel that awful nausea and cramping.

If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells you a bottle of Dodson's Liver Tone for a few cents under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and your bowels regular. You will feel like working; you'll be cheerful; full of vigor and ambition.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children.

## TRANSLATING THE DISCIPLINE INTO THE RUSSIAN LANGUAGE.

(Continued from Page 13.)

and Foreign Bible Society has well supplied that need, as has the American Bible Society.

The writer was appointed to superintend this work of the translation, not because he was competent, but because a competent hand was not to be secured and the committee had to take the best that offered itself. Since the work had to be done on Russian soil; Messrs. Jenkins and Erwin were ruled out, and the writer was the last chance.

We are fortunate in having what we are well able to call a wonderful translator in Mrs. Pestrikiff, the Russian who is translating the work. She is the official translator of the American Consulate in Russia, and is a university woman. She is perfectly at home in Russian, German, English or French. Therefore, the work is moving smoothly. We are, however, striking one real difficulty. As some one has said of the men who read the proof for the first "Schofield Bible," "Their greatest difficulty was to keep their minds on the serving of tables."

We translate along, and then I see the eyes that always flash as they work, soften up, and she will say, "Can it be so, can it be so?"

The other night we were on the Articles of Religion. We were discussing the one on good works. The question of the forgiveness of sins and the personal relation to God came up for discussion.

She looked at me in amazement.

"Do you mean to tell me that a person can really know that his sins are forvigen?"

Tears were in her eyes. I simply turned to the Bible and read her the passage about the "Witness of the Spirit." Then for a while she could not work.

Soon we stopped for the night, and as she left, she said:

"My heart feels strangely quiet as I work on this book. I find that even the beginning has made me feel—I don't know how to say it, but—quiet, peaceful. Some day I hope I will have that joy that this book tells about."

I think she will be the first member of our church, and I know that she will soon not only feel, but know that her sins are pardoned and that Jesus saves her from all sins.

### A TEACHER'S PRAYER.

Help me, O Lord, this day to be
Faithful to Try work and Thee;
Give me to-day the teacher's art
Of choosing words that touch the heart
Of every soul within my care—
This is to-day Thy servant's prayer.

—Sue Warren.

### QUARTERLY CONFERENCES.

### NORTH MISSISSIPPI CONFERENCE.

(Continued from Page 15.)

**Sardis District—Second Round.**

every member be there to do his part toward making it a spiritual and material success.

J. TILLERY LEWIS, P. E.

**Columbus Dist.—Second Round.**

Kosciusko Ct., at Smyrna, April 13.
Kosciusko Sta., April 13, p.m.
Crawford and Shaeffers, at Shaeffers, April 15. a.m.
Sturgis, at Pleasant Hill, April 18.
Shuqualak, at Cooksville, April 20.
Mashulaville, at Mt. Hebron, April 21, 22.
Brooksville, April 22, p.m.
District Conference, at Ackerman, April 26, 27.
Ethel, at ——, April 28, 29.
Ackerman and Weir, at Ackerman, April 29, 30.
Mayhew and Sessums, at ——, May 2; preaching at Mayhew, April 1, a.m.
Artesia, May 3, night; preaching, April 15, night.
McCool, at Liberty Hill, May 5, 6.
Starkville, May 6, p.m.
West Point, May 9; preaching, April 1, p.m.
Cedar Bluff, at ——, May 10.

District Conference at Ackerman April 26-27. Opening sermon Wednesday night the 25th. The District Standard Training School will be held at Starkville March 26-31. All pastors are requested to let Brother Woollard know, right away, how many will attend this School from their charges. We hope to have every school in the district represented at this School. Starkville will furnish free entertainment.

A. T. McILWAIN, P. E.

**Aberdeen Dist.—Second Round.**

Woodland, at Palestine, Apr. 14, 15.
Greenwood Springs, at New Hope, Apr. 21, 22.
Salem and Ecru, at Liberty Hill, Apr. 27.
Tocopola, at Lafayette Springs, Apr. 28, 29.
Randolph, at Washington, Apr. 29, 30.
Calhoun City, at Pittsboro, May 5, 6.
Vardaman, at Lloyd, May 6, 7.
Houlka, at Concord, May 8.
Smithville, at Paine's Memorial, May 12, 13.
Eupora and Maben, at M., May 14.
Mathiston, at Lagrange, May 15.
Bellefontaine, at S. Union, May 16.
Algoma, at Ebenezer, May. 18.
Fulton, at Friendship., May 19, 20.
Tremont, at Mt. Pleasant, May 20, 21.

T. H. DORSEY, P. E.

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MOTHER OF LARGE FAMILY

Recommends Lydia E. Pinkham's Vegetable Compound to Other Mothers

Windom, Minn.—"I was so run-down that I was just good for nothing. I was to become the mother of my ninth child, and I thought I did not have the strength to go through with it. I took Lydia E. Pinkham's Vegetable Compound, and it has surely done all I could ask it to do and I am telling all my friends about it. I have a nice big baby girl and am feeling fine. You may use this letter to help other sick mothers." — Mrs. C. A. MOEDE, Box 634, Windom, Minn.

My First Child

Glen Allen, Alabama.—"I have been greatly benefited by taking Lydia E. Pinkham's Vegetable Compound for bearing-down feelings and pains. I was troubled in this way for nearly four years following the birth of my first child, and at times could hardly stand on my feet. A neighbor recommended the Vegetable Compound to me after I had taken doctor's medicines without much benefit. It has relieved my pains and gives me strength. I recommend it and give you permission to use my testimonial letter."—Mrs. IDA RYE, Glen Allen, Alabama.

BUY A BOTTLE OF
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FOR
COLDS AND LA GRIPPE
WILL GIVE QUICK RELIEF
25 cts. at Your Druggist.

SEVERE ATTACKS OF INDIGESTION

Mississippian Says All He Dared Eat Was a Little Bread and Butter—Found Black-Draught Relieved His Trouble.

Weir, Miss.—"I had very severe attacks of indigestion," said Mr. M. H. Wade, of this place. "I would suffer for months at a time. All I dared eat was a little bread and butter... consequently I suffered from weakness. I would try to eat, then the terrible suffering of my stomach! I took medicines, but did not get any better. The druggist recommended Thedford's Black-Draught, and I decided to try it, for, as I say, I had tried others for two or more years without any improvement in my health. I soon found the Black-Draught was acting on my liver and easing the terrible pain.

"In two or three weeks, I found I could go back to eating. I only weighed 123. Now I weigh 147—eat anything I want to, and by taking Black-Draught I do not suffer."

In an attack of indigestion, one of the first things to do is to clear the stomach and bowels of all undigested food particles, and Thedford's Black-Draught has been found very helpful in doing this. A small dose, after each meal, has been found of great benefit to persons who are threatened with or who are disposed to, attacks of indigestion. Black-Draught assists the stomach to carry on its important work of digestion, and at the same time mildly stimulates the liver to do its work.

Try Black-Draught. Price 25c.

## THE CENTENARY AND HOME MISSIONS

No other nation ever faced a world responsibility such as this Nation faces to-day. America is in better position to lead the world toward a Christian course than any nation has ever been.

To meet this responsibility America herself must be made genuinely Christian. Furthermore, America must be made Christian for her own sake as well as for the world's sake. Nothing less than a great spiritual awakening can save America from perils that will destroy the best in our civilization.

As one of the great denominations of America the Methodist Episcopal Church, South, is seeking to do its share. No worthy Methodist will be satisfied for his Church to do less than its share.

The responsibility for Christianizing America is the responsibility of the church. No other agency is seeking such ends and no existing agency is in position to lead in such a worthy effort.

The Centenary made it possible for the Church to institute a very hopeful program in the homeland, and already much has been accomplished.

This program includes a better approach to the city problem, better work in our vast rural sections, work among foreign-speaking groups, and the maintenance of a larger force of workers in sparsely settled districts in the West and Northwest.

To halt the program now would be tragic. It would mean the loss of much that has already been achieved and to regain the position to which we have come would require larger expenditures in the future.

UNLESS CENTENARY PLEDGES ARE COLLECTED THIS GREAT PROGRAM MUST HALT.

PAYMENTS MUST BE MADE AT ONCE IF THE CHURCH IS TO HOLD ITS POSITION.

**THE MISSIONARY CENTENARY**
LAMBUTH BUILDING NASHVILLE, TENN.

NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 19, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

### THE BEST MESSAGE.

What ought to be the message of the pulpit to-day? This is a question that we hear frequently, and see propounded in almost every newspaper or magazine we may pick up. The answers, of course, are as various and as varying as the thoughts of the questioners. Sometimes we hear that the pulpit should devote itself almost wholly to the proclamation of the social gospel; sometimes the insistence is altogether upon the doctrine of brotherhood; sometimes we are told that only subjects that deal with the industrial situation have any place in the pulpit. And so it goes. We very readily admit that all these themes may, under certain circumstances and in a proper way, have a place in the preacher's program; but the best message, it seems to us, is the one that makes men realize that they are sinners in the sight of God, lost and undone forever unless they change their ways, and that it is possible for them to make that change through the redeeming love of Christ. Most men probably read the newspapers and magazines a good deal, and they know, therefore, as much about current questions as the average preacher. In spite of all that is said to the contrary, we believe people generally do not go to church to be entertained, or to have their store of knowledge increased, so much as they go to have their consciences stirred, to have their spiritual natures refreshed, to learn more fully the way of life. The great problem in every life is the problem of sin, and it is only the gospel that can solve that problem. The gospel, of course, has application to every phase of life; but the social order can never be redeemed until the individuals who compose that order are redeemed; the supreme interest, therefore, of the preacher should have to do with personal salvation. We believe this view is confirmed by the fact that the most effective preachers in all ages have been those who have labored to bring the message of salvation home to the individual.

### PAYING FOR WAR.

According to a chart prepared recently by the Bureau of Efficiency, based upon the budget report submitted to Congress by the President on December 4, 1922, the expenditures for present national defense and past wars amount to $2,327,002,667, or 85.8% of the total estimated expenditures of the Federal Government for the year 1924. Of the remaining 14.2%, 2 per cent, or $56,530,280, will be expended for research, education, and development. It is very evident that war, if not the most important enterprise of the Government, is at least the most expensive. It is not very comforting to realize that 85.8 cents of every dollar paid in federal taxes, according to these figures, go for this purpose.

### CHILDREN IN THE CHURCH.

We take this suggestive paragraph from the Christian Guardian, the great Methodist organ of Canada: "As we look about our churches, the fact is brought home to us with tremendous force that the leaders in our church life to-day, both in pulpit and pew, are overwhelmingly the children of Christian homes, and a large percentage, just how large we cannot say, cannot recall the time when they did not love the Lord Jesus. We may interpret this as we please, but the fact remains that a considerable part of our present membership has been so trained by Christian parents that from earliest childhood they have been followers of Jesus Christ. And this is exactly as it should be. When the children of Christian homes go astray, we are startled, and rightly so, for the whole community expects to see the children of good men following their fathers' God. This should be the natural thing, and when it does not occur we look for light upon the home life to explain the reason why. Of course, a man may be a good man, and not a good father. A woman may be a good woman, but not a good mother. When this occurs, the child inevitably suffers and the parents themselves suffer most acutely. But when good people are good parents, their children ought naturally to grow up in the church of God, and they ought never to leave it."

### STRONG WORDS—BUT TRUE.

Hon. John G. Cooper, a member of Congress from Ohio, delivered a speech in the House of Representatives on March 3, in which he said some very plain, but very true, things concerning the liquor traffic. We quote, as follows: "The history of the prohibition movement shows the liquor interests bribing public officials to wink at violations of the law, buying protection with money or political place, corrupting the electorate, and breaking whatever laws might have been adopted by the people for control of the traffic. Whether under local option or prohibition, high or low license, tavern, grocery, saloon, or dispensary system, the record is the same. There is no law the liquor element will obey but the law of self-interest. * * * The majority of the people, seeking law and order, have in their own hands the legal means to suppress the law-breaking minority. The problem is not to compromise with lawlessness, but to suppress it. Even if a compromise were offered, nothing but a complete surrender of the rights of self-government would satisfy the liquor element, since no laws touching this traffic have ever been obeyed. Either a lawless traffic or the law itself will be destroyed. * * * Neither the home, the cradle, the toil of man, the health and life of the race, the courts of justice, the temples of religion, the safety of the Republic, nothing man has loved, honored, and fought for has ever been respected by this lawless traffic. On no other terms than unconditional surrender or a war of extermination can we meet it. Our patience, through three centuries of forbearance, has been exhausted. Not only the sobriety, but the very life of America and her institutions of orderly government depend upon the issue of this conflict. The sentence has been passed against intoxicants. That sentence must be executed with firmness and without compromise." In our opinion, the Ohio Congressman has exactly stated the facts in reference to this traffic, and has plainly shown what the attitude of all law-abiding citizens toward it should be. It is a fight to the finish we are engaged in—and it is unthinkable that the enemies of law and order should win.

### USES OF AN EMPTY HEAD.

We read the other day that bees have hived in the head of the Henry Clay statue in the cemetery at Lexington, Ky. The head of the statue is hollow—Clay's head was not; we have seen some people, though, in whose heads we thought there was plenty of room for a colony of bees—there did not seem to be much else there.

### A GENIUS AT DOING NOTHING.

"An Indian in the Punjab writes in ink in Arabic a verse from the Koran on a grain of polished rice. The verse is written by the projected and polished finger nail of the writer, and the Arabic characters are so beautifully traced that one may read them with the naked eye. The artist, a middle-aged man, has been doing this kind of work for years." There may be other people in the world who are taking infinite pains in the accomplishment of tasks which amount to nothing after they are done. A man ought to work—but he ought to work at something worth while.

### WHAT ARE THEY READING?

Do you parents know what your children are reading? Do you yourself provide them with literature, or do they have to get it where and when they can? Do you encourage them to read good books, magazines, and papers, or do you pay no attention to their intellectual equipment for life? Have you given any thought to the matter of their spiritual culture through reading? Do you realize that character is profoundly influenced by literature? If you are a church member and expect your children to become familiar with the work of the institution which means so much to you, do you put into their hands any periodical which represents the church? Do you yourself let them see that you are really interested in your church by trying to keep yourself informed as to its activities? Is the price of a year's subscription to your church paper more than you are willing to invest in the religious training of your children?

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## TRAVEL LETTERS FROM DR. AND MRS. I. W. COOPER.

So many wonderful experiences had crowded into the seventy days of our journey—many of which we have not written—that it seemed to us, when we came to the last stage of it, that it would be presumptuous to expect this to be a climax, and yet, it proved to be one—pre-eminently. We refer to the two days in which we visited Oxford and Stratford-on-Avon, two of the many literary Meccas of glorious old England.

Oxford came first. Here a humorous tour-director provided us, in this center of classic learning, with the most illiterate guide whom we had met in all our travels. However, he was not a "bad sort," for he knew and loved the locality—even if he had not mastered the king's English.

To spend one day at Oxford is quite insufficient to carry away either an adequate or definite impression of what is to be seen of its buildings, or learned of its complicated inner workings; so we can record only general impressions, though they were vivid enough. Naturally, the things that first caught our attention were the differences between this great English University and some of our own great educational institutions.

In our mind's eye we had, as a norm, the hundreds of acres of beautifully kept campus which enshrine Cornell University, or at least the comparative unity or correlation of grouping in the buildings of Columbia University; but here we found that the University and the town of Oxford are so built up together that to some extent the architectural impressiveness of a number of the buildings is more or less spoiled by lack of perspective. Four or five structures open right on one of the main thoroughfares of the town—High Street. It is true, however, that many of the colleges thus situated open either with handsome iron gateways, like that of Trinity College, or impressive tower-like archways, like Christ's Church College, into beautiful, cloistered courtyards, or impressive quadrangles. And these bits of campus, with their velvety grass, ancient trees, occasional small lakes, historic walks—such as Addison's Walk, the Lime Walk, and the Broad Walk—their shrubbery and flowers, often planted by distinguished men who have been students here—all these give artistic and individualizing touches to their respective colleges, and are a just source of pride and rivalry between the students.

Each separate college of the University—and there are some twenty-six or more of them—not only has its unique surroundings, but some feature of peculiar interest in its architecture. But in the variety of rectangles, octagons—and even circular buildings—and in the ornamentations of spires, bell-towers, columns and colonnades, there is a certain unity of impression due to the atmosphere of dignity and age which invests all of these ivy-covered walls with a misty, veiled beauty, most fitting for a place which is so "royally endowed with centuries of precious memories."

We had been told so often that places which we visited "dated back to the Norman Conquest" that we were glad to know that the town of Oxford antedated that period, beginning when the Saxon King Alfred established a mint here. However, William the Conqueror had to be heard from, so we found that he built a tower here. Once, in the days of Henry II, the town was, temporarily, a royal residence, and here Richard Coeur de Lion was born. So the town is much older than the University, which numbers only about seven hundred years of existence. But think of it! We count a school old when it has a hundred years to its credit!

There are four terms in the University year, at Oxford, and a vacation period of several weeks between each term. It was our fortune—good or ill, we are not quite sure which—to be there between Trinity term and Michaelmas term. We missed the sight of the student life, but we probably got to see more of the grounds and buildings.

Christ's Church College, with its great quadrangle, its Tom's Tower belfry, designed by Sir Christopher Wren, its beautiful cathedral, with Gothic arched ceiling, its handsome dining-hall, and above all, its association with our great John Wesley, was of primary interest to us. Our Methodist hearts were gladdened to see that John Wesley was not only honored here, at his Alma Mater—Christ's Church College—but also at Lincoln College, where he afterwards lectured and taught.

The dining-halls of the University were of absorbing interest to us—but not because of any association with food! The one at Christ's Church College, with its approach by a wonderful stairway and its wood-carved, paneled walls, is unusually handsome. All have certain features in common. Their walls are portrait galleries of eminent men who have been lecturers or students in this particular college of the University. Many of these portraits are the work of famous artists. Both because of their workmanship and because of the great personalities which they picture, these portraits are intended to be—and doubtless are—a great inspiration to the undergraduates who dine here. For what student of Christ's Church College has not been thrilled to think that he is now an integral part of the life of this dining-hall in just the same way as such men as Sir Thomas More, Sir Philip Sidney, Locke, Ben Johnson, the Duke of Wellington, Channing, Peel, Ruskin, Gladstone, and John and Charles Wesley—all of whose portraits look down on him—as alumni of this branch of the University? Every one of the other colleges has a similar custom, and points with equal pride to its long array of distinguished men—even down to the Prince of Wales, now claimed by Magdalen College.

By-the-way, we noticed often this Enblish—and continental—custom of placing in public dining-halls and parlors handsome portraits of those who had risen to eminence in church, State or world of letters, and we wondered if such a custom would not be helpful in this country, where there is all too little reverence and hero worship.

We were told that in most—if not all—of the colleges of the University the men were required to dine "once in so often" (frequently) in their college dining-halls, though they might get all other meals elsewhere. We learned that dinner was often a function of three or four hours; for after the meal was over, the men remained seated and took notes on discourses by various professors or visiting lecturers. Our comfort-loving American students would not relish this, for in place of dining chairs, the University men use long benches which have no rests for their backs.

Another indication of "plain living and high thinking" we found when we had the opportunity of climbing a dark and narrow stairway which led us to the suite of rooms in Pembroke College famous as the quarters of Samuel Johnson. Suite seemed to us a very complimentary term, for the study was not more than nine by twelve and without furniture, save of the simplest type. The bedroom, which opened into the study, was barely large enough to contain a single bed, a trunk and a few shelves on the wall. The kitchenette was no more than a dark closet with a dumb-waiter. And yet, English college men are so full of sentiment and reverence for the past that these rooms of Johnson's, which, according to our standards, are bare of all comforts, are often engaged years in advance by prospective students.

But there is another side to the picture. While some may live very simply at Oxford, many of the upper classmen (so we Americans would call them) have expensive quarters in town. They take with them, to Oxford, their fine horses, grooms, automobiles and valets. Gambling and other excesses, which usually go with extravagant living, are not unheard of here; though we were glad to believe that this type of student is not common.

As one would naturally expect, we find some wonderful libraries at Oxford. The best of these are Trinity College Library and the general University Library—the Bodleian. Together with its annex, the Radcliffe Camera, a circular building, it is said to be one of the largest and most choice libraries in all the world. Besides its hundreds of thousands of bound and manuscript volumes, it has over fifty thousand coins, antiquities and works of art. Among the latter are some original drawings by Michelangelo and Raphael.

We must mention one other building, the Sheldonian Theatre, a handsome, circular structure which is said to have a seating capacity of over four thousand, though it does not seem half so large. It is used by the University for all great public occasions. Here degrees and honors have been bestowed on some of the most famous men England and America have produced. Our guide gave us a graphic account of the occasion on which Mark Twain was "doctored" by the University.

In the few hours we were in Oxford, we did not attempt to visit all of the colleges nor to learn much about what seemed to us the complicated system of University government, with its chancellor, vice-chancellor, regents, masters, scholars, presidents, principals, provosts, wardens, censors, deans, proctors, and others.

We were glad to know, without visiting them, that there are now several colleges for women, at Oxford, though degrees are not yet conferred upon women.

We had seen enough of the University property to make us desire to see and to know more, and to return when a term was in full swing, so that we might enter into the spirit of this Oxford, so loved by her sons that one of them, Matthew Arnold, has described it as

"That sweet city, with her dreaming spires.
She needs not June for beauty's heightening.
Lovely at all times she lies."

(To be Continued.)

## TO PASTORS, SUNDAY SCHOOL SUPERINTENDENTS AND ADULT BIBLE CLASS LEADERS OF NORTH MISSISSIPPI.

Dear Friends and Co-workers: Without you the Conference Superintendent of Adult Bible Classes can do nothing. With your sympathetic co-operation and help, though we might not achieve great things, we might attempt some things worth while and helpful. We can hope for successful achievement, not through the wisdom or the ability of any human leader, but through His strength and leadership who has laid the great tasks of His church upon us. Hence this appeal to you, one and all, for whole-hearted co-operation in promoting that part of His program which has been assigned to the Adult Bible classes of our Sunday schools.

In these groups we have the adult life of the church organized for study and service. We have wrought well in the past; but the present brings a bigger task, a more challenging opportunity. Since personal letters to each of you are impossible, we beg your earnest, prayerful attention to this plea, made possible through the kindness of the Editor of the Advocate.

Bishop Ainsworth has made evangelism the major objective in our Conference this year. He has sought, in his own vigorous way, to put this burden upon the hearts of laymen as well as of ministers. Those of us responsible for the Adult Bible Class work in North Mississippi believe that in every active, well organized class there exists the machinery for this evangelistic task; and that under the consecrated leadership of pastors and the guidance of Heaven, the spirit of evangelism may be developed for its performance. Hence we are calling for an intensive campaign of organization and enrollment of new classes, and a vigorous drive for new members, to be put on in April and May.

Surveys of "prospects," or possible members, should be made at once, adequate plans for reaching every prospect should be formed; committees should be appointed to direct every phase of the drive to insure its success. It is wise, also, to name a specific objective as to numbers, and a definite date for its accomplishment. An inspiring slogan will be found helpful. The general slogan for the spring membership drive is, "**Every available adult signed up for study and service.**"

Who will put on this membership drive in dead earnest at once, and keep at it till the goal indicated by the slogan is reached? We trust not one of the adult classes in the Conference will fail us, and be found wanting, when the report is made at district conferences and Sunday School Training schools, or when the roll is called at the Wesley Bible Class Federation meet at Grenada, June 6, 7 and 8.

We are asking that every adult class, not already provided with one, shall order from the General Sunday School Board, 810 Broadway, Nashville, Tenn., a wall chart giving the "Program of Service" for Adult Bible Classes. This should be made the guide and the measure of achievement in the forms of service possible to adult groups. Every class which adopts it becomes both more active and efficient.

We are pointing out, also, the responsibility of the Adult Class to sponsor the new Programs of Work of the A, B and C types, authorized by the General Sunday School Board. Who but the adults of the Sunday school can promote and make possible the attainment of these standards? **The children cannot do it. The adult must.**

God grant to every such class a vision of its opportunity, and the determination to meet it. On with the organization and membership drive!

Yours for co-operation and service,

MRS. J. M. WYATT.

Lula, Miss.

## FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

A few days in my Den! Ah me, how I wish I could spend more time with the intellectual society I find there! I was deeply impressed with the graceful attentions shown to Sister Steel during her sickness by the kind people of Mansfield, the flowers and delicacies sent daily by her friends, and the thoughtful consideration of her comfort. Since I have to be away from home, the knowledge that she is among such devoted friends makes a hard task lighter, and I am deeply grateful to everybody who has helped me to carry my load by courtesies to "Meh Lady." I made a profound bow to my books, stood erect and saluted the Confederate flag, symbol of a vanished civilization of imperishable memory and glory, sent my trunk loaded with books to the station, kissed my sweetheart good-bye, went back and got another, then got in Brit's jitney, and of all the bumping! My, who is responsible for our streets? They are the roughest I ride on and a reproach to our town. Whoever is responsible for those streets, I hope somebody will slyly pour tobasco sauce on his steak, and wake him up and get a move on him.

I survived the ride to the station, caught the Cotton Belt at Shreveport, tumbled in early, and got off at 4 a. m. at Clarendon, Ark. This little town is made up of some fine folks, and we had a fine audience to hear about the Bible and Evolution. I was headed east, but was intercepted at Clarendon by wire, and urged to spend Easter Sunday in Eldorado; so I doubled back to Camden, where I was fortunate enough to get a bed in a room with two other men. Neither of them snored, and, of course, I did not; so we had a restful night. It was followed by a most fatiguing day. It tired me more to go from Camden to Eldorado, thirty miles, than to go from Mansfield to Memphis. I got a seat, for I can be active when it is necessary; but such a crowd of literally unwashed humanity I have not seen for many a day as jammed the train going to Eldorado. We passed through the famous oil field whose capital is "Smackover." The place as seen from the car window defies description. Mud world without end, and over everything, men, mules, wagons, cars, hub-deep, and often mixed with wasted oil. A forest of oil derricks rise in the woods, and gas wells are burning with reckless waste. A mob of dirty people climbed on to the already crowded train, and I was glad to reach Eldorado, and escape from such a mass of greasy mankind. They may put up with such conditions for money who want it; I'll plow before I go into that section for a job.

Eldorado has partially gotten through with the roughest stage, and is beginning to take on civilized ways. They won't put one person in a room at the hotels, because even by doubling up, they cannot accommodate visitors; but Rev. P. Q. Rorie had played on the almanac string in my case, and persuaded the manager of the very nice little hotel, the Foster, to let me have a room to myself. He said I was old and needed quiet, and what else he said I don't know; but I had a comfortable bed all to myself. Before I found out that Rorie had secured quarters for me, I went to several hotels. All were full. I registered at one, but when I saw who my room-mate was to be, I said to myself, he is built for snoring; so I cancelled immediately! None of that in mine. At one place the clerk said he could put me in with five other men. I told him he had my best wishes and adieus. Finally I stumbled on the place where Rorie had arranged for me. He had missed me in the mob at the station, where he went to meet me.

Easter Sunday was glorious. At 11 a. m. there was a vast audience in the Methodist tabernacle, the Masonic order in full regalia, and all the spectacular pomp of their impressive ceremonial. Brother Rorie, by special request, preached the annual sermon. He was a sight in his official robes, black cap, gown, cape, etc. He preached on the Resurrection, a strong, earnest sermon. In the afternoon there was another immense audience, and I gave "The Pioneers." These venerable heroes of the cross behaved with their usual attraction, and we had a great service. I have other speeches, but the brethren keep calling back "The Pioneers." There is a thrill in the story, a martial ring about the old Methodist preachers that stirs the blood like Ashby's bugles used to stir the Confederate horsemen that followed his daring plume. After the address in the tabernacle, I laid the corner stone of the magnificent new Methodist church in the presence of several thousand people. The church will cost at least $150,000, and is well on the way to completion. When it is finished, Eldorado will have a spiritual power-plant of the most modern construction and equipment. God grant that it may be a sure enough "power" plant. They tried to get a bishop for this august occasion, but failing, at the last moment, called on me. I met there some old Mississippi friends, the Greenhaws. They knew me when they were Greenhaws, and I was—a greenhorn! I can't tell the story here, but George Greenhaw got me out of a bad box at my first camp meeting. But he pulled me out of the frying pan only to pitch me in the fire. My, my, how the memories of old De Soto came thronging back as I looked on his "good gray head"!

I left his hospitable table in almost indecent haste to catch the train, but caught it, and rose refreshed and rested as we came in sight of the sky-scrapers on the bluff at Memphis. I always stop at the Gayoso, for sentimental reasons, for the hotel has associations with my childhood. I have a scar on my chin, made by a large window falling on my head, which was caught between the window and the sill, and cut deep into both chin and skull. The doctor who attended to the case said it was literally a "hair-breadth" escape from death. That was seventy years ago, and here I am yet, sound and well, I thank you. But the hotel has changed greatly. There used to be a social contact between the clerks and the guest; now they handle you as a box or bale of merchandise, and the good old way has gone. All right, let her go. The smart Alecks don't know everything, though they sure do know how to get your money.

The first Monday in the month, all the pastors meet, so I went around to get a peep at the Memphis clergy, and hoping to see my brother-in-law, Rev. Ed. Ramsey, who is one of them. I saw Nelson, the stalwart presiding elder, who punches up the brethren about the Centenary, and Lewis, and Clarke, but I did not stay. Some brother got up to read a paper on a serious topic, and I slipped out and scooted. Tired as I was I didn't propose to be bored with a homily. Monday I want to relax. Give me Jiggs and comedy, rather than serious stuff, no matter how good. I understood from my barber, one of Clarke's sheep, that the Methodists had just closed a "simultaneous revival," in which over 500 new members had been added to the roll. The result does not justify enthusiasm, but was good as far as it went. I bumped up against Dr. Meek, former editor of the New Orleans Christian Advocate, now editor of the Southern Methodist. I like Meek. He belongs to the old panel of princely Mississippians, that included such men as Bishop Galloway, and Dr. R. W. Jones, and Amos Kendall. I write for his paper now and-then; but he turned me down recently? Don't you know it was hot stuff, when even Meek would not print it! But he is "prudent," and you missed something, that is, if you take Dr. Meek's paper.

But here we go. As the street car approached the Union Station in Memphis, I said to the motorman, "I used to drive a four-ox-wagon along this street, and when I wanted to stop, I said 'Whoa, Buck,' and Buck at once threw his head up, and braced his feet." He looked at me like he thought I was crazy; so I said, "Whoa, Buck." He stopped the car, but didn't even grin. Yes, and one of the best meals I ever had was a lunch under the big trees that once grew on the site of the station. The seasoning and the sauce were a ravenous appetite that made the potatoes roasted in the fire, and the bacon broiled on the coals, and the milk from the big jug, a feast to set before a king. Away we go on the N. C. and St. L. to Jackson, Tenn. There I stopped at the Southern Hotel. It is run on the old but out-of-date "American plan." The rooms are large and comfortable, but I have become accustomed to service a la carte, and by nice white girls as waiters, and I don't like the old way. However, when in Rome, do as Rome does; so I conformed to the antique custom, and tried to forget some things. A small audience came out to hear about the grand procession of apes. The old building of the "Memphis Conference Female Institute" still stands, but looks gloomy, solitary, and neglected. For seventy-five years it was a nursery of Christian womanhood, and thousands of young women were sent from its halls "polished after the similitude of a palace" to bless the land. It is abandoned now, and, like all superannuates, it is "forgotten." Pathetic fate. But enough for the present.

Mansfield, La.

## MISSISSIPPI CONFERENCE BOARD OF MISSIONS NOTICE.

All the brethren who are due to receive checks from the Board of Missions will be remembered just as soon as the Treasurer receives the spring Centenary remittance.

We regret so much not being able to meet, early, the needs of our faithful workers who serve the mission charges.

Let the brethren write us about their need, and feel free to make any reasonable request; and we will do our best to answer with a check. But we cannot write letters answering many questions. We believe that it is the money you need, and not our advice. The presiding elders have all the information you want, and will be glad to help every one.

Fraternally,

A. M. BROADFOOT, Treasurer.

# NEWS FROM THE DISTRICTS.

## LOUISIANA CONFERENCE.

### Lake Charles District.

Since our last report, the church and parsonage at Henry, on the Abbeville charge, have been destroyed by fire. The people of that community are preparing to rebuild as soon as possible.

The parsonage at Abbeville has been remodeled, so Brother Miller and family are now domiciled in one of the prettiest little parsonages in the district, and the work is in fine shape.

* * *

Rev. H. N. Harrison and his good people, of New Iberia, are busy getting ready for the district conference, which convenes at that place April 18 to 20.

* * *

On March 11, we preached to a fine congregation at Lafayette. Brother McCain is much loved by his people. We hope to see a splendid new church in the near future in this progressive little city.

* * *

Rev. A. K. McLelland is happy in his work at Rayne.

* * *

Rev. A. W. Waddill began a meeting in Lake Charles on Easter Sunday. He is doing the preaching, and Brother C. E. Edwards, of Barlow, Ky., is leading the singing.

* * *

Rev. S. D. Roberts is doing good work on the Sulphur and Vinton charge.

* * *

Rev. R. M. Brown is doing a great work at Merryville. The meeting, just closed, in which Brother McCain did the preaching, was a fine meeting, the results of which were given in the Advocate last week.

* * *

De Ridder is moving forward under the leadership of Rev. H. T. Young.

* * *

Rev. A. E. Barrett is working hard at Hornbeck and Pearson.

* * *

Rev. J. A. McCormack is doing fine at Many and Robeline.

* * *

Rev. S. D. Howard is faithfully standing by the Lord's work at Lake Arthur.

* * *

Easter Sunday we spent with Rev. L. N. Hoffpauir, at Leesville, and had a great day. The Sunday school rendered a fine program. The offering amounted to $71.46 from Sunday school and $93.46 from the congregation.

* * *

Rev. Claude Mayo, at Neame and Pickering, is going forward in his work, gaining the love of his people.

* * *

Rev. P. O. Lowrey is looking after every interest of the church at Indian Bayou. The rain and bad roads have interfered with his plans, but he has everything arranged for a forward move when the sun does shine.

* * *

Rev. J. I. Hoffpauir, with his splendid laymen and women, is doing a fine work in his large territory.

* * *

Next Saturday and Sunday we will be with our pastor on the Branch charge, Rev. J. H. Hoffpauir. We always find him about his Master's work.

* * *

Rev. Alonzo Early reports a great day Easter Sunday, with 20 members received and more to come next Sunday. The new pipe organ was installed and used for the first time Easter Sunday. The church at Crowley has a fine Sunday school, with Brother Walter Fontenot as superintendent and a fine group of teachers. It is a pleasure to meet with them.

* * *

Rev. A. A. Bernard, who has charge of Gueydan and Estherwood, is doing a good work.

J. B. WILLIAMS, P. E.

### Monroe District.

All of the pastors and churches are busily engaged in trying to collect the Centenary pledges. If the people respond to the call made by the leaders, I see no reason why the Monroe District should not do as has been requested. All who see this notice are urged to make a special effort to make our District 100%. If we would only realize how important it is and how much is depending upon it, we would gladly make sacrifices to redeem our pledge.

* * *

From reports over the District, the congregations on Easter Sunday surpassed all records, and the offering for the Orphanage was gratifying. It is one institution that lies near to the hearts of the people, and they are always glad to answer to the appeal of the dependent ones at Ruston.

* * *

Since last writing, three churches on the District suffered injury through wind-storm. The five-year-old brick church at Oak Grove had one wall blown in and a goodly part of the roof taken off. It will call for extensive repairs. The church at Tallulah was so damaged as to make it unsafe for use. A new building will have to be erected. The church at Mangham was slightly damaged. However, all of these congregations will do their best in providing safe quarters for the meeting of the people.

* * *

The Winnsboro church is in the midst of a gracious revival, under the leadership of Rev. J. V. Bennett, of Mississippi. Good tidings come from that field.

* * *

The second quarterly conference of the Rayville charge, held at Delhi, was a largely attended meeting. Interesting reports were made. Several accessions to the church were announced.

* * *

First Church, Monroe, is getting ready to build a new parsonage. They have an ideal lot in the choice residential section of the city. The work is progressing along all lies. Large congregations attend divine worship. The Sunday school, Epworth League, and Missionary Society are all doing most excellent work. New members are added to the church weekly.

* * *

West Monroe church is still holding the attention of an enthusiastic people. The Men's Bible Class is a notable feature in church activities.

* * *

A goodly number of our Sunday school workers attended the conference at Alexandria, and we are hoping to see better results in Sunday school work as a result of the visit.

* * *

Our District Conference will be held at Winnsboro, April 27-29. A full program is being arranged that will bring before the people the varied interests of our church. We are hoping to have a large representation of laymen to enter into the discussions. Mr. Editor, your presence is urgently requested.

W. D. KLEINSCHMIDT, P. E.

## MISSISSIPPI CONFERENC.

### Jackson District.

The month of March has been for the Jackson District a month of bad roads, bad weather and much sickness. We hope April holds a brighter page.

* * *

The first round of quarterly conferences closed March 3. With one exception, all the reports were up to, or in advance of, last year. A number of accessions on profession of faith were reported.

* * *

The church at Edwards was called to mourn the going away of Brother C. N. Harris. He was a faithful steward, true to all the trusts committed to him. He was the son of Rev. H. J. Harris, who wrought faithfully in the early days of Mississippi.

* * *

The budget system has been adopted by several individual churches. Pelahatchie and Benton are notable instances.

* * *

Twenty Sunday schools in the district have ordered programs of efficiency, "C" type. The little band at Millsaps Memorial propose to be the first to reach the 100%. Before the year closes, may there be threescore schools that show 100% efficiency.

* * *

Rev. J. V. Bennett, Conference evangelist, conducted the Y. M. C. A. meeting at Millsaps College. They report a good meeting.

* * *

From April 1 to 8, we are hoping that every subscriber to the Centenary in this district will pay up, if possible. The money is needed, but whether it is needed or not, it is an obligation that we should meet if possible. Let every pastor, lay leader, and treasurer be ready by the morning of the 9th to report to the Centenary Treasurer that the canvass has been made and its results.

* * *

Mr. John Tyler, of the Jerry McAuley Mission, has been speaking in the Capitol Street Church for ten days. He tells a wonderful story of the power of redeeming love to save from sin.

* * *

Nearly all the pastors in the district have arranged for their evangelistic campaigns. We are expecting and praying for great revivals this year.

* * *

Dr. G. Campbell Morgan is to be in Jackson during part of the month of June. A great treat is in store for those who love the Bible and its messages.

* * *

This paragraph is to call the attention of pastors to question 9 of the quarterly conference, and to ask that the committee be called to assist the pastor in circulating Christian literature.

* * *

Rev. W. J. Ferguson, of Yazoo City, began a meeting on Easter Sunday, assisted by Rev. W. B. Hogg, of El Paso, Tex.

* * *

Miss Daisy Davies, of Atlanta, Ga., is to be in the district April 1, 2 and 3. We are hoping that her wonderful story may be heard by hundreds of Methodists.

* * *

Dr. Rolfe Hunt spent the month of February in the Jackson District. He did good work, notwithstanding the weather, on the Harrisville and Camden circuits. He will be with us again in May.

M. L. BURTON, P. E.

## BULLETINS FROM THE GREENVILLE DISTRICT.

Shelby reports one-half of budget paid, and the other fifty per cent provided for. Dr. C. M. Chapman is the happy pastor of this A1 charge. Other bulletins will follow. Let every charge and pastor take notice.

* * *

Tunica is 100% and over on Centenary. All collections for the year provided for. Definite, constructive work on the part of the pastor, Rev. C. A. Parks, was a vital factor in this happy work.

* * *

Lula and Dundee 100% to date on pastor's salary and benevolences. Great revival. Careful oversight and leadership of Rev. J. M. Wyatt largely responsible. All finances of the year provided for.

JAMES H. FELTS, P. E.

FOR SALE.—Modern furnished five-room cottage, eastern exposure, on Tabernacle square, Seashore Camp Ground, third door from beach. Price, $700. Address W. W. Moore, 437 Boulevard, Shreveport, La.

## THE SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference convened at Moss Point April 4-5, Rev. W. M. Sullivan, P. E., presiding.

The attendance at the District Conference was fine. Only one pastor was absent, and the laymen and other members of the conference were well represented. The spirit and fellowship was great; it was indeed good to be there.

The preaching was done by Revs. J. G. Galloway, J. M. Corley, J. M. Morse, and T. H. King. These services were great spiritual feasts.

The reports on the general state of the church show a general spiritual uplift throughout the district, and all the pastors are enthusiastic in the work.

The conference was honored by the presence of the following visitors: Rev. J. M. Morse, Rev. J. C. Chambers, Rev. W. M. Williams, Rev. B. F. Lewis, Dr. J. M. Sullivan, and Mr. W. D. Hawkins.

The Centenary work was especially emphasized and the collection of pledges was urged.

The laymen's work was looked into, and the reports show that there is an increasing interest manifested in this part of our church work. Mr. W. E. Barnes was elected District Lay Leader, with Mr. Horris Hinds and Mr. A. M. Hinton as Associate Lay Leaders. H. B. Rush, J. C. Hardy, C. B. Gates, C. H. Wood, D. R. Weston, W. E. Barnes, A. B. Goff, and Mrs. C. M. Fairley were elected as delegates to the Annual Conference, and W. R. Hinton, T. M. Evans, Dr. H. P. Hopper, and John Cockran were elected alternate delegates.

A resolution commending the work of Rev. W. M. Sullivan, who is serving his fourth year as presiding elder of the district, was read and adopted by a rising vote.

Plenty of time was given for everything, and all the business of the conference was carefully attended to, and the conference adjourned to meet next year at Lumberton.

J. F. CAMPBELL, Secretary.

## MERIDIAN DISTRICT CONFERENCE AND SUNDAY SCHOOL INSTITUTE.

The Meridian District Conference and Sunday School Institute will be held at Poplar Springs church, April 30- May 1-2.

Monday afternoon and evening, April 30, will be devoted to the Sunday School Institute. The District Conferenoe opens Tuesday morning, at 9 o'clock, May 1.

Let the pastors who have not sent lists of delegates do so at once, so that arrangements can be made for their entertainment and the official roll can be prepared. Brethren, please do not overlook this important matter. Send names to Rev. W. A. Hays, Poplar Springs Road, Meridian, Miss.

Representatives from our schools and other special interests of the church are cordially invited to be with us.

Mr. Editor, we would be greatly gratified to have you attend our conference.

PAUL D. HARDIN, P. E.

## NOTICE—PREACHERS OF THE VICKSBURG DISTRICT.

We are expecting the greater number of delegates to reach Centerville on the 11:30 a. m. train, April 24. If you or your delegates expect to arrive at a different time, please notify me at once. I have requested the railroad to put on an extra coach at Vicksburg to accommodate the extra traffic. This is the only train from the north that will get you here on time, except an early train that reaches here at 3:40 a. m., which we shall not meet unless notified to do so.

VICTOR G. CLIFFORD, Pastor.
Centerville, Miss.

## HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference will be held at Richton, beginning on Wednesday night, April 25. The opening sermon will be preached by Rev. A. J. Davis. Thursday, the 26th, will be given largely to the District Sunday School Institute.

The conference will close with the 11 o'clock service Sunday, the 29th, with a sermon by Gipsy Smith, Jr.

The following committees have been announced:

License to Preach—C. M. Crossley, A. J. Davis, B. E. Meigs.

Admission and Readmission—H. Mellard, J. W. Thompson, H. S. Westbrook.

Deacons' and Elders' Orders—J. T. Leggett, J. L. Greenway, W. M. Williams.

W. W. GRAVES, P. E.

## TO THE CENTENARY WORKERS, MISSISSIPPI CONFERENCE.

My Dear Co-Workers: I hope that by the time this letter reaches you through the Advocate, each church will have put on its Centenary Campaign, every subscriber seen personally by some one interested in the work of the Centenary, and every dollar been collected possible, and that each church will have reported to the presiding elder of its district, and every dollar collected will have been sent either to me direct, or deposited in the bank to the credit of John E. Edgerton, Treasurer, and report sent to me of the amount collected. If not, be sure to do this, for it is going to require every dollar possible to do that which we must do in this time of great opportunity. I would further suggest that if you have not completed your campaign, you continue the work until you have finished.

**Do Not Fail to Report.**

Yours for Service,
W. D. HAWKINS,
Field Secretary-Treasurer,
Mississippi Conference.

## TO THE PASTORS AND EPWORTH LEAGUERS, MISSISSIPPI CONFERENCE.

It is with regret that I announce the resignation of Miss Erma Kile as Secretary of Mississippi Conference Epworth League. She has removed from the State. We shall miss Miss Kile's efficient work, and we are sorry to see her go.

Miss Maggie Cooper, Box 566, Meridian, Miss., has been appointed to fill the unexpired term caused by the resignation of Miss Kile. Please remember this in your correspondence.

Yours very sincerely,
W. D. HAWKINS,
President Mississippi Conference
Epworth League.

## BOB JONES MEETING, FIRST METHODIST CHURCH, BROOKHAVEN.

Not only Brookhaven, but all the community around, is to have a rare treat in the coming of this noted evangelist to our church.

We truly believe that God has some definite work to be done here in sending Bob Jones and his party to us. Pray for us.

Date, Thursday, April 12; time, 10 a. m. and 7:30 p. m.; place, our own church.

A. M. BROADFOOT, Pastor.

## RUSTON DISTRICT CONFERENCE.

The Ruston District Confernce will convene at Haynesville, May 4, at 9 a. m. Opening sermon will be preached on Thursday, May 3, at 7:45 p. m., by Rev. John H. Williams. Let all the preachers and delgates be on time for the opening.

Committes:

License to Preach—R. W. Tucker, C. F. Sheppard, J. W. Faulk.

Admission and Readmission—C. B. Carter W. H. Jodran, H. J. Boltz.

Deacons ' Orders—H. W. Ledbetter, A. L. Harper, J. C. Price.

Local Preachers—S. S. Bogan, L. W. Smart, J. O. Bennett.

K. W. DODSON, P. E.

## MONROE DISTRICT CONFERENCE.

The Monroe District Conference will convene at Winnsboro, La., April 27, 28, 29, 1923, the opening session being Friday at 9:30 a. m.

Friday, April 27, 2 to 3:30 p. m., Lay Activities will be discussed; 3:30 to 5 p. m., Evangelism in its various phases will be given due attention; Saturday, April 28, 9 to 11 a. m., the various interests of the church will be presented; Sunday, April 29, will be devoted to the Sunday school question. There will be preaching services each day at 11 a. m. and 8 p. m.

Lay leaders and delegates are urged to attend.

W. D. KLEINSCHMIDT, P. E.

## SARDIS DISTRICT CONFERENCE.

All those who expect to attend the Sardis District Conference, which meets at Senatobia, Miss., May 15-17, are requested to write the undersigned at once when they expect to reach here, and on what train.

W. S. SHIPMAN, P. C.

## CENTENAY DOLLARS.

This table shows Centenary money received by the year:

| | |
|---|---|
| 1919 | $ 4,650,031.69 |
| 1920 | 4,938,216.35 |
| 1921 | 3,069,923.43 |
| 1922 | 2,940,275.76 |
| Total | $15,598,447.23 |

## ADDITIONAL PERSONALS.

The Methodist church at Gorman, Tex., in the Central Texas Conference, paid its full pledge to the Centenary on March 5. This is probably the first church in Methodism to complete its payment.

We understand that Captain F. A. Howell, of Durant, Miss., attended the Confederate Veterans' Reunion in New Orleans last week. We regret that we did not get to see him. Captain Howell is a devoted Methodist and a strong supporter of the Advocate.

Rev. W. A. Powell, of Liberty, Miss., paid the Advocate office an appreciated call on Wednesday of last week. He was in the city attending the Reunion of the Confederate Veterans. He has been for 50 years a local preacher.

The conservation interests of Louisiana suffered a great loss in the death recently of Mr. M. L. Alexander, head of the Department of Conservation. Mr. Alexander was widely known in the United States for his interest in this work.

**EVERY METHODIST SHOULD READ:**

"Why John the Baptist Sprinkled the Multitudes," Price, 10 cents. "A Modern Scholar, Modern Scholarship and the Form of Baptism: Methodism and the Perilous Times; Some Remarkable Baptist Utterances," price 25 cents. "The Model Church," 10 cents. All three for 30 cents. Address Rev. C. T. Thrift, Farmville, N. C.

**Presbyterian Hospital of New Orleans**

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

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**LUMBER** SASH, DOORS
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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## THE RETIRED PREACHER.

By Bishop William B. Murrah.

The phrase "worn-out preacher" should be discarded. Let it no longer have place among us. It is misleading. It is not descriptive of the noble veterans to whom it is often applied. It suggests inefficiency, while many of them are among the most useful members of society. They make rich contributions to the communities in which they live. Their presence is a benediction and an inspiration. They have earned the right to an honorable discharge from the exacting duties of active service, but they are not worn out. How poor our Conferences would be without them! How often have their rich experiences and the recounting of their heroic deeds, not boastfully but radiantly, thrilled our souls!

It is gratifying to note that the claims of the superannuated preacher are being recognized to a degree not known before. Several of the great denominations have been conspicuously active in his behalf. Movements well conceived and comprehensive in scope give promise of better things. But mere recognition is not enough; something more practical and helpful is called for. Immediate relief is demanded; but sporadic appeals, however earnest and compelling, will not bring the needed relief.

A widespread sentiment must be created that will crystallize in something systematic and permanent.

The claim of the superannuated Methodist preacher is peculiar and preeminent. He has thrown himself into the holy cause to which he has consecrated his life with an abandon that involves utter self-abnegation. Making no provision for the flesh, "he counts all things but loss for the excellency of the knowledge of Christ Jesus, the Lord."

We shall suffer a reproach humiliating in the extreme if we allow ourselves to fall behind other denominations in providing for the retired preacher. We have all been remiss. We should confess it with shame and bring forth fruit meet for repentance.

The proposed special effort for the Superannuate Endowment Fund is a movement that should commend itself to our people everywhere. It must appeal very strongly to our laymen. It should stir patriotic fervor and call forth expressions of deep gratitude. All have been beneficiaries of the unselfish and often heroic work of these veterans who make up our honor rolls. Their devotion to Christly ideals and social purity have made possible what is best in our home life.

We cannot overestimate the extent of their influence in creating conditions which make for business prosperity, and they have always stood for and bravely fought for the highest elements in our civilization. The contributions that the preacher makes to the well-being of society were not more marked and influential in pioneer days than they are now. These soldiers of the cross by their self-sacrificing devotion are pouring a steady and constant stream of vitalizing forces into the channels of our modern life. They lead and stimulate all of the great movements and moral reforms which give added protection to life and property. We can never discharge our obligations to them, but every instinct of gratitude and patriotism should arouse enthusiastic zeal in their behalf. Economic considerations enforce the urgency of the appeal for an adequate Superannuate Endowment Fund. It has become a necessity in our great church if we are to maintain an efficient itinerant ministry.

Nothing is so paralyzing in its influence as uncertainty about the future. Self-respecting men are unwilling to depend upon occasional appeals to meet the exacting demands for the mere necessities of life. If the church and society are to have the services of a vigorous and competent ministry, they must provide something permanent and reliable.

The early preachers were stimulated by assurances that homes were open to them everywhere. Harassing cares did not disturb them, but modern conditions create a very different situation. As long as men feel that they must hold on long after health and strength have been impaired and the church hesitates to enforce retirement because no adequate provision has been made for meeting the necessities of the aged and infirm, the loss in the mere matter of working force will be incalculable and the humiliation and mortification involved will become intolerable.

If we are to escape reproach and shame, we must put to work all the activities of the church to meet the demands of a situation which becomes more acute every day. Our resources are ample. To plead poverty in extenuation of continued neglect would be a craven thing. It is my firm and confident belief that when this sacred cause is properly presented to our people the heart of our beloved church will react promptly and enthusiastically and that the results will greatly exceed the expectations of the most hopeful.

Memphis, Tenn.

## "ANVIL FLASHES."

By Luther E. Todd.

Active preachers, keep on telling yourselves this truth: "Every day in every way I am getting nearer to superannuation."

• • •

A dear old worn-out preacher has just requested the Board of Finance to help him raise the money for his wife's burial. This brother received $100 at his Conference last fall for a year's living.

• • •

I have noticed that the very exceptional preacher who does not react favorably on the "Call of the Forgotten Man" rarely warms up to anything but himself.

• • •

One of the most encouraging things that has happened recently with reference to the special effort for superannuate endowment is the assurance that the women of the church are "throwing their 1923 hats into the ring."

• • •

When a layman contributes to endow the superannuate ministry of his church, his contribution also serves to endue the active ministry with power for more effective service.

• • •

Some people think that nothing should be stated publicly about the needs of the superannuates, but they think it is perfectly proper to tell the never-ending story of deprivations being suffered in the Near East.

• • •

The movement for superannuate endowment will test the mettle of the preachers. Never before did any group of men have presented to them an opportunity which embraced such far-reaching possibilities. What will we do with the chance? Let thoroughbreds answer.

• • •

Laymen should be busy as bees from now on, earnestly striving to create in every charge an enthusiasm for superannuate endowment. Come on, men; "sell" the proposition to every person you meet. It has been repeatedly stated that the laymen can hardly wait for the old preachers' "party" to begin, so anxious are they to give the veterans a jolly good "pounding." Is it the truth, men? Can we depend on you? Will you see this thing through?

To reach success, my son, you must pass through the door upon which is the word "Push."
—Selected.

# The Home Circle

## BEN'S BANK.

It isn't on the mantelpiece,
Nor made of painted tin;
It hasn't any fancy slot
To drop the pennies in.
O, no, Ben's bank is different;
It holds a richer store
That grows in value every year,
And yields its owner more.

Benny began to fill his bank
When he was very small;
He never cried at knocks or bumps,
Or whimpered at a fall;
And so he laid up, every day,
Some coins of Courage there,
Till now, if he has need of it,
There's plenty and to spare.

Then Benny learned to store up Truth,
Obedience, Justice, too,
And Generosity—dear me,
How his deposits grew!
Year after year the sums enlarged,
A bank account indeed,
Which Benny draws upon at will
Whenever he has need.

So, when our Benny is a man
He will be good and true,
Generous and just to every one,
Courageous through and through.
His bank will never break but still
With wealth his life endow.
Have you a bank like Benny's? No?
Well, why not start one now?

—Barbara Griffiths, in Exchange.

## THE REVELATION.

There were two in the office waiting for the surgeon, a girl whose beautiful gown and pale face told of wealth that had not been able to win for her the gift of health, and a young woman a few years older, plainly, almost shabbily dressed. The younger waited pensively, but the older walked back and forth with uncontrollable nervousness. Finally she stopped beside the chair of the other.

"Please forgive me," she said, "but I'm so frightened. I've got to have an operation—I've come for the last arrangements. I suppose I'm a coward, but I feel as if I must run out that door in one minute more."

The girl looked up at her, smiling. "They will be very good to you," she said. "I've been through it."

"You?" Then slowly, "If you stood it, I suppose I can."

"You will be surprised," the other told her. "You will be glad in ways you didn't guess. I was."

"But you weren't alone. Oh, I haven't any right to bother you, I know, but it—it smothers me to think of it! I suppose it's my fault. I haven't a soul belonging to me, and I didn't make friends with the others in the shop. I wish now that I had. It's so terrible to think that there won't be a soul to care!"

The girl with the beautiful gown smiled again. "That is what you have to learn," she said—"that people care. It's worth the suffering. When do you 'go to sleep?' To-morrow? You will not be told, but I am going to come and enquire for you; you may know that I shall have been here."

"But I'm a stranger!" the other cried.

"No," the girl answered, "you are not a stranger. You'll understand after to-morrow."

She had been "to sleep." As the confused dreams passed something still persisted—something pink, like sunrise, and fragrant. Finally, with a gasp of wonder, she realized. They were roses—such roses as she had never seen in her life. She closed her eyes to keep back the weak tears. The girl had kept her promise.

Later there were questions to ask—very slowly. Those pansies? A little boy in the opposite room sent them in, the nurse told her. And the little country roses?

"An old lady in Ward B. She is coming in to see you as soon as you are ready for visitors."

The girl thought over it two days—thinking was very slow work, yet. Then she beckoned the nurse.

"I want to send some of my flowers—to somebody that's lonely," she said.—Exchange.

## HOW JOEY LEARNED.

"I can't do that old example," pouted Joey as he pushed his book away. Joey didn't like to study his home work, because he knew so many other ways of spending his time out of school.

Joey's father looked up from his evening newspaper in surprise. "What seems to be the trouble?" he inquired quietly.

"I don't see any use in 'rithmeic," responded Joey sullenly.

His father looked earnestly for a moment at Joey, and Joey's eyes dropped. Whenever he looked at him like that Joey somehow felt guilty. "Let's see," said his father slowly, "what is it you want to be when you're a man?"

Joey's spine stiffened and his eyes glowed. "A civil engineer," he answered firmly.

"Anr what do you want to build?"

"Bridges—and lots of other things."

Joey's father smiled. "If you want to build bridges, don't you think it would help to know arithmetic?" he asked.

Joey hesitated a little while before he answered. "You don't need to know any 'rithmetic to build a bridge-"

Mr. Robbins put down his newspaper and walked to the other end of the room. Taking two chairs, he placed them some distance apart, while Joey watched him interestedly. "Now, suppose those are the banks of a river," said Mr. Robbins, "and you had to put a bridge across it. What would you do first?"

"Why I—I—" faltered Joey.

Mr. Robbins did not appear to notice his embarrassment as he said briskly: "Now cut a piece of cardboard to fit across the space between the chairs.

Joey glanced at the make-believe river and became busy with the scissors.

"Now put your bridge over the river," commanded his father when the task was done.

Joey walked toward the chairs confidently. But to his chagrin he discovered that the cardboard was three inches short. He looked sheepish as his father took him upon his lap.

"Without arithmetic men couldn't build houses, or boats, or anything else," his father answered. "Without it there would be no banks, no business and no transportation. Before you can build a bridge over a river you must know how wide it is; you must figure the depth of the foundations and the substructure; the stress and many other things. Don't you see how important arithmetic is?"

Joey agreed, and when he picked up his book again it was with grim determination to master every example.—Robert Hage, in The Boy's Weekly.

## "TIME OUT."

### Why He Picked Pictish.

An English mother was visiting her son at college.

"Well, dear," she said, "what languages did you decide to take?"

"I have decided to take Pictish, mother," he replied.

"Pictish?" said the puzzled lady. "Why Pictish?"

"Only five words of it remain," he said.—Railroad Red Book.

### Be What You Is.

Don't be what you ain't.
Jes' be what you is.
If you is not what you am,
Then you am not what you is.
If you're just a little tadpole,
Dont' try to be a frog.
If you're just the tail
Don't try to wag the dog.
You can always pass the plate,
If you can't exhort and preach.
If you're just a little pebble,
Don't try to be the beach.
Don't be what you ain't
Jus' be what you is,
For the man who plays it square
Is a-goin' to get "his."

—Northern Light.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

# New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## "OUR CONFERENCE ORGAN."

Under the above caption, Rev. W. B. Jones, our pastor at Crystal Springs, Miss., gives, in the "Methodist Messenger," his local church bulletin, such a fine presentation of the claims of the Conference organ upon the support of its constituency that we take the privilege of reproducing it. Brother Jones says:

"The New Orleans Christian Advocate is our Conference organ. It exists primarily for giving the church news and for spreading the Kingdom of God among our folk in Mississippi and Louisiana; and it is supported by them. The price of subscription is $2.00 a year, about four cents a week. That is less than the price of a shoe shine, a shave, an ice cream cone, or a package of cigarettes or chewing gum. Yet some complain, and do not take it, because 'it is too high.' It is difficult to see how a church member, though he be a devout Christian, can be an intelligent Methodist without the church paper. To do that, it is necessary to take it and read it. There are so many great things going on in our church to-day all over the world that many of our people do not know about simply because they do not take the Advocate. Our people still perish for lack of knowledge. Therefore, being ignorant of these great movements and achievements, they do not really appreciate what a great church we have. It would make us more religious, more faithful, more liberal, and more thankful to know these things. There is no way of knowing them without the church paper. Get it and read it."

The subscription price of the Advocate—$2 a year—may seem high to some people; but when we think of the comparisons suggested by Brother Jones, it is insignificant. The price of the paper is actually a little less than four cents a week—surely a member of the Methodist Church would not consider that too much to pay for the information weekly that would keep him in touch with the great work his church is doing. We repeat the exhortation of Brother Jones—"Get it and read it."

## PERSONAL AND OTHER NOTES.

We appreciated a call by Mr. E. B. Dabney, of Benoit, Miss., on Wednesday of last week.

Mrs. R. P. Neblett, wife of our pastor at Durant, Miss., attended the Council of the Woman's Missionary Society at Mobile, Ala., April 4-11.

The "Simpson County Methodist" is the latest church bulletin to reach us. It is issued by the pastors who have work in Simpson County, Miss.

The Seashore Camp Meeting will be conducted this year by Bob Jones, the famous evangelist. The dates fixed are August 5-19.

We are glad to learn that Mrs. W. W. Holmes, wife of the pastor of Noel Memorial Church, Shreveport, La., is rapidly recovering from a serious illness.

We are glad to learn that Mrs. M. L. Burton, wife of the presiding elder of the Jackson District, Mississippi Conference, is recovering from a serious illness.

President Watkins, of Millsaps College, was in the city a day or two last week, and honored the Advocate office with a call. We greatly enjoyed the little time we spent in his company.

Rev. W. F. Chase, Chaplain of Hospital No. 27, United States Veterans' Bureau at Alexandria, La., is very faithful in the performance of the many duties of his responsible position.

The column in the Southern Reporter, Sardis, Miss., conducted by Rev. John A. Randolph, pastor of the Methodist church, is always interesting—thoroughly worth reading.

Rev. W. B. Jones, pastor of our church at Crystal Springs, Miss., preached the commencement sermon at the Jasper County Agricultural High School at Bay Springs last Sunday.

Dr. L. H. Estes, Secretary of the Memphis Methodist Hospital, preached the Easter sermon for the pastor and people at Durant, Miss., on Sunday, April 1. Rev. George Tucker, one of the general evangelists, will conduct a revival meeting at Durant, beginning Sunday, May 6.

Plans are being drawn for the Kilgo Building at Trinity College, Durham, N. C., which is to house the activities of the School of Religious Training. This building will be erected as a memorial to the late Bishop John C. Kilgo, for many years president of Trinity College.

Evangelist John E. Brown began a meeting in Tupelo, Miss., on Sunday, April 15. The services are being held in the tabernacle which has been erected on Main Street. All of the Protestant churches of the city are co-operating, and the outlook is good for a great meeting.

Miss Elizabeth Streater, for thirteen years a missionary in Mexico, is visiting in the home of her brother, Hon. J. B. Streater, at Black Hawk, Miss. Miss Streater received severe injuries in an attack upon Christians near Durango. We are glad to know that she is recovering from these injuries.

The Board of Education, at its recent annual session in Nashville, voted to call a conference at Lake Junaluska some time during the summer for the purpose of launching a movement to establish departments of religious education in connection with State supported colleges and universities.

At the recent session of the Baltimore Conference held at Roanoke from April 4 to 10, Rev. Nolan B. Harmon, Jr., was returned to Rockville, Md., as pastor for the third year. Brother Harmon is the son of Rev. and Mrs. Nolan B. Harmon of the Mississippi Conference.

We learn with sorrow of the death of Mrs. W. P. Chapman at her home in Newton, Miss., on April 6. She was the mother of fifteen children, nine of whom are yet living. Of these, three are ministers and four are physicians, Dr. C. M. Chapman, our pastor at Shelby, Miss., being one of them. We extend our sincere sympathy to the sorrowing family and friends.

Rev. W. W. Horner, of Tyler, Tex., and Rev. John W. Goodwin, of Jasper, Tex., honored the Advocate office with a call one day last week. They were in the city in attendance upon the Reunion of the Confederate Veterans and of the Sons of Confederate Veterans. Brother Horner was licensed to preach on Sept. 20, 1873, and is now on the honor roll of his Conference.

Dr. Alfred F. Smith, Chaplain of the Barnes Hospital, St. Louis, Mo., will preach the commencement sermon for Millsaps College on Sunday, May 27. Rev. J. Lloyd Decell, our pastor at Meridian, will preach the sermon before the Y. M. C. A. at the evening hour. The baccalaureate address will be delivered by Hon. B. E. Eaton on Tuesday morning, May 29.

The "Home Invitation Edition" of the Grenada Sentinel is one of the finest pieces of journalism we have seen in a long time. It contains forty pages, and is practically a complete history of Grenada. The churches of that beautiful little city are well represented, the accounts of Methodism and of Grenada College being especially interesting. We heartily congratulate Editor Lawrence upon this fine edition.

The prayer meeting at Holly Springs, Miss., had an attendance of 150 on Wednesday evening, April 11. A love feast was enjoyed, and many people testified to a genuine experience of salvation. The Men's Bible Class of the Sunday school at Holly Springs is making plans to secure new quarters. Mr. C. H. Curd is the teacher. He has the distinction of having been present fifty-two Sundays last year. The Missionary Society at Holly Springs is also doing splendid work. Mrs. Nelly Stephenson is president. Rev. W. R. Lott is pastor of this progressive congregation.

The Sunday school of the First Methodist Church, Shreveport, La., had an attendance last Sunday of 2044, breaking all previous attendance records. The following are the figures for all the Methodist Sunday schools of Shreveport: First Methodist, 2044; Noel Memorial, 502; Mangum Memorial, 362; Texas Avenue, 192; Cedar Grove, 158; Bossier City, 84. The week April 22-29 has been designated as "Shreveport Methodist Week." A great mass meeting will be held at the Coliseum on the State Fair Grounds on Sunday, April 29, at 10:45 a.m. An attendance of 5000 is expected at that meeting.

At the recent session of the Baltimore Conference, Dr. Carlton D. Harris, for many years the brilliant editor of the Baltimore Southern Methodist, gave up his editorial work. He was appointed pastor of the Alpheus Wilson Memorial Church in Baltimore. Dr. Harris achieved distinction as an editor, and he was foremost in promoting all the interests of our church periodical literature. For the past four years he was president of the Southern Methodist Press Association, resigning at the recent meeting in Columbia, S. C., and it is largely due to his efforts that the organization has met with remarkable success. We shall miss Dr. Harris from the tripod. We pray God's blessings upon him as he re-enters the pastorate.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: F. A. Howell, Durant, Miss., 7; Rev. A. F. Moore, Sarah, Miss., 2; Mrs. F. O. Adams, Locust Ridge, La., 2; Rev. W. L. Blackwell, Brooklyn, Miss., 4; Mrs. Margaret Tarpley, Vicksburg, Miss., 4; J. C. Marler, Harperville, Miss., 7; Rev. W. D. Barrett, Fanning, Miss., 2; Rev. M. L. Ward, Chalybeate, Miss., 6.

## HOW A MISSISSIPPI WOMAN WRITES ABOUT THE GOLDEN CROSS.

By Rev. Charles C. Jarrell, D.D., Secretary, General Hospital Board.

Far-sighted church leaders, both ministers and laymen, have predicted that the Golden Cross would make a well-nigh universal appeal to our church. A good beginning has been made and our General Hospital Board has organized for work. Bishop Candler bore the whole burden of correspondence himself for months, but the new Secretary is now in the office.

As fast as possible, Conference after Conference will be highly organized for the next enrollment campaign. Various centers are already moving toward hospital movements. The Board has secured at Montgomery a splendid hospital plant, whose main building is near completion. It is imperative that the Golden Cross be presented to our people until it "Covers Dixie like the Dew."

The following letter from a Mississippi woman is full of the spirit which will put the enterprise on its feet. Late our church has entered this field. She is now moving to make her ministry fourfold, according to the terms of her charter, "Go; Preach; Teach; Heal."

The letter follows in part:

"Bishop W. A. Candler,
"Atlanta, Ga.

"Dear Bishop and Friend:

"My plan to enroll a considerable number of members in our Golden Cross Society was thwarted by the failure of the consignment of membership cards you mailed us, at my request, to Greenwood, Miss., to reach me until in the very last moments before adjournment. I deeply regretted this unfortunate circumstance, for I had received a most enthusiastic response when I presented the matter in connection with my own Hospital Board report to our Missionary Conference at Greenwood. Much interest was manifested, and I was repeatedly asked for the cards from that time until their arrival. . . . I am sending herein the money for those who paid the fees, together with membership cards.

"While I regret that there was time for no more signatures to be taken, I feel sure that the cards taken home by the delegates unsigned will not be wasted, but rather used effectively to give publicity to the movement and create interest in it. I gave out the entire lot to people who appeared to be genuinely interested. I was especially generous in the number given to the Conference Superintendents of Young People and Children's Work, requesting that they enlist the active young life of our churches in the work of advertising the Golden Cross Society, and in securing members. I observed that it seemed to appeal particularly to delegates from these younger groups. I trust the seed sown in Greenwood may bear fruit in membership enrollment and promotional work throughout our Conference.

"If I can ever be of further service in this hospital work, please command me.

"Very cordially,
"MRS. J. M. WYATT."

If Mississippi has many women like this, the Golden Cross will soon be known in that State.

## HOW FAR ARE OUR CHURCH SCHOOLS "CHRISTIAN?"

By Rev. P. O. Lowrey.

We are glad to see the occasional discussions on the question as to whether our church schools are fulfilling the purpose for which they are set. As a pastor and parent, there are several points of weakness charged against some of them that I think need correcting before we give them a clean bill of health before the church's and the public's board of judgment.

In the first place, our contention for the need of our schools to produce Christian laymen fit for the highest leadership in the church, must be justified by the finished product of our colleges in the type of the workers they give the church that supports the schools. How far, then, are the graduates of our denominational colleges ahead of the graduates of the State and independent colleges? The history of the church, no doubt, will amply justify the existence of the denominational colleges from the noble laymen and laywomen whom these schools have given it; but does the present-day college continue to give us such products, and to what extent? Allowing for the start given in our Christian homes and the training by the local church, how much better are the Christian products of our church schools than of our State and independent schools, judged by their actual value to the church and to the kingdom? In many instances there is no question as to the religious and church value of our school products, but in too many instances those coming from our church schools show but little training in the matter of church loyalty and church activity, and we are persuaded that more attention should be given to this part of their specialty by church institutions. It is not an unknown thing with us that graduates from some of our church schools come home to live lives unknown to the church activities, and in such cases the question is always raised as to what gain to the church there is in the investment made in their education, since, if it is only training for selfish worldliness that they were educated, the State has already amply provided for that, and there is no need of the church's having schools to do the same kind of work. And here is where we fear some of our schools are developing a weakness, stressing the cultural, and neglecting the spiritual life and the training for service in the kingdom and in the home church. How many of our present-day colleges are permeated with a deep spirituality, and are putting on earnest revival efforts, and are being satisfied with nothing less than that the last student is led into a deep spiritual and consecrated life?

Another matter about which we have thought is the question of social ideals begotten and maintained in our church schools, especially those for girls, the temptation being to invite the worldly rich into the student body, and then let them live in their erstwhile worldly ways while in college. Even the teachers themselves are not always consecrated Christian workers, but are inclined to worldliness, being chosen as literary teachers rather than Christian educators. We have in the course of our lifetime seen church college girls appear in their various public programs on the stage dressed in the regulation low cut dresses of the theatre, and no question ever raised as to its impropriety. What onlooker would justify this result from a church's consecrated efforts in education? In this case not only have the girls from worldly homes gone through school without having corrected their former worldly training, but, on the other hand, they have been permitted to stamp their lower ideals on the lives of those from the humble homes of the pious whose spiritual aims for their children are held as the most sacred of all values.

As a twin evil of this tendency to worldliness in our girls' schools, is that of tobacco using in some of our boys' schools, in some cases even the teachers themselves being addicts to this filthy and scientifically condemned habit. If the parents of our boys can't find a school home for them in their own church institutions where they can be trained to come back to them with habits at least up to what they have been taught at home, then why burden the church with heavy calls for support, when education of that class can be had at the expense of the State? To our mind, the policy of allowing tobacco using either among the faculty or the student body of our church schools for boys is but little less than suicidal, in that parents can get that kind of education for their boys without paying tuition for it, and an increasing number of the best citizens of the land, to say nothing of Christian parents, want a different environment for the boys when they leave home. If in such matters as this our schools are "not different," then why have them at all? But if we keep a clear and unblemished record on this and other similar moral and social questions, we can make a worth while appeal to parents who are looking for an ideal school home life, as well as teaching and example in social morals equal at least to the home from which our pupils go.

Indian Bayou, La.

## LOYALTY.

By Rev. W. F. Henderson, Jr.

Having spent some time in the Highland Sanitarium in Shreveport, recently, for an operation for appendicitis, I had opportunity to make a few observations, and draw a few conclusions.

I became fairly well acquainted with some of the doctors, nurses and employees of the institution, and what impressed me most was their loyalty to it. Not one word of criticism of the house surgeon, the head nurse, or any one who was in authority, or of each other; as a matter of fact, when anything pertaining to the Sanitarium and its affairs was said, it was in the nature of a boost. A man committed suicide on the lawn, but not one word was whispered about it, and we patients found it out only by reading the next morning's paper. LOYALTY!

Then, as I had so little to do, I thought a little. Now, thinking for some of us is very hard work. I wondered why the members of the same household of faith could not be loyal to their church. I wondered why they could not be loyal to the great head—Jesus Christ—and to their leaders—pastors, superintendents, teachers, etc. I believe the one thing that Protestants, Methodists, need to learn above everything else is LOYALTY.

A preacher must have at least two fresh and challenging messages a week; he must be a teacher, rightly dividing the word of truth; he must be a student of books and human nature; a physical tonic, a mental stimulus, a moral jolt, and a spiritual shock to torpid and sleepy saints; a vocational adviser to the youth of his congregation; a floor walker in his church; a business manager, a debt raiser, a claims adjuster for all sorts of folk; an after-dinner speaker, easy, entertaining, inspiring; a director of all sorts of boards within and without the church; Mrs. Winslow's soothing syrup for some one with nerves; a good fellow, a good sport, a good mixer, a good friend, and, when he has time to be, a good husband and father.

He must be a spotless model of dignity, dress, wisdom, discretion, taste, tact, patience, sympathy, faith, hope, and charity. He must have a memory like a city directory and a smile that won't come off; he must not say anything that would hurt the feelings of some old "cussin'," drinking, dancing, or card-playing member. With all these qualifications, can it be said that the life of a preacher or teacher is an easy one? Notwithstanding all these qualifications and the fact that he has a lifetime of character that has stood the most rigid tests, when some "Marble Top Willie," whom every one knows as one without any moral standing, begins to knock preacher, church, and all that pertains to it, church folk remain silent, or join in with the anvil chorus, without consideration as to what it means to the church. I have always been unable to see why a man should be more loyal to his lodge or secret order than to his church—want to keep the rules and regulations of it to the letter, and attend upon its meetings, while the church is a side issue; want to held on to membership, in order to be respectable, and still violate its every rule and ordinance.

I asked one of the young ladies who is in training for a nurse, and who is a member of the Methodist Church, and a product of the Ruston Orphanage, of whom the whole church may be proud, "How long would one remain a member of the Sanitarium family if one knocked it as some members do their church?" She replied, "About as long as it would take to pack up your things."

Marion Lawrance said, in a recent address: "I belong to the best church on earth, and you do, too; if you do not think so, you ought to get out before breakfast."

Then I turned over and went to sleep and dreamed about the millennium. So mote it be!

Zwolle, La.

# *Obituaries*

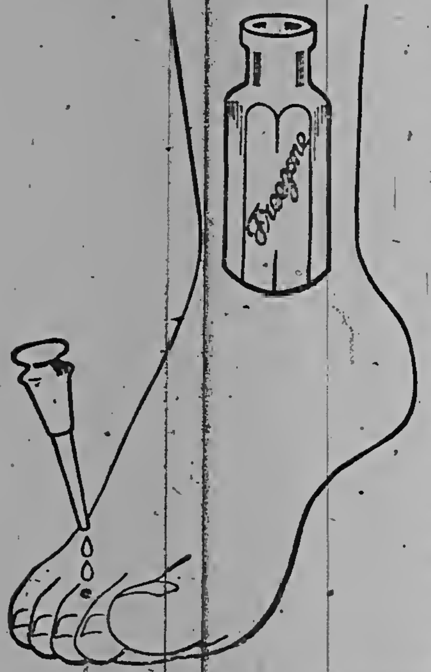
Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the morning of Feb. 15, 1923, as JESSE BION LEFTWICH stood before the window of his room and remarked to his beloved companion: "What an exquisitely beautiful day! I have never seen the sun shine so brightly," his body fell upon the bed as his noble spirit departed from the city of Mobile, Ala., to that city of many dwellings whose maker and builder is God. He was born in Lafourche, La., Aug. 31, 1857, and when a young man he moved to Mobile, where he engaged in business. On the third day of March, 1881, he was happily united in marriage with Miss Fannie S. Case, the youngest daughter of the late Dr. D. C. Case, of New Orleans, who, with four children, survives him. Little Bion, a bright, handsome boy, when about four years of age, passed away, to be with the blessed Saviour who loves little children. The surviving children are: Mrs. Velma Lassiter, of Lake Charles, La.; Mrs. Alma Fulton and Mrs. Beulah Norquist, of Mobile, Ala., and Mr. Harold Leftwich, of Chicago, Ill. Four grandchildren complete the family circle. The bond of love that bound together this devoted family was one of unusual strength and beauty. During the last two years his health failed steadily, yet at all times he exhibited the cheerfulness and optimism which always in marked degree characterized him even amid the reverses and sad experiences that are incident to humanity. His loved ones spared not themselves in ministering to him in gentle attention as far as was humanly possible. One brother and seven sisters survivo him. As his brother-in-law I have known him intimately for many years, our acquaintance antedating his marriage, and during all these years I can bear glad testimony to his many sterling, unselfish qualities that made him indeed one of God's noblemen. I have never known him to say or do anything unworthy a Christian gentleman. His kind, genial disposition won for him a host of friends in every walk of life. In early youth he gave his heart to the Lord Jesus Christ and united with the Methodist Episcopal Church, South, in which he lived a faithful, consistent life to the end. For many years he sustained official relation to the St. Francis Methodist Church, Mobile, as Sunday school superintendent and steward, holding the latter relation at the time of his death. At one time he was president of the Board of Trustees of the Seashore Camp Ground, Mississippi. Thus having lived true to every relation in life, beloved and honored by his fellow-men, faithful in the service of his Master, happy in the knowledge that his children, walking in his footsteps, were all active, consistent members of the church, having rounded out a long and useful life, with "his house set in order," and with his last impression of earth as that of a bright, unclouded sky, his spirit gently slipped away to the realm of eternal day to meet the loved ones who preceded him and to await the great family reunion. The funeral was conducted by the Rev. James D. Hunter, D.D., pastor of the St. Francis Street Methodist Church, assisted by Rev. C. A. Rush, presiding elder of the Mobile District. The large attendance of friends and the many floral offerings attested the love and esteem in which he was held.

C. F. EMERY.

Corns

Lift Off with Fingers



Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly!

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.

IS IT INSURED?

No body knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

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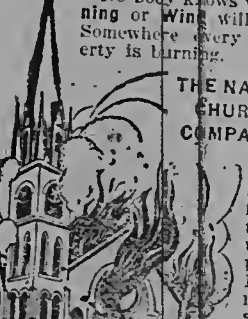

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1509 Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent. M. E. Church, South. 314 Norton Building, Louisville, Ky.

"Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season." This promise was fully verified in the life of JAMES C. JOHNSON, who died March 3, 1923, in Natchez, Miss., at the home of his daughter, Mrs. Mittie Bullen. He was the oldest son of Rev. W. B. and Mary Osborn Johnson; born near Fayette, Miss., Aug. 24, 1832, and spent most of his useful life in Jefferson County. On July 19, 1855, he was happily married to Miss Olive D. Davis, who was reared by her uncle, Rev. John G. Jones, of precious memory. Surrounded by such splendid influences, these young people became founders of a lovely Christian home, from which six children went out to useful Christian lives. Three children were waiting for him on the other shore. The widowed mother and six children are left to mourn their loss. Two brothers and a sister survive him. As a tired child, at the close of a long day of its little pains and pleasures, lies down to rest in the arms of a tender, loving mother, so this weary and worn traveler gladly lay down to rest after his long life of loving service. He had no fears of death or the future, for his faith was firm in the promise of his Savior, "Where I am, there shall ye be also." May God bless and comfort his lonely companion!

Sleep on, beloved; sleep, and take thy rest;
Lay down thy head upon thy Savior's breast;
We love thee well, but Jesus loves thee best—
Good night! Good night!

A FRIEND.

### IN MEMORIAM.

As a beautiful flower that burst forth into a world of sunshine and love, pregnant with loveliness and fragrance, but blooming for only a day, she came into the world Sept. 14, 1903—IVY MAE, daughter of Mr. and Mrs. Harmon Harrison, and wife of Mr. H. A. Wall, of Hickory, Miss.

Nineteen years ago she was born, and happily received by loving parents. She was the oldest daughter in the home and the pride and joy of her father and mother. From childhood she grew into womanhood—happy and full of the joy of living, and rejoicing as she went. She was a member of the Methodist Church, and a good-hearted and loving girl.

Only a year ago she married, but that year, she said before she went away, was full of sweetness and happiness. It was true; they were so happy, the young husband and wife, always together; and when she became ill in December, and did not improve as the days went by, her husband and family were overwhelmed with sorrow and fear. Patiently she bore her pain, and uncomplainingly always. It was not until the 27th of January that the Angel of Death came to relieve her from her torture and suffering.

She was aware of the approaching end and told her loved ones that she was going to Heaven. Although life had been full and sweet to her, there seemed to be no fear of the Infinite in her heart—no regret that she was going, only that she was sorry her loved ones must be unhappy. She rejoiced before she fell asleep in her coming motherhood, and yearned inexpressibly for the little life that never knew this world. Beautiful thought, that we must comfort ourselves with, is that she is happy with her baby, her loved ones, and friends! She is happy. She would not come back to us. It is we who must live good lives and meet her where there is no parting. She has gone from the world that will miss her laugh; from the hearts that yearn for her smiles; she has passed from life to the misty beyond. We shall know in the afterawhile that she is not lost or forgotten, but happy above, and free from all sorrow and pain; we'll miss her and love her forever—and then! but we know we shall meet her again!

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# Epworth League.

## TOPIC FOR APRIL 29.—WHAT METHODISM HAS MEANT TO THE WORLD. (MISSIONARY TOPIC.)

1 Peter 2:9-12.

### Daily Bible Readings.

M. A People with a Vision. Prov. 29:18.

T. Abiding by Things Fundamental. Deut. 6:1-9.

W. Empowered for Service. Acts 1:8.

T. Finding Life in Service. Luke 17:33.

F. The Mission of Methodism. Luke 4:16-21.

S. Witnessing to All Nations. Acts 1:8.

### Purpose of the Meeting.

To show Methodism's contribution to the work of the kingdom, and to lead us to a more loyal and determined effort to make a still larger contribution.

### For the Leader.

Have the Scripture references quoted, using them to show the source of Methodism's power for service, and how we must remain true to these principles if our service is to continue.

Use Wesley's hymns in the service, having each one read before singing, and call attention to this contribution to the world's hymnology.

### For Discussion.

What Methodism stands for.

What Methodism has meant to America.

What Methodism has meant to the world.

The future of Methodism.

### Reference Material.

"Wesley and His Century," Fitchett.

"To be a model Christian and a loyal Methodist is the high standard set before every member of our Church. A Methodist and a good Christian should mean one and the same thing."—The Methodist Armor.

(Taken from the Devotional Meeting Annual, and used by permission.)

## NORTH MISSISSIPPI CONFERENCE.

The program committee of the North Mississippi Epworth League Conference has outlined the several items to be placed in the schedule of the three days that the meeting will be in session at Grenada College, June 4, 5, 6. The first afternoon will be given to organization and reports from officers and district secretaries. Bishop H. M. DuBose, president of the General Board, will deliver an address Monday evening, June 4, which will be followed by a social hour and reception.

Tuesday morning classes will assemble in the several departments, under the direction of Prof. Garfield Evans, from the Central Office; Lieutenant James Ellis, Intermediate Superintendent for the General Board; Rev. L. H. Estes, President of the Memphis Conference Epworth League organization and also a member of the General Board; Miss Margaret Young, of Scarritt Bible and Training School in Kansas City, and Conference workers.

Bishop DuBose will speak again in the College Chapel at 11:30 and preach at the evening hour, after which he will install the newly elected officers, who are to have charge of the work next year, and the program will close Wednesday 11:30 a.m. Rev. J. H. Holder, Educational Secretary for the North Mississippi Conference, will have charge of the devotional services at the opening of each day's program just before the breakfast hour.

R. P. NEBLETT.

Renew your subscription before it expires.

## A CALL FOR POST CARDS.

Rev. George D. Naylor, missionary, Iglesia Methodista, Guantanimo, Cuba, sends the following request: "If you have opportunity to ask some of the Sunday schools or Epworth Leagues to send us some used picture post cards, with blank paper pasted over the written side, we can use them to advantage by writing a Bible verse on the blank side and distributing them among the children. Or if any one will send us pictures and pretty advertisements, colored paper or thread, sewing-cards, etc.,—any kind of material suitable for hand-work for children—we will be grateful for it. Cuban children, especially in the poorer towns (such as Guantanamo), have so little that is bright and attractive in their homes and lives that they are delighted with little things of the kind mentioned." For mailing instructions on packages to Cuba, write Bureau of Specials.

God is a kind father. . . He chooses work for every creature which will be delightful to them, if they do it simply and humbly.—Ruskin.

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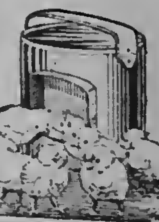

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In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

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*Looking out through the temple of Luxor to the hills of the Kings' Tomb*

By DR. W. A. SHELTON
of Emory University
**"Dust and Ashes of Empires"**
*—$1.50—*

The author was a member of the American Scientific Mission, devoting the greater part of 1920 to this exploring. Dr. J. H. Breasted was director of this mission. He is now in charge of the opening of King Tut-Ankh-Amen's tomb.

In an easy, familiar style he sets down for the average reader all the recent developments of that interesting subject, "Recent Archæological Development and Its Tremendously Important Bearing on Bible History."

If you want something new and readable on the land of the Pharaohs, the world's most venerable monuments—where glorious civilization once flourished—the Pearl of Egypt, Trail of Moses, Abraham's Homeland, Ancient Rivers, Babylon, Bagdad, Tigris, Nineveh, etc., this book will give you a most pleasant and profitable evening.

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# *Sunday School*

### MISSISSIPPI CONFERENCE NOTES.

Sunday, the 8th, it was our pleasure to be with the folks at Capitol Street for Sunday school, and at Clinton, Miss., for preaching service.

The Capitol Street Sunday school is making a definite effort to be 100%. The superintendent and assistant superintendent are both anxious for them to be so graded. The Men's Bible Class of Capitol Street pledged themselves to educate two of the girls at the Orphans' Home who finish the High School this year—$500 a year for the four years. This was mighty fine.

The Clinton Sunday school have paid their Centenary Special for this year. They are a small but loyal band. The teacher of the Bible Class reported 24 present Sunday morning. There were 75 or 100 present at preaching service. They need a new building, and plans are afoot now to get it.

The work continues to grow at Millsaps Memorial. It looks as if this will develop into an active force.

News of progress is coming in from all sources. Let us know your progress.

Since last week, Bassfield has reported $4.80 on Sunday School Day offering. Who will be next?

An accurate report will mean much to the success of the work. Many of our victories do not help because they are not known. Please try to make accurate reports whenever called upon.

Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

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### NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The law of our church provides for a Conference-wide meeting of our Sunday school workers. Such a meeting has not been held in our Conference in recent years, so we have concluded to give it a trial. This Conference will include representatives from all Adult, Young People's, Senior and Intermediate Bible classes, organized and unorganized, workers in the Junior, Primary, Beginner and Cradle Roll departments. There will be general meetings of all workers for inspiration, and sectional meetings for each group to give instruction. We shall be forced to confine ourselves to one or two items for each group, as the time is limited to June 7 to June 8 at noon. The place, Grenada College.

Up to the present time, 50 have enrolled for the Conference Standard Training School. It is of importance to all concerned that we know the course that each one means to take, that we may have an idea of the number and kind of books to order. This information is needed by the 15th of May at the latest.

There will be a course in Story Telling for those who deal with Beginner, Primary and Junior children, by a most gifted teacher; a course in Intermediate-Senior Psychology, Adult Psychology, the Principles of Religious Teaching; the School (its organization and supervision); the Bible (Old Testament). There are eight courses in all.

Be good enough to write J. E. Stephens, Grenada, or R. H. B. Gladney, Sardis, the course you prefer. Another service you can render, is to send the names of those you wish to attend the school, that I may mail them an announcement.

During this week I have been teaching a group of eight young women who have volunteered to teach classes of teachers in the circuits of our Conference during July and August. These young women have received special preparation for the service. The Sunday School Board, the presiding elders, the pastors, have planned to give help where it is most needed. Detailed information can be had from Rev. J. E. Stephens, Grenada, Miss.

### FROM RIPLEY, MISS.

Dear Dr. Carley: The presiding elder may not know of all the good things being done in the Corinth District, so report from this remote corner may be of interest. Last Sunday was a great day with us. After preaching, I had the pleasure of receiving two young men and a bright ten-year-old boy into the church on profession of faith. At the evening service, we had reports from the Woman's Missionary Conference at Greenwood, after which Miss Corinne Rogers, of New Albany, Miss., gave a splendid address on "Woman's Work." It was truly a great service.

In the afternoon of the same day, our Junior congregation held a service at New Hope, one of the churches on the Dumas circuit. We carried ten automobiles full with us. The orchestra, composed of eight boys and two girls, furnished part of the music. Six teenage boys sang a song, other boys led in prayers, and two girls gave readings. Our Junior congregation now has fifty-four members. I doubt if any one of them would refuse to pray in any service if called on; all of the Junior Stewards have prayed in public, and others who have been called on have responded—none have refused. We are trying to teach them that we are trying to develop future workers in the church, and they are developing fast.

The storm of March 11 blew the steeple off our church, but did not damage the building so we cannot use it for services. Plans for building are maturing, and we hope to begin work after the district conference, May 15. The rains and impassable roads have prevented our laymen from visiting the country churches, as they had planned to do. About ten of them have volunteered to go anywhere in the country and hold services where directed.

I know of no church more able to do great things in the Kingdom than the Ripley church. We have the intelligence, the numbers, and an unusual amount of wealth for the size of congregation. When the great spiritual awakening and soul-stirring religious revival opens our eyes and unties our pursestrings, you will hear from Ripley. May the Lord hasten the day. You will be cordially welcomed to the district conference to be held here.

S. A. BROWN.

### PLEASANT GROVE (MISS.) MEETING.

Dear Brother Carley: We wish to speak of our new experience in the Master's work here.

With pleasure, giving God the glory, we wish to announce that in the rural church, in spite of road and weather conditions, with competent, consecrated leadership, such as our church has in Dr. Rolfe Hunt, God will give to his waiting people a gracious revival.

Our meeting opened on March 25 and closed on April 1. It was a busy time. School interests, farming interests, rain and mud, as well as much sickness, had to be considered; and yet we rejoice to say that we had a fine meeting.

The work done was of such constructive type that we feel it will not only abide, but give a better foundation for present life and service.

One of the things that impressed us was the real desire and love for the simple gospel story, as evidenced by the presence and interest of large congregations.

We received fifteen fine young people, eight by baptism and seven by vows, into our membership. Our freewill offering should be mentioned, and many other things of an encouraging nature could be said if space would allow. But the one high point we wish to call attention to is that God seems to honor wonderfully evangelistic efforts in the rural church early in the year.

F. J. JONES, Pastor.

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### AN ANNOUNCEMENT.

My Dear Brethren: I wish to announce through the columns of the Advocate that I am now associated with Rev. W. A. Swift, one of our General Evangelists of Nashville, Tenn. Brother Swift is a man who has had good success as a pastor, presiding elder and evangelist. For seven years he was Editor of the Central Methodist, one of our Conference papers. He has traveled extensively, making several trips abroad, visiting Palestine and other places of interest.

For our summer and fall campaigns, we plan to use a large 60x120 foot tent. Brethren interested in putting on a revival meeting and desiring to take the matter up with us, can please communicate with Brother Swift at 1108 Chapel Avenue, Nashville, Tenn., or myself at Crumps Park, Macon, Ga.

With kindest regards and best wishes, I am yours most cordially,

M. L. LIFSEY,
Singing Evangelist.

God's delays are not always denials.
—Selected.

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# Obituaries.

MRS. PEARL SCOTT, wife of Mr. Samuel Robertson, of Pelican, La., passed to her reward from the Mansfield Sanitarium at 2:15 p. m. Saturday, Feb. 17, 1923, six days after an operation for appendicitis. The funeral services were held at the Methodist church on the same day at 3 o'clock in the afternoon, conducted by the writer, assisted by Rev. S. S. Holladay and Dr. Briscoe Carter.

Mrs. Robertson was born on July 1, 1873. Her father was a local preacher in the Methodist Episcopal Church, South. Very early in life she united with the Methodist Church, in which faith she lived, wrought, and died. She married Mr. Charles E. Martin, and to this union two children were born, a son and a daughter. Their boy lived only eight months. Mr. Martin died, leaving wife and daughter to mourn his loss. She lived a number of years with her mother-in-law. She married Mr. Samuel Robertson two years ago. Her life has been an open book for all. Everybody loved "Miss Pearl." The mother-in-law (Mrs. Martin) spoke of her as being one of the best women that ever lived. Mrs. Robertson will be missed by all who knew her. But the church will miss her untiring efforts and labors more than any, save her family. She never missed being at church, Sunday school, and Woman's Missionary Auxiliary if possible to attend. She has taught the Bible class for years, and has been of untold value to the church. She was Secretary of the Woman's Missionary Society. The town and church mourn her. She leaves behind two brothers, Mr. R. M. Scott, and Tiff Scott, and one daughter, Mrs. J. B. Brown, and her husband, to mourn their loss. In this hour think of her as spending her first days and weeks in the Paradise of God.

T. J. HOLLADAY.

Pelican, La.

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MARGARET ANNIS SESLER was born Sept. 27, 1832, in Hinds Co., Miss. Her father, Isaac Selser, was a prominent planter of Hinds County in the ante bellum days. On Dec. 13, 1855, she was married to Littleton Hardy Johnson, of Brandon. To this union were born six children. Mrs. Johnson united with the Presbyterian Church in her early teens, and later with the Methodist Church. She loved and enjoyed the Christian Advocate, Missionary Voice, and Bible, and her last days were spent in reading. She was always a quiet, reserved Christian. She loved her pastor and Christian friends. She was of a sunny disposition, always looking for the best in every one. She was ever ready to help those in need. "Many will rise up and call her blessed." Thirteen years ago her daughter-in-law died and left six small children. She took them in her home and reared them as her own. On March 12, 1923, she "fell asleep in Jesus" in Pelahatchie, Miss. Services were conducted by her pastor, Rev. W. J. Dawson, in the Methodist church, and the body was laid to rest in the Brandon cemetery, by the side of her loved ones that had preceded her. We commend the loved ones to God, and rejoice in the beauty of her life.

A FRIEND.

Mount Olivet has sustained a great loss in the death of Sister M. M. LEE, who passed to her reward March 16, 1923. Mrs. Lee was born at Temperance Hill Plantation, Jefferson County, Sept. 21, 1847. This girl grew to brighten the home and to make the parents happy. At about the age of 20 she was happily converted and joined the M. E. Church, South, in which she lived a devoted and Christian life until her death. She was a member of the Bullen family. Miss Martha Medora Bullen was married to Mr. Joe Lee, of Port Gibson, Feb. 24, 1869, the Rev. Wm. Millsaps performing the ceremony. From this place they moved to Leland Plantation, in Yazoo County, where God came a few years ago and took her husband and son away, leaving to her the great responsibility of superintending the plantation and providing for four children. She did not wait for some kind, helping hand to help her in this great task, but simply put her hands and heart in the work, trusting God for the best. The outcome is, she held her own in a material way and gave to the world two noble Christian women, Mrs. Mary Lee Dorroh, Jackson, Miss., and Mrs. Katie Lee Morris, Greenwood, Miss. She also leaves two sons, Joe Lee, of Satartia, Miss., who is a member of the M. E. Church, South, and a splendid citizen, and Lytton Lee, her youngest son, who was living with his mother when death came. We pray that her going home may be a means of bringing him to accept Jesus Christ as his Savior. Nothing was lacking in an effort to restore her to health, but it pleased God to take her. The children were with her when the end came. The pastor heard her say, "I shall reign." May God comfort the loved ones.

B. H. WILLIAMS.

After a lingering illness, MRS. MOLLIE DAVIS SKILES died on the evening of March 19, 1923, at 6:25 o'clock, at the home of her son-in-law and daughter, Dr. and Mrs. E. B. Brannin, in Dallas, Tex. Sadness filled many hearts in Dallas when it was known that this dear, sweet, good woman had passed to her heavenly home; and also in Louisiana, where her early life was spent, there are many relatives and hosts of friends who mourn her departure. Mrs. Skiles was a woman of charming personality. She possessed many rare graces of mind and heart, but better than these and all else, she was a Christian after the Bible pattern, being consecrated and loyal in her devotion to her Lord and his worship and service. Hers was a checkered life; but whether sunshine or shadows brightened or darkened the pathway, she was brave and true, full of hope and courage and cheer. Her end was peace. Truly, at the evening tide there was light. She was the daughter of pioneer Methodist itinerants—the Rev. John Stone and Mary White Davis, of blessed memory—and a sister of the late Rev. John Davis, and Rev. R. A. Davis, the latter an honored superannuate of the Louisiana Conference. Of her immediate family one son and three daughters survive, to whom deepest sympathy is extended.

ONE WHO LOVED HER.

## WE MUST REDEEM OUR PLEDGES.

By Bishop Collins Denny.

In the Apostolic church, collections for the work of the church played no small part, and in his 2d Epistle to the Corinthians the Apostle Paul treats of these collections. Promises had been made by the Corinthian church, and the Apostle urges the payment of these promises. In that day he was able to speak of the fact that "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Indeed, he is able to say that he could bear record to their power, "yea, and beyond their power, they were willing of themselves," so willing that they prayed the Apostle and his associates "with much entreaty that they would receive the gift and take upon themselves the fellowship of ministering to the saints."

It will be helpful to all of us to read and re-read the eighth and ninth chapters of the Second Epistle to the Corinthians. The Apostle had boasted in Macedonia and Achaia of the promises of the Corinthians, and now he urges those Corinthians that they do not make him ashamed in his confident boasting. He was calling for a payment of the ready subscriptions made by the members of the Corinthian church.

With a liberality beyond anything known before in Methodism, our people made large subscriptions during the Centenary period. We must now, following the example of the Apostle, urge upon our people not to fail to pay these subscriptions. It will be to us, as it would have been to the Corinthians, a "shame" not to redeem the promises made. Our "poverty" is not so "deep" as was the deep poverty of the Corinthians, and our poverty can also abound unto the riches of our liberality.

Great as was our rejoicing when the subscriptions were made, and great as was the blessing that came to us at that time, greater still will be the rejoicing and the blessing when, with thanksgiving to God for the opportunity and ability, we shall have paid for his work and his glory the subscriptions we were so glad to make.

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# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## LOUISIANA CONFERENCE.

### Institutes for Colored Women to Be Conducted in New Orleans and Shreveport, Under Auspices of Interdenominational Council.

It is gratifying to report already some splendid results of the co-operation that was planned for at the Interracial meeting recently held in New Orleans. The Interdenominational Councils in New Orleans and Shreveport are planning to put on such an Institute this summer. It was initiated by Mrs. Winnsborough, Superintendent of Woman's Work, in the Southern Presbyterian Church. She first started a school of very short term for Negro men in Tuscaloosa, Ala. She later conceived the idea of having such a conference for Negro women who were leaders in a sense, but who had had limited advantages for an education and the direction of public activities among their people, such as heads of women's societies, preachers' wives, etc. Various colored churches send their delegates to these summer conferences, which last about a week and cover Bible Study, Hygiene, Domestic Science, Sunday School and Community Work, as well as women's organizations. The fee charged each delegate is $10, $6 of which takes care of the board, the balance helping to defray expenses of the speakers and teachers. Where thirty-five or forty attend, the overhead expense is practically covered, but in order to guarantee its success, it is necessary to advance $100. The Shreveport Council decided at their last meeting to ask the colored churches for one-third of this amount; but when the colored ministers were approached on the subject, they splendidly volunteered to assume the whole responsibility of raising the advance guarantee fund, and were most happy to do so, as they said they knew it meant a source of great helpfulness to their women. It is usually held in dormitory of colored school.

Since the meeting in New Orleans, the women of the First Presbyterian Church, Shreveport, with the Methodist women of Cedar Grove (a nearby suburb), have met with the Negro Presbyterian preacher and his flock, to plan for raising funds for building them a church, as they are not financially able to do this unaided as yet. A Community Club will likely be started in this section soon.

I advise Social Service Superintendents to ask their School Boards to purchase, for the use of the Negro schools, the fine posters issued by the National Child Welfare Association, Inc., 70 Fifth Avenue, New York. Prof. C. E. Byrd, Parish Superintendent of Caddo's schools, very gladly sent $25 last week to above address for 100 of these placards. They sell for 50 cents each, but in lots of 100 are sold for $25. An exhibit of the Shreveport Commuity Club at the Negro Building at the State Fair will include a full set of these Health Posters, as it was through their efforts that they were secured. These posters were used in National Negro Health Week, April 1-7. This Club has also put on some excellent entertainments, the proceeds of which go toward a fund for Play Grounds. Mayor Thomas has written to the director of this Club that he is now working on a proposition by which he hopes to purchase for the Negroes a suitable play ground of some ten or twelve acres. It has been suggested that this park be made a Community Center. It is our hope to build thereon a library with sufficient space for recreation rooms. A Day Nursery is also included in the plans.

At a meeting of the Interdenominational Council held since the New Orleans meeting (Mrs. Abel Bliss, President), Bishop Quin, of Texas, made a most inspiring address. He is thoroughly conversant and in sympathy with the methods and sentiments expressed by our leaders in this new but promising field. The Episcopal women of Shreveport are studying Bishop Theodore Bratton's book, "Wanted—Leaders," and are ready to do some fine co-operative constructive work. As previously stated, the Presbyterians have already begun work.

The next endeavor in the Social Service Committee of the First Church, Shreveport, is to look into housing conditions. This is a big undertaking, but the plans followed in Georgia and other Southern States will be used.

The second Colored Epworth League Assembly will be put on at the C. M. E. Temple, April 9 to 13. I am going to conduct the Mission Study for them again. They tell me they have a surprise for me on the last night. I suspect it is a little pageant they have prepared from material studied in Wembo Nyama's Land last year. They call it "Work of the Southern Methodist Church in the Congo." Of course, I am looking forward eagerly to seeing this presentation.

MRS. [illegible] H. WYNN.

### Superintendents of Social Cervice.

I wish to call your attention to the report of the Social Service Committee at the Annual Meeting. It will appear in the next issue of the Louisiana News. I suggest you take up the report very carefully and that you work on it and, if you desire, follow the suggestions embodied in it.

MRS. HAL B. SPERRY,
Superintendent of Social Servise.

### Lake Charles District Meeting.

The Lake Charles District meeting will be held in Lake Charles on Monday a[illegible] Tuesday, April 30-May 1. Delegates will please send in their names to Mrs. J. O. Carson, 1029 Kirby Street, Lake Charles, right away, so that entertainment may be provided.

MRS. J. N. WYNN,
District Secretary.

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Simply get an ounce of Othine—double strength—from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

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I discovered a vegetable compound that does the work of dangerous, sickening calomel and I want every reader of this paper to buy a bottle for a few cents and if it doesn't straighten you up better and quicker than salivating calomel just go back to the store and get your money back.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your thirty feet of bowels of the sour bile and constipation poison which is clogging your system and making you feel miserable.

I guarantee that one spoonful of this harmless liquid liver medicine will relieve the headache, biliousness, coated tongue, ague, malaria, sour stomach or any other distress caused by a torpid liver as quickly as a dose of vile, nauseating calomel, besides it will not make you sick or keep you from a day's work.

Calomel is poison—it's mercury—it attacks the bones, often causing rheumatism. Calomel is dangerous. It sickens—while my Dodson's Liver Tone is safe, pleasant and harmless. Eat anything afterwards, because it can not salivate. Give it to the children because it doesn't upset the stomach or shock the liver. Take a spoonful tonight and wake up feeling fine and ready for a full day's work.

## QUARTERLY CONFERENCES.

## MISSISSIPPI CONFERENCE.

### Vicksburg Dist.—Second Round.

Utica, at Cayuga, 11 a.m., Apr. 8.
Gloster, at Mt. Olive, 11 a.m., Apr. 13.
Rosetta, at Hopewell, 11 a.m., Apr. 14.
Centerville, at Stephenson, 11 a.m., Apr. 15.
Oak Ridge, at Flower Hill, 11 a.m., Apr. 22.
Woodville, at White's, 3 p.m., Apr. 29.
Louise and Holly Bluff, at Louise, 11 a.m., May 6.
Silver City, at Midnight, 7:30 p.m., May 6.
Mayersville, at Grace, 11 a.m., May 11.
Rocky Springs, at———, 11 a.m., May 12.
Rolling Fork, at Cary, 11 a.m., May 20.
Anguilla, 7:30 p.m., May 20.

The District Conference will meet at Centerville on Tuesday, April 24, at 2:30 p.m.

Pastors will please elect their delegates, send names to Rev. V. G. Clifford, Centerville, and to me. It is important that this be done, that Bro. Clifford can provide homes for all delegates, and that I may make up the official role of the conference.

Let it be remembered that district, charge lay leaders. local preachers, and district secretary of the Woman's Missionary Society are members of the conference.

Local preachers are urged to make their report in writing.

J. R. JONES, P. E.

### Jackson Dist.—Second Round.

Satartia, at Phoenix, Apr. 7, 8, 11 a.m.
Bentonia, at Dover, Apr. 8, 3 p.m.
Camden, at Soule's Chapel, Apr. 14, 15, 11 a.m.
Sharon, at Millville, Apr. 15, 3 p.m. and 7:30 p.m.
Capitol Street, Apr. 22, 11 a.m.
Galloway Memorial, Apr. 22, 7:30 p.m.
Harrisville, at Pisgah, Apr. 28, 29, 11 a.m.
Mendenhall, at M., Apr. 29, 7:30 p.m., and 30, 9 a.m.
Eden, at Bethany, May 5, 6, 11 a.m.
Yazoo City, May 6, 3 p.m., 7:30 p.m.
Vaughn, at Deasonville, May 12, 13, 11 a.m.
Benton, at Benton, May 13, 7:30 p.m.; 14, 10 a.m.
Monterey, May 19, 20, 11 a.m.
Brandon, May 20. 3 p.m., 7:30 p.m.
Yazoo City ct., May 26, 27, 11 a.m.
Canton, May 27, 7:30 p.m.

M. L. BURTON, P. E.

### Meridian Dist.—Second Round.

Scooba, at Wahalak, April 8.
Porterville, at Briggs' Chapel, April 15.
Waynesboro Ct., at Pleasant Grove, April 21, 22.
Waynesboro, April 22, 23.
Vimville, at Coker's Chapel, April 25.
Daleville, at Soule's Chapel, April 28, 29.
Lauderdale and Electric Mills, at Lauderdale, April 29, p.m.
District Conference, at Poplar Springs, May 1, 2.
DeKalb, at New Hope, May 4.
Cleveland, at Big Oak, May 5, 6.
Shubuta, May 13.
Bucatunna, May 13, 14.
Enterprise, at Stonewall, May 20.
Quitman, May 20, p.m.
Pachuta, at Salem, May 26, 27.
Matherville, at State Line, June 2, 3.
De Soto, at Andrew's Chapel, June 3, 4.

PAUL D. HARDIN, P. E.

### Hattiesburg Dist.—Second Round.

Prentiss, at Bassfield, April 8, 9, 11 11 a.m., 9 p.m.
Purvis, at Union Grove, April 10, 11 a.m.
Eucutta, at Boyles Chapel, April 15, 11 a.m.
Williamsburg, at W., April 17, 11 a.m.
Taylorsville-Mize, at M., April 18, 11 a.m.
Seminary, at Sanford, April 22, 11 a.m., 2:30 p.m.
Hattiesburg, Broad St., April 22, 7:30 p.m.
DISTRICT CONFERENCE, at Richton, April 25-29.
New Augusta, at McLain, April 29, 3 and 7:30 p.m.
Avera, at Avera, May 6, 11 a.m.
Leakesville, at Winburn Chapel, May 9, 11 a.m.
Lucedale, May 9, 7:30 p.m.
Lucedale Ct., at Refuge, May 10, 11 a.m.
Hattiesburg, Main St., May 13, 11 a.m.
Sumrall, May 13, 14, 7:30 p.m., 9 a.m.
Ellisville, at Hinton, May 15, 11 a.m.
Heidelberg, at Philadelphia, May 20, 11 a.m.
Mt. Olive-Magee, at Mt. Olive, May 27.

Pastors will please elect their delegates to the District Conference at once, and forward their names to Rev. A. W. O'Bryant, Richton, and to me.

W. W. GRAVES, P. E.

### Brookhaven Dist.—Second Round.

Monticello, at Sontag, April 8.
Brookhaven, April 8. 7:30 p.m.
Gallman, at Mt. Pleasant, April 14, 15.
Crystal Springs, April 15, 7:30 p.m.
Barlow, at Brandywine, April 21, 22.
McComb, Pearl River Ave., April 22, 7:30 p.m.
Osyka, at Muddy Springs, April 28, 29.
Magnolia, April 29, 7:30 p.m.
Fernwood, at Kokomo, May 6.
Tylertown, May 6, 7:30 p.m.
Scotland, at Hawkins' Chapel, May 12, 13.
McComb, Centenary, May 13, 7:30 p.m.
Foxworth, at Hopewell, May 16.
Georgetown, at Providence, May 23.
Summit and Topisaw, at Pisgah, May 26, 27.

District Conference will convene in Magnolia at 9 a. m., Tuesday, April 3, 1923. Send names of all elected delegates early to myself and Rev. C. P. Jones, Magnolia, Miss. Let us go praying and expecting two days of great refreshing from the Lord.

H. M. ELLIS, P. E.

### Seashore Dist.—Second Round.

Columbia, April 8, 11 a.m.
Columbia Mission, April 8, 3:30 p.m.
Saucier, April 15.
Picayune, Thurs., April 19, 7:30 p.m.
Carriere, April 20, 22.
Bay St. Louis, Q. C., Wed., April 25, 7:30 p.m.
Ocean Springs, at Handsboro, April 29.
Americus, at Cross Roads, May 5, 6.
Gulfport, Q. C., Wed., May 9, 7:30 p.m.
Wesley Memorial, Q. C., Thurs., May 10, 7:30 p.m.
Mentorum, May 12, 13.
Wiggins, May 13, 7:30 p.m.
Long Beach, Q. C., Mon., May 14, 7:30 p.m.
Biloxi, Q. C., Tues., May 15, 7:30 p.m.
Brooklyn and Bond, May 20, 11 a.m.
Coalville, at Beulah, May 20, 3:30 p.m.
Vancleave, at Red Hill, May 26, 27.
Pass Christian, June 3.

W. M. SULIIVAN, P. E.

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Allentown, Pa.—"After the birth of my girl I was all worn out, without a bit of strength. Nothing helped me until I began to take Lydia E. Pinkham's Vegetable Compound. Then I picked right up and got strength to do my work. Now with the boy I have no such trouble. I take your medicine right along and won't be without it. I recommended it to a friend of mine, a young girl. She couldn't eat, had no strength and had trouble every month. She is a big strong girl now, and still takes it."—Mrs. JOSEPH S. SMITH, 634 N. Law Street, Allentown, Pa.

Gave Both of Us Strength

Hoosick Falls, N. Y.—"When my girl was born I was a weak run-down woman and very nervous. My husband advised me to take Lydia E. Pinkham's Vegetable Compound and the Liver Pills and they put me right on my feet. I have just been recommending the Vegetable Compound to my daughter and it has helped her through childbirth. It has given us both health and strength, and if this letter will be of service you can use it anywhere you like."—Mrs. ELIZA MOON, 43 Classic Street, Hoosick Falls, N. Y.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

## FRANK VAUGHAN.

BROTHER VAUGHAN was born at Homer, Claiborne Parish, La., June 27, 1878, and died at San Antonio, Tex., Feb. 4. 1923, living to the age of forty-four years, seven months and eight days. He was a sufferer from asthma, which gradually grew worse, undermining his health as he grew older, and which was doubtless the contributing cause to the fatal malady that took him away.

He lived to near manhood at Homer. He went to Shreveport while yet a youth and engaged in business, but on account of his health he was compelled to give up a most flattering prospect and move to Morgan City and engage there in the insurance business, remaining there until he left for San Antonio, again on account of his health.

Brother Vaughan was a member of the Methodist Episcopal Church, South, from his childhood, and was faithful in the service of the Master in every capacity in which he served. He was a faithful and efficient teacher in the Sunday school, a good steward, and ever ready to make any personal sacrifice for the church.

It was my privilege to be his pastor for four years, and I found him to be one of the most genial, accommodating and sweetest spirited Christian gentlemen whom I have ever met. He was my friend. He was modest and kind and gentle, but strong and virile where principle was involved, a man of culture and perfect refinement who was so spirit-filled and charitable that he spoke ill of no man. He was a devoted husband, a loving father, and a true friend, and his fellowship was very sweet to me. Brave as a lion, he faced death without a murmur or complaint for many long months, and our Father has taken him home to the beautiful mansion. He leaves a devoted wife and three children, a loving mother and two brothers, Rev. Robert Vaughan, of Ruston, La., and Captain Floyd Vaughan, of San Antonio, Tex.

C. C. MILLER.

New Gland Invigorator
Restores Vital Force

Remarkable Scientific Discovery Makes Glands Active. Easily Used at Home. Old and Young Benefited.

Thousands of men and women who want again the nerve, vigor, virility and ambition of earlier years, are finding all these through science's discovery of an invigorator, stronger and surer than even the famous gland treatment.

The amazing benefits of this discovery are largely confined to the lower spinal nerve centers and certain easily stimulated vital organs and blood vessels. Remarkable improvement is frequently evident within 24 hours and gratifying results are almost always obtained during the first week after treatment starts. Elderly people especially rejoice in their renewed flood of youthful vigor.

Physicians often recommend its use in cases that defy other treatments. Men of 60 say they have been restored to the full vigor of 30.

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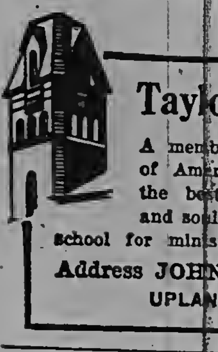

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## THE MOCKING BIRD.

By F. H. Murphy.

What is sweeter to the ear
  Than the mocking bird, the queen,
Who sits and sings with merry heart
  Among the trees of green?

She sings the song of every tribe.
  While through the air she glides;
She wings her way to and fro
  In graceful gratitude and pride.

She's master of the voice
  Of every bird with tongue,
There's not a single songster
  Whose song she has not sung;

She's queen of birds in music!
  We hear her voice at midnight,
And wake to lie and listen,
  At music filled with sweet delight.

With love it soothes our tired heart,
  And sweetens every thought and word;
All accomplished by the music
  Of the midnight mocking bird.

Columbus, Miss.

## THE DUTY OF CHEERING UP.

It will be easier to see it as a real duty if we remember what life is like when it lacks the cheerful, hopeful outlook. Let a man get a fit of the blues, or a genuine dose of discouragement, and he is not only miserable and unhappy while it lasts, but his usefulness and efficiency are, for the time being, absolutely eclipsed. No matter how he may force himself to his tasks, or keep on going through the motions, a disheartened man is never doing good work, or measuring up to his possibilities to any degree at all. There is an old legend which says that the Evil One was at one time to be deprived of all his power to tempt man, but that he pleaded so hard to be left just one weapon of attack that he was handed discouragement, with the thought that it would not prove very effective alone, but it was discovered afterward that in it he had kept nearly all his power of deadly attack upon the human soul. The legend comes very closely home to human experience. So long as the star of hope burns brightly, we can fight any opposition or endure any hardship, but let a temptation to discouragement slide in by some back door of the soul, and how soon does courage falter and faith weaken and fine endeavor cease! And it usually is by some back door that discouragement comes, sliding in when there seems no reason for his coming. If we could keep him out how much better it would be!—The Christian Guardian.

A cynic is a man who tries to hide his sores behind his sneers.—Selected.

Revivals in which the revivalist is the chief thing are of small account.—Selected.

## LOUISIANA CONFERENCE.

### Baton Rouge Dist.—Second Round.

Pearl River, at Bush, Apr. 22, a.m.
Bogalusa ct., Sunday, Apr. 22, 3 p.m.
Slidell, Apr. 22, 7:30 p.m.
Springfield, at Livingston, Apr. 29, a.m.
Ponchatoula, Apr. 29, p.m.
Franklinton ct., at Mt. Hermon, May 5, a.m. and p.m.
Franklinton, May 6, a.m.
Bogalusa, May 6 p.m.
Baker, at Deerford, May 12, a.m., 13, p.m.
Olive Branch, at Clear Creek, May 13, a.m.
Covington, May 20, a.m.
Amite, May 20, p.m.
Kentwood, May 22, p.m.
Greensburg, May 27, a.m.
Tickfaw, May 27, p.m.
Gonzales, June 2, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—Second Round.

Merryville, April 29, 11 a.m.
De Ridder, April 29, 7:30 p.m.
Sulphur and Vinton, at Vinton, May 6, 11 a.m.
Lake Arthur, May 6, 7:30 p.m.
Lake Charles, May 13, 11 a.m.
Carson, May 13, 7:30 p.m.

District Conference at New Iberia, beginning Wednesday night, April 18, and closing Friday, April 20.

J. B. WILLIAMS, P. E.

### New Orleans Dist.—Second Round.

Jeanerette, Apr. 22.
Joint Quarterly Conference for New Orleans churches, Apr. 26.
Ville Platte, at White Chapel, Apr. 29.
Parker Memorial, May 6.
Rayne Memorial, May 13, a.m.
Algiers, May 13, p.m.
Lydia, at Cypremont, May 16.
Morgan City, May 20.
District Conference, at St. Mark's Hall, May 21-23.
St. Martinville, May 27.

Howell's Balm Relieves Croup, Inflammation of Throat and Skin

Lafourche, at Griffin, June 3, a.m.
Houma, June 3, p.m.
Bayou Blue, June 4.
St. Mark's, June 17, a.m.
First Church, June 17, p.m.

W. WINANS DRAKE, P. E.

### Ruston Dist.—Second Round.

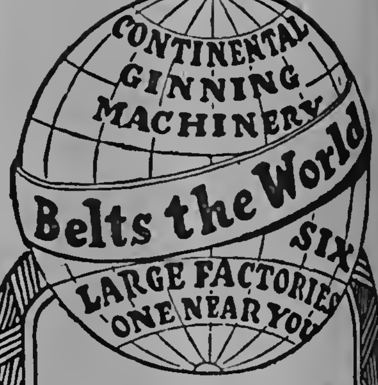
Minden, April 19, 7:30 p.m.
Farmerville, April 22, 11 a.m.
Ruston, April —, 7:30 p.m.
Gibsland, April 29, 11 a.m.
Haynesville, May 3, 7:30 p.m.
Ringgold, May 10, 2 p.m.
Winnfield Ct., May 12, 2 p.m.
Haughton and Doyline, at Haughton, May 15, 3:30 p.m.
Castor, at Jamestown, May 20, 11 a.m.
Wesley Ct., May 22, 2 p.m.
Athens, at Arizona, May 27, 11 a.m.
District Conference, at Haynesville, May 4-6.

K. W. DODSON, P. E.

### Shreveport Dist.—Second Round.

Grand Cane, at Grand Cane, Sun., Apl. 22, a.m.
Logansport, Sun., Apl. 22, p.m.
Noel Memorial (Conference), Wed., Apl. 25, p.m.
Pleasant Hill, at Beulah, Sun., Apl. 29.
First Church (Conference), Wed., May 2, p.m.
Longstreet, at Keatchie, Sun., May 6, a.m.
Greenwood, Sun., May 6, p.m.
Bayou La Chute, at Elm Grove, Sun., May 13.
Plain Dealing, at Benton, Sun., May 20.

R. H. WYNN, P. E.



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# NEW ORLEANS
# CHRISTIAN ADVOCATE

Vol. 70—No. 17. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3567

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 26, 1923. CHAS. O. CHALMERS, Manager.

## *Editorial.*

### FINANCING THE CHURCH.

It is thoroughly understood by all those who have given the slightest thought to the matter that the carrying on of the work of a great church requires a large amount of money. The local congregation necessarily has to meet certain expenses without which it is impossible for it to maintain its organization and carry forward anything like an adequate program of religious activity. Buildings must be provided, equipment must be furnished, the salary of the pastor must be secured, and various items of incidental expense must be looked after. Provision must also be made for enlargement of equipment and facilities for work as development takes place. Hence there is always a demand for funds for local use.

In addition to local needs, there are certain great connectional interests to be provided for, since a group of Christian people will not be content to minister merely to their own needs. The Methodist Episcopal Church, South, is essentially a connectional organization, and every congregation of this great church has a part—must have a part—in these connectional enterprises. These enterprises include such important matters as Home Missions, Foreign Missions, Church Extension, Education, Theological Schools, Epworth Leagues, Sunday Schools, American Bible Society, Temperance and Social Service, Support of Superannuate Preachers, Lay Activities, Hospitals, Work Among the Negroes, Orphanages, and other items necessary in the operation of a great organization.

While the support of these various causes ought to be looked upon as a privilege—and in many cases it is so looked upon—it is nevertheless true that the raising of the necessary amount of money constitutes one of the greatest problems that confront the church as it undertakes to minister to the world.

### The Assessment Method.

In general, the plan of assessment is followed as a means of solving this problem, both for the local congregation and for the connectional claims. The properly constituted authorities estimate what amount will be necessary to provide for all causes, including both the local and the general work, and then lay this amount as an assessment upon the church, depending upon the loyalty and liberality of the membership to contribute at least the amount so assessed.

### The "Drive" Method.

In recent years, however, as world conditions have changed and the need for increased resources to meet these changed conditions has become acute, a method of securing voluntary pledges to run through a period of years, has been devised—a method that involves widespread and intensive efforts to arouse enthusiasm, develop interest in and secure large support of particular causes. This method is characterized by what have come to be known as "drives," "campaigns," "movements," etc. In the Methodist Episcopal Church, South, we have recently had illustrations of this method in the Centenary Movement and the Christian Education Movement, in which many millions of dollars were pledged by the membership of the church; and we are even now in the midst of a special effort to secure an adequate endowment for the support of our superannuated preachers.

In an emergency, we believe these "drives," campaigns," "special efforts," etc., are fully justified. We supported the Centenary and the Christian Education Movements to the extent of our ability in every way possible, and we have no other thought but that these movements should be carried forward to complete success; likewise, we believe that the special effort in behalf of our superannuates is fully justified, and we will give to the success of that effort all the strength we possess. All these causes are in themselves worthy, the need is urgent, they have been authorized by the highest representative body of the church; not to support them would be, to us, a lack of loyalty that we should hate to be accused of.

### Weaknesses of the "Drive" Method.

But there is serious risk in such a method of securing support for the permanent activities of the church, and we believe the danger involved is so great that it behooves us to give serious attention to it and to devise some better way of meeting these obligations. For the sake of clearness, we specify some of the weaknesses of this method as we see them:

1. It temporarily at least lifts the special cause being presented to a position of paramount importance in the work of the church and makes it impossible, therefore, to give proportionate attention to other equally necessary causes.

2. It necessitates such an elaborate organization and such an intensive program of preparation that other activities practically cease.

3. It encourages the assuming of obligations under the stress of special pleading and emotional excitement that more and more come to be looked upon as burdensome and that come to be discounted more or less with the passing of time.

4. It in effect diverts a large part of the available resources of the church, for a considerable period of time, to one cause.

5. The frequent use of this method gives rise to the erroneous but very damaging criticism that the church is concerned primarily with the collection of money.

6. It furnishes an excuse to many people to refuse to support the church in other ways upon the ground that they are already "tied up" to the extent of their ability.

7. When the method has been used in behalf of a connectional cause, it very often makes impossible the carrying out of local enterprises that are urgently necessary.

8. The successful working of the method makes it inevitable that the pastor spend much of his pulpit ministry in presenting the plan and urging its various features to the exclusion of other messages that may be vital to the best interests of his congregation.

Perhaps other weaknesses of this method of financing the church might be pointed out, but the above are enough, we believe, to make it appear that it will be extremely unwise to make use of it after the present movements by that method have been completed. We express it as our deliberate judgment that any further use of this method is foredoomed to failure

### A Better Way.

Is there, then, a better way for enabling the church to raise the money that it needs to carry on its work—a way that will adequately finance its operations and enterprises for all time to come? We believe there is, and we shall venture to suggest it in outline.

1. With a view to abandoning ultimately altogether the assessment plan of raising money, let the present assessment for all causes remain as the maximum, to which no additions shall be made.

2. Let a General Board of Christian Stewardship be formed, whose duty it shall be to inculcate the doctrine of Christian stewardship throughout the church by as careful, systematic, intensive, and persistent campaign as possible, fixing the tithe, not as an obligatory provision of the New Testament, but as the most easily calculated, most practicable, and most equitable amount to be expected of all church members. Let this campaign be carried on without specifying the necessity of securing any given amount for any cause, but simply as a means of getting all the people to see their duty and privilege. Let the principles of Christian stewardship be taught in the Sunday school, the Epworth League, the Woman's Missionary Society, the organizations of the laymen, the pulpit, the church press, and in every other way possible.

3. As the work of the Board of Christian Stewardship progresses and the membership of the church begins to respond to the educational process carried on by it, let the other Boards more and more devote their activites to presenting the needs and opportunities in their various fields without asking for definite amounts, depending upon the interest of the people to supply the necessary funds to meet these needs and take advantage of these opportunities.

4. Let the budget plan continue in force as at present, and let all the Boards share in receipts

(Continued on Eighth Page.)

New Orleans Christian Advocate

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## TRAVEL LETTERS FROM DR. AND MRS. I. W. COOPER.

Oxford for learning, Stratford-on-the-Avon for feeling! As Shakespeare has himself quaintly phrased it, "Silence is the perfectest herald of joy; I were but little happy, if I could say how much." So do not expect us to describe our exaltation of feeling that first day of September as we drove through the beautiful district between Warwick and Stratford. Was it the thought that soon we would see the birthplace of the "choice and master spirit of his age"—the man who had "a mint of phases in his brain"—and realized that

> "He that made us gave us not
> That capability and godlike reason,
> To rust in us unused?"

Was it the thought that this was the Shakespeare district that made us so happy? Or were we affected by the "nipping and the eager air," "the brave o'erhanging firmament, the majestical roof fretted with golden fire," the hedge-bordered road, the wayside stile, the perfectly cut meadows, with their numerous haystacks, the bits of woodland and the occasional glimpses we had of the glittering Avon? Whatever the cause, we found, that morning, joy in everything. Here we could not imagine the presence of "winter and rough weather," but we felt sure that like the dwellers in the Forest of Arden we could live the idyllic life—"Find tongues in trees, books in the running brooks, sermons in stones, and good in everything."

Those of us who knew our literary history had heard that when Shakespeare was in his "salad days," when "green in judgment," he forgot his own maxim, "no legacy is so rich as honesty," and joining a party of young trespassers, hunted deer, one moonlight night, in Sir Thomas Lucy's park. We stopped in front of this place. The beautiful manor house could be faintly seen in its fine setting of trees. The intervening park was "trim and lovely" to the last degree and there, beneath some of the trees not far from the road, was a group of deer, placidly feeding. Our guide said that these deer were the direct descendants of the one which Shakespeare shot that famous night. We saw the stile which prevented Shakespeare from making a "clean get-away" with his prize, for as he climbed over, the deer got caught. Shakespeare stooped to disengage the treasure and was arrested on the spot. If a tiny straw may change a current, it may not be too much to believe that to the Sir Thomas Lucy deer-stealing incident we owe the development of his genius, for English laws against poaching were severe, and we were told that Sir Thomas made life so unhappy for Shakespeare while he remained in the neighborhood that at last, in self-defense, he chose to go to London, where he became interested first in utility matters in and around the theatre, then in writing plays. This may not be true, but as we drove away from the Lucy place—still owned and occupied by descendants of Shakespeare's enemy—we could not feel hard toward Sir Thomas because of the possibility of his unintentional helpfulness to Shakespeare.

Most tourists stop first at Shakespeare's birthplace, but our car drove straight through the little town of Stratford, and two miles beyond, to Anne Hathaway's cottage. Here Shakspeare, who knew so well how to "beguile many," was "beguiled by one."

Even if we had not known the history of this place, we would have been charmed by its appearance. So many things in England look old that we will have to say that this place looked older—and quaint to the last degree. Of course, we had seen numerous pictures of it, but they do not give an adequate idea of the coloring, the thatched roof and the pretty, old-fashioned flower garden and picket fence which surround the house. Every effort has been made to keep the cottage just as it was in Shakespeare's days. We were told that this was a typical country cottage of the Elizabethan period. If so, the countryman had a better eye for the picturesque than he has now! After a little parley over the inevitable "party ticket," the "caretaker" admitted us to the rude though charmingly interesting interior. How we wish we could picture to you its crude, heavy doors, flagstone floors, occasionally covered with home-wrought rugs, its low, heavy-beamed ceilings, short, many-paned windows, simple white curtains and wide fireplaces! One of these fireplaces was equipped for cooking and by another hung an old leather bottle, bearing the following inscription:

THE LEATHER BOTTEL.

> And when at length the bottel grows old
> And will no longer good liquor hold,
> Out of the side you make a clout
> To mend your shoes when they're worn out;
> Then take and hang it up on a pin,
> 'Twill do to put hinges and odd things in:
> So we hope his soul in Heaven may dwell
> Who first found out the Leather Bottel.

This "bottel" was only one of the unusual decorations, for on the chimney-piece there were various bits of china figures, quaint candlesticks and brass and pewter plates. In the kitchen, we were interested in the large sideboard with its blue dishes—like some of our grandmothers used to have. A small room was designated as the butlery. It was full of wooden household implements, but we failed to find a familiar countenance, save in the churn.

The most interesting room downstairs is the living-room, which contains the famous courting-bench on which William and Anne so often sat, while he became convinced of what he afterwards wrote in "Love's Labours Lost":

> From woman's eyes this doctrine I derive:
> They sparkle still the right Promethean fire;
> They are the books, the arts, the acadamies,
> That show, contain, and nourish all the world.

With such sentiments as these in his heart, it is hard to think that Shakespeare ever found that "the course of true love never did run smooth," but, knowing women as we do, we would say with Puck, "Lord, what fools these mortals be!"—so we are not sure that Shakespeare did not get some setbacks while sitting on this high-backed wooden bench, which would have proved too hard to be long endured, save by lovers.

Up the narrow, crude stairway we went—if such a ladder-like contrivance may be called a stairway. Here we saw only two bedrooms—those of Anne Hathaway and her parents. They looked very bare, and uncomfortable, too, because of their small windows and low ceilings—almost touched by the handsomely carved four-posted beds. One interesting thing about these beds was the rope-mattresses, as they were called. They really were not mattresses at all, but interwoven ropes, which took the place of bed-slats and springs. The family clothes-chest was the only other interesting bit of furniture.

There was no more to see, but we left this charming house with reluctance, and strolled lingeringly through the flower garden with all its collection of grandmother's posies. When our party of twenty got outside of the gate, the camera man caught us. But not even a childish delight in having our pictures made could reconcile us to the closed gate.

(To be continued.)

## THE BOARD OF EDUCATION MEETS.

By Dr. W. E. Hogan, Assistant Secretary.

During the next few weeks all of the general boards will hold their annual meetings. This year the Board of Education led off by holding its meeting April 11-12, at Nashville, Tenn.

Although this was the first regular meeting of the new Board which was appointed at Hot Springs last year, under the guidance of its President, Bishop E. D. Mouzon, a large amount of business was dispatched as rapidly as though its members had been working together for several years. The last General Conference increased the size of the Board from twenty-one to twenty-seven members. The personnel of the Board as now organized for this quadrennium is: Bishop E. D. Mouzon, Nashville, Tenn., President; Bishop James Cannon, Jr., Washington, D. C., Vice-President; Bishop Hoyt M. Dobbs, Anniston, Ala.; Dr. Stonewall Anderson, Nashville, Tenn., General Secretary; Dr. H. H. Sherman, Nashville, Tenn., Recording Secretary; Dr. J. L. Clark, Somerset, Ky.; Dr. C. W. Read, Florence, Ala.; Dr. Guy E. Snavely, Birmingham, Ala.; Dr. Robert Selby, Vicksburg, Miss.; Prof. R. L. Flowers, Durham, N. C.; Dr. W. F. Quillian, Macon, Ga.; Mr. L. W. Duval, Ocala, Fla.; Mr. J. H. Garner, Cisco, Texas; Judge J. S. Candler, Atlanta, Ga.; Dr. J. T. Griswold, Clarenden, Texas; Dr. Paul H. Linn, Fayette, Mo.; Dr. H. N. Snyder, Spartanburg, S. C.; Dr. R. J. York, Barboursville, W. Va.; Dr. J. A. B. Fry, Stockton, Cal.; Dr. R. E. Blackwell, Ashland, Va.; Judge J. E. Cockrell, Dallas, Tex.; Dr. L. S. Barton, Norman, Okla.; Dr. J. H. Reynolds, Conway, Ark.; Dr. R. H. Wynn, Shreveport, La.; Mr. G. L. Morelock, Nashville, Tenn.; Mr. P. D. Maddin, Nashville, Tenn.; Dr. G. T. Rowe, Nashville, Tenn.

One of the important questions—and one of far-reaching significance—which was before the Board at this meeting was the attitude which the Board will take towards the question of Religious Education. In his report to the Board, the General Secretary, Dr. Anderson, presented much valuable information as to what is being done for the moral and religious education of students in public schools and State colleges and universities throughout the country. Moreover, the General Conference last year imposed upon the General Conference Board of Education the duty of seeking "in closest possible co-operation with Annual Conference Boards to promote religious education in the homes of the people, in the institutions of the church, and in the tax-supported and independent institutions, including the public schools." In harmony with the action of the General Conference, therefore, and upon the strong recommendation of the General Secretary, the Board decided to enter this new field in all of its phases. To this end the Executive Committee of the Board was authorized to employ a secretary to head up this new department of Religious Education. A small appropriation was made to begin the development of the work which the Board proposes to do in the State institutions of higher learning and plans were projected for holding at Lake Junaluska, in the summer of 1923, an Interdenominational conference on Religious Education. An effort will be made to get together at this conference a large number of both church and State educators and other leaders. We shall watch with interest the Board's activities in this new field of work, which has within the past year become one of the great educational problems of the nation.

Since the General Conference ordered the continuation Movement, begun last quadrennium, the Board naturally gave much attention to the policies to be pursued in continuing the promotion and conservation of the first great Movement. Reports showed that about three and a quarter million dollars have been collected on the subscriptions made to this Movement in 1921, thus demonstrating that excellent progress has been made up to date in collecting these pledges.

By mutual agreement with the other Boards concerned, the time from August 1 to November 30 of this year has been set aside as the period for intensive work for the collection of subscriptions to the Christian Education Movement. Some of the outstanding features of the plan adopted by the Board for the period of intensive work are: The use of the regular organizations of the church instead of special campaign organizations; the conspicuous service to be rendered by the laymen through the organization of the Board of Lay Activities; the leadership and co-operation of the bishops, not only as a college, but each leading the work in his episcopal district.

Some interesting statistics were presented by Dr. Bennett, of the Life Service Department. Last year he reported an enrollment of 5.300 volunteers. Since that time 1,172 new names have been added. In 1922, 262 men were admitted on trial in our Annual Conferences. Of these 14 were graduates of theological seminaries, 39 attended seminaries without graduating, 53 were graduates of colleges, and 91 attended college without graduation. His report showed a regrettable increase in the number of young preachers who either fail in their Conference course of study or who do not appear at all before the examining committee. The total number who last year failed to be advanced with their class was 407.

The report of the treasurer showed slight increase in collections on General Conference assessments for education and theological schools, the amount collected last year on these assessments being $119,947.60. There was also an increase in the amount collected on the Christian Education Movement, the amount for the fiscal year 1922-23 being $1,694,741.91 as compared with $1,503,503.50 for the year 1921-22. It is gratifying to note that the collections on these pledges were better the second year than they were the first year of the collecting period.

Judging from the actions of this Board at its meeting just held, it is apparent that much aggressive, constructive work will be accomplished by the Board of Education during the quadrennium 1922-26.

## THE TRAINING SCHOOL AT GRENADA COLLEGE.

By Rev. E. S. Lewis.

At a meeting at the College last Monday afternoon of the members of the Executive Committee of the Conference Sunday School Board, it was ascertained that fine progress is being made on the arrangements for the Training School to be held in the College June 8-14. About thirty have already registered for the class to be taught by Dr. Norman E. Richardson. A class of forty or at the utmost fifty is large enough for one instructor; so, if you expect to take Dr. Richardson's work, you had better send your name to Brother Stephens at Grenada. In addition to this course by Dr. Richardson, which will be fine for pastors and others, Miss Nannie Lee Frayser, of Louisville, Ky., will teach a course in Story Telling for Juniors, Primaries and Beginners. Miss Frayser is one of the most popular teachers in the church, and is in very great demand. We are most fortunate in securing her services. Those who work in either of the departments mentioned above will be very greatly delighted with the leadership of this splendid woman. Send in your name to Brother Stephens and tell him you want to join Miss Frayser's class.

Dr. A. W. Milden, of the University of Mississippi, will teach the "Principles of Teaching." Other splendid courses will be offered which will have due notice later. You see from the foregoing what we are planning to give you. We ought to have 300 of our people present. We are to have the strongest faculty we have ever had at the Grenada school. It is our purpose to make this school the beginning of greater things in the history of teacher training in North Mississippi. We need your help.

Recently, in the city of Little Rock, there was held a school very similar to the one we are planning to hold at Grenada. They had 650 present. Every presiding elder of the two Conferences in Arkansas was present at this school and took work. They not only sat in the recitation room, but even wrote the papers required daily in the course and received their certificates at the close of the school. Those of us who are projecting this work have toiled many hours and oftentimes put our own money into it when there was no other money available, in order that the teachers and pastors of North Mississippi might have the best advantages possible brought to their very door. To shut our eyes to the splendid advantages offered by this school when rich opportunity knocks at our very door is to be guilty of a stupidity that is nothing short of criminal. Let us not allow others to take the crown that by all right belongs to us. It is high time that all of us realized the urgency of the cause for which the Grenada school was established and rally to its support. We crave the support of every presiding elder in the Conference; and these men have not failed the church of God ever. This year we are hoping to see all seven of them in the forefront and taking the lead in the great program we are trying to put over for the glory of God and the extension of his kingdom. We ought to have a larger number of the pastors and superintendents present. Make your arrangements now to spend the six days of the school in an earnest effort to find out how to servo your day and generation in the best possible way. It will pay the largest kind of dividends. Try it this once.

Columbus, Miss.

## LOUISIANA SUNDAY SCHOOL CONFERENCE.

"When the Lord fills appointments, they are well filled." This little bit of philosophy comes from our Conference Sunday School Superintendent, Rev. C. D. Atkinson, and may be applied to the recent gathering of our Louisiana Conference Sunday school workers in Alexandria.

A severe spell of cold weather, followed by continuous rainfall, prevented many from attending the conference. But, as Brother Atkinson says, the Lord was filling this appointment, and in many ways this conference will make on the Sunday school work of Louisiana Methodism a splendid impression. Though the number of delegates was somewhat smaller than the previous year at Mansfield, they represented the largest number of Sunday schools ever in attendance at an annual Sunday school conference. The spirit of interest and labor manifested in the general and group meetings of this conference bespeaks Louisiana Methodism's quickened interest in that which is best in modern Sunday school methods and work.

Capable leaders had been secured to lead tho program in discussion of topics of vital interest. Among those coming from out of the State were: Miss Minnie E. Kennedy and Rev. E. R. Stanford, of the General Sunday School Board, who were present with an enthusiasm and a store of information that was contagious; Rev. Clem Baker, the efficient Conference Superintendent from Aakansas, who won a high place in the esteem of the conference by his splendid addresses; Mr. T. S. Evans, director of the International Association of Daily Vacation Bible Schools, of New York.

The evening sessions of the conference were made especially attractive by the presentation of two pageants given by Alexandria talent. On Tuesday evening the Junaluska pageant, written by T. W. Holloman, and winner of second prize at Junaluska in 1922, was given, and on Wednesday evening the Sunday School Day pageant, "The Way, the Truth, and the Life," was presented.

It is utterly impossible in the scope of a brief report to give the wide range of Sunday school matters covered by the extensive program of general and departmental sessions. The reports of the committees on resolutions and findings, however, give some insight into the work that this conference undertook to do.

### Report of the Committee on Resolutions.

The Committee on Resolutions submitted in part the following:

1. In the matter of leadership and teacher training, as workers in the Louisiana Methodist Sunday schools we urge upon our leaders the importance of more standard and non-standard training schools for our work and a wider use of [illegible] Sunday institutes for our rural [illegible], and of teacher training [illegible] in local schools, or groups of schools; and that the [illegible] of week-day schools of religion [illegible] be promoted as far as is practical.

2. We pledge ourselves to loyal [illegible] of our district Sunday school [illegible], and will co-operate with the [illegible] in making their respective [illegible] in reaching the local schools, and in [illegible] district and group conferences.

3. We urge that our [illegible] pastors and Sunday school superintendents bring their several schools up to the capital [illegible] of work suited to their individual grades and that they increase the grade of our Sunday school work as fast as is possible, adding grades or [illegible] with departmental groups, and graded literature, wherever it seems wise to do so.

4. Following a suggestion [illegible] of our [illegible] ets, we offer a resolution [illegible] the Bishops of our church to require our undergraduate preachers to read one each year of our teacher training books, or a similar book on Sunday school work, in our Conference course of study.

5. We pledge ourselves to a large observance of Sunday School Day throughout our Conference and for an effort on that day to raise the [illegible] needed to maintain our Conference Sunday school extension work.

Your Findings Committee, having given careful consideration to all matters relating to the work of the Sunday school conference, and having reviewed its work, submits the following report for adoption:

We recommend and urge:—

1. The attaining of the Sunday school goals as adopted at the last Annual Conference.
2. An effective Conference and district organization.
3. That each school in the Conference secure the type of "program of work" adapted to its equipment and endeavor to attain "the standard."
4. One standard training school in each district of the Conference, and as many non-standard schools as can be provided for.
5. A hearty observance of the program of Sunday School Day, with emphasis on the educational and financial aims in such observance.
6. The proper utilization of the possibilities of "Children's Week."
7. That this conference appreciates the importance of the work of week-day religious education, and that it urges the General Board to form plans as rapidly as possible by means of which the children of our great church may receive the teaching and training which is so needed at this period of our world's history.
8. Emphasis upon the importance of this State-wide conference through the year in Conference, district, and local work.

At the Thursday morning session officers were elected as follows: President, J. H. Carter, New Orleans; Vice President, B. D. Tally, [illegible]; Secretary, H. L. Johns, Cedar Grove. Conference officers were announced as follows: Conference Superintendent and Executive Secretary, C. D. Atkinson, Alexandria; Elementary Superintendent, Miss Caroline Hess, Alexandria; Intermediate-Senior Department Superintendent, H. L. Johns, Cedar Grove; Young People's Department Superintendent, Mrs. J. M. Henry, Ruston; Adult Department Superintendent, J. W. [illegible], Mansfield; Teacher Training Department Superintendent, N. E. Joyner, Ruston.

The conference adjourned with thanks and praises for the splendid hospitality of the people of Alexandria, and with a consciousness of great things yet to be done in the Sunday school work of Louisiana Methodism.

H. L. JOHNS.

# NEWS FROM THE DISTRICTS.

## NORTH MISSISSIPPI CONFERENCE.

### Sardis District.

Our District Conference convenes at Senatobia, May 15-17. We are working and planning toward a helpful, spiritual occasion. Let prayers be said daily, between this and our coming together, asking our Father to pour out upon us rich spiritual blessings that shall inspire us for the greatest service we are capable of rendering. It is hoped that every pastor will do his best to carry to the conference every member of the district conference from his charge. Besides the delegates elected, the following are members of the district conference: All Sunday school superintendents, recording stewards, charge lay leaders, local preachers, and the district secretary of the Woman's Missionary Society.

Brother R. G. Moore, our pastor at Coldwater, will preach the opening sermon on Monday night, May 14.

The Chairmen of Committees for the Conference are as follows: Spiritual State of the Church, W. M. Young; Missions, J. A. Randolph; Sunday School, T. M. Bradley; American Bible Society, N. G. Augustus; Finance, A. C. McCorkle; Quarterly Conference Record, W. L. Graves; Epworth League, J. M. Guinn; Ministerial Supply, W. S. Shipman; Lay Activities, Dr. L. L. Minor; Conference and General Organs, P. F. Luter.

Licensing, Recommendation, and Orders Committee, W. M. Young, T. M. Bradley and A. C. McCorkle (three committees in one).

Let every pastor see that his Quarterly Conference Record is on hand for examination.

* * *

May 15 is set as the date on which the preachers of the Sardis District are to secure in cash and subscription the assessments for Benevolences, with 20% over to insure payment. The following charges have the budget system and take care of all assessments against the church: Hernando, Senatobia, Como, Sardis, Batesville, Charleston. The preachers and the official boards of these stations always take care of all assessments, therefore we do not hesitate to report the Benevolences as secured in these charges.

* * *

Owing to much sickness and extremely bad weather during March, our pastors on the other charges have done but little in securing the Benevolences, either in cash or subscriptions. Brother Hunt, our pastor on the Courtland charge, reports 20% subscribed, also Brother Graves on the Mount Pleasant charge. Our other pastors are doing what they can, and I hope by next month to be able to report that many of the circuits have gone over the top in their pledges for the Benevolences.

* * *

We are rounding out our second round of quarterly conferences. The work of the Kingdom is being looked after with faithfulness on the part of our pastors. Both our pastors and officials love the church and are gladly giving themselves to the work of the Kingdom of God.

We are expecting "Ye Editor" at the District Conference.

J. TILLERY LEWIS, P. E.

## LOUISIANA CONFERENCE.

### New Orleans District.

Most of our churches in New Orleans followed the Discipline in observing Epworth League Anniversary on the evening of April 8. Several of them presented the pageant prepared for the occasion.

The circle of Leagues in the New Orleans churches was completed recently when Dr. Carley organized at Felicity Street Church, not only a Senior, but also an Intermediate League. These bid fair to be effective organizations. There are other signs of an increasing spirit of hopefulness and growth in this old church, which in the past has given to the church perhaps more preachers than any other in the connection.

* * *

Dr. Duren and his congregation at Rayne Memorial are planning a wise forward move in the employment of an assistant pastor. They are looking for the right man to assist in an enlarged program of activities.

* * *

Rev. L. R. Sparks, at Franklin, has organized a League in that congregation, which has been without one for some time past. It starts out with enthusiasm. Another interesting report from that congregation is of the organization of a Golden Cross Society, which was expected to report in the neighborhood of $300 from memberships.

* * *

Rev. Martin Hebert has been actively engaged in evangelistic work all the year in spite of constantly unfavorable weather. Many calls are coming to him which offer fine openings for our work among the French. By manifest signs God is calling our church to this work.

* * *

Our church at McDonoghville, with a reported membership of only 105, made an Easter offering for the Orphanage of $223.96. This is one of our most faithful churches, always ready to do its part. The pastor, Rev. F. B. Hill, reports good signs of spiritual interest.

* * *

The Wesleyan Class at First Church on Easter Sunday reported an attendance of 264. I wonder if any class in the Conference can show a larger attendance.

* * *

Our Houma church reported a class of 18 new members Easter Sunday, making a total of 75 in the twelve months since the new church was opened.

* * *

Rev. A. D. Martin has recently opened two new preaching places not far from Houma, where he preaches to large companies of French people who have not heard our evangelical gospel before.

* * *

Rev. J. G. Snelling, in addition to the great work he is doing at the Memorial Home, has done much effective work at Louisiana Avenue. He has received 33 members since Conference in that field, which has sometimes been regarded as barren, and enthusiasm among the workers is growing.

* * *

The Parker Memorial congregation, under the leadership of their pastor, Rev. H. N. Brown, is perfecting a thorough organization in preparation for the meeting to be held by Dr. Goddard next month. We are looking for fine results from this campaign.

* * *

The meeting at Algiers, in which Rev. C. C. Wier, the pastor, was assisted by Rev. W. E. Thomas, was an unusually effective one. About 35 persons united with the church, including whole families in some instances. Some striking conversions were witnessed, and evidence of the Spirit's presence and quiet working was constantly seen.

* * *

Practically all of our churches in the city were represented in the 162 members received on Easter Sunday. Including these, probably more than 300 have been received since Conference by the New Orleans churches and more than a hundred by the churches outside the city.

W. WINANS DRAKE, P. E.

## A REQUEST FOR PRAYER.

Special prayers, beginning Sunday morning, April 29, for a thorough revival of religion in Duck Hill, Miss., are requested.

GUY D. BURT, P. C.

## ALEXANDRIA DISTRICT CONFERENCE.

The fifty-third session of the Alexandria District Conference, Louisiana Conference, was held in Elizabeth, La., April 10, 11, 12, with Rev. W. L. Doss, Jr., presiding elder, in the chair. Rains began the first day and lasted throughout the entire session. The attendance was good in spite of the rain. The spirit was good and the fellowship was fine. Progress was noted throughout the district. Every church is expecting a good revival this year and the accessions should far surpass any previous year. The preaching was done by Revs. H. W. Bowman and A. D. George. Among the welcomed visitors were Briscoe Carter, Martin Hebert, A. S. Lutz, T. W. Holloman, S. S. Thomas, Mrs. H. G. Owen, District Secretary of the Woman's Missionary Society. All of the above were given an opportunity to represent their respective causes.

The following lay delegates were elected to the Annual Conference: T. W. Holloman, Alexandria; Mrs. S. L. Riggs, Opelousas; W. F. Collier, Oakdale; S. M. Abel, Rochelle; Mrs. W. T. Cunningham, Natchitoches; Dr. H. S. Joseph, Melville; Mrs. S. W. Schwing, Plaquemine; T. L. Edwards, Alexandria.

Alternates: H. L. Baker, Plattenville; Rev. F. P. Moss, Melder; R. D. Lamson, Opelousas; S. S. Thomas, Alexandria.

Mr. T. L. Edwards, Alexandria, was re-elected District Lay Leader, and Dr. H. S. Joseph, Melville, and J. P. Bond, Oakdale, were elected Associate Lay Leaders.

Oakdale and Lecompte both asked for the next session of the conference, and the conference accepted the invitation from Lecompte for the meeting place of the 1924 session.

D. B. BODDIE, Secretary.

## THE SUNDAY SCHOOL CONFERENCE OF THE NORTH MISSISSIPPI CONFERENCE.

The Conference-wide Sunday School Conference of North Mississippi will be held in **Grenada, Miss., June 7 and 8.** At this time all the Sunday school workers, from the Cradle Roll all through the seven ages of man, are invited and urged to come together for counsel and fellowship to review what has been done, to plan what shall be done.

The meeting will continue from noon, June 7, till noon, June 8. There will be joint meetings of the whole body, at which inspirational addresses will be given, and where each worker can get a view of the wideness of the field, and the unity of the program of work.

There will also be departmental meetings, where specialists in each department will present and explain the **why** and the **how** of departmental organization, administration and methods.

Let all Sunday school workers of North Mississippi, and all who will become workers, plan to attend this conference. It will be a season of refreshing to your own soul. You will get a bigger vision of the work in which you have a part, and you will go home with quickened enthusiasm, renewed strength, and a high resolve for more efficient service in your chosen field.

V. R. McDONALD,
Elementary Superintendent,
North Mississippi Conference Sunday School Board.

## GRENADA DISTRICT CONFERENCE.

The District Conference of the Grenada District convenes at Pickens, May 8-10; opening session, 3:45 p. m., May 8. It is important that all delegates who expect to attend send us their names at once.

JULIAN S. DUNCAN, P. C.

FOR SALE.—Modern furnished five-room cottage, eastern exposure, on Tabernacle square, Seashore Camp Ground, third door from beach. Price, $700. Address W. W. Moore, 437 Boulevard, Shreveport, La.

## SEASONAL SPIRITUALS.

By Dr. Walt Holcomb.

Sitting in a swing, in God's big out-doors, wondering how to respond to an editor's request for an article on the need for a general revival.

The sun is shining; the songsters are singing; the chickens are cackling; the flowers are blooming; the grass is growing; the children are playing, and the people are smiling.

The snow has melted from the hills; the icicles have dropped from the trees; the earth has thawed on the surface; the clouds have closed against the winter rains; the cold wind has ceased to howl around the corner; the thermometer is climbing away from zero.

Behold, nature is starting her annual revival. Springtime is here. Nature had blackslidden since last summer and fall. Now, she is returning from her backsliding. What a time of refreshing within the realm of nature! Back of nature is God; and this is the season of the Most High, as are all revival seasons.

Why isn't the beginning of spring the most suggestive season for a revival of the spiritual life in the Christian and the church? Then, the closing day of March will say, "Good morning, Easter Sunday"—the resurrection day, so typical of a resurrected and revived religion in the soul of man and heart of the church. As Christ arose, from the tomb of the dead, so man arises from the sepulcher of sin. The resurrection glory and power are the revival splendor and dynamics of the church. It was springtime when Christ was resurrected.

As the need is general for a revival of nature, so the need is all-inclusive for the children of men and the church of God. Not a tiny germ of grass will fail to share in the resurrecting requisites of a revival in nature. Because the need is general, the supply of life is all-sufficient. As the need is church-wide and includes those for whom the church is responsible, so the all-pervading, all-penetrating and all-powering grace of God is extensive and intensive in its scope and work.

A perennial revival is incompatible with nature, inconsistent with Scripture, and contrary to experience of saints; perennial life is in harmony with nature, in accord with Scriptures, and in keeping with the experience of saints. Thank God, I have had perennial life in my soul since I was born again. There have been seasonal revivals, as I have experienced visitations from God, in season and out of season. The church may have perennial life—amplified by seasonal revivals.

Nature's revival is quiet, still and silent. While it is fraught with expulsive force, it breaks upon the world as soft as down, as silent as the stars, as still as the dew. The songs of night are the melody of nature's revival. It is when nature backslides that storms, cyclones and cataclysms appear. When nature recovers, stillness prevails.

The deepest, truest and biggest revival is when the church that is true to the doctrines of the Bible hears the still small voice, and awakes to behold the beauty of the Lord and to inquire in his temple. Revolutions appear only when nations and churches depart from the basic truths of democratic government and orthodox Christianity. While history records revolutionary revivals, it was only when the people had forgotten or forsaken the fundamental truths of the Book and the central teachings of the church.

Thank God, the Southern Methodist Church does not need that kind of a revival to-day. Her bishops, elders, pastors, secretaries, editors, evangelists and people are the most loyal, faithful and orthodox followers of Jesus Christ in Protestant Christianity. While, now and then, a doubtful voice may be heard in some quarters, it is subdued voice; and so long as sinners are convicted, surrendering souls are saved, and believing hearts are sanctified, I am not afraid of destructive critics and atheistic evolutionists. Shouts of new-born souls will drown these uncertain voices.

What we need is a conservative revival that will carry forward the well-thought-out and well regulated life of the church, that must continue seven days in a week, fifty-two weeks in a year, and not a revolutionary revival that will throw a monkey-wrench into the church machinery for two weeks, requiring the other fifty weeks of the year to adjust the machinery of the church of God. Organized and accredited evangelism is rapidly approaching this ideal.

The kind of travail necessary for such a springtime revival is the kind of travail that the earth puts forth—too deep to be loud, too intense to be noisy, too spiritual to be superficial, and too real to be unduly emotional. Nature's travail is to create and re-create life.

Signs of spring life are abundant. Signs of church life are more in evidence. The first sign of a general revival appearing on the horizon was when our General Conference, at Hot Springs, went on record urging the church to win a million souls during this quadrennium. The next appeared when our General Evangelists, in session at Dallas, pledged their co-operation and allegiance to this call of the church. To remind and re-enforce this call, the General Committee on Evangelism appointed Drs. Perry, Cram, and Morris to prepare a paper, urging the execution of the order and plan for a church-wide awakening. Bishop Ainsworth, the first to organize his forces, called together the pastors and laymen in his Episcopal District at Macon, Jackson, and Jacksonville. This was the most auspicious and outstanding revival program of the year.

As we "listen in," we are pleasantly and agreeably surprised at the reports coming to the editors of all Conference organs and our General Organ, and the generous way in which our editors are broadcasting weekly the good news and glad tidings throughout our great church. As the encouraging reports come from along the Mason-Dixon Line to the Gulf Stream, from the Atlantic to the Pacific, and, beyond the rolling seas, from far-away Belgium, Poland, Czecho-Slovakia, Siberia-Manchuria, Korea, Brazil, Japan, and China, let us take courage and push forward the most aggressive and progressive revival campaign, till Conference meets, that Southern Methodism has known in her glorious past.

Cartesville, Ga.

## SHALL THE LINE BREAK?

By Bishop James E. Dickey.

We have not forgotten the tense days of 1917-18, when the thin line across the frontiers of Belgium and France was bending and falling back, and bending again. We waited with bated breath when the newsboys cried, "The Drive's On!" Strong men gripped hands and asked, "Will the line break?" Pale-faced women fled to their closets and prayed that the line would not break, for if it should break, a besom of destruction would sweep on to Paris, across the channel, and then deluge a wide world.

There is a thin line in Belgium to-day under the leadership of Bishop Beauchamp, another in far-away Manchuria-Siberia under Bishop Boaz, another in China under Bishop Hay, another in Africa under Bishop Cannon, and another to the far South, under the Southern Cross, directed by Bishop Dobbs. These men, with their devoted followers, are there bearing aloft Immanuel's banner in the face of fearful odds. Humanity with all its hopes and all its fears hangs upon the destiny of those thin lines. Shall the line break?

In order to sustain the cause of the Allies in Europe, we gave the choicest of our youth, and poured out our treasure. No self-denial was thought severe, if needed to ration and equip those legions. Shall we hesitate now to make needful sacrifice in order to sustain the army of the Lord of Hosts in foreign fields? Shall the line break? God forbid.

Waco, Texas.

I hate to be a kicker,
  I always long for peace;
But the wheel that does the squeaking
  Is the wheel that gets the grease.
—Christian Register.

## SAFETY SIGNALS.

By Rev. S. J. [illegible].

The currents of life and thought nowadays are as swift and changeable as the winds. Yesterday it was the wireless, ether, radio, and all the related wonders thereof; today it is archaeology. Tut—long u. Toot, hath you—is now sounding his horn, long silent, throughout the world! He was just about as wise as some modern men about the use of wealth. In fact, the glory of his golden paraphernalia lasted through centuries because he had it buried. Buried in a tomb of [illegible] or covetousness, wealth is just about as useless to the race, and more damaging to the individual possessing it. But this is only one moral with which I would adorn this screed.

Down in Central America the diggers are unearthing other remains of a people's life, long hidden and unknown. Brought to the light of day and their rude picture writings deciphered, hideous and revolting systems of religion in which human sacrifice plays a chief part, are revealed. No wonder these nations perished, for idolatry in any form ends in death.

But now comes your modern moralist, who moralizes without morals, or at least draws conclusions so far afield that they are irrelevant and their tendency is evil. Hear him as he preaches through magazine and newspaper. Because these systems and hideous cults are doomed and dead, so, too, shall Christian civilization pass from the earth.

Every student of history, of course, is interested in the wonderful discoveries of these earnest and fathful men who are adding to the sum of human knowledge by their labors. But why some giddy, foolish women want to dress like Tut-Ankh—Amen's wife, to me, is like wrapping the cerements of the dead about the living, or why men, who should have better sense, draw in [illegible] comparisons between our present civilization and systems which were neither civil nor humane, to my mind is simply fatuous. A system of government and laws that enslaved the masses to the vagaries of a superstitious cult, and the whims of an autocrat, cannot be dignified as citizens. Egypt's ancient life was as dark as the enclosed tomb of its Pharaohs. Your archaeologist cannot find anything in its Past better than the Present.

This leads on to other thought. Lord Carnarvon, scientist, explorer, archaeologist, died from the inflammation following the bite of a mosquito. Such a man was of value to the world, for there are two ways of reckoning human worth. All men are born free and equal, said the author of a well known State paper. Let this be granted. Yet none of us are factors in the world when newly born—just squalling, squirming, helpless little tots of humanity. It's the aftergrowth that counts. It is not intrinsic value, but relative value. So I think that Carnarvon was worth ten Egyptian kings, dead, dried and forgotten. George Washington, in the great scheme of things, was and is by force of his courage and devotion to human rights, and liberty, of incalculably more value to this country than all the ancient horde of African descent who claimed to be his body servants.

Mind you, I do not claim the lesser man has no soul and is not a subject of redeeming grace as well as the greatest man; but the latter uses his soul and its powers to a larger purpose. And it is the larger purpose in life that makes men truly great and of immense relative value. Rest in peace, Carnarvon. I do not know what your religion was. Most sensible, great Englishmen are Christians. We just write this little tribute to your life and memory. You dug up some things that started the world thinking. You belonged to a nation whose leaders have planted civilization on the outer posts of earth's borderlands. You are in a class with Raleigh, Hastings, Rhodes, empire builders and discoverers. Your fame is known at home and abroad. Rest in peace!

Shreveport, La.

"God may seem slow, but he is building men's characters for an eternal life."

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## THAT YOU MAY KNOW WHAT OTHERS THINK.

### Sucking an Orange Dry.

All of us know what an ordinary thing it is to suck an orange dry and then throw it aside as a useless thing. Suppose that the orange represented a personality and that we had been vitally benefited by it and that for this and other reasons we are obligated to preserve it, we would be doing, of course, an immoral thing in sucking that orange dry and casting it aside.

"Far-fetched and fanciful," you say. Well, let us see if it is so "far-fetched and fanciful" after all. Here is a man who has given the best years of his life to preaching the gospel of Jesus. He has laid by no money. As a workman in the field of souls he has had no time for money-making. He has heen a man of one work. His salary has been small. He has made sacrifices innumerable to be true to his great mission. With worn and feeble body he comes to the place where he must step aside and let a stronger man take his place. He himself must live. The problem would be solved if he only had a salary. But the tragic fact is that he has no salary, for what was his salary is now paid to his successor. He has been used by his church so long as he has been able to do a full day's work. Now that he is ineffective, his high calling and past labors are forgotten, so far as a competence is concerned. He is virtually regarded as not worthy a salary and is cast aside.

In all this do we not have the spectacle of a church sucking a human orange dry and then casting it aside? How does it look to you from the viewpoint of humanitarianism? How does it look to you from the viewpoint of common justice and gratitude? How does it look to you from the viewpoint of Christian brotherhood? Can a Christian church which sucks its orange dry and casts it aside expect to receive God's richest blessings?—T. N. Ivey, Editor Christian Advocate, Nashville, Tenn.

### A Puzzle and a Prophecy.

One of the puzzles of Methodism to anyone acquainted with the facts is that the church did not sooner awake to its obligation to make some adequate provision for those who have worn themselves out in her ministry. A Methodist preacher is requested to go where he is sent and, going, to devote himself wholly to his work for the church. He has rare opportunity if he does his work faithfully to lay up anything for his support in the inevitable day when he can no longer work. It is the imperative duty of the church to provide for him and his family when that day comes.

The singularity of the case lies in the fact that every Methodist recognizes this duty, not one will be found to deny it, and yet the actual performance of it has never been undertaken in any adequate measure. Now it will be different. The plan adopted by the General Conference in outline and the particulars of the plan as worked out by the General Board of Finance present to the church an admirable method for meeting this responsibility.

That the obligation will be met goes without saying. It can and will be accomplished by teamwork, each member giving to superannuate endowment as requested by the Board. No burden will be imposed on any one, but all of us should cheerfully give as we are able and respond together to this sacred call until we more than meet it.—A. J. Lamar and John W. Barton, Publishing Agents.

### What the Women Will Do.

When it was decided at the General Conference that, among the various organizations of the church scheduled to assist in the special effort for superannuate endowment, the Woman's Missionary Societies should be included, the response from the women was immediate and favorable. The Woman's Missionary Council is glad to offer its machinery, its organized groups of workers, and its prayerful sympathy to another division of church work for such an hour as this.

There can be no dissenting voice as to the necessity of providing for those who have been "God's indispensables" and who continue to be a powerful influence in the work of the church through the converts they have won, the members they have trained, and the personal influence they exert. Now that they have come to the sunset of life with its failing energies, it is the duty of the church to see that they have adequate support. And this not only because of what they have been and for what they will be as long as life permits them to pour out consecration and prayers.

To aid in this effort to establish a competence for our retired workers is a privilege and a commanding opportunity. It is an obligation not alone upon one Board of the Church but upon the whole membership working together in unity and harmony, determined to make the movement a prompt and complete success. To this end the women of the church will gladly co-operate.—Mrs. F. F. Stephens, Vice President Woman's Missionary Council.

### The Payment of an Honest Debt.

The leadership of the church in the establishment of civilization is undisputed. It is a matter of history that she has been first at the outposts of all frontiers. Whenever and wherever there has been occasion for enlightened people to explore and to claim uncharted wildernesses for better things, the church has inevitably been prompt to blaze the path.

In the field of education the church has a record that not only proved her vision but emphasized her potency. All of the great universities of the world had their beginnings under the faith and guidance of the church. The world owes more to this one institution for the intellectual training of its inhabitants than to all other forces combined.

Likewise the promotion and activities in social service have been sponsored chiefly by the church. The great eleemosynary institutions of the world started with her faith and practice, and they live and thrive to-day by the tenets of her teachings.

But whatever the church has accomplished in these and many other fields it has been done by her preachers. Her one great shame is the fact that she has failed to give proper attention to these men who made her what she is. If her records could be examined, it would be found that she actually owes more than ten million dollars in salaries promised her preachers that she did not pay.

Worst of all, the said reproach resting upon the church for her terrible neglect of her worn-out preachers makes her a shining mark for the world's scorn. But the special effort for superannuate endowment which will now be undertaken gives her an unparalleled opportunity to square herself with the judgment of a critical public by paying the debt she owes to those who have grown old and physically impaired in her wonderful service to mankind.—Mrs. J. W. Downs, Secretary of the Board of Missions, Woman's Department.

The worst man is not quite so bad as he seems, and the best man is not quite so good as he appears to be.—Selected.

An evangelist went to Chicago saying that he could easily reform that city. He was arrested for a lunatic.—Selected.

# *The Home Circle*

## A LITTLE CHILD.

Dear Lord, I do not ask
That thou shouldst give me some high work of thine,
Some noble calling or some wondrous task;
Give me a little hand to hold in mine.

Give me a little child to point the way
Over the strange, sweet path that leads to thee;
Give me a little voice to teach to pray;
Give two shining eyes thy face to see.

The only crown I ask, dear Lord, to wear,
Is this—that I may teach a little child.

I do not ask that I should ever stand
Among the wise, the worthy or the great;
I only ask that, softly, hand in hand,
A child and I may enter at the gate.

—Marion B. Craig.

## THE GIANT WHO WANTED TO WORK.

"Please read me a story, mother," pleaded little Edith.

"I would like to, dear, but I must finish the ironing and then put the baby to sleep."

"I know you have a lot to do, mother, but you will never let me help you," pleaded little Edith.

Edith's mother laughed. She knew that her little girl was always asking to help, but she did really think that Edith was not big enough. She was only seven.

"Well, I'll tell you what I'll do," said mother. "When I am rocking the baby to sleep, I will read you a short story."

So mother read the story about the wood-cutter who did not like to work. This wood-cutter was so lazy that he went to a wise man and asked for a giant to do his work for him. The wise man gave him a giant, but told the lazy man that he would have to keep the giant busy, or else the giant would kill him.

The lazy man told the giant to cut down all the trees in the forest. In five minutes the task was completed.

"What else is there for me to do?" roared the giant.

The lazy man told the giant to build him a city where the forest stood. In five minutes the city was built.

"Find all the pearls in the sea," commanded the lazy man.

In five minutes the pearls were in great banks by the sea.

"Quick! What is there for me to do?" roared the giant.

The lazy man now became thoroughly frightened and could think of no more work. Just then he noticed his dog. "Take the curl out of my dog's tail," he ordered.

The giant tried and tried, but the dog's tail remained as curly as ever.

At last he said to the lazy man: "If you will let me off this time, I will never trouble you again.'"

The lazy man was glad to let the giant off and go back to his own work. He had had a hard lesson.

Mother put the baby to bed and was just stopping to pick up some scattered toys when little Edith caught her around the waist and exclaimed: "I am the big giant. What is there for me to do?"

Mother smiled. "Well, Mr. Giant, you may pick up the playthings."

Little Edith went to work with a will, and soon all the playthings were neatly packed in their box.

"What is there for me to do?" roared little Edith again.

Mother entered into the game and said: "Go and get me a bucketful of chips."

"Here is your bucketful of chips. What is there for me to do?" roared little Edith in a few minutes.

"I believe that is all," said mother.

"Quick!" roared little Edith, deep in the game. "What is there for me to do?" roared little Edith.

Mother looked puzzled. "Fold these tea towels and put them in the cupboard."

"What is there for me to do?"roared little Edith.

"The work is all done now," said mother. She sank into a chair and pulled little Edith into her lap. "My dear little giant, you will have to take the curl out of the puppy's tail."

Little Edith's face grew long, and she said: "O mother, dear, I'm like the giant in the story, I can't do that."

"Well, never mind, dear," said mother. "I am very proud of my little giant, and I shall call on her every day after this to help me keep the house in order."

So every day after that little Edith played the new game with mother and found that it grew more and more fun as the giant learned to do harder and harder things to help. She even told the baby that just as soon as he was old enough to play there were going to be two giants in their house the kind of giants that really like to work.
– Woman's Home Companion.

## JACK'S TRADE.

### By Kate S. Gates.

Uncle Jack was on the front porch apparently absorbed in his newspaper. His nephew and namesake was near by on the lawn trying to trade a knife to Bob Kenney. The knife looked all right, but Uncle Jack knew that it was not good for much. He also knew that Jack was perfectly aware of its worthlessness. And yet he heard him saying persuasively: "You won't very often run up against a better-looking knife. Better take it while you can get it. I've got two others, so you see I do not really need it."

After a little more urging, Bob took it, and Jack came up the steps whistling, a half-dollar in his pocket in the place of the knife.

"Good trade that!" he said complacently as he dropped into the hammock.

"Was it?" said Uncle Jack soberly.

"Well—perhaps it was better for me than it was for Bob, but that was his lookout, not mine. I did not say a word that was not true. I said it was a mighty nice-looking knife, and it is. It was up to him to find out whether it was good for anything or not. Guess there wouldn't be many trades made if folks ran their own goods down."

"I was rather interested in a little story I happened to run across the other day," said Uncle Jack presently. "A wealthy American living in Paris was suspicious that he was harboring a thief in his household. Various articles mysteriously disappeared from time to time, and occasionally small sums of money were missing from his purse; but do his best, he could get no clew to the thief.

"Finally, he hit upon an experiment. He procured a small vial of a certain acid and put it in a little case on his dressing table with several coins. If any one attempted to remove one of the coins he would upset the vial, and the acid would stain the hands of the thief an indelible yellow.

"The very next day he found the case had been tampered with, two of the coins were missing, and the vial had been upset. Shortly after he discovered the telltale stains on his valet's hands. Very likely the fellow, though he may not have suspected the trap, was dismayed when he saw the stain; but I sometimes wonder if we realize that every time we say, or do, or act falsely, it leaves an ugly stain, not on our hands but on our souls. No matter how small and insignificant the sin seems to us it makes a wretched stain."

Jack made no comment, but his uncle saw him glance involuntarily at his hands as if half expecting to find yellow marks, and very soon he got up and strolled down into the orchard. Somehow he did not feel so proud over his trade as he had. Perhaps, after all, it wasn't smart to "do" a fellow like that. When you stopped really to think about it, it did seem very much like cheating.

"Uncle Jack never preaches at a fellow, but he always manages to have a story to tell that makes you feel mean when you've done anything out of the way," he thought. "I might as well hunt up Bob and buy the knife back. I won't have any peace of mind until I do that's sure."

– Zion's Herald

God is a kind father. . . He chooses work for every creature which will be delightful to them, if they do it simply and humbly. Ruskin.

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# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:
**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.
**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 12 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper-names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## FINANCING THE CHURCH.

(Continued from First Page.)

on as equitable a basis as can be devised, the present basis being presumably equitable.

5. Upon an appropriate day or days, let the whole budget be presented to the congregation for free-will offerings, care being taken that the entire membership is given opportunity to contribute.

6. Let it be definitely understood that the tithe is looked upon as the minimum amount that a Christian ought ordinarily to give; but let it also be definitely understood that no movement of the church will be enterprised that involves the expenditure of more than the tithe may be expected to produce.

7. Let a Sinking Fund be set apart out of the annual collections out of which emergency needs in any department of the work of the church may be met, this fund being administered sacredly to meet only temporary and emergency needs.

### The Whole Point.

The suggestions above may be crude and subject to all sorts of amendments, corrections, and additions; but they seem to us to be at least valuable in pointing out a better way for financing the church. Our whole point is this: If we would devote as much time and energy to inculcating the principles of Christian stewardship throughout the church as we do in putting on special "drives," "campaigns," "movements," etc., we should in a reasonably short time have a method of meeting all our needs that would be adequate, permanent, and absolutely fair to all the interests involved.

### Spiritual Life Basal.

After all, the church can really grow only in proportion to the spiritual life of its membership, and it is this spiritual life that determines the material progress of the church. If spiritual life abounds, all the money necessary for real needs will be forthcoming; if spiritual life does not abound, all sorts of expedients will have to be adopted to secure the money. It is possible to undertake a program of extension in secular business that the resources at command do not justify; and it is just as possible for the church to run ahead of the available resources of the membership. If the generator on an automobile fails to work, the battery will soon "go dead," and the automobile will be out of commission until the battery is recharged. Making application of this fact, we believe it is time for us to begin to think seriously about "recharging the battery."

## TWO VALUABLE PUBLICATIONS.

We have just received, through the courtesy of the publishers, the Southern Methodist Handbook for 1923, and the Minutes of the Annual Conferences for 1922.

These publications seem to us to be almost absolutely necessary for the Methodist who would have at instant command essential facts concerning the work of the church at large. Dr. T. N. Ivey, the editor of the Handbook, knows just what to include and what to exclude; and he has produced a volume which is worth a great deal more than the fifty cents charged for it. The Minutes of the Annual Conference are edited by Curtis B. Haley, and consist of the official reports of these bodies. The price is one dollar. Both these volumes may be had of the Publishing House.

## PERSONAL AND OTHER NOTES.

Rev. W. D. Bass, of Corinth, Miss., will hold some tent meetings in Louisiana this spring.

Rev. J. V. Bennett, Mississippi Conference evangelist, recently assisted Rev. J. M. Alford, in a fine meeting at Winnsboro, La.

Mr. D. A. McKinnon, of Pachuta, Miss., in a business note to the Advocate, speaks very highly of Rev. G. G. Yeager, pastor of the Rose Hill charge.

Rev. and Mrs. H. L. Johns, of Cedar Grove, La., have both been victims of the "flu" recently. We are glad to know that they have practically recovered.

Rev. J. M. Alford was recently with Rev. H. W. Cudd at a meeting at Waterproof, La. Fine interest was developed at the meeting, and gracious results followed.

The MacDonell lectures at Scarritt Bible and Training School will be delivered this week by Dr. Wilbur F. Tillett. The general theme is, "The Paths that Lead to God."

Miss Martha Rye, of Amory, Miss., in renewing her subscription to the Advocate, states that she has been reading it for more than 35 years. We appreciate her kind words concerning the paper.

Five hundred people attended the Sunday School Day exercises of the First Methodist Church, Columbus, Miss., on April 15. The pageant, "The Way, the Truth, and the Light," was presented.

Rev. H. J. Moore, our pastor at Forest, Miss., reports that the meeting at Morton, Miss., in which he was assisted by Rev. Earl B. Moll, was attended by gracious results. There were twelve accessions to the church.

A fine list of subscriptions to the Advocate was recently secured by members of the Epworth League of the Court Street Church of Hattiesburg, Miss. We appreciate very greatly this fine work of these energetic young people.

In the recent fire at Coahoma, Miss., the pews, furniture, and bell of the Methodist church, which were stored in the Fant Building, while the new church was being built, were destroyed. The loss was about $1,200, with no insurance.

A good report comes to us from the Greenwood Springs charge, North Mississippi Conference. All assessments will be paid in full this year, one new church is being built, and all indications point toward a great year. Rev. W. M. Hester is the pastor.

The Lauderdale County Herald, published at Meridian, Miss., has made its appearance. It is published by Mr. James Faulk, formerly editor of the Green County Herald. The first appearance indicates that Mr. Faulk will produce a highly creditable paper.

Rev. H. Whitehead, formerly of the Louisiana Conference, and at one time connected with the New Orleans Christian Advocate, paid the Advocate office an appreciated call on Thursday of last week. Brother Whitehead is now one of our pastors in Birmingham, Ala.

Rev. Leon I. McCain recently assisted Rev. R. T. Ware in a great meeting at Vivian, La. There were 137 additions to the membership of the church, 70 tithers enrolled, and 13 family altars established. Several new subscriptions to the Advocate were also secured.

The tabernacle at Laurel, Miss., in which the Gipsy Smith meeting will be held, was dedicated last Sunday evening. Members of the "Flying Squadron" from Jackson and Hattiesburg were present and made addresses. The Gipsy Smith meeting will begin next Sunday evening.

The Methodist church at New Iberia, La., will celebrate its one hundredth anniversary next Sunday, April 29. Dr. Fitzgerald S. Parker and Dr. W. Winans Drake will be the principal speakers. We hope to have an account of this historic congregation for publication in the near future.

Rev. John F. Foster, pastor of St. Mark's, is now occupying the apartments in St. Mark's Building, 1136 North Rampart Street. Brother Foster, who is President of the Louisiana Conference Board of Finance, is attending a meeting of the General Board of Finance in St. Louis this week.

Brother J. J. Baird, the great teacher of the Big Brothers' Class, Greenville, Miss., has reentered the ministry, and is serving as pastor of the Evansville and Dubbs charge, filling the vacancy caused by the retirement of Rev. T. H. Mills, who was forced to give up the work on account of ill health.

April 26 is being observed by Belzoni, Miss., as "Methodist Day," the purpose being to raise a sufficient amount of money to begin at once the building of a new Methodist church. More than $4,000 has already been collected. Rev. H. P. Lewis is the energetic leader of the Methodist forces at Belzoni.

Rev. W. M. Sullivan, presiding elder of the Seashore District, Mississippi Conference, desires the address of Rev. C. L. Stewart, local preacher. If this notice should fall under the eyes of Brother Stewart or any one who knows his address, a card to Brother Sullivan at Gulfport, Miss., will be greatly appreciated.

The old parsonage of the Bayou Pierre circuit has been sold and a new one built at Glancy. It is a very comfortable home for the preacher's family. The good women of the charge have added needed new furniture, and they plan to keep it supplied with all necessary fixtures. Rev. S. B. Watkins is the pastor.

Dr. E. H. Galloway, of Jackson, Miss., son of the lamented Bishop Charles B. Galloway, spent several days in New Orleans last week. He was accompanied by his young son, Charles. Dr. Galloway bears a striking resemblance to his distinguished father, and he has proved himself a worthy son of that great leader of Methodism.

We thank Rev. A. T. McIlwain, presiding elder of the Columbus District, North Mississippi Conference, for a cordial invitation to attend his district conference, which is in session at Ackerman this week. The opening sermon of the conference was preached on the evening of April 25 by Dr. J. R. Countiss, President of Grenada College.

Rev. S. B. Watkins, pastor of the Bayou Pierre circuit, Mississippi Conference, announces that Gipsy Smith, Jr., will be with him for an all-day service at the Pleasant Valley church, Wednesday, May 23. A cordial invitation is extended to the public to attend this meeting, and several thou-

and people are expected to attend. Special music will be furnished by a selected choir.

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We learn with great sorrow of the death of Mr. Emory Holloman, on Wednesday morning, April 18, at Alexandria, La. He has been in ill health for some time, and the end was not unexpected. He was a young man of sterling Christian character. He was a brother of Mr. T. W. Holloman, one of the leading laymen of the Louisiana Conference. The Advocate extends sincere sympathy to his sorrowing loved ones and friends.

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In the appeal of Rev. J. Tillery Lewis, presiding elder of the Sardis District, North Mississippi Conference, in the Advocate of April 12, for help in rebuilding the church near Savage, Miss., which was destroyed by a cyclone, the statement was made that it was on the Cockrum circuit; it should have been the Arkabutla circuit, and the address of the pastor, Rev. R. E. Woodfin, is Arkabutla instead of Cockrum. We trust the appeal has met with generous response.

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After thirty-two years of fatihful service, during seventeen of which he was general manager, Mr. T. B. Enochs has retired from active participation in the conduct of the large business interests of Enochs Brothers in Pike, Walthall, and Marion Counties, Miss., and will take a well-earned rest. Mr. Enochs has made large contributions to the industrial and moral welfare of Mississippi, and the Advocate extends its hearty good wishes to him as he enters upon a vacation so well deserved.

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Rev. Waldo W. Moore, pastor of the Wesley Memorial charge, Biloxi, Miss., writes: "I acknowledge with thanks donations on the Ford car and a few donations to the Bible fund from the following: J. L. Jordan, Brother Barnes, Mrs. Dora Barr Elder, Mrs. Christian Keefier, Mrs. Hamblen, Mrs. Mary Lampton, Mr. and Mrs. E. W. Reid, Mrs. D. Zable, Mr. and Mrs. Widner, Woman's Missionary Society of Wiggins, Miss., Miss Cammack, Mrs. Jas. Stribling (of Tennessee). We use the Ford car on the Mission here. It is very useful, with the pulpit attached and the folding organ carried on it to have open-air services, and we thus use it. Some of the Testaments given are in the hands of sailors who are, at this writing, on the great sea, followed by the prayer that God will touch their hearts through His Word. We have not paid in full for the car. We hope other friends will help."

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## ON THE CALENDAR.

### Louisiana Conference.

Monroe District Conference, Winnsboro, April 27-29.
Ruston District Conference, Haynesville, May 4-6.
New Orleans District Conference, St. Mark's, May 21-23.
Baton Rouge District Conference, Kentwood, May 23-25.
Epworth League Assembly, Mansfield, June 12-19.
Preachers' Institute, Shreveport, June 18-24.

### Mississippi Conference.

Meridian District Conference, Poplar Springs, May 1-2.
Newton District Conference, Hickory, May 8-10.
Jackson District Conference, Bolton, June 26-27..
Epworth League Assembly, Brookhaven, June 4-10.

### North Mississippi Conference.

Greenville District Conference, Leland, Mary 7-12.
Grenada District Conference, Pickens, May 8-10.
Corinth District Conference, Ripley, May 15-17.
Sardis District Conference, Senatobia, May 15-17.
Greenwood District Conference, Inverness, May 23-25.
Aberdeen District Conference, Verona, June 19-21.
Epworth League Assembly, Grenada, June 4-6.
Sunday School Conference, Grenada, June 7-8.

### Seashore Camp Meeting.

Seashore Camp Meeting, Biloxi, Miss., August 5-19, conducted by Evangelist Bob Jones.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. B. Baker, Eupora, Miss., 12; Mrs. Margaret Tarpley, Vicksburg, Miss., 5; H. Gillis (Epworth League), Hattiesburg, Miss., 10; Rev. E. S. Lewis, Columbus, Miss., 6; Rev. W. M. Hester, Greenwood Springs, Miss., 4; Rev. E. H. Cooley, Bay Springs, Miss., 3; Rev. B. F. Bullard, Calhoun City, Miss., 3; Rev. P. O. Lowrey, Indian Bayou, La., 2; J. L. Bell, Newton, Miss., 2; Rev. H. B. Thomason, Colfax, La., 6; Rev. S. B. Watkins, Glancy, Miss., 5.

## WHERE THE HYMN CAME FROM.

### "Rock of Ages."

Rock of Ages, cleft for me,
—Psalm 62:5-8.
Let me hide myself in Thee;
—Ex. 33:22.
Let the water and the blood
—1 John 5:6.
From Thy riven side which flowed
—John 19:34.
Be of sin the double cure,
—2 Kings 2:9, 10.
Cleanse me from its guilt and power,
—Isa. 1:18.
Not the labor of my hands,
—John 5:30 (first clause).
Can fulfill the law's demands.
—Matt. 5:17, 18.
Could my zeal no respite know,
—Psalm 69:6 (first clause).
Could my tears forever flow,
—Psalm 6:6
All for sin could not atone,
—Hebrews 10:5, 6.
Thou must save, and Thou alone.
—Hebrews 10:8-10.
Nothing in my hand I bring,
—Isa. 55:1.
Simply to Thy cross I cling;
—Gal. 6:14.
Naked, come to Thee for dress;
—Rom. 13:14 (first clause).
Helpless, look to Thee for grace;
—Phil. 4:13.
Foul, I to the Fountain fly;
—Psalm 51:7.
Wash me, Saviour, or I die.
—John 13:8 (second clause).
While I draw this fleeting breath,
—Psalm 103:15, 16.
When my eyelids close in death,
—Eccl. 12:3, 7.
When I soar to worlds unknown,
—John 13:2, 3.
See Thee on Thy judgment throne,
—Matt. 25:31.
Rock of Ages, cleft for me,
—1 Cor. 10:4 (third clause).
Let me hide myself in Thee.
—Psalm 17:8.

—Charles Arthur Jones, in King's Business.

## OFFICIAL CALL FOR THE NINTH CONVENTION OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION.

To the Sunday School Workers in Every Land,
Greeting:

In the name of the Sunday school workers of Great Britain and Ireland we, the officers of the World's Sunday School Association, invite Sunday school workers from all nations to attend the World's Ninth Sunday School Convention to be held in Glasgow, Scotland, June 18-26, 1924.

It is nearly three years since the Sunday school workers of the world assembled in Tokyo. Some of the results of that Convention are already known, especially the change in the attitude of the Far East toward Christian teaching; where there was oftentimes distrust there is now open-minded inquiry.

The influence of the Christian churches and the thirty millions and more members of the Sunday schools of the world ought to be a force sufficiently intelligent and influential to create a mind and a heart attitude that is Christian among the youth of the oncoming generations that will forever cast out the spirit that breeds war.

Christian education is beset with problems in every land and it is time for us to meet and commune together that we may receive fresh vigor and knowledge to face the serious conditions with which we are confronted.

This Ninth Convention will have as its motto: "THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME." The daily program will cover every phase of Sunday school work at home and in the mission fields.

At Tokyo the Scottish National Sabbath School Union invited the World's Sunday School Association to come to Glasgow, and the invitation is peculiarly fitting. Glasgow—in which city the meetings are to be held—has for its civic motto: "LET GLASGOW FLOURISH BY THE PREACHING OF THE WORD." The city, though known chiefly as a commercial and shipping center, founded by Saint Kentigern about 450 A. D., is an ancient cathedral and university town.

Scotland, on which the eyes of the religious world will be set in 1924, has long been known as a Bible-loving country, whose Christian people have in time of persecution bled and died for their faith. It is the land of John Knox, David Livingstone, John G. Paton, and James Chalmers, and many others renowned in the history of missionary work.

Scottish hospitality is cordially offered and a warm welcome is assured to all who find their way to the Convention. All who purpose attending should make early application for membership. Delegates from India, Continental Europe and Great Britain should communicate with the General Secretary, World's Sunday School Convention, 70 Bothwell Street, Glasgow, and all others with the General Secretary, the World's Sunday School Association, 216 Metropolitan Tower, New York City.

Let all who are interested pray for the officers and committees charged with the responsibility of the Convention plans, to the end that great glory be given to the name of Jesus in whose Name the world can have peace.

Issued in the name of
THE HON. J. J. MACLAREN, D.C.L., LLD.,
Justice of the Appellate Court of Canada,
President of the World's Sunday School Assn.
ARTHUR M. HARRIS, New York,
Chairman of Executive Committee—W. S. S. A.
W. G. LANDES, C.E.D.,
General Secretary—W. S. S. A.
THE RT. HON. LORD PENTLAND, G.C.S.I.,
President of the Convention Council.
JAMES KELLY, M.A.,
General Secretary of the Convention.

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Retrenchment and retreat are two big words which the church should never learn to pronounce.—Selected.

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The preacher who can tell a story that would make a horse laugh need not be surprised when men refuse to believe him when he tells them the way to heaven.—Selected.

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President Presbyterian Hospital,
701-739 Carondelet St., New Orleans, La.

# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

### VICTOR HUGO STEPHENSON.

Victor Hugo Stephenson was born Dec. 25, 1878, in Booneville, Miss. He died of pneumonia Feb. 28, 1923. In little more than forty-four years were crowded the events of his full life. On Dec. 3, 1916, he was married to Miss Laura Wright of Enterprise, Miss. Their home was blessed with two sweet little girls, his pride and joy—Laura Miller, five years, and Victoria, ten months old. Victor was orphaned early, but found more than one mother in other loving hearts. He was the pet and favorite of the entire town. Everybody loved him. He professed Christ as Savior and joined the Methodist Church early in life. All his life he was active in church work; in the Sunday school and Epworth League he found his field of work. For ten years he was the Conference treasurer of the Epworth League. He was faithful in every trust. In the latter years of his life he sponsored the movement for a great hospital in Booneville, which stands to-day as a monument to his memory as it goes on dispensing its blessings of mercy. He was a great lover. No man loved his friends more than he. His last days, while full of suffering, were days of blessed fellowship with his Savior and the ones so dear in his home. He sorrowed in the parting, but rejoiced in the home-going. We shall clasp his hands in the Father's Home when time for us has ceased.

J. H. HOLDER.

Booneville, Miss.

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### RESOLUTIONS OF RESPECT

Adopted by the Quarterly Conference of the Dubach (La.) Charge, M. E. Church, South.

Whereas Brother R. D. CALDWELL, of Harmony Chapel Church, was removed by death from his earthly field of labor on Dec. 25, 1922; and

Whereas Brother Caldwell had been a life-long Methodist, and had been for many years a steward in his church, and an earnest and consecrated worker and Christian, a faithful father and husband, and a loyal citizen of our country; be it

Resolved by this Conference, That while we deplore the loss of our fellow-worker, we bow to the will of Him who doeth all things well, and give to his bereaved loved ones our Christian sympathy, and pray God's blessing and comforting Spirit upon them.

K. W. DODSON, P. E.
L. M. GREEN, Secretary.

---

MRS. LIZZIE HORNBEAK was born at Farmersville, La., Oct. 3, 1844. She was married to J. R. Callen on April 25, 1861, who died on Nov. 5, 1871, leaving three daughters, two of whom died in 1873, Mary Alice Felton being the only one now living by this union. After the death of her first husband, she married E. M. Hornbeak. To this union was born one son, James Benton. Sister Hornbeak was converted at an early age and joined the Presbyterian Church. Later, after moving to Mer Rouge, La., and finding no Presbyterian church there, she united with the Methodist Episcopal Church, South. I have known Sister Hornbeak for the past three and a half years. She was a devout Christian, loved her church and her pastor, and was always present at the church services when her health would permit. She was a good mother, a good neighbor, and was loved by all who knew her. She died on March 30, 1923, of pneumonia. She fought a wonderful battle, she gained the victory, and she has gone to be with her Lord.

Her Pastor,
J. R. ROY.

### MARRIED.

At the Methodist parsonage, in Mooringsport, La., on the evening of Feb. 4, 1923, by Rev. I. T. Reames, Mr. A. D. COLTER and Miss BEATRICE STEPHENS.

At the Methodist parsonage, in Mooringsport, La., on the evening of March 29, 1923, by Rev. I. T. Reames, Dr. J. CRAWFORD PULLEN and Miss MARY KENNEDY, both of Vivian, La.

### WHATEVER IS PAST.

By Ida M. Thomas.

Whatever is past, is over,
  With it you've no more to do
Than the butterfly with the chrysalis,
  Or the bird with the egg-shell blue.

If it was trouble or sorrow,
  With all your energy strive
To forget it; by brooding constantly,
  You will only keep it alive.

And if you've proven a failure,
  Beaten by storm and by stress,
Remember, as long as there's life, you still
  Have another chance at success.

Perhaps you have sinned—you're human,
  Gone the wrong road by mistake.
A bad dream it was; let it fade away.
  You are all right, now you're awake.

Whatever is past, is over;
  Sorrow, or failure, or sin.

Let yesterday's losses forgotten be
  And to-day a new life begin.
—The Guardian.

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For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.

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JOHN CARLISLE KILGO
Former President of Trinity College and Late Bishop of the M. E. Church, South

¶ We have wondered why his students called him "Doctor Jack."

¶ We know now that it was characteristic of an intimate love inspired in their hearts by his fatherly advice and counsel. The morning chapel hour frequently was occasion for a short talk by Dr. Kilgo on some practical question of Christian living. In this he was a master. His talks won the confidence and love of his students, destroyed their doubts, strengthened their resolve, and created a lasting desire to *practice* within their own lives these great teachings of Christian faith.

¶ The best of these masterly talks were stenographically reported by D. W. NEWSOM, Treasurer of Trinity College, and are now published under the title of "CHAPEL TALKS, by John Carlisle Kilgo."

¶ They have a message for *you*, and through their reading you will come to know and love him as do his former students. You too will know him as a great man, a great leader, a great teacher, and as "Doctor Jack."

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# Epworth League Department

Editor, North Mississippi Conference........Rev. R. P. Nel[illegible], [illegible]
Editor, Mississippi Conference, J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference, Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by [illegible] preceding the week of publication.

## TOPIC FOR MAY 6.—GOD'S CHOICE AND TRAINING FOR LEADERSHIP. (INSTALLATION OF OFFICERS.)

Ex. 3:7-12; Acts 9:15, 16.

### Daily Bible Readings.

M. Our Glorious Leader. Heb. 12:2.
T. Our Companion. Ps. 139:18.
W. The Badge of Leadership. John 13:34, 35.
T. How to Get Strength. Isa. 40:31.
F. Called of the Lord. Acts 26:17-18.
S. With Us in Our Work. Rom. 8:31, 32.

### Helps for the Leader.

"Installation Service for Officers" Price, per dozen, 25 cents.

"Handbook." Price, 25 cents. (Read "Duties of Officers.")

"Constitution and By-Laws of the Epworth League." Price, per dozen, 25 cents.

### For Discussion.

Following a safe leader.
Our task.
How to be prepared.
Co-operation.

### You in Your Corner.

(To be read by a Leaguer.)

Where duty calls in life's conflict,
There is your place!
Where you may think you are useless,
Hide not your face.
God placed you here for a purpose,
Whate'er it be.
Know he has chosen you for it;
Work loyally.

Gird on your armor! Be faithful
At toil or rest.
Whiche'er it be, never doubting
God's way is best.
Whether waiting or working,
Stand firm and true;
Do that work well that your Master
Gives you to do.

—Helen M. Richardson, in the Churchman.

(Taken from the Devotional Meeting Annual, and used by permission.)

## MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

Mr. Hawkins has announced the appointment of Miss M[illegible] Cooper as Secretary of the Mississippi Epworth League Conference, to succeed Miss Erma Kile, resigned. Miss Cooper's address is Meridian, Miss., P. O. Box 566. Miss Cooper has already actively engaged in the work, and from what we hear of her she is going to make us an excellent Secretary. Miss Cooper has just sent out the following letter, addressed to the pastors, which will also be of interest to all Epworth Leaguers:

"It is with great delight we address you this letter with reference to the approaching Epworth League Assembly to be held at Whitworth College, Brookhaven, June [illegible]-10, 192[illegible], with the earnest request that you attend. Be sure that your Epworth League [illegible] two or more representatives; and if you haven't an Epworth League, get some of your young people to attend—they will get a vision that will cause them to want an Epworth League when they return. Our theme for the program is, 'Let Christ In.' So far, we are ready to announce as 'out of Conference workers,' Bishop H. M. DuBose, President General Epworth League Board; Dr. F. S. Parker, General Secretary; Miss Edna Mathews, Junior Worker, Polytechnic, Texas, and Miss O[illegible] Sanders, Nashville.

"In the [illegible] there will be [illegible] 'in Japan,' 'The Child [illegible]' in [illegible] 'What We Believe,' and [illegible] Mind.' There will be a [illegible] department [illegible] of the [illegible]. [illegible] There will be a [illegible] each evening.

"Prayer services will be held three times daily: Watch service, 7 a. m.; Vesper service, 7 p. m.; Prayer groups in dormitory just before retiring.

"Please do not arrange any meetings to come on this date; and we shall thank you to announce the Assembly and League as often as practical.

"Rates for the entire session, beginning with supper, June 4, and closing with [illegible], June 1[illegible], including [illegible], for a period [illegible] session, [illegible] places, [illegible] though you [illegible].

"[illegible] automobile, or [illegible]. Our goal [illegible]0 present.

"A banner will be awarded the District having the largest attendance. [illegible] your District [illegible] will [illegible] telling about rally [illegible] we are to [illegible] your cooperation and [illegible] for the success of the Assembly."

In a letter just received from one [illegible] suggests that we issue a [illegible] to the Hattiesburg [illegible] that unless [illegible] the Seashore District [illegible] 'show him up' at [illegible]. We understand they contemplate organizing a caravan of "Tin [illegible]" to the Assembly. We [illegible] Mr. Harrell, and he says: "[illegible] one 'Tin Lizzie' a [illegible] has heard that kind [illegible], but let them rave. [illegible] when they get [illegible]."

Mr. Harrell announces that several [illegible] have paid the [illegible] Special in 19[illegible] and urges the [illegible] to pay up by June 1. Most of the Leagues observed Anniversary [illegible] and the offerings were good.

Mr. Harrell is preparing to visit [illegible] in his District between now and June 1, or send a part of his "Flying Squadron" in the interest of the [illegible] Special and the Assembly.

Are you coming to the Assembly? "You [illegible] said you ain't dat make [illegible]." Therefore we will look for You.

---

Have you ever noticed how many of [illegible] are seen [illegible]?—Selected.

Influenza
Physicians advise keeping the bowels open as a safeguard against Grippe or Influenza.
When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.
Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.
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A LUBRICANT—NOT A LAXATIVE

Does Your Head Ache? Are You Dizzy? Despondent?
Wonderful Relief is Here Told
Atlanta, Ga.—"About a year ago I was preparing to go to the hospital to die. Had been sick and suffering two years, had dizzy spells, suffered from headache, constipation and a despondent feeling all the time. Had tried many different remedies and got no better. I got to a drug store one day and was talking to the druggist about my condition. He handed me a bottle of Dr. Pierce's Favorite Prescription and said, 'I think that will help you.' Before I had taken all of that one bottle I felt like a new woman. Now I can say, along with thousands or other women, that Doctor Pierce's Favorite Prescription cured me."—Mrs. G. W. Tidwell, 67 Hampton St.
The use of Dr. Pierce's Favorite Prescription has made many women happy by making them healthy. Get it at once from your nearest druggist, in either liqnid or tablet form. Write Dr. Pierce, Invalids' Hotel in Buffalo, N. Y., for free medical advice.

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[illegible]—gassy pains that [illegible] heartburn—constipation.
Always find relief and comfort in
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No griping—no nausea—only 25 cents

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Millions are now using this simple treatment to stop pain. Sloan's, applied without rubbing, penetrates and produces a warming sensation. It stimulates new, fresh blood to and through the aching part. This breaks up the congestion, and since congestion has caused the pain—quick, grateful relief follows.
The world over, Sloan's stops rheumatic twinges and muscular aches. It eases aching backs and sharp neuralgic pains. Good, too, for colds in chest.
At all drug stores
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If not sold by your druggist, write to Wintersmith Chemical Co., Louisville, Ky.

# *Sunday School*

## MISSISSIPPI CONFERENCE NOTES.

At the present writing it looks as if we are to have a Standard Training School at McComb for the Brookhave District. I trust that it shall be so indeed in truth. I enjoyed being at the Brookhaven District Conference. There was a fine representation there and much interest. We had a most delightful visit.

Sunday, the 15th, was spent at Foxworth, as well as the 16th. The Foxworth school is in good shape as to average attendance and finances. They have added two Sunday school rooms to their building. They are in shape now to do big things for the religious education of their childhood. Brother Price is getting things lined up for a forward move. The three days spent at Foxworth were much enjoyed.

We had the pleasure of visiting the Brookhaven revival. From all the reports that I heard, Brother Jones is indeed a great preacher. The night I was there was very rainy, but there was a good congregation—many more than I thought. The regret of this meeting seemed to be the fact that it was closing too soon.

La Branch Street, McComb, reports $5.01 Sunday School Day; Mount Pleasant, on the Gallman charge, $2.95; Ellisville, $11.25; Knoxo, on Fernwood charge, $2; Sumrall, $6; Bolton, $4.10; Rankin Street, $10.70; Pachuta, $10.77. This makes a total of 13 schools sending in offerings. If it will come in thick and fast, it will help a whole lot.

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COUPON
Cut this Coupon out. Men's Suits Cleaned and Pressed for 75c. Palm Beach, Linen and Searsucker Suits Cleaned and Pressed for 40c. Suits Sponged and Pressed, 35c. Ladies' Garments at lowest prices.

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5515 MAGAZINE STREET.

Crystal Springs reports fine results from the evangelistic campaign.

A county-wide Institute will be held at Hazlehurst, May 2 and 3. Let all Sunday school worers in the county take due notice of this and come to these services. Send names to Rev. W. H. Saunders.

Poplar Springs and Harrisville, both on the Harrisville circuit, are in the race for 100% "C" type schools. Who will be first? This is a very fine ambition on the part of a school.

So far as I am able to judge, the Sunday school work of the Mississippi Conference is way ahead of anything it has been in the last six years. We are on the high-water mark. May we press on to undreamed of victories! Life and power are coming to the schools. Pray for these earnest, consecrated men and women who are making this possible. More schools are in operation, more pupils in these schools, more training work, a higher average of attendance, better equipment, more definite teaching. Pray for great victories.

The Sunday schools of the Mississippi Conference lead the church on the per cent of the pledge paid in the Centenary—84.4% paid. Can we not make it 100% by Conference time? My, would that not be fine! Direct all monthly missionary offerings to the Centenary and send the money to John E. Edgerton, Lambuth Building, Nashville, Tenn.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

## "CONTEMPT OF COURT."

Dear Brother Carley: A former governor of Mississipi is now serving a thirty days' sentence in the Lafayette County jail for contempt of court. The charge by the judge was "willful and conspicuous defiance of the court's process."

As I was reading this in yesterday's Commercial-Appeal the thought came to me that many of us are guilty of willful and conspicuous defiance of the church's process.

Are not the laws made by the General Conference the process of the church? Are not the resolutions adopted by our Annual Conferences and all other business of that body the process of the church?

Is not every constitutional meeting and every law as well as all the rules that govern and control the church, from the General Conference down to the mid-week prayer meeting, the church's process?

Is the bishop, the elder, the preacher in charge, the Sunday school superintendent, the teacher, every member of the official board, the regular member, from the oldest to the youngest, who repudiates a Centenary pledge, a Christian Education pledge or a regular church assessment, or who knowingly violates any rule of the church, guilty of willful and conspicuous defiance of the church's process?

What about the member dressed in costly apparel, who is looked to by the young folks as a leader in society and to whom the boys and girls go for information concerning the salvation of their souls, but who boastingly declares he does not believe in Conference collections, and who thinks he can invest $2 in many other ways that will do more good than by subscribing to the Advocate?

If these thoughts will help any one to see that willful and conspicuous defiance of the church's process will do more to disorganize and corrupt society and to break down our Christian civilization than willful and consuicuous defiance of the court's process, however demoralizing such defiance may be. I should like for them to be published in the New Orleans Christian Advocate.

Things are moving along nicely with us on the Duck Hill circuit; our revival meeting will start the fifth Sunday in April.

Let us all pray that there will be no willful and conspienous defiance of any moral or civil law. May God make us a law-abiding people. Jesus said the law would not be destroyed. Let us keep it; there is great beauty in the law, and much grace in keeping it.

GUY D. BURT.

## QUARTERLY CONFERENCES.

## MISSISSIPPI CONFERENCE.

### Vicksburg Dist.—Second Round.

Woodville, at White's, 3 p.m., Apr. 29.
Louise and Holly Bluff, at Louise, 11 a.m., May 6.
Silver City, at Midnight, 7:30 p.m., May 6.
Mayersville, at Grace, 11 a.m., May 11.
Rocky Springs, at ———, 11 a.m., May 12.
Rolling Fork, at Cary, 11 a.m., May 20.
Anguilla, 7:30 p.m., May 20.

The District Conference will meet at Centerville on Tuesday, April 24, at 2:30 p.m.

Pastors will please elect their delegates, send names to Rev. V. G. Clifford, Centerville, and to me. It is important that this be done, that Bro. Clifford can provide homes for all delegates, and that I may make up the official role of the conference.

Let it be remembered that district, charge lay leaders, local preachers, and district secretary of the Woman's Missionary Society are members of the conference.

Local preachers are urged to make their report in writing.

J. R. JONES, P. E.

### Jackson Dist.—Second Round.

Harrisville, at Pisgah, Apr. 28, 29, 11 a.m.
Mendenhall, at M., Apr. 29, 7:30 p.m., and 30, 9 a.m.
Eden, at Bethany, May 5, 6, 11 a.m.
Yazoo City, May 6, 3 p.m., 7:30 p.m.
Vaughn, at Deasonville, May 12, 13, 11 a.m.
Benton, at Benton, May 13, 7:30 p.m.; 14, 10 a.m.
Monterey, May 19, 20, 11 a.m.
Brandon, May 20, 3 p.m., 7:30 p.m.
Yazoo City ct., May 26, 27, 11 a.m.
Canton, May 27, 7:30 p.m.

M. L. BURTON, P. E.

### Meridian Dist.—Second Round.

Daleville, at Soule's Chapel, April 28, 29.
Lauderdale and Electric Mills, at Lauderdale, April 29, p.m.
District Conference, at Poplar Springs, May 1, 2.
DeKalb, at New Hope, May 4.
Cleveland, at Big Oak, May 5, 6.
Shubuta, May 13.
Bucatunna, May 13, 14.
Enterprise, at Stonewall, May 20.
Quitman, May 20, p.m.
Pachuta, at Salem, May 26, 27.
Matherville, at State Line, June 2, 3.
De Soto, at Andrew's Chapel, June 3, 4.

PAUL D. HARDIN, P. E.

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### Hattiesburg Dist.—Second Round.

DISTRICT CONFERENCE, at Richton, April 25-29.
New Augusta, at McLain, April 29, 3 and 7:30 p.m.
Avera, at Avera, May 6, 11 a.m.
Leakesville, at Winburn Chapel, May 9, 11 a.m.
Lucedale, May 9, 7:30 p.m.
Lucedale Ct., at Refuge, May 10, 11 a.m.
Hattiesburg, Main St., May 13, 11 a.m.
Sumrall, May 13, 14, 7:30 p.m., 9 a.m.
Ellisville, at Hinton, May 15, 11 a.m.
Heidelberg, at Philadelphia, May 20, 11 a.m.
Mt. Olive-Magee, at Mt. Olive, May 27.

Pastors will please elect their delegates to the District Conference at once, and forward their names to Rev. A. W. O'Bryant, Richton, and to me.

W. W. GRAVES, P. E.

### Brookhaven Dist.—Second Round.

Osyka, at Muddy Springs, April 28, 29.
Magnolia, April 29, 7:30 p.m.
Fernwood, at Kokomo, May 6.
Tylertown, May 6, 7:30 p.m.
Scotland, at Hawkins' Chapel, May 12, 13.
McComb, Centenary, May 13, 7:30 p.m.
Foxworth, at Hopewell, May 16.
Georgetown, at Providence, May 23.
Summit and Topisaw, at Pisgah, May 26, 27.

H. M. ELLIS, P. E.

### Seashore Dist.—Second Round.

Ocean Springs, at Handsboro, April 29.
Americus, at Cross Roads, May 5, 6.
Gulfport, Q. C., Wed., May 9, 7:30 p.m.
Wesley Memorial, Q. C., Thurs., May 10, 7:30 p.m.
Mentorum, May 12, 13.
Wiggins, May 13, 7:30 p.m.
Long Beach, Q. C., Mon., May 14, 7:30 p.m.
Biloxi, Q. C., Tues., May 15, 7:30 p.m.
Brooklyn and Bond, May 20, 11 a.m.
Coalville, at Beulah, May 20, 3:30 p.m.
Vancleave, at Red Hill, May 26, 27.
Pass Christian, June 3.

W. M. SULLIVAN, P. E.

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## MRS. J. O. BENNETT. ✓

MARGARET VIRDIE ESTES, wife of Rev. J. O. Bennett, of the Louisiana Conference, was born at Moresville, Lee County, Miss., Feb. 26, 1861, and died at Haughton, La., March 21, 1923, and was buried at Colfax, La., being sixty-one years and one month of age. Assisted by Rev. H. B. Thomason, the Colfax pastor; Rev. K. W. Dodson, presiding elder of the Ruston District, and Rev. W. L. Doss, Jr., presiding elder of the Alexandria District, the funeral was conducted by Rev. R. H. Wynn, presiding elder of the Shreveport District, Louisiana Conference. Sister Bennett was converted at fourteen years of age, and lived a devoted and consistent Christian life, and died an unusually triumphant death. She was married to Rev. J. O. Bennett at Moresville, Miss., Dec. 28, 1879, and for forty-two years she lived a life devoted to the interests of her husband and his work as a preacher of the gospel, being at all times a faithful companion and a loyal helper in the arduous work of the ministry. To them were born six children, two of whom, Charlie Howard, who died at the age of three years and ten days, and Joseph Carl, who died on Nov. 21, 1892, at the age of ten years and eleven months, preceded her to the heavenly home. Of the other four, Mrs. A. S. J. Neil, wife of our pastor there, lives at Belcher, La.; Will A. Bennett lives at Westline, Mo.; Robert C. Bennett lives at Colfax, La., and Miss Ethel, a graduate of our Mansfield Female College, and a school teacher, lives with her father at Haughton, La., it having been her rule for a number of years to accept only such positions as would allow her to be with and to help minister to the needs of her afflicted mother.

At the Beginning of the writer's ministry on the Farmerville circuit in 1896-1897, it was his good fortune to have as his nearest pastor Brother Bennett on the Downsville circuit, and there began a friendship for him and his Christian family that has grown and ripened with the intervening years, and we looked upon Sister Bennett as one of our dearest friends, and feel that in her going we have lost one of our own "mothers in Israel." Her hospitality to visitors, and her motherly care for her own household were of the old type of Sarah-like women, who "looketh well to the ways of her household, and eateth not the bread of idleness. She stretcheth out her hand to the poor; yea, she stretcheth forth her hand to the needy. Her children arise up and call her blessed; her husband also, and he praiseth her." Her household was so well ordered, and the fruits of her industry and motherly management were so abundant, that her home was ever a haven to those who chanced to be her guests, and it was our happy lot during the last twenty-five and more years to have many times been blessed in this hospitality; and in her home we felt all but as free as if in our own. The natural fruits of such a motherhood and home-making would be the filial devotion that the children of such love and care should and did show to such a mother during the nineteen years of her affliction that she suffered preceding her death, being practically helpless for the greater part of this time; and the life that she lived was the natural preparation for the victorious death, of the old-type Christian, that she died.

In the days and hours preceding her going, Sister Bennett was so rapturous in her victorious faith that her attending physician was led to acclaim: "This is holy ground; I have never seen the like before." Brother Bennett, in a personal letter, tells us of many of these expressions of dying victory. "Heaven is not far away, there is no darkness here, it is all light," she said one time; "Don't cry, don't weep for me, I am so tired, I am so anxious to go, I suffer so much. I want to go where I can rest," she said at another time. "It is all right, my hand is in His, and He is leading me;" "Jesus is with me, and is comforting me—he is my only hope," at another time; again on opening her eyes she said: "The angels are here!" Oh how glorious! Glory hallelujah! What victory, what victory!" As her voice was failing and she could only speak in a whisper, she said: "You have all been good to me; I have wanted for nothing, and I will have to tell them when I get to heaven. I see the children" (who had died), "I see papa" (who died when she was twelve). Such a death, following such a life, is Christianity's greatest "evidence." Such Methodists as these still "die well."

"How blest the righteous when he dies,
When sinks a weary soul to rest,
How mildly beam the closing eyes!
How gently heaves th' expiring breast!

"Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
'How blest the righteous when he dies!'"

P. O. LOWREY.

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## EVANGELIZE UNDEVELOPED FIELDS.

There is not any better way on earth that money could be spent that would bring quicker and larger results than for the church or the rich to furnish the funds with which to put trained revivalists in the neglected fields in our home land. Hundreds of thousands are not being reached in the ordinary way from year to year. The annual appropriations to mission circuits are good as far as they go. Many densely populated portions of the rural districts that were missions many years ago are missions yet. Most of said charges would support their preachers if properly developed. It is a long lane that never turns. In most cases the so-called poor circuits are not poor financially. Many of them are as able, in dollars and cents, to support a preacher as good station charges are. They are only poor in point of education on their obligations to God. Of course, it is understood that the class of charges referred to have some fine, intelligent families who are doing their part already, but they are too far in the minority to support properly a pastor, when so many of their neighbors are not co-operating with them. By proper management, many churches could be developed in one evangelistic revival that would be self-sustaining from the outset. But there is no successful way to do this work without the necessary expense funds, and capable men to accomplish it. The church has the men and the money. Will it do it? A good per cent of the unpaid balance of the Centenary subscriptions could be easily collected for this purpose. There are undeveloped multitudes at our doors who are starving to death spiritually for the ministry of experienced men who know how to preach the great doctrines of our Methodism in a way that will be convincing and acceptable to the people, and at the same time be revival and soul-saving preaching. All preaching should be done in the power of the Spirit.

I will say, by way of example, that perhaps others may be helped on the same line. I have preached the Bible on tithing and had shouts in the congregation, and occasionally have seen weak churches become stations and half-stations in point of ministerial support. I have preached the Bible mode of baptism and had conversions, and additions, and at times scores of immersionists have given their hands as evidence that they enjoyed the sermon. (This is unusual, but it's true.) It's the way a thing is done that counts. The people are entitled to hear the truth on all Bible questions, and then make their own decisions. In trying to meet conditions as they exist, I do not preach the Bible mode of baptism in a union meeting, or in evangelistic revivals in our own church, unless requested to do so by the pastor. The way to preach baptism effectively is to teach what the Book says, in the Spirit, without criticising in a personal way what other people believe. Some of the most genuine revivals I have ever witnessed have resulted from a special course of Methodist Bible doctrines. Our church has always been broad enough to recognize the fact that there are Christians in all branches of the church, regardless of minor doctrinal differences. Sometimes we have been more liberal than wise, and have lost much ground thereby. However, I never preach a series of doctrinal sermons without arrangements to that effect beforehand. The chief work of the evangelist is to get people saved. There is no doubt but that our pastors should preach our great Bible doctrines more than they do. Pastors of other churches are doing it with telling effect.

The writer has a number of tent meeting dates with some of our best pastors in good fields, where there will be great congregations. A preacher must first have plenty of people to get large numbers saved. I have some vacant time for the fall months.

W. D. BASS,

Corinth, Miss.

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# *Woman's Missionary Society*

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## NORTH MISSISSIPPI CONFERENCE

### Some of the Good Work Planned for the Year.

### Mission Study and Publicity.

We, your Committee on Mission Study and Publicity, recommend the following:

1. That the Bulletin be published quarterly and literature be sent out by the 15th of each month.

2. That a Circulating Library be urged. Any Auxiliary having finished a set of books may advertise through the Bulletin name and number of books in set which may be changed for books from another Auxiliary, or sold, as members prefer.

3. That the Conference Superintendent of Publicity be sent to the Standard Training School in Grenada this year, expense of said trip to be borne by Conference.

4. That the Council officers be urged to adopt a study book on Methodism to be included in the course of Mission Study.

5. That the Standard of Efficiency be adopted for this year. (Standard published in March Bulletin.)

MRS. C. A. NEAL, Chairman.
MRS. H. E. PERKINS, Secretary.

### Extension of Work.

We, your Committee on Extension of Work, make the following recommendations:

1. That since we regard the deepening of the spiritual life of our women as their greatest need and also their greatest asset, we urge the erection of family altars in their homes and that they pledge loyalty to the Daily Bible Reading League.

2. (a) That for the purpose of reaching and developing the waste and remote sections of our Conference, the zonal or county plan of organization; (b) That we respectfully ask co-operation of the District secretaries in the movement which is to serve as "first aid" to them in their districts. (c) We suggest, 1, that the District secretaries list their auxiliaries in groups of four, to be known as zones, or sisterhoods of societies, to co-operate for the development of Christian fellowship, exchange of ideas, and inspiration in the work of Missions; 2. That the District secretaries furnish lists to Conference Corresponding Secretaries of the key women of the Districts, from whom shall be chosen zonal or county chairmen and secretaries; 3. That these zones or county organizations hold quarterly rallies with the different constituent auxiliaries or hostess; 4. That they present informational and inspirational programs, supplemented by Round Table discussions, bringing out ideas for best ways and means of carrying on the work. 5. That each zonal or county group stand sponsor for the organization and preservation of same, in the undeveloped territory adjacent to its own work. 6. That it be the duty of the zonal or county secretary to report to her district secretary, the work of the organization and give an account of each zonal meeting, or rally, immediately after each such rally.

2. We recommend that the Conference authorize the creation of a Distinction List of Auxiliaries on which is to be placed the women of each auxiliary which shall organize or revive, and keep alive four auxiliaries during the course of the year.

3. That we recognize the work of aid societies at both district and zonal or county meetings.

4. That we heartily recommend the circle plan as a means of enlarging the membership of our auxiliaries and enlisting the indifferent ones.

5. That we adopt the first week of May as organization week throughout Conference.

6. That we adopt a Standard of Excellence for districts, this standard to be as follows:

Standard of Excellence for Districts.

| | |
|---|---|
| Auxiliaries organized in one-fourth preaching places | 10 |
| If one-half the preaching places count | 20 |
| If three-fourths the preaching places count | 30 |
| District pledges paid in full | 10 |
| Per capita gift in district equal to per capita in Conference | 10 |
| Mission study class in three-fourths of the auxiliaries during the year | 10 |
| Bible study class in three-fourths of the auxiliaries during the year | 10 |
| Week of Prayer observed in three-fourths of auxiliaries | 10 |

## LOUISIANA CONFERENCE.

### Negroes Express Appreciation.

The Friendship Negro Club, an organization composed of the several Negro churches and societies of Lake Charles, La., held a special meeting some time ago to formally express the appreciation of the Negro people of that city to Mrs. W. W. Holmes, wife of the pastor of the Broad Street Methodist Church, who was to be transferred to another charge. Mrs. Holmes has always been interested in the welfare of the Negro, having acted in the capacity of adviser and helper in the development of their community life. Through the Friendship Club, she had been influential in purchasing three acres of ground near the Negro school for a community park for Negro children. The white Civilian Relief Organization had always looked after the sick and distressed Negroes until Mrs. Holmes organized a Negro Civilian Relief Work. She has conducted lectures, addresses, encouraging physical, moral, and community development of the Negro race, and before leaving Lake Charles had planned for the creation of a day nursery where little children of the Negro servants could be taken care of while their mothers were at work; besides a free clinic for the Negro people of St. Charles. It was in appreciation of these labors that the leading Negroes of the city met together. The high regard in which she was held by the Negro people of the city was fully attested by the manner in which they expressed their regrets at her departure. During the presentation speech, when a beautiful mahogany serving tray was given her, there were few dry eyes in the audience.

### A Correction.

The proper address of the Lake Charles District Secretary is: Mrs. Joe Wynn, Rayne, La. It was previously given as Lake Charles. If you have sent your reports to the wrong address, please send a duplicate to her immediately.

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Elise Traut relates the legend that on every Christmas Eve the little Christ-child wanders all over the world bearing on its shoulders a bundle of evergreens. Through city streets and country lanes, up and down hill, to proudest castle and lowliest hovel, through cold and storm and sleet and ice, this holy child travels, to be welcomed or rejected at the doors at which he pleads for succor. Those who would invite him and long for his coming set a lighted candle in the window to guide him on his way hither. They also believe that he comes to them in the guise of any almsgiving, wandering person who knocks humbly at their doors for sustenance, thus testing their benevolence. In many places the aid rendered the beggar is looked upon as hospitality shown to Christ.

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## GOOD QUALITIES OF THE REFUGEES.

The refugees of Asia Minor are doing wonders in the way of self-support. Ten thousand women and girls are making a living by carrying on their accustomed industries of weaving, embroidery and lace-making. The little girls at the orphanage at Chazir on the slopes of Lebanon earn by their needlework $150 a month, which they turn into the treasury of the orphanage. The relief workers at a certain point of concentration of refugees have stated that six months after 22,000 were gathered there, only five hundred required the help of the Near East Relief.

The desire of the refugees to live in organized communities manifests itself over and over again. A church is frequently their first building in their villages. A certain group of fugitives from Cilicia constructed a shed in which seventy-five children go to school. There are plans in mind to remodel the abandoned waterworks into a schoolhouse and community center.

Just outside of Athens a refugee city of mud huts is rising. These huts, rude as they necessarily are, are placed in orderely fashion on properly laid-out streets.

So the reports come in with constant confirmations of the belief that these people are consistently religious, thrifty and orderly.

## QUARTERLY CONFERENCE.

## NORTH MISSISSIPPI CONFERENCE.

### Greenwood Dist.—Second Round.

Ruleville, at Doddsville, April 29, 11 a.m.
Greenwood, April 30, 7:30 p.m.
Swift, at Swift, May 6, 11 a.m.
Dublin, at Mattson, May 13, 11 a.m.
Sunflower, at Fasonia, May 20, 11 a.m.
**District Conference at Inverness, May 23-25.**
Webb, at Sumner, May 27, 11 a.m.

All benevolences are expected to be reported, "provided for" by subscriptions or cash, not later than the meeting of the district conference. Let boards of stewards and pastors take this important matter up at once.

S. L. POPE, P. E.

### Grenada Dist.—Second Round.

Winona, Apr. 22, 23.
Lamar ct., at Early Grove, Apr. 28.
Ashland ct., at Ashland, Apr. 29.
Ebenezer ct., at Ebenzer, May 6, 7 (a.m.)
Lexington, May 6, 7.
Waterford ct., at Harris Chapel, May 12.
Abbeville ct., at Mt. Zion, May 13.

District Conference at Pickens May 8-10. Opening session at 2:30 p.m., May 8.

R. A. TUCKER, P. E.

### Corinth District—Second Round.

Marietta, at Gilmore's Chapel, Thursday, Apr. 26.
Chalybeate, at Mt. Pleasant, Apr. 28, 29.
Burnsville, at Chapel Hill, Friday, May 4.
Iuka Ct., at Harmony, Saturday, May 5.
Iuka Sta., Q. C., Friday night, May 4; preaching, May 6, at 11 a.m.
The Corinth District Conference will be held at Ripley, Miss., May 15-17.

JOSEPH B. RANDOLPH, P. E.

### Greenville Dist.—Second Round.

Glen Allan, April 29, 11 a.m. Preaching and Q. C.
Benoit, April 29, 11 a.m. Big Brother J. J. Baird.
Benoit, April 29, 8 p.m. Preaching and Q. C. Boyle Quartette heard at the Benoit evening service.
Shipman's Chapel, May 2, 11 a.m. Preaching and Quarterly Conference.
Duncan, May 6, 11 a.m. Preaching by James H. Felts.
Bobo, May 6, 11 a.m. Preaching by J. A. George.
Duncan, May 6, 3 p.m. Q. C.
Duncan, May 6, p.m. Preaching by James H. Felts.
Leland Q. C. during the district conference.

JAMES H. FELTS, P. E.

### Sardis District—Second Round.

Horn Lake, at Poplar Corner, 11 a.m., April 28; Q. C., in afternoon.
Mount Pleasant, at Union, 11 a.m., April 29; Q. C., in afternoon.
Crenshaw, Q. C., May ?.
Tyro, at Tyro, 11 a.m., May 5; Q. C., in afternoon.
Crowder, at Fredonia, 11 a.m., May 6; Q. C., in afternoon.

The District Conference is announcing for May 15, 16, 17, beginning 9:30 a.m., May 15, to be held at Senatobia, Miss. It is the duty, and should be the pleasure, of all members of this conference to be on hand. I trust that all the pastors will see that the Q. C. Records for their charges are there for examination. Please let every local preacher in the District be on hand to make his report. It is no less the duty of the local preachers to be present at this conference than it is the duty of the other members to be on hand. God helping us, we are going to have a great District Conference. Please let every member be there to do his part toward making it a spiritual and material success.

J. TILLERY LEWIS, P. E.

### Columbus Dist.—Second Round.

District Conference, at Ackerman, April 26, 27.
Ethel, at ——, April 28, 29.
Ackerman and Weir, at Ackerman, April 29, 30.
Mayhew and Sessums, at ——, May 2; preaching at Mayhew, April 1, a.m.
Artesia, May 3, night; preaching, April 15, night.
McCool, at Liberty Hill, May 5, 6.
Starkville, May 6, p.m.
West Point, May 9; preaching, April 1, p.m.
Cedar Bluff, at ——, May 10.

A. T. McILWAIN, P. E.

### Aberdeen Dist.—Second Round.

Salem and Ecru, at Liberty Hill, Apr. 27.
Tocopola, at Lafayette Springs, Apr. 28, 29.
Randolph, at Washington, Apr. 29, 30.
Calhoun City, at Pittsboro, May 5, 6.
Vardaman, at Lloyd, May 6, 7.
Houlka, at Concord, May 8.
Smithville, at Paine's Memorial, May 12, 13.
Eupora and Maben, at M., May 14.
Mathiston, at Lagrange, May 15.
Bellefontaine, at S. Union, May 16.
Algoma, at Ebenezer, May 18.
Fulton, at Friendship, May 19, 20.
Tremont, at Mt. Pleasant, May 20, 21.

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Rochester, N. Y.—"After my twin girls were born I was all run-down. My neighbors thought I was going to die. I saw your advertisement in the paper and bought Lydia E. Pinkham's Vegetable Compound. The first bottle helped me and I kept on taking it. I only weighed ninety pounds when I began taking it, and I have gained in weight and feel like a girl of sixteen. I never can say enough for Lydia E. Pinkham's Vegetable Compound."—Mrs. NELLIE DOREY, 16 Sause Park, Rochester, N. Y.

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Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

## IF WE KNEW WHAT IS INVOLVED.

By Bishop H. A. Boaz.

The Emergency Centenary Pay-Up Campaign is rapidly drawing to a close. Only a few weeks more and the campaign will be over.

Many of us who know the vital importance of this campaign are waiting with much concern the final report. If our people here could fully realize the importance of the issue involved and could know of the heart-hunger of the millions who are yet in heathen darkness awaiting the coming of the Gospel of Christ, there would be no question about the payment of these Centenary pledges. These pledges were made in the fear of God and in loving interest in the kingdom of our Christ. They must be redeemed or we will be discounted in the eyes of the world and in the eyes of our native Christians in the foreign lands.

The confidence that our Japanese and Korean Christians have in the church in America is beautiful, almost surprising. I am sure it is the same in all our mission fields. They confidently expect that the church in America will meet the obligations made and fulfill the promise in the building of new churches and in the assistance that has been promised to our schools and many other enterprises in the foreign fields. New missionaries have been promised and much assistance for the various enterprises of the church. Our missionaries on the far-flung battle lines are expecting us to meet these obligations and send them the necessary assistance. They are holding aloft the gospel torch that enlightened these darkened lands, but their strength is failing. Shall we pay up our pledges and send them the necessary funds, or shall we leave them discouraged and helpless to stand alone in those benighted lands? They are heroes and heroines of the highest order; to fail them in this critical time would almost break their hearts and disgrace the church at home,

But we will not fail them. I have visited more than sixty churches since my return to America, and almost every one has promised to pay in full. The outlook is very hopeful. Because of the infinite need of all men everywhere who are without Christ, and because of the infinite possibilities of all who make Christ the Lord of their lives, and because of the wonderful opportunities that are before us now, and because of the constraining memories of the cross, and because of the great commission given by our Lord so long neglected, every one of us should do his best to measure up to the great responsibility of this hour.

Seoul, Korea.

**Rheumatic** Pains Aches

are quickly relieved by CAPUDINE. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT

**CANCER** HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

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BUY A BOTTLE OF
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FOR
**COLDS AND LA GRIPPE**
WILL GIVE QUICK RELIEF
25 cts. at Your Druggist.

## FROM HAYNESVILLE, LA.

Easter Sunday marked the beginning of a 10-day real revival at Haynesville. On Tuesday Rev. J. L Evans, of West Monroe, came to lead the singing, and on Wednesday Dr. H. F. Brooks, of First Church, Shreveport, arrived to do the preaching. Heavy roads and hard rains hindered some, but congregations were good and the singing and preaching highly spiritual. The church was greatly revived, and twenty-seven new members were added to the church.

Dr. Brooks is the kind of preacher who considers the pulpit the place to talk about religion. He is not afraid to preach the Scriptural doctrines and emphasize what Wesley taught. His kind of preaching leaves the pastor with a better membership and more faithful workers. His life is godly, and when he is gone the people speak his name reverently. The Haynesville congregation is delighted with his services and the leadership of Brother Evans in song.

A. J. GEARHEARD.

## FROM CALHOUN CITY, MISS.

Dear Brother Carley: A word from Calhoun City, Miss. Prayer meeting is good; we are doing some good work with the Boy Scouts; have good congregations to preach to all over the work; had fifteen to give their names for membership in the Methodist church last Sunday here at Calhoun City.

Brother Campbell will be with us in a meeting beginning the third Sunday in May, here at the city. Brother T. H. Lipscomb will be with us at Pittsboro, the meeting to begin the fifth Sunday in April.

We have bought a new parsonage just across the street from the church, and will soon be living in a brand-new house that will be so much more convenient for the preacher. We are building three more Sunday school rooms to the church.

We are working and praying for the best year in the history of the Calhoun City charge.

Yours in the work,

B. F. BULLARD.

## DIMENSIONS OF HEAVEN.

Captain J. B. Sankey, measurer of vessels in the surveyor's office, Boston Custom House, has made the following calculation as to the dimensions of heaven: "And he measured the city with reed, 12,000 furlongs. The length and the breadth and the height are equal" (Rev. xxxi, 6). Twelve thousand furlongs—7,920,000 feet cubed, which equals 497,793,088,000,000,000,000 feet. Reserving one-half of this space for the throne and court of heaven, and one-half of the balance for streets, we have 124,198,172,000,000,000.000 feet cubic. Divide this by 4,096 cubit feet in a room sixteen feet square, and there will be 30,321,843,750,000,000 rooms. We will now suppose the world always did and always will contain 999,000,000 inhabitants, and that a generation lasts thirty-three and a third years, making in all 2,970,000,000 every century, and that the world will stand 1,000,000 years, or 10,000 centuries, 29,700,000,000,000 inhabitants. Now suppose there were one hundred worlds like this, equal in number of inhabitants and duration of years, a total of 2,970,000,000,000.000 persons, there would be one hundred rooms, sixteen feet square, for each and every person.—Selected.

The preacher who can tell a story that would make a horse laugh need not be surprised when men refuse to believe him when he tells them the way to heaven.—Selected.

Life is one continuous round of unfinished business.—Selected.

## LOUISIANA CONFERENCE.

### Alexandria Dist.—Second Round.

Coushatta, April 29.
Opelousas, May 6, a.m.
Livonia Ct., at Lottie, May 6, p.m.
Campti Ct., at Clarence, May 12, 13, p.m.
Natchitoches, May 13, a.m.
Rochelle and Standard, at Rochelle, May 20.
Bunkie, May 27.

W. L. DOSS, JR., P. E.

### Monroe Dist.—Second Round.

District Conference, at Winnsboro, Apr. 27-29.
Eros, at Indian Village, May 13, p.m.
Calhoun, at Community, May 12, p.m.
Lake Providence, May 2.
Chatham, at Brooklyn, May 20.
Winnsboro, at Magnolia, Apr. 27, a.m.
Oak Ridge, at Oak Ridge, May 27, p.m.

Pastors are urgently requested to send the names of those who will attend the District Conference at Winnsboro, April 27-29, to Rev. J. M. Alford.

Homewood, at Carr Church May 23.
Chunky, at Suqualena, May 19, 20.

W. D. KLEINSCHMIDT, P. E.

### Baton Rouge Dist.—Second Round.

Springfield, at Livingston, Apr. 29, a.m.
Ponchatoula, Apr. 29, p.m.
Franklinton ct., at Mt. Hermon, May 5, a.m. and p.m.
Franklinton, May 6, a.m.
Bogalusa, May 6 p.m.
Baker, at Deerford, May 12, a.m., 13, p.m.
Olive Branch, at Clear Creek, May 13, a.m.
Covington, May 20, a.m.
Amite, May 20, p.m.
Kentwood, May 22, p.m.
Greensburg, May 27, a.m.
Tickfaw, May 27, p.m.
Gonzales, June 2, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—Second Round.

Merryville, April 29, 11 a.m.
De Ridder, April 29, 7:30 p.m.
Sulphur and Vinton, at Vinton, May 6, 11 a.m.
Lake Arthur, May 6, 7:30 p.m.
Lake Charles, May 13, 11 a.m.
Carson, May 13, 7:30 p.m.

District Conference at New Iberia, beginning Wednesday night, April 18, and closing Friday, April 20.

J. B. WILLIAMS, P. E.

**Howell's Balm Relieves Croup, Inflammation of Throat and Skin**

### New Orleans Dist.—Second Round.

Parker Memorial, May 6.
Rayne Memorial, May 13, a.m.
Algiers, May 13, p.m.
Lydia, at Cypremont, May 16.
Morgan City, May 20.
District Conference, at St. Mark's Hall, May 21-23.
St. Martinville, May 27.
Lafourche, at Griffin, June 3, a.m.
Houma, June 3, p.m.
Bayou Blue, June 4.
St. Mark's, June 17, a.m.
First Church, June 17, p.m.

W. WINANS DRAKE, P. E.

### Ruston Dist.—Second Round.

Gibsland, April 29, 11 a.m.
Haynesville, May 3, 7:30 p.m.
Ringgold, May 10, 2 p.m.
Winnfield Ct., May 12, 2 p.m.
Haughton and Doyline, at Haughton, May 15, 3:30 p.m.
Castor, at Jamestown, May 20, 11 a.m.
Wesley Ct., May 22, 2 p.m.
Athens, at Arizona, May 27, 11 a.m.
District Conference, at Haynesville, May 4-6.

K. W. DODSON, P. E.

### Shreveport Dist.—Second Round.

Pleasant Hill, at Beulah, Sun., Apl. 29.
First Church (Conference), Wed., May 2, p.m.
Longstreet, at Keatchie, Sun., May 6, a.m.
Greenwood, Sun., May 6. p.m.
Bayou La Chute, at Elm Grove, Sun., May 13.
Plain Dealing, at Benton, Sun., May 20.

R. H. WYNN, P. E.

**PAIN IN BACK SIDES AND HEAD**

Arkansas Lady Says Mother Gave Her Cardui and She Had No More Trouble of This Kind.

Lamar, Ark.—Mrs. Edith Seeman, here, recently made the following statement describing her experience in the use of Cardui:

"I had pain in my back and sides; had sick headaches and my nose would bleed. I couldn't sit up at all.

"My mother gave me Cardui. I took about a half bottle, and at this . . . I was able to get up and help with the work. Next time I took it again, and now, after taking two bottles, I do not have any trouble at all at this time. I gained, by skin cleared up, I am healthy and strong.

"My mother took Cardui for a weak, run-down condition. It did her more good for weakness and nervousness than any medicine she has ever taken. She took six bottles in all. We recommend it and certainly know its worth."

The foregoing is one out of thousands of statements which have been received from users of Cardui, the woman's tonic. If you are a sufferer from womanly ailments try Cardui. It may be just what you need. Get it at the drug store.

Take
CARDUI
The Woman's Tonic

NEW ORLEANS
# CHRISTIAN ADVOCATE

Vol. 70—No. 18. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3508

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 3, 1923. CHAS. O. CHALMERS, Manager.

## EDITORIAL COMMENT

### BEATING THE AIR.

The Great Apostle made a very significant statement when he said: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." We will not insist upon the exegetical correctness of our application of his words, but we find in them a very pertinent suggestion concerning efforts in behalf of the community welfare. It would be well for all social and religious workers to ask themselves the direct question, "What does this community need?" before they begin to expend their energies in an agitation for social betterment that has nothing definite in view. When a hunter goes into the field, he first tries to find the game; having found it, he aims his gun before he fires—random shooting seldom bags a bird. What is the matter with your community? —find out, and concentrate your energies upon remedying the trouble.

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### ETERNALLY SIGNIFICANT.

Several weeks ago, when several hundred tourists arrived in New York from a cruise around the world, they were interviewed by reporters representing the leading newspapers and press associations. Of all the interviews, only two were printed. The first had to do with world conditions as seen through the eyes of an official of one of the gretest business organizations in the world; the second was with a Westerner, a man typical in stature and thought of the country he helped to develop. When asked by the reporter what he considered the most impressive sight he had witnessed on the entire trip around the world, he said: "When I stood on the Mount of Olives at sunset and looked out over the River Jordan and the Dead Sea, I saw the most beautiful sight of the entire cruise. It seemed that time had turned back nearly two thousand years, and I realized the beauty and immortality of the scene." The Son of Man gives significance to that scene because he lived and labored there—just as he gives eternal significance to-day to all life wherever his gospel is preached.

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### WHEN SCHOOL IS OUT.

The time will soon be at hand when our schools and colleges will close their sessions and thousands of young people will go back to their homes to spend the vacation season. We know pretty well what these young people have been doing while they were in school; but what are they going to do when they get home? We hope they will be thoroughly refreshed by the temporary cessation of their studies—but we hope, also, that they will not feel that they are released from the responsibilities which their college opportunities impose upon them. There is something fundamental in the doctrine of noblesse oblige—the doctrine that rank imposes obligation. We do not contend that the college student is exalted by a social rank that lifts him above others who do not enjoy his privileges, but we do maintain that he is under obligation to serve his community to the fullest possible extent by reason of the advantages he has enjoyed. If these young people will throw themselves heartily into the church life of their home towns and make their influence felt on the side of right in all their social activities, they will be doubly blessed—receiving as well as giving. We believe that many of them will count it a privilege thus to serve while at home.

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### STILL ANOTHER ADDITION.

In reading a review recently of several books dealing with the business system in its several aspects—industrial, commecial, financial—we came across this suggestive paragraph: "Dr. Nicholas Murray Butler recently remarked that the mechanism of modern life has outrun our moral and intellectual capacity. There is a plain reason why the machine has mastered the man. The reason is that civilization has developed new centers of social control that are administered without social responsibility. Not since the passing of the church of Hildebrand, the spiritual power of the Middle Ages, has there risen in the world any majesty that can compare with the actual authority of financial credit. Mr. Frank Vonderlip says that nothing can save Europe but a spiritual revival. He might have added that the revival must come through a financial renaissance." And we should like to add that the financial renaissance must come through the application of the teachings of Jesus Christ to the lives and activities of those who are in control of this tremendous factor of financial credit.

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### "I CAN. WORK MY EARS."

We once heard the inimitable George Stuart tell the story of "The Gifted Children," which runs about as follows: A pastor was calling on a family of his congregation in which there were three children, two girls and a boy. At an appropriate time, the proud parents called upon the little girls to display their accomplishments. One of them played the piano very prettily, and the other sang a pleasing little song. After the pastor had complimented them both upon their evident talent, he noticed that the little boy was standing, somewhat in the background, with an expression that indicated that he felt keenly the fact that he was not considered gifted enough by his parents to display his accomplishments. To relieve his embarrassment, the pastor said to him, "Son, what can you do?" Quick as a flash the little fellow replied, "I can work my ears;" and he immediately proceeded to give a demonstration of his skill in performing that difficult feat. The point of the story is in the fact that everybody can do something, and its application is specifically to church work. Not every member will, but every member can do something that will add to the effectiveness of congregational activity. The wise pastor will devote much time to discovering and making use of the talents of his people.

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### HAVE YOU? IF NOT, WILL YOU?

The Disciplinary rule providing for the observance of Sunday School Day on the third Sunday in April, or as near thereto as practicable, is so definite that we have never been able to understand why it is that so many pastors and Sunday school superintendents apparently pay no attention to it. The observance is needed, not so much for the sake of the money that is contributed for Sunday school work—though that is an important consideration—as for the sake of getting the religious interests of the children definitely and appealingly before the church as a whole. Where anything like adequate preparation is made for this event, we have never seen it fail to attract a large attendance of the parents and older people who are not identified with the Sunday school; and its effect upon the church life of the community is wholesome and inspiring. Brother Pastor, Brother Superintendent, have you observed the day? If you have not already done so, will you begin to plan for it at once?

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### MOTHER'S DAY.

The sentiment connected with Mother's Day, which is to be observed this year on Sunday, May 13, is so sacred that it is almost impossible to think of its being commercialized. But exactly that thing seems to have come to pass. We read the other day that white carnations, the emblems of this observance, have become too costly for widespread use, and a button with a carnation stamped upon it is being adopted. We suppose it is the old excuse—the demand justifies the increased price which is alleged for so many otherwise inexplicable advances in cost. The sweetest flower, though, that can be worn in memory of mother is the radiant one of a chaste and beautiful life.

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### START RIGHT.

The end of the journey may not be in sight, and along the way there may be many byways to entice the traveler from the main road; but he has only himself to blame if he starts in the wrong direction or by the wrong course. Start right—and the odds are in favor of a successful journey.

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## INCOMPLETENESS.

I wonder if ever a song was sung,
But the singer's heart sang sweeter;
I wonder if ever a rhyme was rung,
But the thought surpassed the metre.

I wonder if ever a sculptor wrought,
Till the cold stone echoed his ardent thought;
Or if ever a painter, with light or shade,
The thought of his inmost soul portrayed.

I wonder if ever a rose was found,
And there might not be a fairer;
Or if ever a glittering gem was ground,
And we dreamed not of a rarer.

Never on earth shall we find the best,
But it waits for us in the Land of Rest;
A perfect thing will we never behold,
Till we enter the shining Gates of Gold.

—Selected.

## TRAVEL LETTERS FROM DR. AND MRS. I. W. COOPER.

Shakespeare's own home—his birthplace—is on the principal street of Stratford. It is not so picturesque as Anne Hathaway's cottage, though it is more prosperous and pretentious in appearance. Like most English homes, it "gives on the street"—which is to say that, like our city houses, it has little or no porch or entrance-way on the exterior. It is kept in fine repair and is not very different in appearance from the neighboring houses. The interior was rather disappointing to us because it has now taken on much more the character of a literary museum than the nature of a restored dwelling. All the rooms downstairs seemed merely show-rooms for portraits, first editions and other mementoes of Shakespeare. The room upstairs in which the poet was born was more "livable," in spite of the fact that it was almost bare of furniture. At least it was not full of glass cases to get in the way of the imagination which wished to construct a fireside picture! The most delightful part of this visit was a stroll through the charming "court-garden" in the rear of the house. It was much more formal, in its precisely placed walks, fountain and bird-bath, and in character of its shrubs and flowers than was Anne Hathaway's little paradise, and yet this had a beauty of its own.

Just across the street from the Shakespeare home is a curio shop, so full of mementoes of this Shakespeare neighborhood and such pretty antiques of various kinds that our tour-director had to grow very cross and impatient before he could pull his "American souvenir hunters" away from the spot. He was right, too, in wishing us to leave, for bargaining for material things was not the kind of preparation our minds needed for the next stop we made—at Holy Trinity Church, where rest the ashes of Shakespeare.

Westminster Abbey, which contains a beautiful bust of Shakespeare, might have been, from some standpoints, a more appropriate mausoleum for the great poet, but nothing could be better for the repose of his beauty-loving spirit than this country church, with its peaceful, picturesque setting of trees, river and burying-ground. We wonder if he had this place in mind when he wrote, in King John, "Now my soul has elbow-room!" It would scarcely have had it in Westminster's crowded aisles!

We passed down the long avenue of stately elms and into the comparatively simple though elegant little church. Very near the door we found the Parish Register with its interesting records of the baptism of William Shakespeare, and other important events in his life and the lives of members of his family. Much nearer the chancel, beneath a storied window, is a small marble bust of Shakespeare, and below this, a stone which bears the well-known inscription:

Good Friend, for Jesus' sake forbear
To dig the dust enclosed here.
Blest be the man that spares these stones,
And curst be he that moves my bones.

We did not blame Shakespeare for calling down a malediction on any one who might wish to take his body from this beautiful spot, but we wished that another tablet might be placed above this one, bearing the words which he wrote of another, but which would be so appropriate an epitaph for him,

To make the weeper laugh, the laugher weep,
He had the dialect and the different skill,
Catching all passion in his craft of will.

Reverently we left the shaded light of the church and stepped out into the warm sunshine which fell over the graves of many fathers and mothers of the hamlet. It did not trouble us to see the signs of the great harvest reaped by Death, for we realized that though it seems, at first thought, sad that even genius such as Shakespeare's cannot "stay mortality's strong hand," there is, within the hearts and minds of men, an imperishable life.

We were running behind schedule time, so we had to content ourselves with only the exterior of the Shakespeare Memorial Theatre, which is also a museum and Shakespearean library. It is by far the handsomest building in Stratford, a semi-circular stone structure. Here each year gifted American and English actors stage some of the greatest of the Shakespearean plays.

With hearts and minds full of beautiful memories of Stratford, we drove back to Warwick. At 6 o'clock that afternoon, our Temple Tour party broke up. Some went immediately to Liverpool, to take ship for America. We returned to London, where we stayed for three weeks longer, enjoying the Ecumenical Conference and the sights of London, of which we have written in some previous letters.

The day we sailed for Southampton we were happy to turn our faces homeward, but we were sorry, too, to know that our beautiful trip was at an end. Most of all, we were sorry to leave England, and, as our ship slipped out of harbor, we breathed a benediction on this land—one much less eloquent though just as sincere as that which Shakespeare wrote in King Richard:

This fortress, built by Nature for herself
Against infection and the hand of war,
This happy breed of men, this little world,
This precious stone set in the silver sea,
This blessed plot, this earth, this realm, this England!

## "THE LAND OF BEGINNING AGAIN."

By Rev. F. B. Hill.

In writing this article, please allow me to thank the many correspondents who appreciated the insertion of the poem with the above title in your (our) excellent paper some time ago. It has revealed to me how widely it is read. The thought I had in view when I sent it was different from the one recently taken and so ably rendered in the poem composed by Brother Tucker. His view is quite correct, for I often preach the hope that in the "new heaven and the new earth" we may begin again:

"There shall we see, and hear, and know
All we desiro and wished below,
And every power find sweet employ
In that eternal world of joy."

But it is such a joy to me always to preach the gospel of a second chance. I did so a few days ago in a special sermon to men, from Jeremiah's visit to the Potter. I used these illustrations rather more than is usual with me. I said that Jesus Christ has no scrap-heap—he utilizes waste material; if marred in the making, he can still make "another vessel." Living so long on the English coast and seeing so many shipwrecks, I know that in most seaports there is an official who hangs out over his office on the quay "a shingle" that says he is a "receiver of wrecks." I have not seen it in this country. When there is a wreck on the coast, he goes at once and looks after the shipwrecked sailors and the wrecked vessel. Ultimately the hull may be sold and got off and repaired for future voyages. Jesus Christ is a "receiver of wrecks." Dr. Conkey has given me two illustrations. In common with many of your readers, I have gone over and under Brooklyn Bridge, New York. It is a wonderful piece of work. A clever man designed and planned its construction. The many girders, bolts, bars, etc., all make it a marvel of engineering skill. Before it was completed, the engineer who planned the bridge and supervised its construction was taken seriously ill. It looked as if he would not live to see its completion. But, nursed by his faithful wife, he slowly recovered, so far that the day before its official opening he asked his doctor's permission to be carried down to see the bridge, complete and ready for the gala day of opening. Permission was given, and, with his wife, he was carried down to see it. Long and lovingly did he look at this his masterpiece, until looking up into his wife's face he said, "It is just like the plan—just like the plan." Happy for any of us who some day will hear the Great Architect say the approving words that HE has been able to see His plan completed in us. Alas—alas, some of us are marred vessels in the hands of the Potter; "so He makes it another vessel." A severe storm once did great damage to one of our English cathedrals and a beautiful stained glass window was wrecked. The next morning, among the many visitors who came to see what damage had been done, one man noticed that the janitor was gathering up the broken pieces of glass, and on inquiry was told that it was to be thrown away as useless. The stranger asked that he might have these pieces and that they be taken to his address. Permission was given. Some time after, the stranger made known to the trustees of the cathedral that he had made out of the debris a replica of the broken window, as like the former window as could be, which he offered as a present to the trustees. Jesus Christ is a wonderful mender of broken lives, always keen on gathering up "the fragments, that nothing be lost."

Lovers of the game of chess, as I am, will understand this story. In the art gallery of one of our English towns there is a strange painting. A man is playing a game of chess with the devil. The latter has won (apparently) the game, and with a leer and a grin has said the word that is usual when the game is won, "checkmate." Two men, keen lovers of the game of chess, went to the art gallery on purpose to see this strange picture. Personally, I am no art critic, I am too ignorant of art. I know when to admire, but not to criticise. I do know by what I read that some artists make mistakes. These two men stood looking intently, their eyes fastened on the board and the pieces, when one of the men suddenly grasped the arm of his companion and said—irreverently—"Good God, mate, the man has another move." It was true, the artist had made an error. Yes, tell the men and everybody else, and to preacher also, that there is a "land of beginning again," another move, a second chance. The next text I take on that subject will be from the story of Samson, whose hair grew again. If I wanted a sensational text—which I do not—I would call it a sermon on "Bobbed Hair." Thank God for the opportunity of a second chance!

McDonoghville, La.

## HISTORICAL—LOOKING INTO AN OLD REGISTER OF WOODVILLE STATION.

By Rev. Henry G. Hawkins.

It has been pouring down rain all day and into the night, shutting in. For an hour or two I read some pages of Fairbairn's "Philosophy of the Christian Religion"; and then decided that I would for lighter reading peruse an old Register of the Woodville Station. This is a leather-bound volume, of the form printed for the purpose by our Nashville Publishing House in 1857, Thomas O. Summers, Editor. The book began to be used in 1860, during the pastorate of J. A. Godfrey. It begins with the following note in Godfrey's handwriting: "Woodville Station was organized A. D. 1836. The presiding elders and pastors thereof to the present time have been as follows, with dates of their service given: 1836—B. M. Drake, presiding elder; William Winans, pastor," etc. Then follows his list of other years until 1861, after which it is continued by other writers until 1890, when, during the pastorate of H. W. Featherstun, the book was replaced by the one which is in use by the congregation at the present time.

The following are the names of the other pastors during the period, most of them serving for only one or two years: C. K. Marshall, R. S. Collins, Elijah Steel, Ben Jones, R. Kennard, J. H. Muse, H. M. Boothe, L. Pearce, Wm. H. Watkins, G. C. Light, J. L. Forsythe, W. P. Barton, W. B. Hines, J. J. Wheat, W. G. Millsaps, E. M. Marvin, W. T. J. Sullivan, P. Lane, C. C. Chamberlin, T. B. Holloman, J. P. Drake, T. S. West, B. F. Jones.

W. G. Millsaps (brother, doubtless, of Major R. W. Millsaps), having served as pastor during 1861, was assigned to Woodville again for 1862, but early in the year joined the Confederate Army. E. M. Marvin (afterwards Bishop) got through the Federal lines on his way from St. Louis to the General Conference which had been appointed for New Orleans, but was never held; reached Woodville, and filled out the year as pastor, to the delight of the congregation.

The first name in the roll of members is Edward McGehee, with the notation, "steward since 1836." This is the man "who became the most illustrious layman of Southern Methodism," founder of colleges and builder of churches, entertaining in his home all the bishops of the earlier day, from McKendree down.

Under the heading, "How and When Disposed of," we note such as the following: Backslidden, out of church; Died in Peace 1862; Expelled 1864 for leaving his wife; Killed near Petersburg, 1864, greatly lamented; Died in faith, a good pauper; Died calmly 1863; Killed at Richmond; Voted out, bad conduct, read out; Joined Baptists; Joined Campbellites.

The book also gives the names of probationers, the last of whom in the list was Wm. A. Simrall, admitted as a probationer, Nov. 6, 1864, and disposed of later by being received into full membership.

Interesting is the church membership certificate found loose in this old Register, in the form of a four-page folder. On the first page is the picture of a church building, and two stanzas of the hymn, "I love thy church, O God." The second page has about 300 words of advice and exhortation, ending thus: "But let not the richness, nor the poverty, the purple and fine linen, nor plain clothes, spires, pews, and damask cushions, nor the plain log meeting-house, the reading of sermons, the existence of organs, choirs, and Christians sitting in time of prayer, nor congregational singing, nor a humble, earnest company, keep you out of the church that has done so much for you. With all their different ways, are they not God's chosen ones, 'a holy nation, a royal priesthood, a peculiar people?' Say in the language of Scripture, 'I will go with you.' May the Lord bless you in all your relations in your new home, and make you holy, useful, and happy—a living branch of the true vine!"

The reader should not infer from the first paragraph above that the history of the Woodville congregation began in 1836. Prior to that date it had been a part of the Wilkinson circuit, sometimes in the Washington District, but at the time of formation into a station in the fall of 1835, in the New Orleans District, Mississippi Conference. The Conference met at Woodville that year, as also twice thereafter before the Civil War.

We quote as follows from "Woodville Methodism," an article by H. W. Featherstun, appearing in the New Orleans Christian Advocate, Aug. 13, 1891: "In 1824 Edward McGehee, John S. Lewis and others built a church in Woodville on a lot given by John S. Lewis. That church, somewhat enlarged by the addition of a Sunday school room in the rear, and improved by sundry changes made at various times, still stands, sacred with beautiful memories, and hallowed by heroic events, the worshiping place of Woodville Methodists. This writer stands Sunday after Sunday on the spot where have stood those 'sons of thunder,' Bishops Soule, Capers, and Marvin; Drs. Drake, Winans, and Marshall; where for two years preached 'the seraphic Steele.' The State of Mississippi contains no spot more sacred than this church lot."

After thirty-three years these words of Dr. Featherstun can be used verbatim by the present writer; and it may be added that on each Sabbath grandchildren of Edward McGehee and John S. Lewis worship in this same place; and several of them are officials of the Woodville church today.

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## THE ASCENSION OF JESUS.

### Read Acts 1:1-9.

By Payton A. Sowell.

The "Passion Week," as observed by the church, has passed, and is a part of the centuries of Christian history.

The real climax appeared at Easter, and it also has followed and swelled the verities of the "good news" of grace.

The "Forty Days" are slipping by—with the falling sands of the hour glass—and soon we shall have "Ascension Day."

We have, more times than we can recall, heard repeated the fact of the "Ascension"; but it was made in heated discourse, or in glowing peroration. Who of us recalls the hearing of a simple, clear discussion of the "Ascension"?

It often occurs to me to ask: "What could the church do without the Acts of the Apostles?" Spiritual pauperism would follow.

St. Luke addressed his two messages—his gospel and the Acts—to an individual, a choice spirit named Theophilus. His name sounds like as of Greek origin, yet it appears shot through with Hebrew faith in God.

These letters were too gracious and rich, too great, to remain private property. Multiplied millions of them are printed in hundreds of languages, and they are being read in every part of the world.

Whatever is employed to set Christ more clearly before the eyes and hearts of men, whether it be language, or time, or men, such service only enriches the instrumentalities employed. Luke and his letters, as well as Theophilus, are known to the ages because of such service.

There were three events in the life of Jesus that were peaks on the high mountain range of his life.

They were the "Incarnation," which, when accepted, gives vigor to faith so that credence is possible to receive all the other great things; then the "Resurrection," and the "Ascension."

There could have been no Ascension save as it found rooting and was correlated with the Incarnation and Resurrection.

But some way, by the time we discover ourselves after the amazing beliefs and benefits of the two, our sensibilities for amazement are silent before the Ascension, and it seems more commonplace.

Although the Ascension appears less startling than the Incarnation and the Resurrection, it nevertheless finds full setting in the statements of the Scripture. In 1st Peter: "Who is gone into heaven"; "when the chief shepherd shall appear." Acts: "Whom the heavens must receive." 1st Thess.: "To wait for his Son from heaven." Col.: "Seek those things which are above where Christ sitteth."

In our childhood and even to our old age, we think of "Ascension" as literally a matter of perpendicularity. Our eyes look up, as we suppose, when we think of heaven. And so, it may be, we think of Jesus in his Ascension as climbing that Mysterious Mountain reaching from the earthly to the heavenly. In reality it may be that it is not far or high to the realm into which Jesus passed.

It is true the angels stated, "This same Jesus you see ascending shall in like manner descend." But, we recall what Jesus himself said: "As the lightning cometh out of the east and shineth unto the west, so shall the coming of the Son of man be."

His going was disappearing, "a cloud hid him"; his return will be a revelation. When he ascended he was hid from our view, but in no sense were we hid from his view, as we have seen glass that prevented all who were outside from seeing those who were inside, but did not prevent those inside beholding those who were outside.

His ascension was an artistic finale to his life and ministry; it was the last touch to a great drama.

Of his own will he became flesh; of his own will he rose from the dead; of his own will he ascended.

It was "expedient" that he ascend. Had he not gone out of sight, then his kingdom and he must have a local, earthly center. He might have chosen Jerusalem, or Rome, or Paris, or New York, or Chicago. But the Center would have been local. Every plan and purpose of his church must have been submitted to him, by courier, or letter, or telegraph, or wireless, before they could be put into execution.

His ascension made way for the coming of the Holy Spirit, under whose direction the kingdom is administered.

Now, "He takes of the things of the Father, and shows them unto the least and unto the greatest." The direction of the kingdom is not in pope, or priest, or council, but the Holy Ghost directs.

Now, it is possible for the humble believer, without sight of the King under a wide permit of the Holy Ghost, to make plans as wide as the generation in which he lives. One soul can plan and pray for Africa or China, and know he pleases his ascended King. Now, it is the universal privilege: "Whom, having not seen, we love."

The Ascension of Jesus crowned with the greatest honor the human race. For when he went behind that cloud, he carried into the splendors of the eternities a glorified and risen human body and soul. The Ascension Day should be to us a real, personal ascension, from the low to the high.

Biloxi, Miss.

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Make us good soldiers in the army of the followers of Christ, our Father, that we may have our portion also in his joy of victory. In all the companionship of his suffering may we feel the beating of his great heart of love. Give us courage to go on through difficult ways and painful experiences; and may we never make our brother's lot more hard to bear by our complaining. In this fellowship of endurance make us one with all our brothers of trial, kin to all strong and patient souls on earth. And in our darkest hour forsake us not; but bring us, even by the road of the cross, to our place in thy house at last. In the name of Christ. Amen.—Isaac Ogden Rankin.

# NEWS FROM THE DISTRICTS.

## LOUISIANA CONFERENCE.

### Ruston District.

Rev. O. L. Tucker is doing good work on the Bernice charge. He and the superintendents of the Sunday schools are planning for one of the non-standard teacher training schools of the district.

* * *

At Spring Hill we held our second quarterly conference on April 4, at 7:30 p. m. Notwithstanding we had a heavy rain and the largest hailstones I have ever seen, we had a splendid service and good quarterly conference at the appointed hour. Rev. T. W. St. John, the pastor, has had sickness in his home, but the work is moving on. Some of our very best laymen live in Spring Hill.

* * *

Our second quarterly conference, Elmore charge, was held at New Prospect, with preaching on Saturday at 11 a. m., and dinner on the ground. The official board was well represented—written reports from most of the departments. Brother Smart is planning one of the non-standard training schools.

* * *

We were at Cotton Valley on the 10th, Thursday. It happened to be a good day for planting corn and cotton, but some of the stewards quit their plowing and came ten and twelve miles to attend to the business of the quarterly conference. I know they got a blessing from it—but I felt like taking off my hat to them. Rev. D. F. Anders is the pastor. He is planning and executing his work well.

* * *

On the 14th of April I was met by Brother Boltz at Simsboro. We drove out in a Ford car to Antioch, where we had one of the best congregations for Saturday that I have seen. After dinner on the ground, we had quarterly conference, and good services on Sunday. I trust and believe they have a new and greater vision on the Simsboro work, and I am expecting a good year. Brother Boltz is one of our best pastors.

* * *

On the 16th I traveled over a good part of Bienville Parish on the train down through Arcadia and Gibsland, and ended up at Saline, where I spent the night with Brother and Sister Mayfield. Brother Moreland is a wide-awake pastor.

* * *

We were in the Easter sevice at Lisbon on the Dubach work. We had the quarterly conference on Saturday before. The reports showed the work in good condition and also co-operation between pastor and people. They are planning to buy a car for their pastor, which is much needed.

* * *

At Farmerville, on the 22nd, we had three splendid services. They have a good Sunday school for their membership and the best average attendance that I have heard of. Brother Whiteman is the teacher of the Bible class. I had the privilege of hearing his talk, and I am not surprised at the average attendance of his people. They are well organized and doing splendid work.

* * *

Haynesville is the place where we are to have our district conference. They have just had revival services. Dr. Brooks, of Shreveport, did the preaching, and Rev. J. L. Evans, of West Monroe, conducted the singing. I had the privilege of being with them one day and night. While I do not know the results, I understand that they had a great meeting.

* * *

I hope to be able to give you definite figures of the Centenary drive and Orphanage collection after the reports are all in at the District Conference. I feel encouraged at the work and outlook of the district.

K. W. DODSON, P. E.

### Shreveport District.

Since last report, the presiding elder has held conferences at Gilliam, on the Belcher charge; Hosston, on the Ida charge; Mitchell, on the Pelican charge; Grand Cane, and Logansport.

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Brother Neill is to be commended for the careful preparation he makes in the matter of quarterly conference reports and all details as required by the Discipline. The best lay leader's report so far presented has been made by W. L. Byers, of this charge. The little church at Gilliam is beautifully furnished and the property is embellished with carefully laid out flowerbeds permanently outlined with cement coping. This is due to the untiring interest of Mr. and Mrs. R. T. Douglas.

* * *

Brother Aiken reported that substantial improvements have been made in the parsonage at Ida, all the churches on the charge having contributed thereto; also, that there are evidences of advance at every church. The pastor is in favor with his people and is very hopeful.

* * *

The Grand Cane church, which is located on the Jefferson Highway, has recently been painted, and presents an attractive appearance. The parsonage will soon be painted also. Brother Lipscomb reported interest in the organized activities of all the churches on the charge. He is doing faithful and successful work.

* * *

The new church at Logansport is going rapidly forward to completion and promises to present a very artistic architectural effect and ample accommodation for the Sunday school. An opening service will be announced in a few weeks by the pastor, Brother Clegg. The Sunday school is one hundred per cent in payment of Centenary pledges, and has made a high-water mark in attendance.

* * *

The Mitchell church is in an interesting rural community. It is liberally supplied with Standard Church Hymnals, an exceptional thing in the country. Brother Holladay's report showed that the work as a whole is prospering. The pastor is in good favor with the people. The Pelican church is also 100 per cent in payment of Sunday school Centenary pledges.

* * *

Brother Holladay, who is on the Conference Honor Roll, and lives in his own home in Pelican, wields a great spiritual influence in the entire territory where he has labored. He still preaches and prays with great unction. The conference showed its appreciation of him in a material way.

* * *

A great revival meeting has been held in Vivian, with the assistance of Rev. Leon I. McCain, resulting in 130 accessions. A splendid meeting has also been held in Oil City, conducted by Evangelist Earl B. Moll, resulting in 30 accessions.

* * *

The presiding elder enjoyed the privilege of a visit to Nashville, in attendance on the General Board of Education. He found himself popular around the Publishing House on the ground of being "Pearson's presiding elder." It was a great pleasure to have fellowship with Doctor Fitz Parker, Henry Ahrens, and Tom Carter. The latter was the writer's room-mate more than thirty years ago in Wesley Hall. The two subjects receiving the most attention in the Board meeting were the collection of Education pledges, and Week-Day Religious Education.

* * *

Dr. Charles C. Selecman, President of S. M. U., will speak to a union Shreveport audience in the Coliseum on the State Fair Grounds on next Sunday, under the auspices of the City Church Extension Society. We are looking forward to a great day, and are busy making preparations for the unique event. An audience of several thousand is anticipated.

* * *

Easter Sunday was observed by practically all the churches in the District in the interest of the Orphanage; and Sunday School Day is being observed more generally than before. First Church raised $1,000 on Sunday School Day, which is said to be the largest offering of its kind in our connection.

* * *

The District Conference has just concluded a profitable session in Mansfield, of which the Advocate will receive a special account.

R. H. WYNN, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Aberdeen District.

Rev. W. M. Commander, our pastor at Toccopola, died suddenly last Friday, the 20th. He was buried at Houlka, on Sunday, the 22nd. Services were conducted by the presiding elder, assisted by Rev. A. A. Martin, our pastor at Houlka. Brother Commander was born in 1850. He had been a local preacher for about 40 years, and had done the work of a faithful supply for about 20 years. He leaves a widow and eight children (three sons and five daughters) to mourn their loss. He was loved and trusted by those who knew him, particularly by the people on the Toccopola circuit, whom he was serving when the end came. Prayers are desired, especially for the stricken widow.

* * *

The Aberdeen District Conference will be held at Verona, June 19-21. The conference will open on Tuesday, the 19th, at 2 o'clock p. m., and will close some time during Thursday, the 21st. All who have business with us or others who wish to visit us are cordially invited.

* * *

Brothers Baker, at Europa and Mabin, and Hester, of the Greenwood Springs charge, have made fine beginnings to raise all benevolences in full. In my next report I hope to give a definite as well as an encouraging account of what has been done by each charge in the district to provide for the raising of all assessments in full. It is believed that each pastor will give special attention to this important matter during the month of May.

* * *

Dr. S. A. Steel preached a series of fine sermons at Okolona recently, which were thoroughly enjoyed, as well as helpful to all who heard him.

* * *

The second round of quarterly conferences, up to this time, has been unusually satisfactory. Preachers and people everywhere seem to have plans, and are working to them, looking to a good year in every way.

T. H. DORSEY, P. E.

### Greenville District.

**Sunday Schools:**

Shaw, Mrs. M. E. Dakin, Superintendent, is making about the best record in the District. Church membership, 215. Sunday school membership larger; Bible class of nearly 100; actual attendance ranging around 80 all the while. New church imperative.

Jonestown, C. P. Shelby, Superintendent, is a close second. Shelby never lets up. He dreams Sunday school. There is a better day ahead for this congregation.

Merigold, W. H. Sabine, Superintendent, is right on the map. Think of a Big Brothers' Bible class having every Protestant man in the town actually present save one, and he promised to help make it one hundred per cent.

Alligator, Mrs. R. S. Moore, Superintendent, a small but really great school. Practically the whole Protestant population of the town present regularly. Mrs. Moore has personality, consecration, tireless energy.

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**Big Brothers:**

The Big Brothers' Class, Greenville, seems to renew its strength every Sunday. I had the pleasure of teaching some one hundred and twenty-five men there last Sunday, then went with them to Hollandale in the afternoon for an inspirational service and the organization of another class. It was a success. They have an orchestra that is a real joy. This class constantly swarms, carries its enthusiasm into the regions round about, organizes other classes, holds special services, and the like. Two weeks since they organized a class of fifty-two at Benoit. Merigold, Shaw, Benoit and a few other places, are becoming real rivals in numbers and enthusiasm.

* * *

**Congregations:**

At practically every point in the District pastors are preaching to the greatest congregations in the history of our church here. The most notable feature is found in the fact, for fact it is, that the men present all but uniformly outnumber the women. There seems to be a new spirit among the men. I am sure these Bible classes are largely responsible for this change. To hear men testify as to their faith and hope regardless of the numbers present is refreshing. And the number and fine spirit continue to grow. No sleepy pastor has the shadow of a chance in this region now. The livest of them are all but dazed in the face of these greater opportunities.

* * *

**Centenary:**

I hardly know how to "diagnose" the case just now. At some points all but notable things are being done. At all points the pastors are faithful, and it seems safe to say that the District as a whole will make a creditable record. Our final clean-up effort will be made immediately after the District Conference at Leland.

Miss Davies will be heard at Clarksdale on Sunday, May 6, at 11 a. m., and at Shelby at the evening hour. Then she is to bring the opening message at Leland, Monday evening, May 7, at 8 o'clock. It is expected that she will speak to representatives of the whole District.

In the meantime the men are at work, some of them having already "made the landing," others in sight, and so on. Also, the regular budget is not lagging. It really looks as if practically every charge would report everything actually provided for in the way of running expenses for the year at the approaching District Conference.

* * *

**S.T.S.:**

Leland will witness the opening hours of this important school, Monday, May 7, 3:30 to 4:30 p. m. The interest is growing. One hundred should be the minimum present. On time, brethren, AND EVERYBODY IN IT.

JAMES H. FELTS, P. E.

## BROOKHAVEN DISTRICT CONFERENCE.

Owing to the fact of the fire in the church at Magnolia, which damaged the building and pipe organ considerably, it was necessary for the conference to be changed to another place. Tylertown graciously opened its doors and received us with great cordiality and a hearty welcome. No district conference, possibly, has ever been more beautifully entertained. These are royal people, and they have a new church building that would do credit to a much larger place, one, inded, of which they may well be proud. It is admirably adapted for an Annual Conference, and the hope is that they may see fit to invite the Conference at no distant date; and the further hope is that the Conference will accept the first invitation.

The district conference was called to order at 9:30 a. m., Tuesday, April 17, by the presiding elder, Rev. H. M. Ellis, who conducted the devotional services, and requested the secretary of the last conference to call the roll. Forty-nine answered to their names at the morning session, and sixteen additional answered at the afternoon roll call. Others came in during the session, and the attendance was quite good all the way through. During the two days' session there were no idle or dull moments. Business was dispatched in an orderly way, and the presiding elder guided the affairs of the body in a firm, dignified, and brotherly manner, and all went away saying that it was a most pleasant and profitable conference.

The following were among the visitors representing various interests of the church: B. F. Lewis, Orphans' Home; J. C. Chambers, Sunday School Field Secretary; O. C. Hull, Assistant Secretary; Mrs. Mamie Myers, District Secretary, W. M. S.; Dr. J. G. Snelling, of the Memorial Home, New Orleans; Dr. J. M. Sullivan, Millsaps College; W. D. Hawkins, Centenary; W. M. Williams, Board of Church Extension; Dr. I. W. Cooper, Whitworth College; L. W. Cain and F. N. Sweeney, of the Louisiana Conference, and H. A. Gatlin, of Canton, were also welcome visitors. The preaching during the conference was done by W. H. Saunders, H. L. Norton, and H. A. Gatlin. Of course, it was well done by these faithful pastors.

There were two applicants for license to preach—Ernest Watkins Brown and George Hawkins Jones, both of Crystal Springs. These are students in Millsaps College. The conference was pleased to grant them license to preach by unanimous vote. None was recommended for admission on trial.

The following were elected delegates to the Annual Conference: J. T. Lewis, J. S. Decell, Dr. Henry Flowers, Mrs. Mamie Myers, R. E. Bennett, V. D. Youngblood, Mrs. H. M. Ellis, A. D. Breland. Alternates, W. W. Godbold, and F. J. Jones.

When the question of the place of meeting of the next conference was called, Meadville, Summit, and Magnolia extended cordial invitations, and the brethren seemed to wish that they could accept each, but Meadville was selected, and the vote made unanimous.

W. M. Williams addressed the conference on the subject of the district's indebtedness on assessment for the Representative Church, Washington City. Subscriptions were taken for this purpose, and $250 realized.

A. S. Oliver spoke on the subject of our share in the building of a church near the Mississippi State Woman's College, Columbus, in connection with the North Mississippi Conference; a collection was taken, and $75 in cash and subscriptions was raised, sufficient to cover our share at the present time.

The character of all the local brethren was passed, and the license of the local preachers was renewed. It is regrettable that not all of them make written reports to the conference, as required by the law of the church; a number of them, however, made their reports in due order.

On nomination of the presiding elder, A. M. Broadfoot, Dr. I. W. Cooper, G. H. Thompson, and J. S. Purcell were elected the Licensing Committee; J. E. Carruth was elected District Lay Leader, and R. M. Carothers and J. M. Wood, Assistants.

Rev. E. L. Alford, a member of the Mississippi Conference, who had to give up his work recently on account of ill health, resides at the seat of the conference, and it was regretted that he was unable to be with us. Many of the brethren called on him, and the conference, by a standing vote, unanimously adopted the following resolution, which was ordered published in the Advocate: "We, the district conference of the Brookhaven District, now in session at Tylertown, hereby express our sympathy for Brother Alford in his affliction, and pledge our prayers for his speedy recovery."

The reports of the preachers in charge, made in tabular form, were summarized by the various committees, and showed advancement along the usual lines of work. It is hoped that this will be the best year in the history of the district, and each pastor and layman seems willing to do what he can to make it so.

W. B. JONES, Secretary.

## VICKSBURG DISTRICT CONFERENCE.

The Vicksburg District Conference met at Centerville, Miss., April 24-26, inclusive. Rev. V. G. Clifford and his loyal co-workers are masters in the art of entertaining. The town was in gala attire.

The attendance was good. The spirit was fine. The preaching was done by Revs. C. A. Schultz, G. P. McKeown, Rolfe Hunt, and A. F. Watkins.

The reports showed progress in every branch of endeavor. It was indeed gratifying to hear of the activities of the laymen. The spiritual life is at high tide in many sections. Interest is growing almost everywhere.

The conference heard from the following visitors: Mr. W. D. Hawkins, Rev. B. F. Lewis, Rev. J. M. Morse, Dr. J. M. Sullivan, Prof. D. S. Hogg, Rev. A. S. Oliver, Dr. A. F. Watkins, Dr. I. W. Cooper, Rev. H. W. Van Hook, Rev. J. C. Chambers, Mr. O. C. Hull, Rev. J. G. Snelling.

Wednesday afternoon was devoted to the Sunday school work, a large part of Wednesday night to the Centenary.

Delegates elected to the Annual Conference were: C. S. Elliot, Rolfe Hunt, Mrs. Z. D. Clark, Mrs. Carl Lehman, J. L. Ash, E. E. Richardson, Mrs. W. L. Haygood, Mrs. T. B. Cottrell. Alternates: T. D. Fontaine and Mrs. W. H. Huntley.

W. S. Sharbrough was elected district lay leader. J. L. Ash and D. S. Hogg were chosen associate lay leaders.

A very affecting incident occurred on the last morning. Resolutions of appreciation for the efficient administration of Rev. J. R. Jones during the quadrennium were adopted unanimously. Some one started singing, "Blest be the Tie That Binds," and all moved to the altar to shake hands with Brother Jones. His considerate treatment has endeared him to the entire district.

B. M. HUNT, Secretary.

## SEASHORE DIVINITY SCHOOL.

The Fifteenth Session of Seashore Divinity School will open at 8 p. m., Tuesday, June 12, and close with the service at the same hour Thursday, the 21st. The program promises to be one of the best ever held. All three of the bishops presiding over the participating Conferences will be present and share in the platform work.

Bishop W. B. Murrah, in charge of the Alabama Conference, will bring the opening message at 8 p. m., Tuesday, June 12, concerning the need of the church in the present crisis. We hope to have the good Bishop, so loved in Mississippi, remain through the session.

Bishop W. A. Candler, in charge of the Louisiana Conference, will take up the work Wednesday at 11 a. m., speaking at both principal hours daily through Saturday on the great messages of God's inspired Word. He always stirs the soul. We trust to have him with us through the session.

Bishop W. N. Ainsworth, in charge of the Mississippi Conferences, will then begin his series of messages, speaking at 11 a. m. and 8 p. m. through the remainder of the session, to better enable the preacher to realize the greatness of his privileges and responsibilities in the present hour.

The Undergraduate classes will be under the charge of competent and painstaking instructors, each patronizing Conference being represented. **Examinations, acceptable to the Conference Examining Committee, will be given those who have previously read the Course prescribed for their Class.** This is certainly the best place for the Undergraduates of these Conferences to finish their studies, for here will be present competent **instructors** to explain difficult problems and reply to questions the students may find it necessary to ask. Here the young preacher may complete his Course early in the year.

There will also be instructors for the Class for Admission on Trial, who will teach the Course of Study and examine those who have previously read the books. Please take note of this, all you presiding elders.

Now as to the expense: Arrangements have been made with Brother Van Hook for room in Keller Lodge (two in a bed) and meals at $1.50 per day, and for room in the Red House (each furnishing his own sheets, pillow and towels) and meals at $1.00 a day. Higher board can be had elsewhere, if desired.

The usual fee of $2.50 a session, or 50 cents a day, will be charged. Superannuates admitted free.

Buy your railroad tickets, using Clery Permits, to Gulfport or Biloxi, Miss., and then take the street car to Seashore Camp Ground.

And don't forget the date—June 12 to 21, 1923. Let's all go.

H. M. ELLIS, President.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## IT MUST BE DONE, AND WE MUST DO IT.

By Bishop U. V. W. Darlington.

When an itinerant preacher in the ministry of the Methodist Episcopal Church, South, stands at the bar of the Conference to be admitted into full connection, he is asked this question: "Are you resolved to devote yourself wholly to God and his work?" And further: "It is, therefore, your duty to employ your time in the manner which we direct. Above all, if you labor with us in the Lord's vineyard, it is needful that you should do that part of the work which we advised at those times and places which we judge most for his glory."

If he gives a satisfactory answer to this and other questions, the Conference may admit him into the traveling connection. Standing in the presence of God and his brethren at such a time as this every Methodist preacher can well afford to repeat: "'Tis done. Another great transaction is done. I am my Lord's in a very peculiar sense; yes, in a relation that is peculiarly sacred." He agrees to use all of his time and all of his talents in going where the Church sends him and in doing those things which the Church assigns him. Here is a most sacred compact between the Church and the preacher. The Church, through its constituted authorities, asks a man to do certain things, and that man agrees to do those certain things. Therefore that man has a right to expect the Church to take care of him and his family while he does those things which the Church has put upon him.

At the same time there is another very serious side to this whole matter. If the preacher expects the Church to care for him and his family while he does the Lord's work, then he ought to feel honor-bound to give the Church all of his time and all of his talents. To be absolutely frank about this question let me say that I do not think that a preacher who spends part of his time promoting his own selfish interests, such as selling stocks and dealing in real estate and writing life insurance, should have any part or lot in the proceeds of a fund provided by the Church for the care of those men who have spent their days doing the one work which they promised to do. To my mind, this is a serious matter and should not be winked at by any of us. I believe with all my heart that the Church will care for the old men who have worn themselves out in the work of saving men, and I thank God that we are standing upon the threshold of a better day in this matter. Our great Church is awakening to the real situation. Some of our old heroes are not as comfortable as they deserve to be. Scores of them have fought well in the itinerant ranks, and they are now sitting in the shadows and some of them in the midst of real shadows.

I recall the face and form of a man who was my mother's preacher when I was but a boy. True, I am still looking upon him through the eyes of a boy. But, in spite of all that, the truth remains that he was really a great preacher and a great servant of the Church. Time rolled on, and he joined the itinerancy. This same old man was going out just about the time I was coming in. According to the custom of the Church, he was placed upon the list of superannuates by the consent of the Conference, and from year to year received his small allowance from the Joint Board. It is hardly necessary to say that the allowance was a pittance, but through it all I never heard him complain. Days continued to come and go; the old man's step became more uncertain. I happened to be on the same train one day just as the beautiful days of May were beginning to do their work in Central Kentucky. The grass was springing into life, the birds were singing, the buds bursting, and all the world seemed happy. I did not speak to this old man but chose to sit and look upon his face in admiration, thinking of the days long gone when the admiring crowds hung upon his ministry. When the train stopped at a certain station, another gentleman boarded it. This certain gentleman knew the old preacher very well and, stopping to speak to him, said: "Where are you going, Doctor?" The old man replied: "You know I have no earthly home, but I am going to Brother ——— to spend a few weeks, and it may be that I shall go to heaven from there. I have no earthly home." Hear it, ye who are spending your days under a kindly roof which God has permitted you to call yours. From the date of my meeting this old "forgotten man" on the train to this day I have done what I could to help them in their declining years.

Touching the coming campaign for our Superannuate Endowment Fund, I can do nothing better than use the words of St. Paul, "I am debtor; I am ready; I am not ashamed; so as much as in me is," the Church can have for this great work.

Huntington, W. Va.

## THE OLD PREACHER.

All his life
In kindly gentle ways
He toiled
To mend mankind:
Preached mercy,
Fed the poor,
Gave oft the welcome hand
To passing strangers,
And in his daily course
Comforted
Sad lives.
But when his hair grew gray
And his thin voice
Reached only the middle
Of the church,
His congregation
Generously
Gave him
The key to the street.

—Don S. Seitz, in Watchman-Examiner.

## GOLDEN THOUGHTS.

Love never turns its microscope on our faults.

He alone succeeds in life who lives it unto God.

Only the hungry heart can taste the bread of life.

Spiritual indifference is often only mental indolence.

Every real prayer touches the universe to the quick.

The trumpet of fame assembles more foes than friends.

Obedience to the known will of God is the highest evidence of sincerity and belief.

We have to know a good many people to become well acquainted with ourselves.—Selected.

# The Home Circle

## MOTHER'S SPECTACLES.

By W. C. Page.

Only a pair o' glasses, bent an' worn an' old,
But to me they are dearer than those o' finest gold.
A pair of worn spectacles are not much, you say?
Yes, because they were mother's before she went away.
Often at twilight, when her day's work was done,
She would light the candle an' say to me: "Now, son,
Find mother's glasses, for she is tired to-night;
Lock fast the door, an' draw the curtains tight."

After reading the Scripture, she would kneel an' pray—
She always did this after father went away—
Then, in a low, sweet voice, a hymn or two she'd sing:
"The day was past and gone," an' 'bout the Heavenly King.
Then she would take her glasses off an' hold them in her hand,
And tell us sweet stories 'bout the far-off Happy Land.
Then she'd say softly: "Sons, you ~~must be~~ good an' true;
Always be straight an' honest; never, never any evil do."

Then she would softly kiss us an' tuck us in to sleep,
And ask the Lord to bless, our souls alway to keep.
A pair o' old worn glasses are not much, you say?
They are, because they were mother's before she went away.

## THE BUSY BEAVER.

Gerald was having such a fine time whittling! Mother had to speak twice to make him realize that she must have wood for the kitchen fire in order to bake a cake for supper.

When he was bringing the last armful she said, "Dear me, Gerald, I wish you could take lessons of an industrious beaver."

He looked up in surprise. "What's a beaver, mumsy?"

"One of Mother Nature's smartest animals. Call Beatrice from the nursery and I will tell you both something about beaver life, while I am seeding raisins."

Soon the fire was crackling merrily and Gerald and his sister were ready for mother's story.

"In my childhood," she began, "I used to watch plump, bright-eyed beavers working and playing in our forest-bordered pond. These shy animals are usually about a yard long and look like hump-backed woodchucks, except that their tails are very broad and flat. Strangely enough, the hind feet are webbed like ducks' feet, so that they swim easily and gracefully."

"When father and I went fishing," Gerald interrupted, "we didn't see any beavers."

"They are very scarce nowadays, for trappers have killed them by the wholesale to get their soft, furry skins for making caps, muffs and neck-wraps."

"What a pity!" little Beatrice exclaimed.

"That's so," agreed Gerald; "but, mother, if beavers are so smart, why do they get caught?"

"They are clumsy on land; but in the water they are spry enough, as you would think if you saw what skillful carpenters they are."

"Ho, now you are fooling!" laughed Gerald.

"Indeed, I'm not. Beavers make wonderful houses, several feet high, out of sticks, mud and stones. These waterproof huts are built in the water or near it, with entrances away from the land to keep wild beasts out. There the beaver family spend the winter, resting and eating bark and leaves from trees which they have cut down and stored near by."

"What—can they cut down trees?" Gerald cried.

"Yes, children, they can fell trees, and, besides, they can build dams with them across streams too shallow for safe swimming."

"Truly, mother?"

"Yes, truly. Shall I tell you how? Several strong beavers swim ashore and with their sharp front teeth chip away for hours at a tree, until it falls. After cutting it into shorter lengths, they drag and push these into the water and guide them to the desired place. When they have anchored a sufficient number of logs and branches, they bring roots, stones and mud in their paws. By working very fast they fill up all the spaces until their dam is able to hold back the water. There, don't you think it a real compliment to tell a person that he works like a beaver?"

"I should say so!" said Gerald. "It makes me feel pretty lazy when I think what those little fellows can do, with just their teeth and paws. After this, I'll play that I'm a beaver. Of course, I'll never be so smart as they are, for I can't saw wood with my teeth!"

"You can do your best, boy-fashion, just as they do their best, beaver-fashion," said mother, as she seeded the last raisin.—J. L. Pratt, in Child Life.

## A MODEL SCHOOL CREED.

The Jefferson Gazette, a paper published in Jefferson, the county seat of Ashtahula County, Northern Ohio, prints the following students' creed subscribed to by the pupils of Dorset High School. Dorset is one of the older towns of the Western Reserve.

This creed of ethics is worthy of a wide circulation. If it could be accepted and practiced by the students of our grammar schools, high schools, church schools, what fine citizens the boys and girls, the young men and women of the coming generation, will prove to be.

### Dorset School Creed.

We, the students of Dorset School, wish to be equipped mentally, morally, and physically to live in the most serviceable manner possible. As an aid in accomplishing our purpose we have formulated this creed of ethics:

To be loyal to our teachers, our school, and to one another.

To show our love for our country by obeying its laws and respecting its flag.

To work together at all times for the good of our school, our community, and our country.

To so use our rights as not to abuse those of our neighbors.

To perform our daily tasks with smiling faces and joyous hearts.

To be courteous, thoughtful, friendly, and frank.

To try each day to make some other life a little happier or a little better.

To cultivate habits of thrift in its various phases.

To care for our bodies to the very best of our knowledge so that we may be able to do our part in a life of service.

To remember that we are proud to call ourselves a Christian nation and that all good comes from above.—Anna Breed, in Zion's Herald.

## "TIME OUT."

### Companions in Sorrow.

Tom and Bill were late for school and were called to account for it. "What made you late, Bill?" asked the teacher.

"Please, sir, I was dreaming I was going to California, and I thought the school-bell was the steamboat I was going on," exclaimed Bill.

"You did, eh!" said the teacher. "And now, sir," turning to the second boy, "what have you to say for yourself?"

"Please, sir, I—I was just waiting to see Tom off."—Exchange.

### Well Said.

Elder Thomas, from Cooper Hollow, attended services in the city for the first time, and reported to his wife. "And what is an anthem?" "Well," explained the elder, "I cannot tell you exactly, but if I were to say, 'Betsy, the cows are in the corn,' that wouldn't be an anthem. But if I say, 'Betsy, Betsy, Betsy, the cows, the Holstein cows, the Jersey cows, the muley cows, the spotted cows, all the cows are in, are in the corn, in the corn, corn, Amen, Amen, and Amen,' why, that'd be an anthem."—Tuskegee Church Bulletin.

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Beginning to see duty from above instead of seeing it from below—surrounding it with God—this is knowing what duty is, the opportunity that he and we have together.—G. Stanley Lee.

SPECIAL OFFER

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

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**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## ANNUAL CONFERENCE DATES.

At the meeting of the College of Bishops, held in Nashville, Tenn., last week, the dates of the Annual Conferences were fixed and announced. We have received no official statement, but from press dispatches we learn that the following are the dates for our patronizing Conferences:

North Mississippi, Greenville, November 7.
Mississippi, Gulfport, November 14.
Louisiana, Bogalusa, November 21.

## DEATH OF REV. H. B. VANDENBURG.

A note from Rev. W. L. Doss, Jr., presiding elder of the Alexandria District, brings the sad news of the death of Rev. H. B. Vandenburg, at Pineville, La., on Thursday morning, April 26. The funeral services were held on the following day, being conducted by Rev. C. K. Smith, of Pineville, and Brother Doss.

Brother Vandenburg was a superannuate member of the Louisiana Conference. He had been in poor health for several years, and his death was not unexpected. Brother Vandenburg came to the Louisiana Conference from the Mississippi Conference. He rendered fatihful service in the various charges to which he was appointed, and he has many friends in both Conferences who will learn with sorrow of his passing away. We extend sincere sympathy to his sorrowing loved ones, and pray that sustaining grace may be given them in their bereavement. We hope to have a suitable memoir for publication in due time.

## THE NEW PRESIDENT OF MANSFIELD COLLEGE.

When the news went abroad that Mr. R. E. Bobbitt had resigned the presidency of Mansfield College, there was a feeling of widespread regret, for he had wrought so well in that important position and had achieved such notable success that he had almost come to be looked upon as part of the institution itself. Facing the inevitable, however, the Board of Trustees immediately began to look for his successor; and it has just announced that it has succeeded in finding a man in every way qualified to continue the work President Bobbitt relinquished. The committee appointed to select another president announces that it has chosen Mr. W. M. Bratton, of Dixon, Tenn., to the presidency of the college. In making the announcement, the committee says:

"Mr. Bratton is a school man of marked ability and unusual success, having taught in the State institutions of both Tennessee and Georgia for the past fifteen years. He is a graduate of Peabody College, and at the present time is in charge, as principal, of one of the State institutions of Tennessee, located at Dixon, Tenn.

"After learning of the ability and success of Mr. Bratton, the committee had him visit Mansfield and look over the situation; and, after conferring with him, the committee was of the unanimous opinion that he was just the man needed to succeed Mr. Bobbitt at this time.

"With the inauguration of Mr. Bratton as president of the Mansfield Female College, the Board contemplates a great forward movement in education for young women in Louisiana through the Mansfield Female College. A campaign will be put on within the next few months to secure additional endowment and equipment, which will make the college second to none in the State and the South."

We assure the newly-elected president that he will have a cordial welcome in Louisiana; and we bespeak for him the hearty co-operation of all the Methodists in the great work he has entered upon.

## DEATH OF REV. W. M. COMMANDER.

Rev. W. M. Commander, our pastor at Toccopola, Miss., died suddenly on Friday, April 20. He was not a member of the Conference, but had rendered faithful service as a supply for a number of years. His death removes an honored and successful preacher of the gospel, and brings great sorrow to a large circle of friends and loved ones. The Advocate extends sincere sympathy to those who are bereaved in his going, and prays that the grace of God may sustain them in their great sorrow. We trust we shall be furnished with a suitable memoir for publication in due time.

## PERSONAL AND OTHER NOTES.

The Bible, in whole or in part, has been translated into 770 languages.

Billy Sunday, the famous evangelist, is engaged in a meeting at Louisville, Ky.

Rev. A. S. Briscoe, of Lexington, Miss., writes, "All goes well with us on the Coiia circuit."

Dr. R. H. Bennett will preach the commencement sermon this year at Grenada College.

The Centenary Church, St. Louis, has a membership of 3,289. Dr. C. W. Tadlock is the pastor.

The next General Conference of the M. E. Church will be held in Springfield, Mass., in May, 1924.

The Commission on the Reorganization of the General Boards was in session in Nashville on May 2.

Our Union Avenue Church, Memphis, Tenn., of which Rev. R. A. Clark is pastor, has a membership of 1,130.

Dr. W. W. Royall, well known as a minister throughout our church, died recently at his home in Petresburg, Va.

Rev. E. M. Alien, of the Vancleave charge, Mississippi Conference, reports that everything is moving along well in his work.

We are delighted to learn that Rev. B. F. Crews, of Shreveport, La., whose serious illness we recently noted, is now rapidly recovering.

Dr. C. C. Selecman, President of S. M. U., will preach the comencement sermon for Centenary College, Shreveport, La., on Sunday, June 3.

Rev. Lee M. Lipscomb, our pastor at Oxford, Miss., will preach the commencement sermon for the Webb High School, Webb, Miss., on May 27.

Rev. Charles A. Powers has recently been elected editor of the Methodist Advocate-Herald, the official organ of the West Virginia Conference.

Rev. J. Lloyd Decell, pastor of the Central Methodist Church, Meridian, Miss., recently assisted Rev. C. A. Scbultz in a very fine meeting at Anguilla, Miss.

Judge Percy Bell, one of the leading candidates for the governorship of Mississippi, has become the regular teacher of the Big Brothers' Class, Greenville, Miss.

Brother S. S. Robinson, of Beauvoir, Miss., in renewing his subscription to the Advocate, states that he will be ninety years old on May 11. Blessings upon him!

Rev. W. E. Thomas is assisting Rev. H. L. Johns in a meeting at Cedar Grove, La. The opening service on the evening of April 29 marked an auspicious beginning of the meeting.

The Bishops of the Colored Methodist Episcopal Church met by special invitation with our College of Bishops on May 1. to discuss ways and means of co-operation between the two churches.

Mr. Lewis H. Beck, of Atlanta, Ga., has recently established a trust fund to be used for the education of Georgia girls at Macon, Ga. The fund will be known as the Lewis H. Beck Mother's Fund.

Bishop Sam R. Hay will preach the commencement sermon for the Southern Methodist University on June 10. Dr. Ivan Lee Holt, of St. Louis, will deliver the baccalaureate address on June 12.

Bishop Hoyt M. Dobbs will preach the commencement sermon for Wofford College on June 3. Dr. John J. Tigert, United States Commissioner of Education, will deliver the annual address on June 4.

A new bookstore has been opened by the Publishing House in the Lambuth Building, at Nashville. Mr. S. H. H. Howard, who has been connected with the Publishing House for several years, is in charge of the new store.

We have seen it stated in press dispatches that Mr. J. W. Higgins, of Yancy, N. C., who died early in April, made a bequest amounting to $800,000 to the Methodist Episcopal Church, South.

Trinity Church, Los Angeles, Cal., now has a membership of more than 2,000., Rev. R. P. Schuler, better known as "Bob," has received more than 1,900 people into the church during the two and one-half years of his pastorate.

Rev. Selwyn K. Cockrell has been elected editor of the Baltimore Southern Methodist, to succeed Dr. Carlton D. Harris, who resigned the position to re-enter the pastorate. We extend to Brother Cockrell a very cordial welcome to the brotherhood of the tripod.

Bishop Edwin H. Hughes will preach the commencement sermon for Emory University, and Dr. S. C. Mitchell, Professor of History in the University of Richmond, will deliver the commencement address.

We regret to learn that Rev. W. W. Nelson, pastor of the Adams charge, Mississippi Conference, has been sick for a good part of the year. We are glad to know, however, that his condition is improving. In spite of his ill health, the work of his charge is prospering.

We thank Rev. J. B. Randolph, presiding elder of the Corinth District, North Mississippi Conference, for a copy of the program of his district conference, to be held at Ripley, May 15-17. The program is a good one, and we are hoping to be able to enjoy at least a part of it.

Dr. G. B. Winton, editor of the St. Louis Christian Advocate, has been appointed pastor of the Broadway Methodist Church, Paducah, Ky., to fill the vacancy caused by the death of Dr. John L. Weber. Dr. Winton will continue as editor of the St. Louis Christian Advocate.

Rev. Earl B. Moll, who has recently conducted successful revival meetings in Louisiana and Mississippi, has an open date for two weeks, beginning on Sunday, May 20. If any of the brethren desire Brother Moll's services, they may communicate with him at Roseboro, N. C.

Mr. W. G. Haymaker, campaign manager for Bob Jones, the famous evangelist, paid the Advocate office an appreciated call on Thursday of last week. He was en route to Biloxi, Miss., to make preliminary arrangements for the Seashore Camp Meeting at which Brother Jones will do the preaching.

Rev. D. B. Raulins, in sending in renewal subscription of Mrs. Lulu Mercer, of Tylertown, La., says: "Sister Mercer had this to say: 'Tell Brother Carley I have been a subscriber to the Advocate for fifty years, and I cannot do without it now.'" We pray that the Advocate may continue to be a blessing to her.

Rev. N. E. Joyner, pastor of Trinity Methodist Church, Ruston, La., was a member of the faculty of the Magnolia Standard Training School, Magnolia, Ark., held April 22-27. In additionn to teaching the course, "Program of the Christian Religion." Brother Joyner was also one of the speakers at the evening hour each day.

Professor G. L. Harrell, of Millsaps College, Jackson, Miss., honored the Advocate office with a call on Saturday of last week. Professor Harrell and the editor of the Advocate were classmates at Millsaps College, and we greatly enjoyed the renewal of the happy associations of bygone days.

Our church at Coldwater, Miss., Rev. R. G. Moore, pastor, is thoroughly alive to every interest of the church. At a recent prayer meeting the attendance was nearly one hundred. A feature of the prayer meeting is a junior choir, composed of thirty-five young men and young women. The finances of the church are provided for by the budget plan.

Secretary of War Weeks has called a meeting of a representative board of chaplains of the army to meet at Washington, June 6-8, to devise ways for magnifying the place of religion in the army, to study the plans for a more intensive program for moral training for soldiers, and to take such other measures as will safeguard the young men who enter the various training camps.

Rev. H. M. Ellis, presiding elder of the Brookhaven District, Mississippi Conference, makes announcement that Rev. Frederick Sartin, who has been serving as supply for several years in the Kentucky Conference, has come back to Mississippi on account of the health of his wife, and has been placed in charge of the Barlow circuit in place of Rev. A. T. Long, who felt it necesary to give up the work.

The congregation of the First Methodist Church at Birmingham, Ala., has extended to its pastor, Rev. Geo. R. Smart, and his wife, an invitation to spend several months in a visit to Egypt, Palestine, and some of the European countries. During the absence of Dr. Stuart, Rev. B. G. Hodge, the associate pastor of First Church, will fill the pulpit. Dr. Stuart will be glad to correspond with other Methodists who contemplate a trip abroad.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. M. Allen, Vancleave, Miss., 2; Rev. D. B. Raulins, Shreveport, La., 2; Rev. W. W. Nelson Summit, Miss., 3; N. H. Duggan, DeRidder, La., 3; Rev. A. J. Boyles, Hattiesburg, Miss., 7; Rev. E. C. Driskell, Buena Vista, Miss., 4; Rev. M. B. Sharbrough, Biloxi, Miss., 4; Rev. A. S. Brisco, Lexington, Miss., 2.

## COLUMBUS DISTRICT CONFERENCE.

The fifty-third annual session of the Columbus District Conference, North Mississippi Conference of the M. E. Church, South, was convened in the Methodist church at Ackerman, Miss., April 26, 1923, with Rev. A. T. McIlwain, the presiding elder, in the chair.

On the evening of the 25th, the opening sermon of the conference was preached by Rev. J. R. Countiss, President of Grenada College, who brought a most helpful message from John 3:16.

The conference was called to order at 8:30 a. m. on Thursday, with Rev. A. T. McIlwain presiding. On the calling of the roll, it was found that every pastor of the district was present. They are as follows: W. L. Storment, of Ackerman and Weir; H. M. Young, of Artesia; A. L. Davenport, of Brooksville; R. T. Hollingsworth, of Caledonia; O. A. Clark, of Cedar Bluff; J. A. Biffle, of Chester; E. S. Lewis, of Columbus, First Church; A. S. Raper, of Columbus, Central Church; C. W. Avery, of Crawford and Shaeffers; R. L. Ellis, of Ethel; W. W. Woollard, of Starkville; W. A. Bowlin, of Kosciusko circuit; Olin Ray, of Kosciusko station; Guy Ray, of McCool; S. H. Caffey, of Macon station; M. A. Burns, of Macon circuit; T. J. Hopper, of Mashulaville; W. R. Goudelock, of Noxapater; Seaman Rhea, of Shuqualak; R. S. Lawsen, of Sturgis; T. H. Lipscomb, of West Point; Wade Heath, of High Point; J. R. James, of Mayhew and Sessums; J. W. Dorman, of Louisville. Not only was this an unusual conference in that every pastor of the district was present, but the district was well represented by the Sunday school superintendents and laymen of the district.

J. H. McKinnon, of Weir, was elected secretary of the conference, with Rev. S. H. Caffey as assistant secretary. The following were introduced to the conference: Rev. R. P. Neblett, pastor of the First Methodist Church of Durant; Mrs. W. M. Campbell, of West Point; Mrs. A. M. Weir, Mrs. J. C. McElroy, and Mrs. J. H. McKinnon, of Weir, and Rev. Mr. Roebuck, of the Baptist Church.

The pastors, in their reports from their respective charges, revealed the fact that every department of the church is in a prosperous condition. At no time since we have attended the conference has the spiritual interest of the district been so good. The goal set for the district by our presiding elder was one thousand conversions during the year, and that set by the lay leader, that there must be a MEN'S PRAYER MEETING and Sunday school in every church in the Columbus District. We are sure this goal is not too high, though it cannot be attained without an effort put forth by both minister and layman.

Mrs. Kemp Williams, of West Point, District Secretary of the Woman's Work, gave a splendid report of the results of their labors.

Mrs. Alma Riley, of the Methodist Orphans' Home, of Jackson, made a report of the work of that institution, and made an earnest appeal for funds to meet the immediate needs in its repair. It is hoped that her strong appeal will meet a glorious response.

Dr. C. A. Bowen, Professor of Religious Education in Millsaps College, spoke encouragingly of the work done there, and of the standing of the college among the educators of the State.

Rev. J. H. Holder, Conference Educational Secretary, delivered a splendid address upon the subject of "Christian Education."

Rev. B. P. Jaco, Conference Centenary Secretary, brought a stirring message on the Centenary. He made his appeal in the name of Christ, and the needs of the peoples of the world.

In the absence of Rev. R. H. B. Gladney, our Sunday School Field Secretary, the work of the Sunday school was presented by Rev. E. S. Lewis, President of the Conference Sunday School Board.

William L. Robinson, and John D. Humphreys were licensed to preach. The conference was delighted to license these splendid young men for the minstry, and predicts for them a great future. We hope that the number of those applying for the ministry will continue to increase.

William L. Robinson, John D. Humphreys, Wade Heath, and Samuel E. Ashmore were recommended to the Annual Conference for admission on trial.

Rev. W. W. Woollard, Rev. T. H. Lipscomb, Rev. E. S. Lewis, and Rev. H. M. Young were appointed as Licensing Committee.

J. H. McKinnon was elected lay leader for the district, and Prof. H. H. Ellis and Whitman Davis were elected as associate lay leaders.

Brooksville was selected as the place for the next meeting.

The conference was inspired by the helpful sermons delivered by Rev. R. L. Lawson, Rev. J. W. Dorman, and Rev. W. W. Woollard, and the messages at the devotional hours by Rev. T. H. Lipscomb, Rev. C. W. Avery, Rev. W. R. Goudelock, and Rev. W. A. Bowlin. The messages brought by these pastors were both inspirational and uplifting.

The conference came to a close at the end of the second day with a consecration service conducted by Rev. J. W. Dorman. The members of the conference present were unanimous in their opinion that this was one of the most pleasant and spiritual sessions of a district conference that they had ever attended. This was due largely to the planning and efficient leadership of our much beloved presiding elder, Rev. A. T. McIlwain.

The good people of Ackerman were most royal in their entertainment of the conference, and Rev. W. L. Storment did not leave anything undone that could add to the comfort of the guests.

J. H. McKINNON, Secretary.

## LIGHT ON FARTHER HILLS.

The clouds upon the mountain rest,
A gloom is on the autumn day;
But down the valley, in the west,
The hidden sunlight breaks its way—
A light lies on the farther hills.

Forget thy sorrow, heart of mine!
Though shadows fall and fades the leaf,
Somewhere is joy, though 'tis not thine,
The Power that sent can heal thy grief—
A light lies on the farther hills.

Thou wouldst not with the world be one,
If ne'er thou knewest hurt and wrong;
Take comfort, though the darkened sun
Never again bring gleam or song—
The light lies on the farther hills.

—Richard Watson Gilder.

If the heart goes with the gift, it may be small and homely in the eyes of men, and yet it will be great in the sight of God.—Exchange.

EVERY METHODIST SHOULD READ:
"Why John the Baptist Sprinkled the Multitudes." Price, 10 cents. "A Modern Scholar, Modern Scholarship and the Form of Baptism: Methodism and the Perilous Times: Some Remarkable Baptist Utterances," price 25 cents. "The Model Church," 10 cents. All three for 30 cents. Address Rev. C. T. Thrift, Farmville, N. C.

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## Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

VIRGIL A. MITCHELTREE was born near New Iberia, La., July 29, 1873, and died in Shreveport, La., Jan. 30, 1923. He was buried in Jewella cemetery of that city. He joined the Methodist Church in his youth, and lived a conscientious Christian life. Death found him rich in the faith.

He began his active Christian life as an exhorter, and served in every office of our local church. His membership was at Queensborough when he died. He was effective in prayer, and worked zealously to advance the kingdom.

He married Miss Martha Turner, a sister of Rev. A. W. Turner, June 6, 1906. Together they braved the trials that come to all who are willing to face duty and smooth the paths for those who follow. To this happy union were given three children, two boys and a girl. On Dec. 15, 1922, God called home their little six-year-old girl. This severe shock caused general paralysis after four years of bad health. He realized that he would not be here long, for in his lamentation over the body of his child he cried: "You are cold, Sister, but daddy will soon be with you." In expressing his readiness he quoted the Psalmist, that "in the valley of death he would fear no evil."

To mourn his departure he leaves his beloved wife and two children, his aged mother, a sister and brother, and many friends. We shall miss him from the path along which the blessings of his life were strewn, and others will miss him, too, when they mark the absence of the testimony he bore to the faith.

We join the host of friends in prayer and sympathy for his loved ones and commend them to God, who doeth all things for our good.

A. A. BERNARD.

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where he is sure to get the BEST SAMPLE.
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Dallas, Texas. Memphis, Tenn.

---

MRS. M. J. CAMPBELL was born of Mr. and Mrs. W. F. Blackwell in Somerville, Ala., June 21, 1859, and died April 10, 1923. Her parents moved to Mississippi when she was four years of age. She joined the M. E. Church, South, at old Bethel, at the tender age of twelve, and continued her membership at Bethel until 1908, when she moved to Independence, Miss.

Mrs. Campbell was married to D. G. Campbell June 10, 1878, and to this union were born three children, two daughters and one son, all of whom are grown and still living. One daughter is married, but the other two children are at home with their father.

Mrs. Campbell had almost reached the sixty-fourth mile on the way. A long and useful life it was. All these years she has been faithful to God, and her pathway grew brighter and brighter as she came to the perfect day. She had many friends, who loved and honored her for her devout Christian friendship. She was a good woman, and to know her was to love her.

Mrs. Campbell was almost a lifelong member of the Methodist church, having been a member for 52 years. She loved her church very dearly, and when it was possible she was found in her place at every service.

She died as she had lived, holding on to God with an unshaken faith. One of the last things that she wrote was a letter to one of her friends in which she told her not to fear the stormy winds, but to trust in God. Thank God for a faith like that!

May the tender mercies of an all-wise God, bless and comfort her precious family and keep them to the end.

Fold her, O Father! in thine arms, and let her henceforth be a messenger of love between our human hearts and thee.

Still let her mild rebuking stand
Between us and the wrong,
And her dear memory serve to make
Our faith in goodness strong.

B. G. WHITEHURST, P. C.

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JOSEPH JACKSON BODDIE was born Dec. 3, 1862, and died at his home in Bienville Parish, March 25, 1923. In 1883 he was happily married to Miss Margaret McCoy, of Bienville La. Of this union six children were born, four sons and two daughters, all living except the first son, who died in infancy. Besides his wife, he leaves the following children and one stepdaughter, to mourn their loss: Ed. Boddie, of Bienville; Oliver Boddie, of Bryceland; Eugene Boddie, of Shreveport; Mrs. J. C. Chaffin, of Bryceland; Mrs. C. F. McBride, of Bastrop, and Miss Georgia Chisholm (stepdaughter), of Bienville, La.

It was the privilege and pleasure of the writer to be Brother Boddie's pastor for four years. During that time I learned to love and appreciate him. I was in his home often, and he seemed always to enjoy my visits. He was not very demonstrative in his religious life, but sound in faith and loyal to his church. He loved the church, helped to support it, and stood by his pastor. He joined the M. E. Church, South, early in life, and remained a faithful member till death. As a husband and father he tried to meet all his obligations as best he knew them. He was perfectly devoted to his children, and they, with the stepdaughter, likewise to him. He was a good citizen, and had a great many friends. He will be missed as few men are.

Although I had not been his pastor for more than a year, a few days before he died he expressed a desire that I conduct his funeral. The family carried out his request, and on the 27th of March, 1923, with the assistance of the present pastor at Bienville, Rev. L. P. Moreland, in the presence of a large concourse of friends and relatives, we placed the remains in the cemetery at Bear Creek church, near Bienville. We pray that the bereaved family may be comforted of God. We know that all things do work together for good to them that love the Lord.

E. L. CARGILL.

Boyce, La.

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### MRS. ELIZABETH A. WARE.

Early on the morning of Feb. 3, 1923, the death angel claimed all that was mortal of MRS. ELIZABETH A. WALKER-KIRKLAND-WARE.

Elizabeth Walker was born in Lauderdale County, Miss., where the city of Meridian now stands, Nov. 1, 1841. At the age of fifteen she was married to John Kirkland, and to them was born a son, Mansel Kirkland.

Early in their married life, death claimed the husband, and she afterwards married F. M. Ware, who preceded her to the great beyond thirty years ago. To them were born seven children, four of whom are still living: Rev. R. T. Ware, of the Louisiana Conference; Mrs. Loula Hesters, Mrs. Kittie McAlpine, and Mrs. Annie Meadows.

Early in life she joined the Baptist Church, in which she lived a consistent life. She loved all Christian people, regardless of church affiliation. It was the writer's privilege to visit her often in her last months. She never complained of suffering, though at times it was intense. She gave many evidences that she was ready—just waiting the will of her Heavenly Father. She never failed to have the Bible brought and ask that prayer be held. Surely a good woman is gone!

Sister Ware was in her eighty-third year. She honored God with all she had, and he honored her with a long life. She was the mother of eight children, forty-one grandchildren, eighty-six great-grandchildren, and nine great-great-grandchildren.

The funeral was conducted by her pastor, Rev. J. P. Williams, and her body laid to rest in the family cemetery near Low, Miss.

J. O. WARE.

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# Epworth League.

## TOPIC FOR MAY 13.—RIGHT AND WRONG USES OF THE LORD'S DAY.

Isa. 58:13, 14; Ps. 118:24; Matt. 12:9-13.

### Daily Bible Readings.

M. The Sabbath Instituted. Gen. 2:2, 3. Ex. 20:9-11.
T. Made for Man. Mark 2:27.
W. Jesus Rebukes Pharisaism. Luke 13:11-17.
T. Lawful to Do Good on Sabbath. John 9:14.
F. Business on the Sabbath. Neh. 13:15-18.
S. Jesus Taught on the Sabbath. Luke 13:10.

### Advertising.

Make a poster with this message: "What Do You Think Folks Ought to Do On Sunday? Come Out to League To-Night and Take Part in the Discussion."

### Thought Starter.

The commercialized amusement promoter pretends to clamor for the rights of the laboring people, who, he claims, can find no other time than Sunday for diversions such as the picture show, for instance. Then he proceeds to charge them extra prices for Sunday shows. Did that ever strike you as funny?

The Pharisees made foolish interpretations of the Sabbath law. Are we in danger of doing the same thing in our anxiety to preserve the observance of the Sabbath day as an American institution?

We once heard a minister say that if folks never got religion before they got an automobile they would probably never get religion at all. Has the auto and its use brought increased disregard for the Sabbath?

When Henry Ford bought the Detroit and Ironton Railroad, running from Detroit to Ironton, Ohio, he stopped Sunday trains, established an eight-hour day, and increased the pay of the men. When an orphanage at Columbus begged him to take the children out into the country on Sunday, he refused, telling them he was unable to see any good reason why they could not have their excursion on Saturday.

(Taken from the Devotional Meeting Annual, and used by permission.)

## "YOU AREN'T REALLY GOING BACK?"

By Garfield Evans.

"You aren't really going back?" How often the missionary who is home on his first furlough hears that question! So many people at home think it so strange, and a foolish thing to return to the field. They argue that seven years of one's life given to such work should be more than enough. Here is the answer one missionary doctor gives:

"When I first came out here, I picked up a small boy with long hair down his back and paid him a dollar and a half a month to work in the clinic and do dressings. He was bright and caught on to things with ease. To-day he is a graduate doctor and has gone to America to do post-graduate study.

"Fourteen years ago there was a little black-eyed girl here who proved to be bright and studious. She went through school, married this doctor, and for the past three years has been teaching the missionary children music lessons. She also runs a big night school and is one of the finest teachers in Korea. It is like taking a rough stone and working it into a beautiful diamond—only this is by far the greater process."

Do you understand why the missionary always wants to get back to the field? Have you ever known the joy of transforming a rough stone into a diamond?

## AN EXCELLENT NEW BOOK.

By John R. Pepper.

Mr. M. W. Brabham, some time Superintendent of the Department of Administration of the General Sunday School Board of the Methodist Episcopal Church, South, has just published a most valuable book entitled, "The Sunday School at Work in Town and Country."

This writer has read every line of said book from title page to bibliography and questions for thought and discussion.

Having been reared in the mountains of old Virginia, for years in boyhood days he walked two or three miles to a regular country Sunday school. For the past thirty-six years he has been chairman of the Sunday School Board of the Memphis Conference, with supervision over about 600 Sunday schools, the large majority of which are strictly rural schools; and with these schools he has communicated constantly year by year, and has visited very many of them. Therefore, this writer claims to have a fair first-hand knowledge of conditions and methods of the average town and country school as it exists to-day.

The chapter titles of the said book are logical and very suggestive, while the treatment of each subject is simple and exceedingly helpful. In fact, every phase of present-day Sunday school work is discussed in such plain and untechnical language that the most unlearned can understand and be stimulated by its fine teachings.

No rural pastor, superintendent, or teacher can do his best work without reading and studying this splendid contribution to our Sunday school literature. Possessing and having read most of the books on the various subjects of Sunday school activities published during the past twenty-five years, I beg to say deliberately and without hesitation, that for practical purposes, and for reaching the vast constituency of the small town and rural schools, "The Sunday School at Work in Town and Country," according to my humble judgment, is the best, and will be the most abidingly helpful book yet written, or that will be written until material changes are made in our fundamental methods of work.

In order that I may endorse the foregoing publication more substantially than by mere words, I have ordered fifty copies sent to the Superintendent of Sunday School Work of the Memphis Conference and by him to be given with my personal compliments to fifty rural pastors who will promise to read carefully the volume, and then see to it that each Sunday school superintendent on his charge does likewise.

If this is done, we will surely raise the level of several hundred rural Sunday schools in the Memphis Conference.

Memphis, Tenn.

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Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines for only 5 cents. Don't miss it.

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You can quickly put yourself in A-1 condition by going to your druggist and obtaining Dr. Pierce's Golden Medical Discovery, in tablets or liquid, or write Dr. Pierce, President Invalids' Hotel, Buffalo, N. Y., for free advice.

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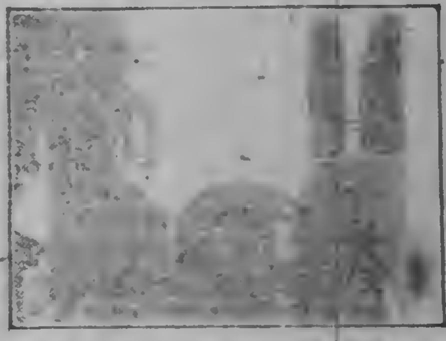

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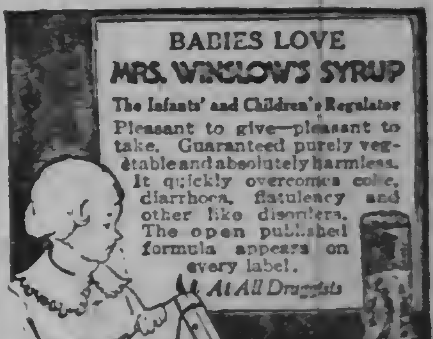

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# *Sunday School*

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Up to date, 25 schools in the Aberdeen District have ordered Sunday School Day programs; 25 in the Columbus District; 35 in the Corinth District; 17 in the Greenville District; 11 in the Greenwood District; 24 in the Grenada District, and 31 in the Sardis District, a total of 170 for the Conference. We must have 80 more schools to order that we do half as much as we ought to do. If you have not received your programs, say so. Let's be orthodox in conduct as well as in creed.

We are to hold a Conference-wide conference of all our Sunday school forces from noon, June 7, to noon, June 8, at Grenada. This meeting will include the Wesley Bible Class Federation and Elementary Council. We have not held such a meeting in the past; we need to get representatives of all our Sunday school workers together for a short time that we may see the work as a whole. We shall have sectional or departmental meetings for specific instruction. The roads will be good, cars are plentiful, and we ought to have 500 of our people at Grenada. Three meals at the College for one dollar. Write Rev. J. E. Stephens, Grenada, for a room.

The Training School to be held at Grenada promises to be the best we have ever held. We are hoping to enroll one hundred from Grenada and vicinity, and one hundred and fifty from over the Conference. Miss Nannie Lee Frayser, of Louisville, Ky., is to teach the course in Story Telling for all who deal with beginner, primary, and junior children. Miss Frayser is an instructor of psychology in the schools of religious education of the University of Vermont; in Dartmouth University, of New Hampshire; the Auburn Theological Seminary, of Auburn, N. Y.; the Connecticut College, of New London, Conn.; the Northern New England School of Religion, of Northfield, Mass., and New Jersey School of Religion, at Asbury Park, N. J. In most of these schools Miss Frayser has taught for the past ten consecutive seasons. It is worth a trip to Grenada to hear her tell one story. No such opportunity has been offered our teachers in the past; we cannot tell when it will be offered again. If you want a room, you had better reserve it before it is too late.

The Greenwood District school will be held at Sunflower, May 28-June 2. Write Rev. Frank H. McGee and let him know you are coming.

The Corinth District school will be held at New Albany, June 25-30.

## LOUISIANA CONFERENCE.

### Sunday School Institute at Pleasant Hill, La.

The Sunday School Rally at Pleasant Hill was in session at that place at 3 o'clock on Sunday, April 22, Rev. C. D. Atkinson presiding. The devotional exercise consisted of songs and a prayer, the latter by Mr. Joyner, superintendent of Pelican Sunday school.

The Sunday schools represented were: Pelican, 4; Pleasant Hill, 23. The total attendance was 45.

A general discussion was conducted, in which the "hindrances" and "helps" to the Sunday school work were suggested as follows:

**Hindrances**—1. Lack of prepared lessons; 2. Lack of community interest in getting attendance; 3. Lack of parental interest—home at fault; 4. Lack of properly equipped and interested teachers; 5. Need of Sunday school not realized; 6. Truth gleaned not put into practice—classes are hearers of the word, and not doers; 7. Lack of building equipment.

Brother Atkinson climaxed the hindrances with: "Lack of educational consciousness; lack of appreciation of the value of religious education—Jesus and his plan and program of work, the best example of a remedy for this condition." He further added that the greatest church of the future will be the teaching church.

**Helps**—1. Good attendance; 2. New church; 3. We are helped because we get what we put into it; 4. Sunday school spirit is being created with reference to country community.

Here again the leader supplemented the discussion by emphasizing the value of the country community to the church.

In this connection, organization was emphatically stressed as the best means by which anything may properly and profitably function.

After this discussion, a census or picture of the Sunday schools represented was taken, giving our Conference Secretary just the glimpse of the Sunday school he must have, in order for him to know our needs, before he can give help.

The session closed with an exhortation for more whole-hearted, consecrated work in Sunday school, for by this means only will the church and God's cause best prosper. Voluntary prayers were offered, the burden of which was for vision and consecration for future Sunday school work.

The session was inspirational and very helpful.

MRS, J. W. CUNNINGHAM,
Secretary of Rally.

## MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

I will try to have a complete list of Sunday School Day offerings by districts in next week's Advocate. They are coming in well. If the present increase in offerings continues, we will break all past records on Sunday School Day.

Two District Institutes have been held, Vicksburg, and Hattiesburg. At the Vicksburg District Institute there were 25 written reports from Sunday schools, and 50 laymen and 18 preachers present. These twenty-five reports showed an increase in Sunday school enrollment in the district of 50% since the report to Annual Conference as published in the Minutes. The finances also show a material gain.

The Hattiesburg District Institute had 56 laymen and 22 preachers present. One charge only was not represented. There were 30 reports, some of these to be handed in later. The reports in hand show a fine increase in membership and in finances. If these gains hold through the year these two districts alone will report at the Annual Conference the net increase the Sunday School Board asked for at last Conference.

This is the sixth series of Institutes I have conducted. I feel they are the best of the six. Certainly there is more interest, and, from the expressions of those present, they were enjoyed.

Brother Hull is making good; they are receiving him gladly everywhere, and he is doing fine service.

Who wants a County-wide Methodist Institute? Please write me. Who wants a Conference-wide Institute?

Don't forget the Centenary needs the Sunday school offering. We are within sight of being out. Won't you lend your aid to be out at Conference? It will be great if we can do so.

I spent the fourth Sunday at Thomasville with Brother L. M. Sharp. The night before we had the pictures; they did not show well, but what the folks could see they enjoyed.

Sunday morning we conducted the services at Thomasville. We had a very delightful service. Many asked for prayers, and one came forward for a dedication of life to God. Brother Sharp is doing a good work and the folks are responding. Thomasville as a community is going forward, and progress means the church must go forward, too.

Do not fail to pray for the work and the workers.

JOHN C. CHAMBERS.

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They say that man is mighty,
He governs land and sea;
That he wields a mighty scepter,
O'er lesser powers that be.
But a mightier power and stronger,
Man from this throne has hurled;
For the hand that rocks the cradle
Is the hand that rules the world.
—W. R. WALLACE.

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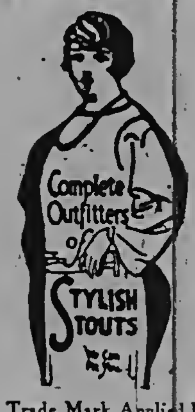
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## LOUISIANA CONFERENCE.

### New Orleans Dist.—Second Round.

Parker Memorial, May 6.
Rayne Memorial, May 13, a.m.
Algiers, May 13, p.m.
Lydia, at Cypremont, May 16.
Morgan City, May 20.
District Conference, at St. Mark's Hall, May 21-23.
St. Martinville, May 27.
Lafourche, at Griffin, June 3, a.m.
Houma, June 3, p.m.
Bayou Blue, June 4.
St. Mark's, June 17, a.m.
First Church, June 17, p.m.
W. WINANS DRAKE, P. E.

### Ruston Dist.—Second Round.

Haynesville, May 3, 7:30 p.m.
Ringgold, May 10, 2 p.m.
Winnfield Ct., May 12, 2 p.m.
Haughton and Doyline, at Haughton, May 15, 3:30 p.m.
Castor, at Jamestown, May 20, 11 a.m.
Wesley Ct., May 22, 2 p.m.
Athens, at Arizona, May 27, 11 a.m.
District Conference, at Haynesville, May 4-6.
K. W. DODSON, P. E.

### Shreveport Dist.—Second Round.

First Church (Conference), Wed., May 2, p.m.
Longstreet, at Keatchie, Sun., May 6, a.m.
Greenwood, Sun., May 6. p.m.
Bayou La Chute, at Elm Grove, Sun., May 13.
Plain Dealing, at Benton, Sun., May 20.
R. H. WYNN, P. E.

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# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## MISSISSIPPI CONFERENCE.

In the beautiful First Church of Laurel, the Woman's Missionary Society of the Mississippi Conference held its twelfth Annual Meeting, March 27 to 30—the initial service being a Workers' Conference, Tuesday afternoon at 2 o'clock.

Mrs. H. L. McCleskey led the discussion on the following questions:

1. Are Circles in Auxiliaries a success?
2. How Can the Rural Districts be Organized?
3. Is the Missionary Society Projecting Missionary Spirit Into the Church?

Interesting and heated discussions developed the facts that: 1. Circle Plans have been a decided success in Auxiliaries having at least fifteen members to a Circle. 2. Circle Plans can be used to develop the Rural Districts. 3. The church, through the Missionary Society and the missionary periodicals, is becoming a missionary church.

The first evening service was opened with the congregation singing, "All Hail the Power of Jesus' Name." A fitting prelude to the service was a couple of organ selections by the Presbyterian organist, Rev. P. W. McClintoch.

Rev. T. A. Ferguson, pastor of Kingston Church, Laurel, read the Scripture lesson from the 2nd Psalm. After prayer by Brother Ferguson, Miss Grace McCristy sang a beautiful solo.

Mrs. J. H, Hill expressed in beautiful words the cordial welcome already made manifest in the many homes opened wide to the visitors. To the greeting, Mrs. F. L. Matthews, of Hattiesburg, graciously responded.

Mrs. P. L. Cobb, Council Superintendent of Young People's Work, of Nashville, Tenn., gave the address of the evening. Mrs. Cobb gave an excellent survey of the "Woman's Work at Home and its Problems"—stating that one-half of the people in the United States to-day do not attend church; that 61% of the public school teachers to-day have foreign-born parents, and come from NON-CHRISTIAN HOMES. "The Educational System must be Christianized."

Rev. Osmond S. Lewis, pastor of First Methodist Church, Laurel, invited delegates and hostesses to a reception held in the substory of the church. The delightful entertainment was given to the Young Woman's Auxiliary of First Methodist Church.

Across the rear of the church auditorium was stretched a banner bearing the following words:

"OUR GOAL .
AN AUXILIARY IN EVERY
CHURCH
EVERY WOMAN AND CHILD A
MEMBER."

In a couple of Sunday school rooms in the rear of the church, the Wesley Houses had on display exhibits of fancy work, etc., made by the children of the Wesley Houses. The many maps, banners and posters on display were beautiful.

On Wednesday evening, Miss Grace Kittrell, the gifted organist of First Church, delighted the congregation with a selection on the beautiful new organ. Mrs. B. F. Lewis read the Scripture lesson from the 62nd Psalm. Mrs. H. L. McCleskey, the first speaker of the evening, touched briefly the work in tho seven foreign fields where we have workers. "Each woman of the home church is responsible for 500 women in the Foreign Fields." "If every woman in the home Auxiliaries would TITHE, every expense would be paid in full and ten millions would be left." In "Telling the Story of Africa," Mrs. McCleskey stated that the women of the Wembo-Nyama Missionary Society tithe.

Miss Hallie Bule, in her charming way, presented her work among the Koreans. The congregation was impressed with her message and delighted with the many curios and costumes shown.

The Children and Young People of the Conference had charge of the last evening service. The devotional service opened with the singing of the hymn, "Onward, Christian Soldier." The Scripture lesson was taken from St. Matthew and read by little Miss Julia DeLoach, of Galloway Memorial Church, Jackson.

Miss Loretta Bietteh and Master James Moore, Laurel, delighted the large congregation with several violin selections. Mrs. Journey, of Laurel, sang "My Task."

"The Elixir of Life" was presented by Misses Sarah Bennett and Aneil Round, of Meadville.

"The Children's Missionary Society at Work" was presented by the Juniors of First Methodist Church, little Miss Ann Stevens Lewis being the superintendent of the demonstration.

Both demonstrations were helpful and entertaining—each and every child taking part carried out his or her part in a splendid manner.

The Hattiesburg Young People staged "The Missionary Clinic," Miss Tiems being the efficient physician.

Mr. W. D. Hawkins spoke briefly on the "Unfinished Task of the Centenary."

The business sessions of the Conference were well attended.

Mrs. Lewis, in her annual report as President, touched briefly on the work accomplished during 1922, and urged a greater efficiency through our opportunities of education, of finance, of service, and of intercession.

Mrs. McCleskey, the Corresponding Secretary, reported 24 Adult Auxiliaries, 6 Young People, and 9 Juniors on the Honor Roll.

The Treasurer's report showed the pledge to Council of $17,500 paid in full.

Reports from the Superintendents and District Secretaries were encouraging and showed the work going forward.

The outstanding hour of the Conference, looked forward to both by the visiting delegates and the Laurel women, was the Quiet Hour, conducted by Mrs. P. L. Cobb, of Nashville. During the three days, Mrs. Cobb took as her general subject "Evangelism," the theme of the Conference.

On the first day, using the eighth verse of the first chapter of Acts as the basis for her remarks, Mrs. Cobb briefly outlined the history of the first evangels, witnessing for Christ, and showed that the churches of to-day must, through the same preaching, power and policies, become missonary evangels.

On the second day, Mrs. Cobb, in her matchless way, presented the message of "The Power of Christ," basing her remarks on portions from St. Matthew and St. Mark, touching on the last message Christ gave his Disciples, "All power in Heaven and ON earth is given UNTO ME." Mrs. Cobb made us see as never before that we, too, believing, can make all things possible through God's power in us.

On the last morning Mrs. Cobb, reading the fifteenth and eighteenth verses of the twenty-first chapter of the Gospel of St. John, brought a message on "Love for Jesus Christ." Do we love him supremely?

After prayer, the twelfth Annual meeting of the Mississippi Conference was declared ajourned.

MABEL L. PORTER, Secretary.

**Officers.**

Mrs. H. L. McCleskey, Hattiesburg, President.

Mrs. Sam Ewing, Jackson, Vice-President,

Miss Mabel L. Porter, Natchez, Corresponding Secretary.

Miss Ella Wayne Ormond, Meridian, Recording Secretary.

Mrs. Robert Ricketts, Jackson, Treasurer.

Mrs. Will Bradley, Canton, Superintendent of Young People's Work.

Miss Mary Weems, Shubuta, Superintendent of Children's Work.

Mrs. B. F. Lewis, Jackson, Superintendent of Study and Publicity.

(Continued on Last Page.)

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## REVIVAL AT RAYNE, LA.

The evening service of April 10 marked the close of the most successful revival meeting that this church has witnessed for many years. From the very beginning there was manifested an unusual interest, and the crowds increased with each service. The membership of the church was faithful and loyal in attendance and earnest in its work for the success of the revival.

Brother J. W. Pearson, pastor of the First Methodist Church of Mansfield, brought to us the messages of the occasion, and every sermon that he gave was deeply spiritual. The man, like the message, was Spirit-filled and, in the closeness of the Master, preached as only one filled with the Spirit can preach. The deep spirituality of the message and the consecration of the man of God created an atmospbere that was tense with the power of the Holy Spirit. The hearts of the people were touched mightily and the entire congregation came under the spell of God's Holy Spirit.

To indicate some of the great themes discussed by Brother Pearson, the following are given:

"The Purpose and Power of the Holy Spirit."

1. "The Great Prophecy Concerning the Work of the Spirit."
2. "The Meaning of Pentecost."
3. "Union with Christ and Communion with the Holy Spirit."
4. "Guidance of the Spirit."
5. "Witness of the Holy Spirit."
6. "Peril of Rejectiug the Holy Spirit."
7. "The Marks of a Triumphant Church."

The above series of sermons on the work of the Holy Spirit was given at the morning services. These messages did not deal with the outgrowth of the many ways that some have interpreted the work of the Holy Spirit, but with the power of Scriptural holiness as we understand was taught in the early days of Methodism.

The outstanding messages of the evening service were:

"The Resurrected Life and the Revival Needed."

"The Greatest Thing in the World—The Christian Home."

"Good Soldiers of Jesus Christ."

"The Call and Challenge of the Hour."

Brother Pearson made us understand at the very outset of the meeting that we should work aud pray for the revival needed rather than the revival wanted. This is what actually took place. Our church has received a great spiritual baptism—just what all of us felt the need of. A large number of our church members have reconsecrated their lives to Christ. We have received into the church as a result of the meeting sixteen new members, and others will come in as they will be instructed.

The people of both Catholic and Protestant faith attended the revival services and, without any compromise of our faith and the doctrines of the church, there was no offense given to any one of any faith. There was created a feeling of respect among others and a closer feeling of brotherly love among our own people.

Rev. James B. Grambling, of Epworth Church, New Orleans, conducted the song service of the revival, and did this in only the way Grambling can do it. His own singing as well as the congregational singing added very much to the spiritual atmosphere of the service. His singing was an added personal evangelism in song. But his singing was not the best work that he did; it was among the young people of the church. With all the earnestness that is characteristic of him in League work, he labored to give the young people a greater vision of the opportunities that the church held for them in the young people's organizations. Through his kindness and earnest effort to help the young people, he gave to them almost the equivalent of a League institute. It was by this help that the young people became enthusiastic over their work and have entered into this work zealously and earnestly.

The blessings and the prayers of the people of this church go and abide with these two men of God.

W. K. McLELLAN.

V

## JUDGE ROBERT B. DAWKINS—AN APPRECIATION.

In our first appointment, after joining the Louisiana Conference in 1896, we chanced to be located in Farmerville, La., the home town of Governors Heard and Pleasant, and of State Treasurer A. M. Smith, and of Secretary Edwin Everette. Judge R. B. Dawkins was then a young lawyer there, and was our Sunday school superintendent, and a steward in our church, and as such paid us the first $5 that ever came into our hands as a regularly appointed Methodist pastor. His wife's mother and Governor Heard's wife's mother were sisters and Brutons, which family was of the old-type Methodist stock, and religiously and socially were "the salt of the earth." Mrs. Dawkins gave me my only lessons in piano music, and I in turn taught Brother Dawkins to sing bass. Along with Dr. and Mrs. C. H. Jameson, with whom I boarded my first year, this family did the benevolent part of mothering the boy preacher who had been sent to them, and never did an inexperienced beginner in the ministry have better friends than were these. How loving their sympathy, and how unstinted their kindness and attention to the needs of their young pastor! Theirs was a friendship that through the intervening years has never grown cold, and never was sweeter nor more precious than when renewed in their happy home, around their loving fireside, during the 1919 session of our Conference that met in Ruston, where Judge Dawkins had lived since he was promoted to the judicial bench. While others might pretend to love you for what position you should chance to hold, or for your rank at the bank and in the marts of trade, or disown you for the lack of those worldly appendages. Judge Dawkins and his family loved their friends for their own worth—for their character, and as long as character lasted their friendship held true. How unmeasurable and beyond estimate is the love of friends like these!

As a combination of the sense of justice, brotherly sympathy, reverence, and unselfishness, Judge Dawkins was a rare model, and it was from him more than from any other jurist that we learned most about the principles of law. His thinking was deep, and when one had an idea to elaborate on the principles of righteous law, one always had a painstaking listener in him. It was he more than any other man who listened to our suggestion—which we passed on to the recent Constitutional Convention of Louisiana, and has since been embodied in the proposed anti-lynching bill before the Congress of the United States—that to cure the lynching crime the public should be penalized in a heavy money fine to the family of the one whose life is taken without a constitutional and legal trial, and the officers entrusted with the life of such a prisoner who allow his life thus murderously to be taken, should automatically lose their offices, just as the old Roman officers lost their heads when their prisoners escaped. He had years before this told us of how nearly he, as a defender, came to losing the life of an innocent negro boy, who was seen associated with a murderer, and whose life was

(Continued on Next Page.)

Sermons on Biblical Characters

REV. C. G. CHAPPELL, D. D.

Pastor of "The Representative Church" (Methodist Episcopal South), Washington, D. C. A preacher who added over 2,000 members to his church in four years.

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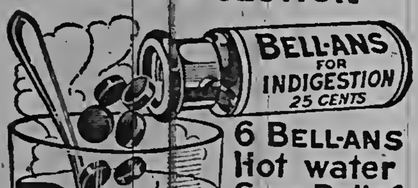

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## JUDGE ROBERT B. DAWKINS—AN APPRECIATION.

(Continued From Page 14.)

only saved at the last minute by discovering that the old, run-down shoes that he wore did not correspond with the tracks in the field around the murdered man's body, and as a consequent lesson how unthinkable that an angry mob could, without the deliberations of a court of justice, discover the guilt or innocence of a prisoner. To have heard Judge Dawkins converse on the tendencies and cause of crime was like taking a course in the psychology of moral cause and effect. His was a mind by nature and by grace fitted to consider seriously the rightness and the wrongness of things, as judged by the "judge of all the earth, who will do right," and without whose righteous approval no judicial decision is ever just. To us he was more like William McKinley than any other public man whom we have known well enough to properly estimate his character, and had we been called on to select a president for this Christian republic, Judge Robert B. Dawkins would have been the man chosen. But his was a disposition too retiring and unassuming for him to have ever, so far as we know, aspired to anything higher than the judgeship of his own district. He was too noble to crave anything but to be a server of his fellows, disdaining any obeisance or plaudits of men, and, like the "rose that is born to blush unseen," could only be known at his worth in the intimacy of his home life and in confidential friendship.

Judge Dawkins died in Hotel Dieu in New Orleans on March 9, and from his daughter, Miss Edith Cordie Dawkins, of Chicago, we learn that his death was due to a nervous breakdown, following a too close and constant application to his work.

On the grave of a friend so true, a layman in the church so consecrated, and a public citizen and servant so noble, we place this tribute of our love, "Alas, my brother!"

P. O. LOWREY.

Indian Bayou, La.

The religion of Jesus Christ will never reach the outposts of this old world until its preachers learn the science of broadcasting their messages.—Selected.

## QUARTERLY CONFERENCE.

## NORTH MISSISSIPPI CONFERENCE.

### Greenwood Dist.—Second Round.

Swift, at Swift, May 6, 11 a.m.
Dublin, at Mattson, May 13, 11 a.m.
Sunflower, at Fasonia, May 20, 11 a.m.
District Conference at Inverness, May 23-25.
Webb, at Sumner, May 27, 11 a.m.

All benevolences are expected to be reported, "provided for" by subscriptions or cash, not later than the meeting of the district conference. Let boards of stewards and pastors take this important matter up at once.

S. L. POPE, P. E.

### Grenada Dist.—Second Round.

Ebenezer ct., at Ebenzer, May 6, 7 (a.m.)
Lexington, May 6, 7.
Waterford ct., at Harris Chapel, May 12.
Abbeville ct., at Mt. Zion, May 13.

District Conference at Pickens May 8-10. Opening session at 2:30 p.m., May 8.

R. A. TUCKER, P. E.

### Corinth District—Second Round.

Burnsville, at Chapel Hill, Friday, May 4.
Iuka Ct., at Harmony, Saturday, May 5.
Iuka Sta., Q. C., Friday night, May 4; preaching, May 6, at 11 a.m.
The Corinth Dstrict Conference will be held at Ripley, Miss., May 15-17.

JOSEPH B. RANDOLPH, P. E.

### Greenville Dist.—Second Round.

Duncan, May 6, 11 a.m. Preaching by James H. Felts.
Bobo, May 6, 11 a.m. Preaching by J. A. George.
Duncan, May 6, 3 p.m. Q. C.
[illegible], May 6, p.m. Preaching by James H. Felts.
[illegible] Q. C. during the district conference.

JAMES H. FELTS, P. E.

### Sardis District—Second Round.

[illegible], Q. C., May 2.
Tyro, at Tyro, 11 a.m., May 5; Q. C., in afternoon.
[illegible], at Fredonia, 11 a.m., May 6; Q. C. in afternoon.

The District Conference is announcing for May 15, 16, 17, beginning 9:30 a.m., May 15, to be held at Senatobia, Miss. It is the duty, and should be the pleasure, of all members of this conference to be on hand. I trust that all the pastors will see that the Q. C. Records for their charges are there for examination. Please let every local preacher in the District be on hand to make his report. It is no less the duty of the local preachers to be present at this conference than it is the duty of the other members to be on hand. God helping us, we are going to have a great District Conference. Please let every member be there to do his part toward making it a spiritual and material success.

J. TILLERY LEWIS, P. E.

### Columbus Dist.—Second Round.

Artesia, May 3, night; preaching, April 15, night.
McCool, at Liberty Hill, May 5, 6.
Starkville, May 6, p.m.
West Point, May 9; preaching, April 1, p.m.
Cedar Bluff, at ——, May 10.

A. T. McILWAIN, P. E.

### Aberdeen Dist.—Second Round.

Calhoun City, at Pittsboro, May 5, 6.
Vardaman, at Lloyd, May 6, 7.
[illegible], at Concord, May 8.
Smithville, at Paine's Memorial, May 12, 13.
Eupora and Maben, at M[illegible], May 14.
Mathiston, at Lagrange, May 15.
Belle Fontaine, at [illegible], May 16.
[illegible], at [illegible], May 1[illegible].
[illegible], at [illegible], May 19, 20.
[illegible], at [illegible], May 20, 21.

T. H. DORSEY, P. E.

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Milwaukee, Wisconsin.—"I feel that I ought to tell you [illegible] about my case. I was young and could hardly do my housework and washing I was so run-down, just from having one child. I took a lot of medicines and had doctors. Then I gave them all up and took Lydia E. Pinkham's Vegetable Compound and I feel wonderfully good now. I do everything that comes along, and we all take your medicine as a tonic when we don't feel just so. I am thankful for what the Vegetable Compound has done for my health and for my family."—Mrs. MARY S[illegible], 941 25th Street, Milwaukee, Wisconsin.

Letters like these testify to the value of the Vegetable Compound. These women [illegible] from the fullness of their hearts. They describe as correctly as they can [illegible]: First, those symptoms that [illegible] them most conspicuous [illegible] the disappearance of the [illegible]. They are sincere expressions of [illegible]. For nearly fifty years Lydia E. Pinkham's Vegetable Compound has been praised by women.

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Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells you a bottle of Dodson's Liver Tone for a few cents under my personal money back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and your bowels regular. You will feel like working; you'll be cheerful, full of vigor and ambition.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children.

## DEDICATION AT CENTRAL, MERIDIAN.

The erection of our beautiful church building at Central, Meridian, in 1918, was a triumph of the faith and leadership of the lamented Herbert Watkins, who was then in his third year as pastor. Mr. C. W. Cochran and Mr. G. C. Kendall, chairman and treasurer of the building committee, together with as loyal a membership as can be found, supported their pastor in his endeavors to "build God a house."

When the present pastor arrived, April 30, 1921, there was an indebtedness against church and parsonage of $36,000. Realizing $11,500 from sale of property, the membership paid in the first twenty-three months $24,500 in cash on the debt besides meeting current and special assessments. Material gifts when offered as "White Gifts to the King" are not to be discounted.

Unity, sacrifice, and service explain the splendid achievements of this congregation, in erecting a magnificent and beautiful building for the true worship of God, and providing a pastor's home, one of the best in the church.

Dedication Day—Easter Sunday—dawned bright and glorious. It was a great day in every respect—great in significance to the world's hope, to Meridian, great crowds and great sermons. Bishop W. N. Ainsworth, of Macon, Ga., preached the dedicatory sermon. He was at his best as he preached to an audience that filled the spacious auditorium, on the text in Acts 20:28, "Feed the church of God which he hath purchased with his own blood." In establishing his argument and amplifying the truth that the church is everything to God, to the Christian, and to the world, the Bishop built solidly from Scripture, history, nature, science, and philosophy, grandly reaching a climatic peroration that was overwhelmingly convincing and powerful. After the sermon, the building committee, through its chairman, Mr. C. W. Cochran, presented the building to the Bishop for dedication. After the Bishop's pronouncement of the dedicatory ritual, the mortgages on both church and parsonage were burned. With smoke ascending the congregation sang, "Praise God from Whom All Blessings Flow."

At the evening hour Dr. H. W. Featherstun, a former pastor, preached a most appropriate sermon, which linked right on to the message of the morning. He used Isa. 56:7, "Mine house shall be called an house of prayer for all people," developing in a most practical and effective manner the supreme place of prayer in the church—that while music, organization, eloquent preaching, all occupied important places within the divine arrangement of the church, yet the first of all places is prayer. Thus ended a perfect day!

Central Church, with a bona fide residential membership of 1,200—not several hundred unknowables, but revised down to date—rejoiced on dedication day, not because we had reached a place to stop, but that we had just ascended another hilltop from which we could see taller peaks in the distance. We are in the hour of a bigger and better day! We will not go backward—not an inch!

The writer acknowledges the blessing of God, the helpful influence of the life and ministry of former pastors, the responsive co-operation of his people, and his own unworthiness in the reception of 315 members; and liquidation of all indebtedness and the dedication of the church within the first two years of his pastorate.

J. LOYD DECELL, Pastor.

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## TAKING ON THE PILOT.

By Garfield Evans.

In our age of enlightenment it is hard to believe that only ninety miles from the mainland of the United States a condition could be found such as the following statement gives from newspaper clipping from Santiago de Cuba:

"The nation-wide campaign against voodooism or 'naniguismo' began here last night with the raiding by the local police of a temple of the cult, with the arrest of twelve medicine men and women. When the raiders broke into the temple, they found the priests and priestesses performing weird dances in absolute nudity before an altar with enshrined carved wooden images of deities worshipped under various names. The idols, together with various material used in their sacrifice, were confiscated. In a sacrificial dish, which occupied a prominent place on the altar, were found shriveled parts of flesh from a previous sacrifice. This will be examined by medical experts to determine if it is human remains, in which case murder charges will be brought against the prisoners."

A few days before this, a young white girl disappeared from a small village. Her mutilated body was found later, in which it was shown that she had been kidnaped for the purpose of cutting out her heart to offer as a sacrifice in the voodoo worship described above.

Some will say that this is an exception and should not be quoted as a fair representation of the Latin people. But I would make these inferences: Although there was some publicity given to it, there did not seem to be any outspoken determination save in the locality where it occurred. Furthermore, the problem of the church is to lift ~~the~~ race that would permit to grow up among them such a cult that could be so beastly.

With every distressing problem I find some evidence by which I can rejoice. Looking at the letterhead of a business man who is the steward in one of our churches, I observe that opposite the statement of his business he has the words in Spanish, "steward of the Methodist Church." Somehow I wonder if the ordinary steward back home considers his office of that much importance and honour.

I was making inquiry of a group of Epworth League officers as to why and how they had become Christians. An elderly lady who was chaperoning some of the girls said, "I became a Christian from hearing the testimony of other Christians, and it impressed me more than any of the sermons I heard."

The other day on entering the harbor at Habana our boat slowed up as it met a little launch. An ordinary man climbed on board, and in a few minutes our ship was under way again. He was the harbor pilot, and our ship could not safely enter the harbor without him. In discussing Cuba's future, I find many who advocate the idea that only American intervention by annexation can save the country. Others say that American or British capital must control all industries for them to be safe. This may all be true, but I cannot believe these are the most important things. Certainly graft must be abolished and a proper regard for the law established.

But the other day down in the Oriente, in the little town around Nippe Bay, the lone missionary there with his wife told me that far up in the mountains, three days' journey on horseback, he would meet people who, when he had told them the Gospel story, would tell him that one by the name of Caperton had once been there and told them of God. And who was Caperton? He was just a missionary who fell at his post. But Caperton loved his people with an undying love. He stayed in the Oriente when his health demanded that he should work in another part of the island or leave it entirely. But he would not leave the Oriente because it was a hard field and but few people understood the problems of the Oriente and really knew how to love the people there. And Caperton loved and stayed, and loved and worked. But it cost his life. But Caperton is not dead; those poor people far up in the mountain fastness know something about God in their crude way, because they knew Caperton.

The blood of martyrs has not perished from the earth. Who follows in his train?

Matanzas, Cuba.

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REV. L. L. PICKETT,
Wilmore, Ky.

Not she with traitrous kiss her Savior
stung,
Not she denied him with unholy
tongue;
She, while apostles shrank, could
danger brave,
Last at his cross and earliest at his
grave.

—Selected.

## Woman's Missionary Society.

(Continued from Page 13.)

Mrs. L. W. Alford, McComb City, Superintendent of Social Service.

Mrs. R. B. Dacey, Biloxi, Superintendent of Supplies.

### District Secretaries.

Brookhaven District, Mrs. Mamie Meyer, Brookhaven.

Hattiesburg District, Mrs. J. H. Scott, Route No. 3, Hattiesburg.

Jackson District, Mrs. W. E. Phillips, Belle Prairie.

Meridian District, Mrs. W. I. Denton, Meridian.

Newton, District, Miss Lois Hunt Wansan Camp, Laurel.

Seashore District, Mrs. R. E. Johnson, Gulfport.

Vicksburg District, Mrs. T. B. Cottrell, Vicksburg.

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS. LA., THURSDAY, MAY 10, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

### PUSHING THE CAMPAIGN.

We are just a little more concerned about the success of the campaign of evangelism throughout the church than we are about anything else at the present time. We are, of course, interested in everything that has to do with the promotion of the Kingdom of God upon earth, and so far as we are able we are ready to give assistance to every good cause; but the promotion of the general welfare of the Kingdom is conditioned upon bringing individuals into a saving relationship with God, and this means evangelism. Are we pushing the campaign of evangelism as vigorously as we should push it? If we really believe that sin condemns men to an eternity of unhappiness, it will be impossible for us to look complacently upon the multitudes of people thronging the wide way that leads to destruction. If some loathsome disease should make its appearance in a home or in a comunity, we would at once and with the utmost urgency call upon every possible aid in stamping it out. If some sovereign remedy should be discovered for that disease, we would spare no expense or effort to get it and to give it to those who were afflicted. There is a sovereign remedy for sin, the most loathsome of all afflictions, and it can be had without money and without price—the grace of God made available through the atoning death of Jesus Christ. Are we proclaiming the good news as insistently as we ought to do? Are we telling men as passionately as we ought to tell them that they can be saved from their sins? Are we pushing the campaign of evangelism in all our churches with the desperateness of men who are trying to save perishing souls from everlasting death? There are many things to be done, but this one thing transcends all others in importance and urgency. It must not be neglected.

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### "THOSE WOMEN."

It was our privilege a few days ago to sit in a meeting with a group of women who had assembled to transact the business of the church in which their organization was especially interested. Nearly a score of them were there—women who could find time in the midst of their household cares and social obligations to come together for practically a whole afternoon to do religious work. They were well informed, business-like, interested, enthusiastic; and the reports of work already done and the plans formed for future activities showed that they constitute a great force in the community for righteousness. So it is all over the land. If the women of the church should lose their interest in its work, become slack in their efforts to promote its welfare, turn aside from its activities—well, the church would face a sad situation. They can get along very well without any special assistance from other sources, but they are certainly entitled to all the honor that may be conferred upon them for their faithfulness and efficiency in the affairs of the Kingdom. In some places at least the apostolic injunction to "help those women" may very well be turned into a commendation of their willingness and ability to "help" the men, who too often are indifferent to the claims of the church upon their time and talents. "Those women"—God bless them!

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### A GAMBLERS' PLATFORM.

It would be an unsophisticated man indeed who would maintain to-day that horse racing could be carried on successfully at any of the great race tracks of the country without gambling. As a matter of fact, it is conceded by the advocates of racing that gambling is a necessary adjunct of the race track. It must follow, therefore, that any candidate for the governorship of Louisiana who declares that he is in favor of permitting racing is running on a gamblers' platform and is bidding for the support of an element whose business by its very nature debauches public morals. A governor of Louisiana may be elected on a gamblers' platform—but we shall refuse to believe it is possible until it has actually come to pass. We pray that this great State may be spared the humiliation of so sad a spectacle.

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### THE RESPONSIBILITY OF RICHES.

According to the recent financial statement of the Ford Motor Company, Mr. Henry Ford is probably the richest man in the world. The statement showed the assets of the company to be $536,351,939, of which $150,000,000 was cash on hand. On the basis of these figures, it is estimated that Mr. Ford's personal fortune amounts to between $600,000,000 and $750,000,000, perhaps more. It is not hard to realize that the romance of business is not a thing of the past when it is remembered that this immense fortune has been accumulated within the past twenty years. We take it that the simple explanation of Mr. Ford's remarkable business success is in the fact that he manufactures an article the people want and sells it at a price they can afford to pay. Let those who may be envious of Mr. Ford remember that the possession of such vast wealth imposes obligations and responsibilities that no man can measure. What would you do if you had all his millions? (What are you doing with what you have?)

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### THEY OUGHT TO LOSE IT.

It appears that conviction on a second charge of violation of the Volstead Act may carry with it the loss of citizenship. A first violation constitutes a misdemeanor, but a second offense is punishable by a maximum fine of $2000 or five years in the federal prison, and the loss of citizenship privileges. If the courts will function as it seems they should and impose the maximum penalty, we shall soon have a body of disreputables who no longer enjoy the privilege that every real man prizes most highly—the privilege of voting. We have the feeling that a man who will deliberately disregard the Constitution even once ought to be disfranchised; certainly one who persistently violates it ought not to be allowed to claim the privilege of a voice in the government of the nation.

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### WORTH TRYING.

We read the other day that a girl in Brooklyn who is noted for her beautiful hands explained that she made them so by washing dishes. We imagine there are those who will say that she was speaking in jest; she may have been—but we venture the guess that her mother's hands are also more beautiful if her daughter has really helped with this necessary but unpopular task of the household. After all, the most beautiful hands are those that do useful labor.

---

### THEY DESERVE WHAT THEY GET.

In spite of the "crime wave" which is sweeping over the country, there are still those who seem to think that a convicted criminal is a persecuted person who ought to have all kinds of favors shown him and upon whom many expressions of tender sympathy should be lavished. It is to the credit of humanity's heart that it is moved to pity by suffering; but it is a poor commentary upon its common sense that it forgets the crime through pity for the criminal. Most criminals deserve at least as much punishment as they receive, and it is conducive neither to justice nor good morals to bestow upon them the blubbering sympathy of sentimental weaklings. It is not only expedient, but also eternally right that the guilty should be punished.

---

### THE BARE GIFT.

Since it is motive that gives moral value to an act, men should learn to look more into the hearts of people and less upon the outward expressions of their life before passing sentence of condemnation. And in the performance of those deeds that are intended to confer benefits, they should remember that the mere act loses much of its significance if it is not a part of the doer himself. A cup of cold water in the Master's name is worth more than a million dollars to a soul that is famishing for a drop of tender human sympathy. "The gift without the giver is bare"—how true that sentiment of the poet is!

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## MILLSAPS COLLEGE AND ITS APPROACHING COMMENCEMENT.

The authorities at Millsaps College have decided to have the examinations for all below the graduating class after the commencement exercises this year.

This places the commencement sermon on Sunday, May 27, and the graduation exercises on Tuesday, May 29. The regular axaminations will then begin on May 30, and will close on June 5, the date published for the closing of the thirty-first session of the college.

Dr. Alfred F. Smith, of St. Louis, Mo., will preach the sermon, and Hon. Barney E. Eaton, an alumnus of the college, will deliver the Annual Address.

The entire program for the commencement exercises is as follows:

Saturday, May 26—10:30 o'clock a. m., contest for Buie Medal in Declamation.

Sunday, May 27—11 o'clock a. m., commencement sermon, Rev. Alfred F. Smith, D.D., St. Louis, Mo.; 8 o'clock p. m., sermon before the Christian Associations, Rev. J. Lloyd Decell, Meridian, Miss.

Monday, May 28—9 o'clock a. m., annual meeting of the Board of Trustees; 10:30 o'clock a. m., Senior oratorical contest for Carter medal; 8 o'clock p. m., Alumni meeting; 9 o'clock p. m., Alumni banquet.

Tuesday, May 29—11 o'clock a. m., Annual address, Hon. Barney E. Eaton, Gulfport, Miss.; announcement of honors and prizes, conferring degrees, and awarding diplomas.

All of these exercises, except the sermon Sunday night and the Alumni banquet, will be held in the college chapel. The sermon will be in Galloway Memorial Church, and the banquet in the dining room of the new dormitory.

This session has been the most successful in point of attendance upon the college classes of any of the thirty-one in the history of the institution. The total enrollment for the regular session is 328; to this must be added the attendance upon the summer school, which has now become a prominent feature in the work of the college. When those who are counted twice are omitted the enrollment for the year is 387.

There have been no preparatory students registered this year, as the Academy (the Preparatory Department) was discontinued by the Board of Trustees at their meeting in June, 1922. As a result, the entire enrollment is smaller than that of last session, but it will be a matter of only a few years until the deficiency will be made up with students of college grade.

There will be a vacancy in the faculty at the close of the present session, inasmuch as Assistant Professor Patch has signified his purpose to resign that he may continue his studies in Industrial Chemistry in the Massachusetts Institute of Technology. The work of Professor Patch has been eminently satifactory to the heads of the Departments of Chemistry and Mathematics. He has also taken an active part in community affairs, being a member of the choir of Galloway Memorial Church and of two musical organizations of the city. He will be missed by both the college and the city when he leaves.

So far as the internal workings of the college are concerned, it might be well to say that when the vacancy mentioned above is filled and a few adjustments are made, the work can be carried on for a number of years without further increase in the number of the faculty. There are now seventeen in the teaching force, including one instructor who is selected each year from the student body to fill the teaching fellowship. There are, in addition, three student instructors giving some assistance in the Departments of Chemistry and English.

The Freshman class has grown to be so large that there are at least four sections in all of the subjects required of all Freshmen. During the present session there was an abnormal enrollment in Freshman History because of a change in the curriculum. This, however, will not be the case next year.

It is gratifying to the writer to note the growth in the college. He remembers when the entire Freshman class was no larger than one of the four sections now needed in that class, and when the total enrollment was as small as the present Freshman enrollment.

He is also gratified to be a part of this great institution and to have a part in shaping its destinies. Aside from his family, there is nothing to which he is so devoted as to his Alma Mater. It is his great desire so to organize the Alumni that they will be a mighty force in pushing the college on to greater success. Let the Alumni rally at this commencement occasion as never before and say we stand ready to shoulder any burden that is for the betterment of the college.

A new precedent has been set in that Mr. Eaton is the first Alumnus to be selected to deliver the Annual Address. This writer, in an article in the Christian Advocate soon after the commencement of 1290, said that now, since the ice has been broken by having "Ole Doc" preach the commencement sermon, it would be well to use some of the men that he turned out to serve the college in the capacity of preacher or speaker. He is glad to note that the ice has further been broken, and trusts that others of the Alumni will be used by the college in these positions of honor. The college that uses its Alumni in any of its activities will in return have the hearty support of its sons.

In this connection it may be of interest, and certainly a record of a bit of history, to give the names of those who have preached the commencement sermon and delivered the Annual Address for each year since the college was founded. It is a matter of pride, then, that to this list of distinguished men the college now begins to add names of her own sons. The honor is all the greater because of the conservatism in the matter.

1893—Preacher, Dr. S. A. Steele; speakers, Bishop Galloway, Dr. E. E. Hoss; poem, Professor W. R. Sims.
1894—Preacher, Dr. H. C. Morrison; speaker, Mr. W. H. Sims.
1895—Preacher, Bishop E. R. Hendrix; speaker, Chancellor J. H. Kirkland.
1896—Preacher, Dr. John Matthews; speaker, Governor A. J. McLaurin.
1897—Preacher, Dr. J. J. Tigert; speaker, Professor C. Alphonso Smith.
1898—Preacher, Dr. J. D. Barbee; speaker, Prof. W. B. Smith.
1899—Preacher, Bishop W. A. Candler; speaker, Bishop W. A. Candler.
1900—Preacher, Dr. E. E. Hoss; speaker, Senator H. D. Money.
1901—Preacher, Bishop D. A. Goodsell; speakers, Mr. G. H. Terriberry, and Dr. W. C. Black.
1902—Preacher, Dr. I. S. Hopkins; speaker, Dr. I. S. Hopkins.
1903—Preacher, Bishop C. B. Galloway; speaker, Dr. H. M. DuBose.
1904—Preacher, Dr. J. W. Lee; speaker, Dr. J. W. Lee.
1905—Preacher, Dr. James Atkins; speaker, Dr. James Atkins.
1906—Preacher, Bishop W. A. Candler; speaker, Bishop W. A. Candler.
1907—Preacher, Bishop Luther Wilson; speaker, Dr. J. A. Rice.
1908—Preacher, Dr. W. F. Tillett; speaker, Dr. W. F. Tillett.
1909—Preacher, Bishop Seth Ward; speaker, Hon. C. H. Alexander.
1910—Preacher; Dr. George R. Stuart; speaker, Hon. R. V. Fletcher.
1911—Preacher, Bishop Collins Denny; speaker, Bishop Collins Denny.
1912—Preacher, Bishop E. E. Hoss; speaker, Hon. W. H. Leavell.
1913—Preacher, Bishop J. C. Kilgo; speaker, Hon. G. T. Fitzhugh.
1914—Preacher, Bishop James H. McCoy; speaker, Dr. H. M. DuBose.
1915—Preacher, Bishop E. D. Mouzon; speaker, Hon. J. S. Sexton.
1916—Preacher, Bishop E. E. Hoss; speaker, Dr. S. H. Werlein.
1917—Preacher, Dr. J. W. Lee; speakers, Dr. W. A. Webb, Dr. Stonewall Anderson, Professor D. H. Bishop, and Dr. J. A. Rice.
1918—Preacher, Dr. Hoyt M. Dobbs; speaker, Bishop W. N. Ainsworth.
1919—Preacher, Bishop J. M. Moore; speaker, Dr. Ivan Lee Holt.
1920—Preacher, Bishop W. B. Murrah; speaker, Dr. R. H. Bennett.
1921—Preacher, Dr. F. N. Parker; speaker, Dr. F. S. Parker.
1922—Preacher, Bishop U. V. W. Darlington; speaker, Dr. Guy E. Snavely.
1923—Preacher, Dr. A. F. Smith; speaker, Hon. Barney E. Eaton.

This list is given that the names of those who have delivered the principal addresses and sermons on the commencement occasion may be put in a form for ready reference. It will be noted that in two years, 1893 and 1917, more than one name occurs for the address. In 1893, the first commencement, it is natural that there should have been an address as well as a dedicatory poem by Professor W. R. Sims.

In 1917, the twenty-fifth anniversary, Dr. J. A. Rice delivered the Annual Address, Dr. W. A. Webb represented the Southern Association of Colleges and Secondary Schools, Dr. Stonewall Anderson represented the General Board of Education of the M. E. Church, South, and Professor D. H. Bishop represented the colleges of the State.

The college has conferred degrees upon nearly eight hundred young men and women.

It has conferred only four honorary degrees in its history. It will be the policy of the institution to confer only a few such degrees from time to time, there being a resolution of the Board of Trustees suggesting a limit to the number that may be conferred at any one time.

In concluding, permit the writer to extend a most cordial invitation to all the Alumni and other friends to come to the approaching commencement.

G. L. HARRELL.

Jackson, Miss.

## HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference of the Mississippi Annual Conference convened in the Methodist church at Richton, Miss., April 26, 1923, and continued its deliberations until the evening hour of the 27th.

Rev. W. W. Graves, the efficient presiding elder, directed the proceedings of the conference with ease and dignity.

The attendance at the district conference was very good. All of the pastors were present except two, and fifty-three lay delegates were in attendance. Rev. L. Carley, one of our honored superannuates and the father of the editor of the Advocate, graced the conference with his saintly presence. Wives of pastors attending the conference were: Mrs. M. W. Porter, Mrs. H. R. McKee, Mrs. J. C. Jackson, Mrs. J. W. Thompson, Mrs. A. W. O'Bryant, and Mrs. H. S. Westbrook. The interest manifested in our deliberations was magnanimous.

The reports from the different pastoral charges were exceptionally fine, and indicated progress, optimism and faithful service. Worthy of special note is the fact that they showed that every pastor was praying for and expecting a gracious revival in every church on his charge.

Dr. I. W. Cooper, President and Financial Agent of Whitworth College; Rev. John C. Chambers, the Sunday School Field Secretary of the Mississippi Conference, and Mr. O. C. Hull, the Assistant Sunday School Field Secretary; Rev. J. M. Morse, Conference Secretary of Christian Education; Dr. J. M. Sullivan, Conference Lay Leader; and Mr. W. D. Hawkins, Centenary Secretary and Treasurer of the Mississippi Conference, honored the conference with their presence and gave brief but stimulating reports of the important work committed to their oversight.

The presiding elder appointed the Whitworth College Endowment Committee, which was authorized by the conference, as follows: Lay, H. S. Stevens, James Hand, W. S. F. Tatum, H. V. Waits, C. H. Stevens, Dr. J. T. Burnham, and W. U. Corley; Clerical, Rev. J. T. Leggett, Rev. J. L. Greenway, Rev. J. H. Jolly, Rev. J. B. Cain, Rev. A. J. Davis, Rev. W. M. Williams, and Rev. J. W. Thompson.

The district officers for the Sunday school work were elected as follows: J. R. Baynes, Secretary; Miss Bernice Whatley, Superintendent of the Elementary Department; Rev. D. R. Campbell, Superintendent of Missions and Education; Rev. H. R. McKee, Superintendent of Young People's Work; Rev. J. B. Cain, Superintendent of Intermediate Department.

K. T. Moore, of Hattiesburg, Miss., was chosen District Lay Leader, with J. R. Baynes and D. R. Campbell as Associate Lay Leaders.

Rev. J. T. Leggett, Rev. C. M. Crossley, Rev. A. J. Davis and Rev. S. C. Moody were constituted as a Licensing Committee to serve until the ensuing Annual Conference.

The preaching of the occasion, which was well done by Rev. A. J. Davis, Rev. P. H. Howse, Rev. W. M. Williams; and Rev. J. W. Thompson, was of a high spiritual order and deeply impressive. The messages were all shot through with the spirit of evangelism. They proclaimed the Gospel of the Son of God in great earnestness, with confidence in the Holy Scriptures, and with manifest devotion to the Heavenly Father and the church that we love so well.

The following were elected delegates to the Annual Conference: J. M. Sartin, L. C. Thompson, R. M. Byrd, D. B. Jordan, H. V. Waits, John A. McLeod, W. S. F. Tatum, and Mrs. H. R. McKee; and Miss Bernice Whatley, V. M. Scanlan, T. L. Venable and Mrs. R. H. Draughn were elected alternate delegates.

On motion, the secretary of the conference was requested to send a telegram of sympathy to the Rev. E. L. Alford, expressing our love and sympathy in his illness.

Rev. W. M. Williams addressed the conference in the interest of the Washington City Church, and in the absence of Rev. A. S. Oliver, he spoke in the interest of the Columbus church, at Columbus, Miss.

The entertainment afforded the district conference and attendance upon its sessions are things in which the Richton people surpassed, extending as they did a very generous hospitality and manifesting a very hearty interest in each day's proceedings. There was not an idle moment; it was, indeed, a remarkable conference, full of interest, deeply spiritual, and delightful in every particular. It was good to be there.

Nothing was skimmed over, plenty of time was given to round out the business of the conference creditably, and the conference adjourned with the benediction, which was pronounced by the Rev. W. W. Graves, to meet at Purvis, Miss., next year.

HILARY S. WESTBROOK, Secretary.
New Augusta, Miss.

Do not say all you know, but always know what you say.—Selected.

### SHREVEPORT DISTRICT CONFERENC.

The Shreveport District Conference, meeting in Mansfield, La., April 17-18, 1923, proved one of the happiest gatherings of North Louisiana Methodists ever held. A spirit of optimism and progress seemed to pervade the district, productive of many excellent things for the Kingdom since the Annual Conference, which looks forward to the completion of a year of advance and achievement.

Dr. R. H. Wynn, presiding elder, was in the chair during the conference sessions, and was careful that every interest of Methodism was presented. Dr. Wynn facilitated the work of the conference by having prepared typewritten questionnaires dealing with all activities of the charges. Every charge in the district used the report form, and the material thus gathered was given to the various committees for their consideration and report.

Mansfield is a happy place for a district conference. The Mansfield people abound in hospitality, and the pastor, Rev. J. W. Pearson, with his capable assistant, C. D. Baker, excelled in kindnesses. Mansfield Female College and President R. E. Bobbitt added greatly to the occasion.

The opening sermon of the conference was preached by Rev. W. F. Henderson, Sr., of Cedar Grove, and on Tuesday evening of the conference a sermon was delivered by Rev. W. W. Holmes, of Noel Memorial Church, Shreveport.

The conference was well attended. Twenty-eight traveling preachers, one local preacher, and sixty-seven lay delegates were officially enrolled, and many others were present.

Reports were made on the floor of the conference by each pastor. In the reports of conference committees, a total of 295 members were reported received by profession of faith and 307 by certificate since the Annual Conference, a total of 602. New church buildings were reported under construction at Logansport, Plain Dealing, and Benton. Twelve candidates for the ministry and several volunteers for the mission field indicated spiritual life. The district raised on Easter Sunday a total of $5,554.09 for the Ruston Orphanage, the largest single amount being that given by First Church, Shreveport. A new record for the entire connection was set by the same church for the Sunday School Day offering, when $936 was raised.

Inspiring and instructive addresses, presenting the varied interests of the church, were made. Dr. George S. Sexton and Dean R. E. Smith spoke of the work of Centenary College. Dr. Briscoe Carter represented the Louisiana Methodist Orphanage. Dr. W. W. Drake, presiding elder of the New Orleans District, brought a stirring message on the opportunity of Methodism in the evangelization of Southern Louisiana. Mr. Stephen S. Thomas represented the cause of the Centenary. President R. E. Bobbitt spoke of his eleven years' service as President of Mansfield Female College, and urged a more effective support of the college by Louisiana Methodists. Mrs. J. M. Collins, District Secretary, spoke of the work of the Woman's Missionary Society, and announced a district meeting for May 10, at Belcher. S. S. Thomas and R. E. Bobhitt presented the work of the Lay Activities Board. The Conference Superintendent, C. D. Atkinson, spoke of the Sunday school work and found ready response from pastors and laymen in accepting district Sunday school goals. Dr. A. W. Turner spoke on moral and social questions. C. D. Baker spoke on the activities of the Boy Scouts.

The work of the New Orleans Memorial Home was presented, and it was recommended that special offerings be taken on Mother's Day, May 13, for this cause.

A letter regretting unavoidable absence was read from Dr. H. T. Carley, editor of the New Orleans Christian Advocate, and the cause of the Advocate was presented by Dr. Wynn, the presiding elder.

Reports were received from the following local preachers: J. C. Alford, J. H. Jordan, Sr., D. F. Osteen, and C. F. Greene. Licenses to local licentiates were renewed as follows: G. H. Corry, Harry W. Brown, H. J. Marshall, T. A. Spinks, B. C. Taylor, J. T Little and Drew J, Wilson. P. N. Clements, recommended by the Pittsburg, Tex., District Conference, was granted license.

Brother J. S. Sanders, of Shreveport, was present and requested that he be received into the church from the Nazarene Church, and that his elder's orders be recognized. Brother Sanders was received and recommended to the Annual Conference for recognition of orders.

The conference elected S. O. Williams, Shreveport, as district lay leader; S. P. Peters, Vivian, associate district lay leader, and C. J. Lolin, Mansfield, as associate district lay leader.

Delegates to the Annual Conference were elected as follows: R. T. Moore, Shreveport; S. A. Alexander, Greenwood; Mrs. R. E. Smith, Shreveport; J. M. Nabors, Mansfield; W. C. [illegible], Shreveport; S. O. Williams, Shreveport; J. S. Sanders, Shreveport; Mrs. N. L. [illegible], Sr., Cedar Grove. Alternates: S. P. Peters, Vivian; A. Hoffpauir, Plain Dealing.

Rev. A. S. Lutz was named as the district representative in the Conference-wide Training School in Ruston.

The district licensing committee was appointed as follows: W. W. Holmes, R. E. Smith, R. S. Walton, and A. H. Parker.

H. L. JOHNS, Secretary.

### EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

The observance of "Go to College Week" will, no doubt, bring before the young people the value and importance of a thorough college education and acquaint them with some of the salient features of the schools supported by our Conferences.

On Sunday, May 6, every Sunday school is asked to carry out a "Go to College Program" for the opening exercises. This program is to be used at the opening of the Sunday school and is not intended to interfere with the lesson. The pastors of the churches have been urged to preach a sermon on Christian Education, in which they will call the attention of parents and young people to the importance of college training, especially that type of education where they will be trained in character while they are pursuing intellectual culture.

One of the great outstanding needs of the hour is for trained leadership in all walks of life. James J. Hill, the great railroad builder of the West, said: "The small Christian college is the hope of America. Character is essential to statesmanship, and these colleges are vital factors in the development of sterling character." Only one in a hundred Americans attend college; yet twenty-three out of every hundred of the leaders in all departments of national life come from those who go to college. The outstanding fact is that college groups are leaders in the communities in which they live and work.

ALBERT S. LUTZ,
Conference Secretary of Education

### BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference will convene at Kentwood, La., May 23-25, opening Tuesday evening with a sermon by Rev. Elmer C. Gunn, of Bogalusa. The first session of the conference will open at 9 a.m., May 23.

Let the preachers bring their quarterly conference records to conference for examination. I would suggest that each pastor urge his delegates to attend this conference in order that we might have a good attendance and a good conference.

The following committees have been appointed: License and Recommendation—Dr. C. W. Crisler, J. W. Booth, J. E. Selfe. Orders—C. C. Miller, L. W. Cain, B. H. Andrews.

J. W. LEE P. E.

A proper angle of vision is quite as important as correct vision. A house does not look the same from the alley as from the avenue.—Selected.

# NEWS FROM THE DISTRICTS.

## NORTH MISSISSIPPI CONFERENCE.

### Columbus District.

Our district conference, held at Ackerman, April 26, 27, was in many respects a good conference. The attendance, while not up to what we would like to see, was the best we have had since the writer has been on the district. We had one hundred per cent attendance on the part of the preachers. Reports from pastors indicated that progress was being made along all lines. The spirit of the conference was fine and all seemed to enjoy every session. A full report of the proceedings of the conference will be given by the secretary.

* * *

Plans are rapidly shaping for the evangelistic campaign. A few meetings have already been held in the district, with good results at most places. Most of the pastors on large circuits have already made arrangements for their revivals, to be held later in the year. We are planning to group several churches, where this is possible, for these revival campaigns, and we are glad to report that our people are taking enthusiastically to the plan.

* * *

Our District Standard Training School was held at Starkville, March 25-31. The attendance was not up to what we had hoped it would be, but some very fine work was done by the instructors. The writer enjoyed a course given by Dr. Howard, "Life and Letters of St. Paul." Several of our pastors attended and took one of the courses offered. One of our pastors who took "Organization and Administration of the Sunday School," given by Brother Melville Johnson, said he found out how little he knew about Sunday school work and he intends to learn more. These schools are doing a great work, and when we can induce a sufficient number of our people to attend it will mean a new day in the Sunday school work of our church.

* * *

We are nearing the close of our second round. The reports made at the conferences the second round show a considerable increase in finances over last year. Prospects are good for a much better financial report this year than was made last year. We have set 100% on all assessments for the year and prospects are good for success. Flower Ridge, on Noxapater charge, reported the Benevolent assessment paid in full at the second quarterly conference. Brooksville reported paid to date on this assessment. About half of the charges have this assessment provided for in the budget. Others are now making the canvass and hope to have it covered by subscription in the near future.

* * *

We are glad to report that our laymen are getting very active over the district. Reports at district conference showed that quite a number of services had been conducted by the laymen over the district, and as soon as the roads will permit there will be more work of this kind done by the laymen. The laymen are becoming more and more interested in this line of work and the preachers are beginning to call for them. Brother J. H. McKinnon, our new district lay leader, says he wants to organize a Sunday school and a prayer meeting in every church in the district before Annual Conference. I am sure every pastor in the district will give him hearty co-operation and assist in reaching this worthy goal.

* * *

We are glad to report that the Sunday school interest throughout the district is improving. Several schools have been organized during this quarter, and the interest generally is better. A large number of schools have already observed Sunday School Day and many others are planning to observe this important occasion later. At the second quarterly conference for Ackerman and Wier, the superintendent of the Ackerman school reported that he was using three dozen Snowden's Sunday School Notes in his school and that he would have to order another dozen. Talking with one of the teachers of this school, he said "introduction of this additional lesson help had added more to the interest of his class than anything he had done." Would like to commend this to more of our schools. If any one wishes to know how to get classes to study these Sunday school helps, write to R. B. Fulcher, Ackerman, and he will tell you how it works in his school.

A. T. McILWAIN, P. E.

### Corinth District.

The Corinth District Conference will be held at Ripley, Miss., Tuesday, Wednesday and Thursday, May 15, 16 and 17. Rev. J. W. York will preach in Ripley Methodist Church on Monday night, May 14.

The chairmen of the committees of the district conference are as follows: License to Preach and Recommendation for Admission, Rev. W. W. Jones; Deacon's and Elder's Orders, Rev. E. R. Smoot; Spiritual State of Church and Evangelism, Rev. W. M. McIntosh; Sunday School Work, Hon. R. M. Weaver; Christian Education and Ministerial Supply, Rev. E. R. Smoot; Missions, Rev. J. D. Wroten; Superannuate Endowment, Hon. J. A. Lowe; Christian Literature, Rev. W. M. Langley; Epworth League, Rev. C. Wesley Baley; Financial Systems, Hon. D. H. Hall; Hospitals and Orphanages, Rev. E. G. Mohler; Lay Activities, Hon. J. G. Houston; Social Service and Temperance, Hon. G. L. Jones; American Bible Society, Rev. W. G. Burks; Sabbath Observance, Rev. W. I. White; Quarterly Conference Records, Rev. B. F. Hammond.

The pastors and local preachers are expected to be present with WRITTEN reports. In addition to all our preachers, the Sunday school superintendents, charge lay leaders, recording stewards, and two delegates from each charge are members of the district conference, and all are urged to attend.

The Editor of the New Orleans Christian Advocate is cordially invited. Representatives of our institutions of the church will be given an opportunity to be heard.

Let all who expect to attend notify Rev. S. A. Brown, Ripley, Miss., our conference host, so that a home may be provided.

The Emergency Campaign for the Centenary was put on in the Corinth District at the time announced. The special time is now up, and I am giving the reports by charges below:

Baldwyn, Rev. J. J. Garner, $305; Blue Mountain, Rev. B. F. Hammond, $55; Belmont, Rev. C. W. Baley, $5; Booneville station, Rev. E. G. Mohler, no report; Booneville circuit, Rev. J. T. Gullett, $96; Burnsville, Rev. E. P. Craddock, no report; Chalybeate, Rev. M. L. Ward, no report; Corinth, First Church, Rev. E. R. Smoot, no report; Corinth, South Side, Rev. J. D. Boggs, $22; Corinth circuit, Rev. D. R. McDougal, $28.50; Dumas, Rev. W. R. Williams, no report; Guntown, Rev. W. M. Langley, $728; Hickory Flat, Rev. R. C. Nanney, no report; Iuka station, Rev. W. W. Jones, $716; Iuka circuit, Rev. C. M. Ray, no report; Kossuth, Rev. W. G. Burks, $5; Mantachie, Rev. G. B. Love, no report; Marietta, Rev. L. B. Wimberly, no report; Mooreville, Rev. R. C. Mayo, $40; Myrtle, Rev. L. H. Floyd, no report; New Albany station, Rev. J. D. Wroten, $1,250; New Albany circuit, Rev. J. W. York, $108.25; Paden, Rev. W. T. Bazzell, no report; Potts Camp, Rev. R. W. Evans, $310.40; Rienzi, Rev. W. I. White, $104; Ripley station, Rev. S. A. Brown, $1,235; Sherman, Rev. J. L. Nabors, no report; Silver Springs, Rev. J. M. Spires, nothing; Tishomingo, Rev. W. T. Phillips, no report; Wheeler, Rev. E. C. Sullivan, $50.

I expect to give you a report on the BENEVOLENCES a little later. The time set to provide for Benevolences is April 15 to May 15.

Remember the District Standard Training School to be held at New Albany June 25 to 30.

The Gipsy Smith Union Revival at Corinth was great.

JOSEPH B. RANDOLPH, P. E.

## MISSISSIPPI CONFERENCE.

### Jackson District Notes.

Let every pastor during the month of May elect delegates to the district conference, sending the names to Rev. H. M. Johnson, Bolton, Miss., and to me.

* * *

Mother's Day is the second Sunday in May. The goal for the Sunday school and church services for that day for this district is, every man connected with the Methodist Church at Sunday school and church. Let the pastors, superintendents, and teachers see to it that all are invited. Let the day be a great one.

* * *

A revival conducted by Rev. W. B. Hogg at Yazoo City is reported to have stirred the entire church and town.

* * *

Rev. J. V. Bennett begins a meeting with Rev. J. H. Foreman at Flora the first Sunday in May.

* * *

The goal for the Jackson District by the preachers and laymen is everything in full by Conference. The resolution by the Evangelistic Committee set the 15th of May as the time that collections should be either in hand or provided for by subscriptions. Let us not forget this.

* * *

Rev. W. N. Ware, wife, and little baby are to sail on the 6th of June for Africa. Brother Ware has been serving the Sharon circuit since he graduated at Millsaps College last summer. We regret to see him go, but pray that he may in the larger field be abundantly useful. Bishop Ainsworth authorizes the appointment of A. W. Bailey, a classmate of Brother Ware's at Millsaps College, as his successor.

* * *

Rev. Otto Porter will graduate in a few weeks from Emory University. He comes to Jackson to be assistant pastor to Rev. E. K. Means at Galloway Memorial Church. Brother Means will have choice help in the person of Brother Porter and Miss Addie Greely, who comes in a few weeks to take the place as pastor's helper.

* * *

A number of our circuits have organized the circuit institute, holding meetings quarterly. It was my pleasure to spend Sunday, the 29th, in one of these meetings at Mount Pisgah, on the Harrisville circuit. A creditable program was carried out, and many things indicate advance and progress in the rural Sunday school.

* * *

Rev. H. Walter Featherstun, D.D., makes his home with his son-in-law, Judge Morgan Stevens, in Jackson. He finds time to be useful to the pastors near by as well as in the city. He made a notable and cheerful talk to the young preachers, students of Millsaps College, at Rankin Street Church, where they were given a social evening by the congregation.

* * *

Our Annual Conference meets in Gulfport, Nov. 14, two weeks earlier than last year. Whatever we do in our planning, we must remember that we have two weeks less to work than we had last year, so let us not put off until to-morrow what we ought to do to-day.

* * *

It is to be regretted that the health of Rev. G. H. Boyles is such that he is giving up his charge, the Yazoo City circuit. He has done faithful work and his friends earnestly pray for the recovery of his health.

M. L. BURTON, P. E.

### Meridian District.

Evangelist J. M. Smith assisted Rev. T. M. Ainsworth in a revival meeting at Stonewall, which began on April 1 and continued twelve days. Large congregations waited on the preaching of the Word, and there were, perhaps, fifty professions of conversion and reclamation. Twenty-three united with the church. The Enterprise and Stonewall charge is prospering under the pastorate of Brother Ainsworth.

* * *

Our wide-awake presiding elder, Brother Hardin, is instant in season and out of season, and looks faithfully after the spiritual and temporal interests of the district. Under his leadership the church is going forward. He reports that the following charges have already provided for the general assessments: Lauderdale and Electric Mills, Quitman, Shubuta, Waynesboro, Central, East End, Fifth Street, Hawkins' Memorial, and Poplar Springs.

* * *

Brother W. A. Terry reports a remarkable revival at Shubuta, in which he was assisted by Rev. J. M. Smith and Chorister Paul Templeton, both of Meridian. The meetings embraced three Sundays, and reached the entire town. The church was crowded at almost every service, and many were wonderfully blessed. There were twenty additions to the church.

* * *

Rev. M. L. White is in the midst of his fourth year on the De Kalb charge, and is greatly beloved by his people, and justly so. He has done a great work up there. With his own hands he recently gave the parsonage a new coat of paint. The church at De Kalb is to be repaired and painted at an early date. Brother White is one of our most useful men.

* * *

### Meridian Notes.

Meridian Methodism is looking forward to the Gipsy Smith meeting, which opens on May 27. All our churches will participate, and are now active in the program of preparation. We are praying and hoping that this meeting will be a season of gracious revival.

Brother Vickers, of the Seventh Avenue charge, begins a meeting Sunday, May 6, at Marion. He will be assisted by Rev. J. M. Smith, Conference evangelist. The Seventh Avenue charge has a splendid Woman's Missionary Society, and has recently organized a Junior Society of twenty members.

At Hawkins Memorial all departments of church work are very active. The Sunday school attendance shows a considerable increase the last month, and the Epworth League has taken on new life. The prayer meeting has an average attendance of forty-five. Plans are afoot for the complete renovation of the church building. Brother Lewis is in high favor with his people.

The results of the February-March revival at Fifth Street abide. Brother Sells reports an average prayer meeting attendance of more than one hundred for the last month. The Sunday school attendance has gone beyond the three hundred mark. The young people are organized in splendid Leagues. The outlook is very hopeful for all departments of the work.

Central Church rejoices over the liquidation of all indebtedness on church property. Since the Annual Conference this congregation has raised $16,500 on indebtedness, and has easily taken care of all current expenses. The dedication on Easter Sunday, by Bishop Ainsworth, was a gracious occasion. Brother Decell has received forty members into the church since Dec. 1.

There is a fine spirit of co-operation at East End, and the work moves on encouragingly. The Sunday school attendance shows a steady increase. Brother Lewis, the pastor, has organized a Teacher Training class of seventeen members, and they have recently studied "The Pupil," by Barclay. Seven took the examination. Monthly payments are now being made on church indebtedness. The pastor has received thirty-five into the church since Conference.

The work at Poplar Springs is full of promise. The Sunday school attendance shows an increase the last few weeks, and the interest is very good. League work is in splendid condition. The Seniors are studying "What Every Methodist Should Know," by Dr. George Stuart. The Juniors are doing excellent work under the supervision of Mrs. M. P. Johnston, Junior Superintendent. This fine band of youngsters recently presented the church with a handsome pulpit Bible. The Woman's Missionary Society is well organized and enthusiastically active. This society has contributed $430 to various causes since the Annual Conference. A new piano has recently been purchased for the League room, and new carpet laid in the main auditorium of the church. Several members have been added to the membership roll since Conference. This church recently had the privilege of entertaining the district conference, which proved to be a delightful, spiritual and otherwise profitable time to all who attended.

W. A. HAYS, Reporter.

## LOUISIANA CONFERENCE.

### Alexandria District.

The Alexandria District Conference was held in the midst of floods of rain. At times the downpour was so deafening that those speaking could hardly be heard.

The preaching was done by Rev. H. W. Bowman and Rev. A. D. George. It was well done.

A few of the preachers were kept away from the conference through sickness and other matters. On the whole, it was a good conference. The reports of the preachers showed that progress is being made along all lines in the work of the church. A large number have been received into the church since the Annual Conference. The exact figures are not at hand just now.

We were glad to have Brother Martin Hebert with us to represent the work of the French Mission. He is doing a sacrificial work in that difficult field.

Rev. Briscoe Carter, D.D., Rev. A. S. Lutz, and Rev. C. D. Atkinson were present to represent the interests with whose welfare they have been charged.

Mr. T. W. Holloman, Conference lay leader, was present, and made a stirring address on the work of the Laymen's Movement.

The district conference adopted a resolution setting aside Mother's Day as a time for presenting the work of the Memorial Home and asking the people for a contribution to that important work.

* * *

Rev. C. W. Lahey and the people at Melville are pressing the work of their church building, and hope soon to be able to dedicate it. Rev. A. S. Lutz will assist in a revival meeting at this point.

* * *

Rev. Louis Hoffpauir reported that he had received something more than fifty people into the church at Coushatta since the Annual Conference. He has recently had Rev. Leland Clegg with him in a revival meeting that brought much good to the church.

* * *

The contract has been let at Coushatta for a new brick church building. The contract price is $19,500. The building is to be completed by August. It will seat some four hundred and fifty people, and will have adequate provision for the Sunday school. This charge increased the preacher's salary $600 over last year, and is paid up to date with the preacher and the presiding elder.

* * *

Rev. L. E. Crooks, of Campti, is pressing his work faithfully. He reports a fine Sunday school at St. Maurice, where a few years ago a Sunday school could hardly be operated.

* * *

Rev. H. W. Bowman has just closed a successful revival at Lecompte, in which the preaching was done by Brother R. W. Tucker, of Homer, and the singing was led by Rev. C. K. Smith, of Pineville. The meeting resulted in some fourteen or fifteen accessions by profession and in greatly strengthening the membership of the church in their religious faith.

* * *

Rev. L. I. McCain, of Lafayette, is now assisting Rev. S. L. Riggs in a revival meeting at Opelousas. We are looking for a helpful meeting in this difficult field. Brother Riggs is leading his forces forward at Opelousas. They expect soon to begin the work of building some needed Sunday school rooms to their church. There is some talk of a modern brick building.

* * *

The support of the ministry is well up on the Colfax circuit. Brother H. B. Thomason is pastor on this circuit and is endeavoring to promote the cause of the Master.

* * *

Rev. O. W. Bradley is now conducting a meeting in West Alexandria in the tabernacle building erected there for reaching a neglected section of the town. He is doing the preaching himself, and has the assistance of Brother C. V. Breithaupt and Brother C. K. Smith in the singing.

* * *

The Alexandria church will have a Standard Training School during the week, June 3-8. They hope to do a good work at this time and invite the neighboring schools to share in this work with them.

* * *

Our Pineville church was damaged to some extent by the cyclone that recently visited that town. However, the church carried tornado insurance. Damages have been collected and the church has been repaired.

W. L. DOSS, JR., P. E.

## THE PASTORS' SCHOOLS HELD BY BOARD OF MISSIONS.

The school for the North Mississippi and the Mississippi Conferences will be held at Birmingham, Ala., from the 31st of May to the 11th of June. Rev. Robert H. Ruff, Secretary of Rural Work of our Board of Missions, will be in charge. The faculty is to be made up of the following:

Dr. Rolvix Harland, Department Rural Sociology, Richmond College.

Prof. Ludd M. Spivey, Birmingham-Southern College.

Dr. C. N. Clark, pastor, Lafayette Park Memorial Church, St. Louis, Mo.

Rev. Robert H. Ruff, Secretary Rural Work, Board of Home Missions.

Rev. Edwin L. Earp, Drew Theological Seminary.

Dr. James J. Coale, Superintendent City Work, Baltimore Presbytery, Baltimore.

Prof. H. H. Harris, Department Religious Education, Emory University.

Prof. Roy E. Hoke, Department of Education, Birmingham-Southern College.

Mr. Charles Stapleton, Recreation Director, Y. M. C. A., Birmingham.

The platform speakers will be Bishop W. B. Murrah, Dr. Henry F. Cope, and Dr. Charles L. Goodell.

From the above, one can readily see that there will be courses offered that are well worth while, and that would be hard to find. I have had the privilege of attending two such schools, and the only objection I had to find was that there was so much good to get that a fellow had a hard time finding just what he wanted to take. I know of no better way that a pastor or church worker could spend his vacation than by attending one of these schools. If some of the influential laymen will make it possible for their pastors to attend, they will find a different man when he returns, I dare say. Take notice and govern yourselves accordingly.

I. H. SELLS.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## LET US RISE UP AND WIPE AWAY THIS STAIN.

By Bishop Edwin D. Mouzon.

The Methodist preacher is under the most solemn vows to consecrate himself wholly to the work of the ministry. When he first stands at the bar of the Conference asking for admission into full connection, this question is put to him: "Are you resolved to devote yourself wholly to God and his work?" And he is not admitted unless he answers affirmatively. When he is set apart to the office of deacon, he takes upon himself yet more solemn obligations. And when he comes up for ordination as elder, it is not until after he is exhorted "to give himself wholly to this office so that as much as lieth in him he will apply himself wholly to this one thing and draw all his cares and studies this way" that he is set apart to the office and work of an elder in the Church.

It is evident, then, that by a most solemn act of self-dedication and by the usage and law of the Church the Methodist preacher is set apart as "a man of one work." He gives all his energies to God and the Church. He has neither time nor opportunity to work for self. And this is in accordance with the principle laid down by St. Paul: "No soldier on service entalgleth himself in the affairs of this life, that he may please him who enrolled him as a soldier." (2 Tim. ii, 4.) One cannot be a "soldier on service" and a business man at one and the same time. One cannot be a Methodist preacher and have time and opportunity to lay aside something for his old age or for wife and children in case he be taken from them. By the very terms of his induction into the ministry this is made impossible. And it is also made impossible by the smallness of the amount he receives for his services.

A few preachers receive enough money to lay by a little, but as yet the number is so limited as to be negligible.

I do not like to hear a preacher talk about his "salary." Preachers are not "salaried men." A preacher might talk about his stipend, but not his salary. For if a man with fair education and sound sense and good health could not make more money at some trade or business or profession than he receives for his services as a Methodist preacher, then he ought to be ashamed of himself. Sometimes (rarely, and only rarely, let us thank God) we see a preacher who has turned his ministry into a money-making trade and thus prostituted his high calling. But the majority, the vast majority, of preachers are true throughout life to their earlier vows. They can say with the apostle: "We are not making merchandise of the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ." (2 Cor. ii. 17.)

The Church, therefore, owes a duty to these men. It is a shame, it is nothing less than a disgrace to us, that we have neglected it so long. We call upon our men to agree in advance that they will give all their time and thought to the ministry; we pay them a bare pittance sometimes and a good living at best, and then when old age comes upon them and the Church calls for younger men we set them aside to be objects of charity. Or if they should fall in the prime and vigor of life, we leave their wives and children—wives who have come out of the best homes in the land and children capable of being the best and doing the most in life—we leave them to make their way somehow, anyhow. This is not right. It is wrong. There is no longer any excuse for it. We are not a poor Church now. Our people are rich in this world's goods. The time has come for us to do more than talk about it. We must rise up and wipe away this stain from our honor.

Nashville, Tenn.

## SUPERANNUATE SUPPORT.

By Bishop John M. Moore.

The Church has kept her ministers moving, and they have been unable to make for themselves homes and fix their abodes in chosen localities. Their moving expenses have been heavy, and the breaking up house and fixing up again have been exhaustive of finances.

In many cases pastoral charges have not only set low salaries but have even failed to pay what they promised and have allowed their pastors to go away financially embarrassed. Stewards have not always been conscientious of the discharge of their duties in caring for their pastors. The people would have met the responsibility if the stewards had done their duty. Many a preacher has been accused of having poor or no business sense when his financial shortcomings were due to stewards having poor or no financial conscience.

Whatever may be the cause, the fact is well known that there are many superannuated Methodist preachers without decent support. What shall be done about it? The superannuate is the man the Church loves to honor, and he is universally held in high esteem. It now appears that an endowment fund is the logical, sensible, and practicable way of doing what should be done to supplement his support to a point of reasonable comfort.

The movement to provide such an endowment fund cannot fail to enlist the sympathy and service of every Methodist who will give the matter a moment's consideration. Every thoughtful and loyal Methodist will welcome the opportunity to contribute to such a fund in a creditable way. The pioneer Methodist preacher has been the pathfinder and the waymaker of American civilization. He has had no little to do in saving this country to the ideals and labors that have made it a nation of the first rank in the world's ongoing. Many a community owes its substantial character to the sacrificial labors of a Methodist preacher. Men know this and acknowledge it, and now they want to show their appreciation by doing something worth while for the man they honor. The Superannuate Endowment Fund appeals to the South's substantial citizens.

Nobody is whining for what has not been done. Everybody is shouting for what now ought to be done. Nobody is being criticized for what has not been done, but everybody is clamoring for a proper, honest, and an adequate provision for these men of honor in the days just adawning.

It will mean much to the church to do her duty. It will mean much for those who toil through the thin and weary years and come to the end with scant provision for even time. It will mean much for the coming ministry when it sees that the church has a heart to care for those who sacrificed in her behalf.

An adequate Superannuate Fund is the only hope for adequate support for the men we honor. To build it is now the outstanding goal of Southern Methodism.

Dallas, Tex.

# The Home Circle

## HOME.

A man can build a mansion,
And furnish it throughout;
A man can build a palace
With lofty walls and stout;
A man can build a temple
With high and spacious dome;
But no man in the world can build
That precious thing called "Home."

No, 'tis our happy faculty,
Of women, far and wide,
To turn a cot or palace
Into something else beside,
Where brothers, sons, and husbands, tired,
With willing footsteps come—
A place of rest, where love abounds—
A perfect kingdom—Home.

—Selected.

## A FLOWER STORY.

One year long ago—so the fairies say—winter stayed so late that it began to look as if spring were never coming again. At last Mother Nature made up her mind that the flowers, at least, must do their part. She hurried to the pussy-willow tree and said, "It is cold, I know, but you must let your buds come out. Quick, buds, quick! Out of your hiding-places!"

So out popped the willow buds and threw open their brown coats as they came. The sun was shining at that moment, and the air was not so cold; but soon a north wind rushed down the valley, and the buds shivered.

"Oh! Oh!" they wept. "The tears are freezing on our faces."

Mother Nature, who was busy talking to some of the other flowers, heard the pussy-willow buds and hurried to her storehouse. There she found a pile of gray fur. Snip, snip went her flying scissors, and soon every little willow bud was toasting warm in a new fur coat.

But scarcely had the pussy-willows been attended to before there was a sound of sobbing down in the marsh.

"Dear, dear" cried a hundred little voices in chorus. "It is so chilly in the marsh! Our ears are aching!"

"My poor skunk-cabbages!" said Mother Nature. So she rushed off to her storehouse again. There was no more fur there, but she found some reddish-brown leather, and out of that she made hoods. When the homely little skunk-cabbages got those neat hoods on they were comfortable and from a distance almost good-looking.

But soon cries of distress came from the hillside. The hepaticas were shivering and calling in the sharp wind, and were so cold that they were blue. Once again Mother Nature hurried to her storehouse. There was no more fur and no more leather; but at last she found in a corner some soft wool. Five minutes later the shivering bodies of the hepaticas were wrapped in silky wool.

When the bloodroot came peeping through the dry leaves Mother Nature did not know what to do. The sun was growing warmer, but the breeze was still cold, and the bloodroot began to shake. The fur, the leather, and the wool were all gone, and there was nothing else to use.

"You will just have to cuddle up in your own leaves," Mother Nature said.

So the bloodroot wrapped its leaves round itself like a cape and stood up sturdily.

Down in the woods the anemones began to shake out their delicate pink muslin petticoats, and on green banks the violets came curtsying in pretty purple hoods.

"O my stars!" said Mother Nature to herself. "Suppose they catch cold! I haven't a single scrap to cover them with, and they can do nothing for themselves."

But then suddenly she noticed that the air had grown so warm that the little flowers had no reason to complain. Spring had come at last.

"Why did you wait so long?" asked Mother Nature.

"It was the fault of the sun and the wind," Spring [illegible] as they should. But when they [illegible] that all the flower children [illegible] the sun and the wind [illegible] and began to hurry."

"Then [illegible] I coaxed the flowers out," Mother Nature said. "But I hope I shall never have to [illegible] again."—[illegible] L. Folts, in The Youth's Companion.

## A QUEER CALL.

Ethel ran down the front steps and peered under the piazza; she was looking for the thimble that her mother had dropped. There it lay in plain sight. She stooped to get it, but she jumped up again with a little scream; she had nearly put her hand right into the middle of a great cobweb.

"Mother," she called, "I can't get it! There's a big spider's web in the way."

Her mother laughed. "How long has my daughter been afraid of a cobweb?"

"Well," explained Ethel, "I do believe there's a big spider right near it somewhere."

Mrs. Spencer put her sewing aside and came down the steps. "Good!" she said gaily. "Let's call on him."

"Call on him!" echoed Ethel, who was much puzzled. "How can we? I don't even see him. And, besides, if he sees us, he'll run away."

She had never called on a spider, and she could not imagine how she should act.

The web was one of the wonderful great wheels that certain kinds of spiders spin new almost every morning. They are always alike, yet no one has ever found out how their owners learn to build them. The owner of this particular wheel was nowhere to be seen.

"He isn't very polite," said Ethel, thinking of the rhyme that begins:

"Won't you step into my parlor?" said the spider to the fly.
"It's the prettiest little parlor that ever you did spy."

"He ought to come right down and ask us in."

"Perhaps he's in his own room," answered her mother. "Do you see that little thread that starts from the very middle of the web and runs up and backward to the under side of the piazza?"

Ethel had not seen it before, because, like other little girls and boys, she did not observe carefully. But there it was, and, as she followed it up, she saw, at the very end, right under the piazza floor, Mr. Spider himself.

"Why, he's upside down, mother!" she cried. "Don't you suppose it makes his head ache? And he has kept his feet on the line that runs to the web, as if he were coming down."

She shivered and moved away a little.

"No," said Mrs. Spencer, "he's not coming down. He's waiting for his doorbell to ring."

"His doorbell!" echoed Ethel. "Mother, what do you mean?"

"Well, you see," explained Mrs. Spencer, "a big spider looks so terrifying to the little flies that he must stay out of sight if he wants to catch a dinner. So he spins that telegraph line from the middle of the web to his hiding place, and keeps his foot on it. When a fly gets caught, it shakes the web and signals to Mr. Spider that his dinner has come. Then he runs down and makes sure of his meal by tying the poor fly all around with his strong, sticky web until he has his prisoner held safe.

"Now, let's ring the bell," Mrs. Spencer continued. She picked up a very light stalk of grass and gently touched one edge of the web; she took good care not to break it. The spider became alert at once; he felt of his telegraph line two or three times with his foot, as if to make sure of the message; then down he rushed to the middle of his web, and out to the edge where the tip of grass was. He felt of it for a minute, and then, deciding that it was not good to eat, hurried back to his hiding place to wait for a real meal.

"Well," said Ethel, when she had picked up the thimble and was back on the piazza, "that was an interesting call."—Norman B. Cole, in Youth's Companion.

There will be new heroism; there still will be room for noble deeds as we envisage humanity in a great commonwealth, for we shall find that it requires as much courage to live for peace and right fellowship as to die for the liberties of mankind. There is but one aristocracy, the aristocracy of him who serves, and but one democracy, the frank friendship of the human race.—Selected.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## SEASHORE DIVINITY SCHOOL—AS GOOD AS THE BEST.

We desire to call special attention to the fifteenth session of the Seashore Divinity School, which will open at 8 p. m., Tuesday, June 12, and close at the same hour on Thursday, June 21, the session being held, as usual, at the beautiful and historic Seashore Camp Grounds.

The demand for gatherings during the summer where our preachers especiallly may gather for study, inspiration, and recreation, has become so great that the authorities of the church have provided summer schools at points accessible to most of our people—notably at Lake Junaluska, N. C., and Mount Sequoyah, Ark. All these schools are well worth attending; but the point we wish to make is that the Seashore Divinity School is second to none in the work it professes to do, and that its location is unsurpassed for beauty and general attractiveness.

The program this year includes addresses by three bishops—Bishop W. B. Murrah, Bishop W. A. Candler, and Bishop W. N. Ainsworth. Any one of these distinguished chief pastors is worth going a long way to hear; those who attend the Divinity School and remain throughout the session will have the privilege of hearing all of them. In addition, those who have not yet completed their Conference courses of study will have the opportunity of doing so under instructors whose examinations will be accepted by the Conference Examining Committees.

The cost of attending the Divinity School is remarkably reasonable, and the advantages to be enjoyed are of the very finest kind. We hope that this will be one of the best attended sessions in the history of the School. Those who may desire further information may secure it by addressing the president, Rev. H. M. Ellis, Brookhaven, Miss.

## WHITWORTH COLLEGE COMMENCEMENT.

President Cooper has announced the following program for the commencement exercises of Whitworth College, Brookhaven, Miss., May 19-22:

Saturday evening, 7 to 9, Exhibition in Physical Culture, Domestic Science, and Art.

Sunday morning, 11 o'clock, Sermon by Bishop W. N. Ainsworth, D.D., of Macon, Ga.

Sunday evening, 8 o'clock, Sermon to the Y. W. C. A. by Rev. J. Early Gray, of Moss Point, Miss.

Monday morning, 11 o'clock, Alumnae Program; Monday evening, 8 o'clock, Annual Concert.

Tuesday afternoon, 5:30 o'clock, Class Day Exercises; Tuesday evening, 8 o'clock, Graduating Exercises, with address by Colonel Prescott, of the Louisiana State University.

## PERSONAL AND OTHER NOTES.

The Editor of the Advocate will attend several of the North Mississippi district conferences this week and next.

Dr. Luther E. Todd will preach the commencement sermon for the Mississippi State College for Women, at Columbus, Miss., on June 3.

Rev. A. S. Raper, pastor of the Central Methodist Church, Columbus, Miss., preached the commencement sermon for the Verona High School on April 29.

The good people of the Coahoma and Lyon charge, North Mississippi Conference, have made it possible for their pastor, Rev. Del Longgrear, to ride around in a Buick car.

The North Mississippi Conference School for Leadership Training will be held at Grenada, Miss., June 8-14. Full information concerning it may be had by addressing Rev. R. H. B. Gladney, Sardis, Miss.

One of the members of our church at Kosciusko, Miss., has deeded a beautiful home to the church for a parsonage, the value of the home being estimated at $8,000.

Our congregation at Starkville, Miss., under the leadership of Rev. W. W. Woollard, is planning to erect a new church, at a cost of about $80,000. The plans are assuming definite shape.

The congregation of the First Methodist Church, Columbus, Miss., is raising funds to repair the auditorium, at a cost of about $4,000. The work will be undertaken at once. Rev. E. S. Lewis is the pastor.

Rev. E. S. Lewis, pastor of the First Methodist Chruch, Columbus, Miss., will preach the commencement sermon for the Brooksville High School on May 20, and for the Booneville High School on May 27.

Rev. Charles Assaf, Mississippi Conference Syrian missionary, is spending several days in New Orleans. He is especially interested in the work among the members of his race who reside here. He paid the Advocate office an appreciated call on Thursday of last week.

Rev. H. W. Cudd, our pastor at Waterproof, La., writes: "Please state in the Advocate that, owing to commencement sermon being preached on my Sunday at St. Joseph, I shall be glad to assist a brother in a meeting embracing the third Sunday in May."

The union Methodist rally at Shreveport, La., held in the Coliseum at the State Fair Grounds on Sunday, April 29, was attended by about 3,000 people. Dr. C. C. Selecman, president of Southern Methodist University, delivered a great message, and a collection amounting to nearly $8,000 was taken for local church extension work.

Rev. and Mrs. C. A. Schultz, of Anguilla, Miss., announce the marriage of their daughter, Verna, to Mr. Eugene Percy Tyler, on Sunday, April 29, the ceremony being performed by Rev. J. R. Jones, presiding elder of the Vicksburg District. The young couple will make their home at Jackson, Miss. The Advocate extends heartiest good wishes to them.

Rev. L. C. Wilson, our pastor at Clinton, La., reports a fine meeting recently held at Clinton, in which he was assisted by Rev. E. C. Gunn, of Bogalusa, La. The faculty and students of Silliman College co-operated in the meeting, as did the members of other churches. There were five additions to the Methodist church, and two additions to other churches.

Rev. Elmer C. Gunn, our pastor at Bogalusa, La., has been appointed chairman of the Americanization work of the American Legion in Louisiana. Brother Gunn stands high in the councils of the Legion and his ability is recognized by the national officers. In connection with the work of the Americanization committee, he is arranging to offer college scholarships to high school students throughout the State for the best composition on the subject, "Americanism—Its History and Ideals."

The Headquarters Committee of the Louisiana Anti-Saloon League held a meeting in New Orleans last week. The committee is composed of Dr. W. Winans Drake, chairman; Dr. W. W. Hamilton, secretary; T. B. Carre, J. R. Abels, Delos R. Johnson, R. B. Butler, A. M. Mayo. Rev. A. W. Turner was continued as State Superintendent, and Rev. O. L. Jones, of Columbia, S. C., was elected Associate Superintendent. Dr. P. A. Baker and Mr. E. H. Cherrington, of the National Headquarters, attended the meeting.

## METHODIST CENTENNIAL CELEBRATION AT NEW IBERIA.

A very interesting and significant event was the celebration, on April 29, of the hundredth anniversary of the organization of the Methodist church in New Iberia, La. It is unfortunate that in the past we have been so careless with the records of our work in its beginnings, and whenever the data are available for the celebration of a centennial of Methodism in this section, it is wise and helpful to make a great occasion of it. Some facts of the early history of New Iberia Methodism having been brought to light, the pastor and congregation of our church in that important center of South Louisiana began some time ago to plan for a suitable celebration of the event.

The program of the day was in charge of Mr. Henry N. Pharr, chairman of the Board of Stewards, and for years superintendent of the Sunday school, whose influence and work have meant much to the progress of the congregation. The service began with a processional anthem, during which the members of all the organizations of the church, led by the smallest children of the Sunday school, marched into the auditorium. It was impressive to see the marshaled forces of the church, including the boards of stewards and trustees, the membership of the Woman's Missionary Society, and the other organizations march in in procession with suitable banners.

The ladies of the church had arranged beautiful and tasteful decorations of flowers and foliage, and the figures 1823 and 1923 stood out prominently on either side of the chancel. The large choir, directed by Miss Louise Taylor, who has been for years the faithful and accomplished organist, rendered an impressive program of music, which included great hymns of the church as well as special numbers.

It was the privilege of the writer, chiefly because he is a grandson of one of the preachers who organized the church, to give the historical statement of the early history. It will be interesting to your readers to repeat briefly here the main facts as recorded in an article written by the Rev. Benjamin M. Drake in the New Orleans Christian Advocate of March 15, 1860.

At the close of the Mississippi Conference of 1822, B. M. Drake and Thomas Clinton were appointed to the Attakapas and Rapides circuit, including all South Louisiana, from twenty miles north of Alexandria to Rice's Island in Berwick Bay. In all this territory there were reported that year 49 white and 90 colored members. A few churches had been organized earlier in parts of the territory, and there had doubtless been occasional preaching at New Iberia for a number of years before. In the beginning of the year Mr. Drake, accompanied by his predecessor, Rev. Daniel Devinne, visited New Iberia and spent several days trying to secure a place in which to preach. For some unrecorded reason, the town hall was denied them, and no other place seemed available; so that they were ready to depart in discouragement, when their attention was attracted by a small trading vessel in Bayou Techo opposite the town. Their curiosity to see the little ship led them to go aboard, and they soon discovered that the crew were New England Methodists. Captain Gladding, of Providence, Rhode Island, the master of the ship, was a "whole-souled Methodist," and when he met the preachers, there was a love feast aboard the boat. At once he began to arrange for a preaching service that evening on the boat. He went out to invite his friends in the town to come to the service. He soon met a friend, a Mr. Stein, who was regarded as an unbeliever, but who gave a cordial invitation to hold the service at the home of his son-in-law, Mr. French, which would be more convenient for the people of the town. This initial service led to a regular appointment in the same home, and the itinerants were from that time welcome guests in that home as well. "Some time in the course of the spring" that same year, Rev. R. M. Drake and Rev. Thomas Clinton together held a meeting, during which there were nine or ten conversions, and a church was organized. Among its charter members were Mrs. French, her mother, sister, and brother. Ever since that time Methodism has had an existence in New Iberia. Probably in about 1842 a church was erected, the men of the congregation, including Thomas Johnson, Eli Riggs, John Reynolds, John French, and several others, going to the woods, hewing out the timbers and building the church by their own labor. This building was used until the fall of 1859, when it was replaced by a more suitable building, when the former house was set apart for a school under the direction of the pastor, Rev. Thomas B. White. In 1892, under the pastorate of Dr. Fitzgerald S. Parker, a beautiful and tasteful brick church was erected, which is still in use. This building, however, was partially destroyed by fire and rebuilt in 1907, during the pastorate of Dr. C. W. Carter.

A suitable memorial service commemorating the great company who, during this century, have contributed to the success of the church and have passed on, was led by Rev. J. I. Hoffpauir. The communion service appropriately followed the memorial address.

The evening service continued the celebration, and included a very appropriate and informing address by Mr. Porteous R. Burke, a prominent attorney of New Iberia, on "What Methodism has Meant to New Iberia." Mr. Burke produced a number of interesting legal records of deeds and charters, and pointed out how the Methodist congregation had been identified in various ways with the moral and social progress of the community, citing the fact particularly that Eli Riggs, one of the original congregation, was the first person to donate a lot for a public school in the parish, and how Colonel F. D. Richardson, a prominent Methodist of the community, had later been largely responsible for the organization of the Parish of Iberia as a separate parish.

The chief speaker at both morning and evening services was appropriately Dr. Fitzgerald S. Parker, who spent four years as pastor, building the first brick church for the congregation, and so living himself into the heart and life of the community that after thirty years he still occupies a unique place in the affections of the congregation. At both the morning and the evening hour, Dr. Parker preached able and eloquent sermons on phases of the meaning and responsibility of the church, which were received with appreciation and interest by the congregations.

The house was crowded to capacity with audiences that showed enthusiastic interest, and a thank offering amounting to nearly three thousand dollars to meet certain material needs of the church was quietly pledged at the close of the service.

Altogether the occasion was one of unusual interest, and the pastor, Rev. H. N. Harrison, who has labored incessantly to make it a sucess, and the entire congregation, are to be congratulated upon it.

W. WINANS DRAKE.

## HOME REQUESTS OFFERING ON MOTHER'S DAY.

On Feb. 14, the Board of Managers of the Memorial Home for Young Women, in New Orleans, met and passed the following resolution: "Be it resolved, That the preachers of the Louisiana and the two Mississippi Conferences be requested to give the offering taken on Mother's Day to the Memorial Home for Young Women." We do not ask for a collection, nor do we wish to have the cause presented, but simply that you send us the free-will offering taken on Mother's Day. We are having considerable expense for repairs to the building at this time, and are in need of your help.

Hoping that you will grant this request, we are,

Yours sincerely,

BOARD OF MANAGERS,
J. G. Snelling, Superintendent.

## MEETING OF THE BOARD OF FINANCE.

By Rev. Jno. F. Foster, President Louisiana Conference Board of Finance.

On call of Rev. Dr. L. E. Todd, the Secretary of the Board of Finance, representatives of each Annual Conference assembled in St. Louis as the guests of the Parent Board of Finance to participate in their annual meeting held April 23-24.

Practically all the Board were in attendance, and judging from the number of Conference representatives, I think I may say that all the Conference Boards sent delegates.

Sitting with the Board were seven or eight invited guests, among whom were noted Drs. S. H. C. Burgin, W. H. Nelson, and C. C. Selecman.

Four of the bishops were present, viz.: Bishops W. F. McMurry, W. N. Ainsworth, U. V. W. Darlington, and S. R. Hay.

Bishop McMurry presided and dispatched business with marked facility but without haste.

The Secretary, Dr. Todd, had matters well in hand, and his report was remarkable for clearness and foresight, while his plans for the campaign planned showed Dr. Todd to be a master of detail and an unusually exact man.

The financial exhibit showed all funds well secured and in the hands of expert financiers. The Board has to date not lost a dollar of principal or interest, so carefully have its moneys been handled, though the Board handles over a million dollars.

The special business before the Board was the campaign for $10,000,000 as an Endowment Fund for the superannuate minister, known as the "Forgotten Man." The campaign is not to be on the basis of former campaigns and there are to be no field representatives, high-salaried officers, conference secretaries and treasurers.

The responsibility for the success of the campaign is placed upon each quarterly conference, with the presiding elder as the man in charge and the one to whom the church shall look, the responsibility for putting over the campaign being with him.

The quota for each charge, as requested by the General Conference, is as follows:

Minimum quota for each charge to be an amount equal to the salary paid by the individual charge to both pastor and presiding elder during the Conference year of 1922-23.

To this minimum the charge may add whatever amount they see fit, making a maximum quota as large as their vision and Christian liberality may dictate.

The maximum quota may be paid in cash or placed in the budget and paid by the Board of Stewards in one or more payments or be paid annually for five years.

If pledges are made by the members, they may be paid as rapidly as wished or may be made on the five-year basis. The campaign for subscriptions is to be preceded by six weeks intensive publicity.

The day for the drive is March 16, 1924, and if not completed on said day to be followed by "Follow-up Week."

The Annual Conferences of the fall are each to have a special hour given over to this cause, and an inspirational meeting is to be held on the night or evening of the same day.

The funds as collected are to be forwarded by the charge treasurer to the Board of Finance in St. Louis, thus saving time, labor and confusion.

In noting the figures presented to the Board I was impressed by the following, viz.: Total present endowment is $921,820.32, an increase over the amount in hand Sept. 1, 1918, of $175,740.07.

The increase for the fiscal year March 31, 1922, to March 31, 1923, was $105,831.25.

The amount appropriated by the Board to superannuates in March, 1918, was $15,337.53, while in March, 1923, it was $41,169.75, an increase of $26,132.25.

I noted that the North Georgia Conference had the largest number of claimants, viz: 122, with Virginia next, with 115, while Mississippi and North Mississippi each had 59, and Louisiana only 37 claimants on the Board.

The reports at the last Conference showed that the following amounts were distributed by the Conferences: North Mississippi, $13,891; Mississippi, $13,659; Louisiana, $12,580.

Louisiana paid last year a larger average per capita to the superannuates than any other Conference in the church, save the Baltimore, and led the entire church in the average per capita paid the widows of deceased ministers.

A few figures of amounts paid the "Forgotten Man" follow: Baltimore, $490; Louisiana, $445; Virginia, $432; Mississippi, $411; North Mississippi, $398.

The Louisiana Conference has a Conference Endowment Fund of $113,700; Mississippi, $30,363; North Mississippi, $11,916; Missouri, $137,813; North Alabama, $137,700, and North Carolina, $163,823.

All funds received, after expenses of campaign are paid, are to be divided with each Conference on the fifty-fifty basis, half raised in each Conference going to the general fund and half to the Conference fund.

Questions are to be asked, in each quarterly conference, by the presiding elder pressing this cause and developing the facts with regard to campaign and the collections which follow.

## ON THE CALENDAR.

### Louisiana Conference.

New Orleans District Conference, St. Mark's, May 21-23.
Baton Rouge District Conference, Kentwood, May 23-25.
Epworth League Assembly, Mansfield, June 12-19.
Preachers' Institute, Shreveport, June 18-24.
Standard Training School, Ruston, August 19-24.

### Mississippi Conference.

Jackson District Conference, Bolton, June 26-27.
Epworth League Assembly, Brookhaven, June 4-10.

### North Mississippi Conference.

Corinth District Conference, Ripley, May 15-17
Sardis District Conference, Senatobia, May 15-17.
Greenwood District Conference, Inverness, May 23-25.
Aberdeen District Conference, Verona, June 19-21.
Epworth League Assembly, Grenada, June 4-6.
Sunday School Conference, Grenada, June 7-8.
School for Leadership Training, Grenada, June 8-14.

### Seashore Camp Meeting.

Seashore Camp Meeting, Biloxi, Miss., August 5-19, conducted by Evangelist Bob Jones.

### Seashore Divinity School.

Seashore Divinity School, Seashore Camp Ground, June 12-21.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. N. E. Cunningham, Wilson La., 3; Mrs. E. Lou White, Bond, Miss., 2; Miss Mollie Higginbotham, Mer Rouge, La., 3; Rev. A. K. McLelian, Rayne, La., 7; Rev. W. M. Williams, Purvis, Miss., 2; Rev. A. S. Byrd, Vaughan, Miss., 2.

# Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Just before the dawn on Sunday morning, March 10, 1923, the death angel visited the home of Mr. and Mrs. S. A. Graves, of Marion, La., and took away Mrs. Graves' mother, MRS. M. A. WHITE, who had been ill for several weeks. The remains were laid to rest Sunday afternoon in the Concord Cemetery, near her home.

Mrs. White, who was Miss Allen before her marriage to Mr. M. A. White, was born in North Carolina nearly ninety-five years ago. She spent twenty-three years of her life in Tennessee, moving to Louisiana in 1851. She was the mother of nine children, eight girls, and one boy. The husband and several of the girls have already preceded the wife and mother into the great unknown.

When a very young girl, Mrs. White joined the Methodist Church, and for nearly eighty years was an ardent Christian. God was her ever-present help in time of trouble, and to him she clung through all the yaers with a never-faltering faith.

Her Bible was to her an inspiration, and from its sacred pages she daily received strength for the conflicts of life.

It was a pleasure to hear her talk of our country, as it was nearly a century ago. Through it all she could see the hand of the great Omnipotent, directing those who sought divine aid.

Her life is a beautiful example of what faith in God, brotherly love and Christian fortitude may mean to an individual.

For her there was no fear of death. She was ready to go, and trustingly said that she hoped to see her Savior face to face when she had crossed the Bar.

ALMA BURCH.

LOUISA CATHARIN NORWOOD was born in East Feliciana Parish, La., Oct. 12, 1843. She was married to J. W. Haygood Dec. 17, 1873. She died March 27, 1923, in Avoyelles Parish, near Simmsport, La. She was nearly eighty years old. In her early twenties she was converted and joined the M. E. Church, South, living a faithful and consistent Christian life until called home. Fifty-odd years of her life were given in the service of her Master. Several of her relatives and friends said to me: "We never saw her angry—she lived in a large way for others." Her young life was often filled with sad experiences, but she was patient and uncomplaining. Five of her children are yet living, with three sisters and three brothers. The writer, her pastor, conducted her funeral services on March 29, in the Methodist church in Simmsport, La., a large crowd of her relatives and friends being present. May the influence of her quiet spiritual life guide the lives of her loved ones left behind!

Her Pastor,
J. H. FRENCH.

## REV. W. C. HARRIS—IN MEMORIAM

It is with a sense of inability and unworthiness that I undertake to write these few words of appreciation of one whom I have found to be worthy of the highest confidence and esteem. The effort is like a novice trying to make the finishing strokes on a masterpiece of art.

WILLIAM CLAUDIUS HARRIS was born near McCool, in Attala, County, Miss., March 3, 1859. He was the son of Robert and Elizabeth Duke Harris. He married Miss Mary Anderson, April 14, 1891, to which union seven children were born; three sons, Robert, who died early in infancy; Wm. C., Jr., and Riggs Duke, who proved themselves to be worthy sons during the illness of their father; four daughters, all of whom survive him; Mrs. Dorothy Spratt, of Los Angeles, Cal.; Misses Eva, Mary, and Lois.

Brother Harris was licensed to preach by the quarterly conference at Bethel, French Camp circuit, Winona District, Aug. 5, 1884, of which conference Thomas Y. Ramsey was presiding elder, and E. A. P. Lucas was Secretary. He joined the North Mississippi Conference that fall (place not remembered by Sister Harris), and was assigned as pastor of the Walthall charge, which he served for three years, 1884-5-6-7. He served Tibbie, 1887-89; 1889-1891, Arcola and Holland; 1891-92, Kossuth; 1892-94, Iuka; 1894-96, Corinth; 1896-98, Friars Point; 1898-99, Shaw; 1899-1900, Cleveland; 1990-1, Indianola; 1901-3, Sardis; 1903-4-5-6-7, he lived in the district parsonage at Booneville, and was presiding elder of the Corinth District; 1907-9, New Albany. Here, because of failing health, he was forced to go to another climate. He came to Texas and took work as a member of the Central Texas Conference and was assigned to the Talpa circuit, which he served for one year, 1909-10. 1910-11 he served Hico station, but at the end of that year he transferred back to his home Conference, and took the superannuate relation. With his family he moved to Uvalde, Tex., where he lived until July, 1921, when they moved to Dallas, Tex., where, from his home, 728 Montreal Street, his spirit took its flight April 18, 1923. In his last days and hours he had the constant care of his devoted wife and family and a host of friends. The funeral service was held in Brooklyn Avenue Methodist Church, South, by the pastor, Rev. L. C. Beasley, assisted by Rev. J. A. Sage, Drs. J. H. Groseclose and G. M. Gibson, and his body laid to rest in the Oak Cliff Cemetery.

Brother Harris was ordained deacon at West Point, Miss., Dec. 5, 1886, by Bishop Wm. Wallace Duncan, and was ordained elder at Starkville, Miss., Dec. 16, 1888, by Bishop Charles B. Galloway. He ever ministered as became one of these high offices.

For several years Brother Harris was not able to do very much in the active service as preacher, yet he always gave no uncertain testimony by the beautiful, consistent life he lived. He was keenly interested in all the movements and work of the church, both local and at large, and wherever he lived he influenced the church and the community quite as much as the regular pastor. In the midst of his broken physical condition he was strong spiritually and mentally, and always very cheerful and happy.

As I thought on his life and pondered its meaning to the world, I thought of a day that dawned with all of the rich promises that early morning could hold, and as the hours passed, richness was added to the glory, till at the noontide the day shone with resplendent beauty and we said it is a perfect day. But in the afternoon clouds gathered low in the Western sky, and the perfect day was marred. Later, I lifted my eyes and the clouds were pillars of silver, fringed with gold—billows of glory that only added more glory to the perfect day. So it was with the life and sufferings of W. C. Harris, who has passed from labors to reward. We thank God for the victory and influence of such a life. God's blessings on the loved ones and friends.

REV. L. C. BEASLEY,
His Family Pastor.

## RESOLUTIONS.

Whereas, on March 30, 1923, the Grim Reaper, Death, took from us our beloved sister in the faith, MRS. DELONA BROWN MAILHOS; and,

Whereas, in her death the church has lost a truly consecrated Christian worker; our town, a friend loved by all who knew her; her husband, a devoted wife and companion; her children, a truly loving and patient mother; therefore,

Be it resolved, That we extend to her bereaved loved ones our heartfelt sympathy, and pray for the richest blessings of life to rest upon them, and as they journey through life may the memory of her ever direct their vision, and ours, to the Pearly Gates within whose portals loved ones meet to part no more.

Be it further resolved, That a copy of this resolution be given the family of the deceased; a copy sent to the Christian Advocate, the Oakdale American, and Woodville, Tex., papers for publication.

"Death leaves our hearts all desolate,
Death plucks our fairest flowers.
Transplanted into bliss, they now
Adorn immortal bowers."

W. W. WILLIAMS,
J. J. CHAPMAN,
R. H. LUPTON.

Elizabeth, La.

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## A BANNER DAY AT PINE GROVE (LA.) CHURCH.

Pine Grove church dates back nearly seventy years as a Methodist organization, and during this whole period there has never been a time that it was not registered in some way or other with the regular routine of activity prescribed by the Methodist Church.

Its membership is of that type that always stands for the best of everything. There has been in constant working order a Sunday school of the best type to be found in the country church.

This church has a record of paying its obligations as they are assessed upon it each year, and they have a great deal of pride in that fact. Its membership is made up of sturdy men and women who believe in the tenets of the Christian religion; they bank on their faith in His holy promise.

On April 29, 1923, there was gathered at this church one of the greatest crowds, if not the greatest crowd, that ever gathered there at one time. Some one might ask what meaneth all this ado, why all this concourse of people. Well, it was a Sunday School Rally of the Sibley charge; all of the Sunday schools gathered at this church for a day of study and fellowship in that particular line of church activity.

Through the efforts of the pastor, Rev. J. F. Dring, there was a program arranged, in which every minute of the day was taken; beginning at 10 a. m., it was one continued meeting until 4 p. m.

There was song, prayer, and praise, continually ringing. Dr. Longino, of Minden, La., made a very inspiring talk on the men's class and adult work in the Sunday school. There was a pageant, "The Way, the Truth, and the Life," which was very effective, the characters that made up the pageant being members of the Pine Grove Sunday school.

Talks from superintendents of the different schools were made, and their difficulties presented, and suggestions made as to how they might be overcome. After this a social hour was given, that all of the schools might get better acquainted.

Dinner was served by the ladies of the different communities. Oh my, I wish you might have been there—such bounty, such loving hospitality, and brotherly fellowship make us believe that God, of a truth, is with us.

In the afternoon, we had the Men's Chorus, from Minden, to present several splendid numbers, which were enjoyed by all. Van Carter, one of the State Sunday school workers, gave a talk on the work at Camp Lassa. It was decided to send at least five of our girls and boys to this Camp for spiritual instruction.

The last number of the program was the rededication of Pine Grove Church. This was in charge of Rev. W. C. Childress, pastor of Minden church. After a very effective sermon, an offering was taken, and the church debt was cleared, and the dedication in regular form was made. The program being completed, the benediction was pronounced, and every one said, "of a truth, Pine Grove is doing things in a big way." Sibley circuit has set the pace; let every charge fall in line and make the Sunday school, a real SCHOOL.

REPORTER.

## SALIENT SAYINGS.

By Walt Holcomb

The Centenary Emergency Campaign has presented the exigencies of the situation and has inspired a response that will meet the emergency.

The day of impossibility was buried when Christ arose from the dead.

If Germany had been a missionary nation instead of a military nation, she would never have plunged the world into a World War.

The Centenary Movement gave the Gospel of Christ the biggest send-off, in its mission around the globe, since the start on the day of Pentecost.

The Holy Spirit inspired our Centenary subscriptions and has hovered over the subscribers, keeping alive the pledges, during the years of depression and confusion.

The greatest revival period known in Southern Methodism followed upon the heel of the Centenary subscriptions. A greater revival will follow the payment of these pledges. All of our old missionary fields have been enlarged and new fields have been opened up, making it possible for a still greater, far-reaching revival.

Some Methodists have borrowed money to pay their pledges; others were generous enough to pay the pledges of some who had moved away or died; and still others, who had already paid their pledges in full, have made new subscriptions. Can you find such loyalty, devotion and sacrifice anywhere else in the world?

After campaigning in the Baltimore, Virginia, Western North Carolina, and the North Carolina Conferences in the interest of the Centenary, I have seen such love for the church and interest in the Centenary program that I am prouder to-day of the Methodist Church than ever before in my life.

Our Centenary Team, Number One, was composed of the finest spirits that we have known: Dr. E. H. Rawlings, leader, assisted by Drs. Hounshell, Onderdonk, Ivey, and Mrs. Lipscomb. The Conference Secretaries, Drs. Blakemore, Carey, and Courtney, had planned the itinerary with the utmost care. Bishops Candler, DuBose, Cannon, and Hay rendered distinguished and efficient service.

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I discovered a vegetable compound that does the work of dangerous, sickening calomel and I want every reader of this paper to buy a bottle for a few cents and if it doesn't straighten you up better and quicker than salivating calomel just go back to the store and get your money back.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your thirty feet of bowels of the sour bile and constipation poison which is clogging your system and making you feel miserable.

I guarantee that one spoonful of this harmless liquid liver medicine will relieve the headache, biliousness, coated tongue, ague, malaria, sour stomach or any other distress caused by a torpid liver as quickly as a dose of vile, nauseating calomel, besides it will not make you sick or keep you from a day's work.

Calomel is poison—it's mercury—it attacks the bones, often causing rheumatism. Calomel is dangerous. It sickens—while my Dodson's Liver Tone is safe, pleasant and harmless. Eat anything afterwards, because it can not salivate. Give it to the children because it doesn't upset the stomach or shock the liver. Take a spoonful tonight and wake up feeling fine and ready for a full day's work.

# *Sunday School*

## MISSISSIPPI CONFERENCE NOTES.

The Meridian District Institute was conducted at Poplar Springs Church, Meridian, May 30. Forty delegates and seventeen preachers were present. We had a good program. Rev. J. L. Ferguson, Jr., of the Department of Religious Education of Millsaps College, gave us two fine addresses. We had much talk on programs of work, and reports and questions. I think there is a good list of officers for another year, and the Meridian District will go forward. Only a very few schools reported. One school has reported since, and many promised to see that the report came in. I trust it will.

Wednesday and Thursday, the Copiah County Sunday School Institute was held. There are seven pastoral charges in the county and eighteen Sunday schools. Six pastors were present and representatives from fourteen Sunday schools. Every charge was represented at every service. This representative attendance was very gratifying indeed. The Institute was organized permanently with the following officers: President, V. D. Youngblood; Vice-President, R. J. Fairchilds; Secretary-Treasurer, Mrs. Hunter Garth, Jr.; Superintendent Young People-Adult, W. B. McCluney; Superintendent Intermediate-Senior, M. O. Eady; Superintendent Elementary Department, Mrs. J. H. Green; Superintendent Missions and Tithing, Rev. F. A. Grimes; Superintendent Teacher Training, Mrs. L. H. Featherstun.

Goals for the schools to reach before the next meeting: 1. A Program of Work ordered and placed in the church and explained; 2. Sunday School Day observed by each school; 3. Point 7 on Program of Work "C" to be reached and maintained by each school. Two other things were agreed to without setting them as definite goals—that the membership of each school be increased, and that the grounds and buildings of each school be put in first-class condition.

We had a good program. Most of the time was spent in asking and answering questions. Rev. C. A. Bowen, of the Department of Religious Education of Millsaps, gave a great address Wednesday night. Thursday at 11 a. m. and 7:30 p. m., Rev. B. F. Lewis, Superintendent of the Methodist Orphanage, gave two great addresses on the Bible. Brother Hull did fine work. Brother H. M. Ellis, the presiding elder, gave three wonderful messages on Love. Mrs. J. H. Green presented the Elementary Goals for 1923. She is a fine worker. Rev. J. L. Carter, the Secretary of the Sunday School Board, was present and presented the cause of Sunday School Day. We had a mighty good time. The folks were just lovely to us.

This meeting is a result of the request of Rev. W. H. Saunders. He thought it would do good and asked for it to be held. I feel sure that the meeting did do good and all who were present were much helped.

Here is the list of the Sunday School Day reports:

Brookhaven District—Pleasant Ridge, $4.50; Fernwood, $27.01; Knoxo, $2; Mount Pleasant, $2.95; LaBranch Street, $5.01. Total, $41.42.

Hattiesburg District—Ellisville, $11.25; Prentiss, $11.50; Bassfield, $4.80; Carson, $2.25; Sumrall, $6. Total, $35.80.

Jackson District—Bolton, $4.10; Brandon, $12; Fannin, $8; Braxton, $3.55; Galloway Memorial, $95; Rankin Street, $10.70. Total, $133.35.

Meridian District—Wahalak, $3.20; Pachuta, $10.77; Shubuta, $11.10. Total, $25.07.

Newton District—Forest, $15.10; West End, Laurel, $5. Total, $20.10.

Seashore District—Logtown, $10.78; Picayune, $6.40. Total, $17.18.

Vicksburg District—Natchez, $20.79.

If you have not received your programs, let us know. Please pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

## NOTES FROM NORTH MISSISSIPPI.

By R. H. B. Gladney, Sardis, Miss.

If you want to know how your school stands by its Centenary pledge, write me a line for the information. Pray through and you can pay up. Several schools have paid every dollar pledged and are ready to take more stock in Missions.

The school at Alligator has made a remarkable record under the supervision of Mrs. R. S. Moore. The school has only eight children enrolled, but the school observed Sunday School Day and sent eight dollars to the Treasurer.

Shaw is the first school to organize every class above the juniors and enroll every class. This school has eight points on the "C" Program of work. The next thing you hear from this school it will be one hundred per cent. Let us have the picture of the school that is making progress without trained leaders. Mrs. Dakin, the superintendent, did not have an easy time getting this work done, but she counted it worth while and did not mind the work.

Make a ring around the date, June 7-8, to remind you of the Conference-wide Sunday School Conference to be held at Grenada. This meeting is to include the Wesley Bible Class Federation and the Elementary Council. Quite a number of classes are doing a wonderful work in spreading the "good news." We ought to have one hundred classes to join in this work. We have a few departments that are doing excellent work for the children, but we ought to have one hundred who are willing to attain a still higher standard. This meeting will tone up and strengthen every phase of church work. There is good in getting together to let heart touch heart.

Check the course you wish to take in the training school to be held June 8-14, and mail the card to me that you may be sure of the proper consideration. Already several reservations have been made for rooms. You had better send your name to J. E. Stephens, Registrar, that you may have a room. The prospects are that we shall be crowded at the College.

N. B.—Do the best you can to use the advertising matter sent out by the Sunday School Board; show it to all the people you can, talk about these important meetings, and do your best to have one hundred schools represented at Grenada.

## ELEMENTARY CONFERENCE, SHAW, MISS., MAY 2, 1923.

When you love your work, and you know it is the most important, far-reaching, fouudational in which the church is engaged, it is a great joy to meet with other workers of like mind. To have your heart thrill with theirs to the challenge of the task, to get new light on the how of the work, and to deepen conviction as to the why, are experiences to be coveted.

The Elementary Conference at Shaw, Miss, May 2, had all these qualities. It followed the example of the Apostolic church in teaching, fellowship, breaking of bread, and prayer. The workers studied together how to lead the children committed to our care to a conscious knowledge of God, our Heavenly Father, and Jesus Christ our Savior. All of us that were there were instructed, inspired, and encouraged for the task that is before us; those that did not go missed a season of refreshing.

Shaw extended a cordial, friendly welcome to all the visitors and entertained us royally. Mrs. M. E. Dakin is the very efficient superintendent of the Sunday school. She and Brother Simpson left nothing undone that would add to the helpfulness of the meeting.

The topics of the program were well presented, the general discussions were thought-provoking, and the whole meeting contributed to that equipment for service which furnishes workmen that need not to be ashamed.

Mrs. V. R. McDONALD.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

## GIVING GOD A CHANCE.

God can do a host of surprising things. He can paint a rainbow at the back of a retreating storm. He can grow a snow-white lily from the black ooze of a muddy pond. But he never can put a quart of water into a pint cup; nor can He make a two-karat diamond out of a one-karat stone. All His blessings are partnership affairs. We provide the vessel which holds the oil of His gladness. When men complain of the niggardliness of heaven the trouble is plain: they are expecting God to furnish both vessel and oil, which He never does. One day Carlyle and a few friends were discussing Titian's paintings. "There is his wonderful drawing," said one. "And his gorgeous coloring," said another. "And here I sit," growled Carlyle, "a man made in the image of God, who knew nothing about Titian, and care nothing about Titian, and that is another fact about Titian." "Pardon," interrupted Thackeray, "but that is not another fact about Titian; it is a most lamentable fact about Carlyle." God cannot crowd into an unresponsive mind the joy of beauty, even.—George Clarke Peck.

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# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## NOTICE ABOUT THE JUNE PROGRAM.

Literature setting forth the Belle H. Bennett Memorial will be sent the Auxiliaries for the June program. It is asked by the Council that this material be substituted for the social service literature which has already been mailed. However, the following suggestions are made:

1. If your society has more than one meeting a month, use the social service topic in one of your extra sessions.

2. Plan for an all-day meeting, using both the Bennett Memorial literature and the social service literature.

3. Use the Bennett Memorial program for your regular meeting and hold an extra session during the month of June for the presentation of social service.

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Stomach Trouble Disappeared

Baptist Minister, of North Carolina, Says He Owes His Good Health to the Use of Black-Draught.

Summit, N. C.—"My health is good and I can say with pleasure I owe it to Black-Draught," writes the Rev. J. H. Wilcoxen, local Baptist minister at this place. In the statement given here, Mr. Wilcoxen said that Black-Draught had been used in his home for fifteen to eighteen years.

"I have had a stomach trouble," said Mr. Wilcoxen, "so that after meals I would break out in perspiration and feel tight in the chest. I would go to my shelf, take a good dose of Black-Draught, and in less than an hour all this disagreeable tightness would disappear.

"I used it with my children for colds and constipation. I find it is a splendid remedy for gas and sour stomach and I would not be without it."

Mrs. Wilcoxen said: "In the spring when I would feel sluggish, havo a bad taste in my mouth and a ligh feeling in my head when I would stoop over when about my work, I knew it was torpid liver, and that I must take something. Black-Draught is the best thing I know of. I use it in big doses at first, then small. It is fine—made me feel so much better. We feel that we couldn't get along without it."

The genuine, old, original Black-Draught powdered liver medicine has been used for over 80 years. Insist upon, and see that you get, the genuine—Thedford's. Sold everywhere; 25c.

## LOUISIANA CONFERENCE.

### Report of First Quarter, from the Corresponding Secretary's Report.

Number of Adult Auxiliaries, 137; number of new Adult Auxiliaries, 3; number of Adult members, 4,211; number of new Adult members, 367.

Number of Young People's Auxiliaries, 23; number of new Young People's Auviliaries, 4; number of members of Young People, 358; number of new members of Young People, 41.

Number of Junior Divisions, 41; number of new Junior Divisions, 3; number of Junior members, 539; number of new Junior members, 79.

Number of Baby Divisions, 26; number of new Baby Divisions, 5; number of members of Baby Divisions, 131; number of new members of Baby Divisions, 39.

Subscribers to Missionary Voice, 975. Amount of dues, $3,091.73; amount of pledge (both directed and undirected), $4,315.20.

Alexandria, Lake Charles, and Ruston Districts each reported one new Adult Auxiliary; Alexandria, Baton Rouge, ono new Young People's, and Ruston 2; New Orleans one and Ruston two new Junior Divisions; Monroe, New Orleans, and Ruston, each oue new Baby Division.

Lake Charles and Monroe Districts have the distinction of having every Auxiliary in the District reporting for the first quarter.

The Indian Bayou Auxiliary, in Lake Charles District, was the first in the State to complete the four quarter course for new Auxiliaries. In recognition of this fact, it was presented with the certificate of promotion which tho Council authorized. This was one of eighten certificates which have been issued by Mrs. Lipscomb.

MRS. J. W. DARBY.

## INTERESTING ITEMS OF NEWS.

The election of a President, Vice-President, and three members of the Executivo Committee of the Council was an important matter to come before the members at its session in Mobile. Mrs. F. F. Stephens was elected by a good majority as President of the Woman's Missionary Council for the remainder of the quadrennium; Mrs. J. W. Perry, former Council Superintendent of Young People, was made Vice-President. And the three members of the Board of Missions elected to membership on the Council Executive Committee were as follows: Mrs. J. H. Spillman, Harrodsburg, Ky.; Mrs. R. L. Hobdy, Union Springs, Ala., and Mrs. Lee Britt, of Suffolk, Va.

* * *

After a lively and amusing program given by the delegates from Tampa, Fla., and Winston-Salem, N. C., a vote was taken to decide on which of the two cities should be the host for the Council meeting in 1924. Despite the advantages to be gained in beholding wonders and beauties of the State of the long-leafed pine, the Council cast its vote for Tampa, Fla., where the celebrated fountain of youth is supposed to exist.

The Council voted in Mobile to make the Laura Haygood Normal Demonstration School building in Soochow, China, and the Bethlehem Community Center, in Nashville, Tenn., its Week of Prayer Specials for 1923-24.

* * *

Tho Social Service Committee brought in the following recommendation, which was passed:

"Resolved, That we hereby request the President of the United States to appoint Bishop James Cannon, Jr., the Chairman of the Commission on Temperance and Social Service of our Church, to be one of the official delegates from the United States to the International Congress on Alcoholism which meets in Copenhagen August 20-25."

* * *

The Young People's Auxiliaries will have as their special for 1924 the Scarritt Bible and Training School.—Council Bulletin.

## REPORT OF HARRISVILLE (MISS.) SUNDAY SCHOOL INSTITUTE.

The second one of our Four-Times-a-Year Sunday School Institutes for the year 1922-23 was held at Mount Pisgah Church, Harrisville charge, on the 29th of April. The Sunday school session was in charge of Mrs. W. L. White, superintendent of the Poplar Springs school. Teachers from the various schools heard the classes. Mrs. White handled the school as she does her own, and gave some very helpful suggestions, from the standpoint of a superintendent, one of the best of which was the Question Box, which they have during the closing exercises. This has been the means of stimulating interest in the study of the Bible and the reading of the Word of God.

Following this, Brother Burton, our presiding elder, preached to us. The sermon was enjoyed by all, and will be the means of helping us all in our work.

After dinner the program of the Institute was taken up. In the absence of the president, I. T. Bell, Rev. Drury Hilton, the vice-president, took the chair. Miss Lucile Berry was elected secretary in the absence of Mrs. Ainsworth, the regular secretary. The program consisted of several songs, among them one by Miss Margaret White, who is just ten years old. She sang, "Jesus Wants Me for a Sunbeam." Mr. and Mrs. D. B. Ball, O. N. Sebren, and Drury Hilton gave us several selections, also. Miss Louise White drew the map of Palestine, which, with one exception, was perfect. Brother Burton took the subject of "The Discouraged Teacher," and handled it with ease and grace. We then took up the discussion of the goals, which were the points on the Program of Work for the "C" Type School that had not yet been reached, together with the reports of the schools. Poplar Springs school was leading with six points reached, and others in the process thereof. Harrisville was a close second, and Rexford not far behind. One of the most gratifying things of the report was the financial report, which showed that both Harrisville and Poplar Springs had doubled in their offerings from last quarter. Both of these schools are working hard to be the first 100% "C" Type school reported.

Rexford, though a little behind in some respects, yet is leading in others. The superintendent, Rev. Drury Hilton, has gone out in a neglected community and organized a school, which he has under his supervision, though they have a superintendent in their own community.

On account of a heavy rain the night before, many were kept away, but at the same time there were enough there to carry out the program in good shape. There were over two hundred people there by actual count. The building would not seat all that were there, but those on the outside behaved well, and listened as they could. All in all, we had a good day, and each of us left with a determination to be a better worker, and to make our school better during the coming quarter.

The next Institute will be held at Rexford, on the fifth Sunday in July.

I. H. SELLS, P. C.

Send Your Young People to the
CENTRAL BUSINESS COLLEGE
Under the efficient management of Mr. and Mrs. L. A. DAVIDSON. Clean Christian Influences. Phone, Main 6260.
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666 quickly relieves Colds, Fever, LaGrippe, Constipation, Biliousness and Headaches.

For Troubled Nerves,
High blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adapted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

# Epworth League Department

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference.
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

### TOPIC FOR MAY 20.—PSALMS OF LIFE—V. A PRAYER PSALM.

Ps. 86:1-17; Phil. 4:4-7.

(Choice of delegates for the Summer Conference.)

#### Daily Bible Readings.

M. A Great Prayer of Intercession. Ex. 30:32-35.

T. A King's Prayer for Deliverance. 2 Kings 19:14-19.

W. A Ritual Prayer of Dedication. 2 Chron. 6:18-21.

T. The Matchless Prayer for All Disciples of Jesus. Matt. 6:9-15.

F. Encouragement to Prayer. Eph. 4:4-7.

S. An Apostle's Prayer Habits. Col. 1:9-13.

#### Directions.

For our advertising poster let us use a photograph of our summer conference. In case a photograph is not to be had, cut an engraving from the Epworth Era. A number can be found in the summer's issues. The ratio of delegates varies in the several Conferences, also the method of choice. Choose members who will go. It is sometimes well to choose a member who is a prospective leader in order to deepen his interest. Don't have an absolutely new delegation, or send the former delegates all back.

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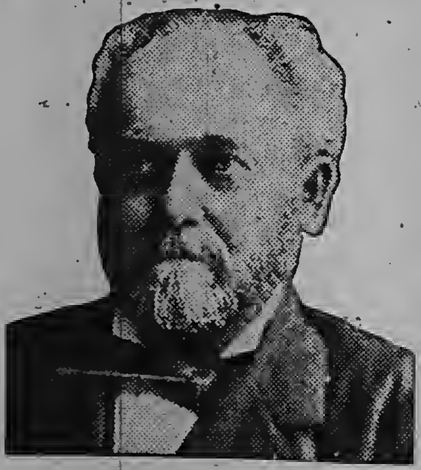

A Successful Man

Among the notable professional men of this country who achieved great success along strictly legitimate lines was Dr. R. V. Pierce. Devoting his attention to the specialty of women's diseases, he became a recognized authority in that line.

Over fifty years ago this noted physician gave to the world a Prescription which has never been equaled for the weaknesses of women. Dr. Pierce, of Buffalo, N.Y., long since found out what is naturally best for women's diseases. He learned it all thru treating thousands of cases. The result of his studies was a medicine called Doctor Pierce's Favorite Prescription. This medicine is made of vegetable growths that nature surely intended for backache, headache, weakening pains, and for the many disorders common to women in all ages of life. Women who take this standard remedy know that in Dr. Pierce's Favorite Prescription they are getting a safe woman's tonic so good that druggists everywhere sell it in both tablet and fluid form.

Send 10c to Dr. Pierce's Invalids Hotel in Buffalo, N. Y., for trial pkg. Write for free medical advice.

#### On the Topic.

Most of the Psalms are made up in large measure of prayer. But what do we mean by prayer? In a general way we know, but it will be well for the leader to ask for definitions by members. Don't spring the question suddenly; ask a number in advance to be ready to answer. Let us note what parts of prayer we have in this Psalm. **Petition**, accompanied by reasons (vs. 1, 2, 3, 4, 11, 16, 17). The confession of trust and confidence, which is mingled with ascriptions of greatness and goodness to God (vs. 5, 8-10, 15). Bits of his own experience and professions of purpose (vs. 7, 12, 13). Confession of sin; there is none here, but in many of the Psalms we have the language of confession for all times and conditions.

(Taken from the Devotional Meeting Annual, and used by permission.)

### NORTH MISSISSIPPI CONFERENCE

A very neat little blotter has been gotten out by the officers of the Epworth League Conference, to be held at Grenada College in June, and has been placed in the hands of pastors and other workers. This should assist in keeping the dates, June 4, 5, 6, before the Leagues; let nothing get in the way of the Conference.

Rev. L. H. Estes, of Memphis, a member of the General Epworth League Board, and President emeritus of the Memphis Conference Epworth League organization, has been asked to have part on the program, and will be a member of the faculty.

The music of the Conference will be in the hands of Grenada College girls largely; while others will assist, several young ladies will be leading with piano, violin and voice. We are very fortunate to secure the services of these gifted young ladies.

Clarksdale, in the Greenville District, has recently elected officers, with J. A. Tabor as President; A. W. Hackett, Vice-President; Mrs. A. K. Schaeffer, Recording Secretary; Mrs. J. A. Tabor, Corresponding Secretary; Bradford Dye, Treasurer.

A musical program was given by this League, under the direction of their fine orchestra, Sunday evening, April 29. What this League is doing, others can do. Let the forces of the young people be rallied throughout the entire Conference, so that there will be a splendid company of earnest workers at Grenada College in June.

### Mississippi Conference.

Most all of our Chapters have elected officers for the year. Don't fail to report your elections to your district secretary. This is important, and your failure to do this will lose for you one point on your standard of efficiency.

Some of our district secretaries report their inability to secure quarterly reports from their Chapter presidents. This chops off another ten per cent from your rating. It takes only two cents and about two cents' worth of time to make these reports, and you have it to do only one time each quarter. Why not have every Chapter reporting every quarter?

Mr. Truman Lewis has been elected president of the Broad Street Chapter, Hattiesburg District, the retiring president having served seven years as president of this Chapter. You all know Truman, and look out for this Chapter at the Assembly. He will be there with his delegation as large as it was last year.

Our President, Mr. Hawkins, has been representing the Epworth League at the different district conferences, and needless to say our interest has been well taken care of. During his rounds he has held one or two Epworth League conferences or instititutes, and organized some League Chapters. One of these is at Tylertown, Miss., in the Brookhaven District, which promises well for a live, wide-awake League. Tylertown has a very fine lot of young folks, and we predict for them a Gold Seal Chapter in the near future.

The Brookhaven District is now reporting 36 Chapters, divided as follows: Senior, 19; Intermediate, 11; Junior, 6. Mr. Hawkins reports this District seems to be in fine shape.

HAVE YOU ELECTED YOUR DELEGATES TO THE ASSEMBLY?

### LOUISIANA CONFERENCE.

#### Alexandria District.

Dear Alexandria District: I have just sent in my report for the fourth qaurter, and I'm sure you are going to be just as ashamed of it as I am when I tell you about it. In the first place, I had only seven reports out of fifteen that should have come in to make my report from. They were from Bunkie, Campti, Evergreen, Glenmora, Oakdale, Standard, and Winnfield. Where were the rest of you? I might state that I wouldn't ignore them if you would send them even now.

Glenmora and Oakdale have 100% Leagues. The Junior League at Oakdale is also 100%. I wonder if there is another in the State? Oakdale also has the only Chautauqua-League Reading Course in the State, so far as we know.

Here are the things I am ashamed of (I hope nobody except the Alexandria District folks will read this): Four Leagues have a definite program of social service and of recreational activities; four subscribed their quota of Eras, making 10 copies taken. Four maintain the Quiet Hour and Fellow Workers' Covenants, and three the Stewardship. There are Mission Study Classes. Four subscribed $8 to the Missionary Special.

The old year has ended, you know, so start the new year, which began April 1, right by electing new officers at once and sending me a list of them.

Don't get insulted if I send you a card and ask if you exist, because, if I haven't heard from you in a long time, that's what I'm going to do in order to "clean house" before the Assembly.

Expect your annual blanks before very long, and then see if you can't beat your record in sending in reports.

RUTH BRYAN,
District Secretary.

The Christian Women's Exchange

Two dollars per year enables a consigner the right to exhibit and ten per cent on sales. A wonderful display of art, curio, and needlework always on hand. Visitors welcomed.

520 ROYAL STREET.

ELYOD ART NEEDLEWORK CO.
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Easy to Take
No Habit-Forming Drugs. Formula of
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PRICE 35c AND 65c
AT ALL DRUGGISTS

## A LETTER FROM REV. CLAUDE M. SIMPSON.

My Dear Brother Carley: I can hardly believe that it has been twenty-five years ago since we met for the first time on Millsaps College campus. How time does drift away! I carry a vivid memory of those days, in which lasting friendships were set up. My first football experience came in playing center on the first football team of Millsaps College. Our first game was with Tulane, and the second with L. S. U., both of whom beat us in great shape; but we turned the tables on L. S. U. on Thanksgiving and beat them badly. Following those experiences. I had four years' experience on the team at Vanderbilt, in which various experiences registered in the make-up of those college days. On leaving Vanderbilt, my destiny, sort of by accident, fell in Texas. These folks have been mighty good to me, and have given me more than I deserved.

On rounding out four years' experience as a presiding elder, at the last session of our North Texas Conference I had the joy of inheriting a fine pastorate at First Church, Wichita Falls. This town is the product of the discovery of oil in every direction nearby. In the last ten years it has grown from a small village to 51,500 population, which makes it larger than either Waco or Galveston. I know of no greater opportunity anywhere in the world. We are having a most delighteful year every way. After a most delightful reception by all the people, we set out upon our year's program. The first item was to get subscribed the $25,000 budget for the local church. This doesn't include the benevolences. This was followed by the Christian Education campaign round-up, which brought in on regular and special contributions $21,455. This was immediately followed by the annual Christmas Orphans' Home offering, which amounted to $2,220, the largest offering the church ever made and the largest in the State. This, in turn, was immediately followed by the Centenary round-up, during which we interviewed every single individual subscriber, and either got his money or his definite promise as to when he would pay it. A very small amount remains yet to be paid. On a quota of $22,060, this church has paid $25,830, which does not count a good many thousands paid by Floral Heights Church on the original subscription made at this church by members who went out to help form that church, and does not count more than $10,000 paid in the form of credits during the same period.

The Centenary behind us, we began our next plan on the pre-Easter campaign for new members to the church. Up to two weeks before Easter, 201 new members had been added to the church at the regular Sunday services. Dr. L. E. Todd, of St. Louis, came to us and preached every night for two weeks, climaxing on Easter Sunday, at which time the number had been increased to 313 who have come into the church during the first five months of our year. Easter Sunday was a great day every way. After baptizing a long line of infants, a great host of new members were received. The Sunday school attendance, just a little better than the preceding Sunday, was 1,066. This is all we can care for until we get larger quarters. Every available seat in the entire auditorium, including the Sunday school part of the building, was taken both morning and night, and people were turned away. As further evidence of fine, even growth, a new Senior Epworth League Number Two, which involves the high school age of our young life, has been organized with fine membership. The membership of the Woman's Missionary Society, which was already one of the largest in the country, has been very greatly increased.

This campaign having ben finished, we turn now to the next great need, the construction of a great $200,000 Sunday school and recreational building, which is needed to take care of the various activities of our congregation, which now numbers 1,842. The details of this plan have been in the process of being worked out since Jan. 1. The architect has been employed, and the Building Committee has already done a great deal of its work, which includes the definite pledging of a number of magnificent gifts toward the project. In the very near future, we expect to have the campaign on. We expect to put 2,000 in our Sunday school attendance as soon as we get this building. This is a great church every way. For a good many years more than 300 new members have been added to its roll each year, and last year, without debt raising or hurting being involved, it raised $[illegible] for all purposes.

I wish you would come to see me.

Cordially yours,

CLAUDE M. SIMPSON.

BACK ACHED TERRIBLY

Mrs. Robinson Tells How She Found Relief by Taking Lydia E. Pinkham's Vegetable Compound

Amarillo, Texas.—"My back was my greatest trouble. It would ache so that it would almost kill me and I would have cramps. I suffered in this way about three years; then a lady friend suggested that I try Lydia E. Pinkham's Vegetable Compound. I have had better health since, keep house and am able to do my work. I recommend the Vegetable Compound to my friends as it has certainly given me great relief."—Mrs. C. B. ROBINSON, 608 N. Lincoln St., Amarillo, Tex.

The Vegetable Compound is a splendid medicine for women. It relieves the troubles which cause such symptoms as backache, painful times, irregularity, tired and worn-out feelings and nervousness. This is shown again and again by such letters as Mrs. Robinson writes as well as by one woman telling another. These women know what it did for them. It is surely worth your trial.

Housewives make a great mistake in allowing themselves to become so ill that it is well-nigh impossible for them to attend to their necessary household duties.

PILES Don't Be Cut
Until You Try This Wonderful Treatment

My internal method of treatment is the correct one, and is sanctioned by the best informed physicians and surgeons. Ointments, salves and other local applications give only temporary relief.

If you have piles in any form write for a FREE sample of Page's Pile Tablets and you will bless the day that you read this. Write today.

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DO YOU TAKE SALT
with meals, or just fill up on salt once or
TWICE A WEEK?

A few licks of BLACKMAN'S Tonic Salt should be a part of the daily diet of your live stock. It is medicated and will improve digestion, make the feed go further, and keep them in healthy condition. So simple, so easy. Just drop brick in feed-box—it will do the rest.

The Blackman Stock Remedy Co.
Chattanooga, Tenn.

Grove's Tasteless Chill Tonic
Invigorates, Purifies and Enriches the Blood. 60c

## QUARTERLY CONFERENCE.

## NORTH MISSISSIPPI CONFERENCE.

### Columbus Dist.—Third Round.

Caledonia, Preaching at Flint Hill, May [illegible], quarterly conf., May 22.
Columbus, First Church, May [illegible], a.m.
Chester, at Antioch, May 26, 27.
Macon Station, May [illegible], p.m.
Macon Ct., at [illegible], May 31.
Kosciusko Ct., [illegible], June 3, a.m.
Kosciusko Sta., Preaching, June 3, p.m.
Longview, Preaching, June 10.
Kingo, Preaching, June 17.
Louisville, June 24, a.m.
Noxapater, at [illegible] Ridge, June 24, 25.
Sturgis, at Bevil Hill, June 30, July 1.
Kosciusko Ct., at Spring Dale, July 6.
Kosciusko Sta., July 6, p.m.
High Point, at Macedonia, July 7, 8.
Ethel, at Tabernacle, July 9.
Columbus, Central, July 10.
Crawford and [illegible], at Crawford, July 15, 16.
[illegible], at [illegible], July 17.
McCool, at [illegible], July 21, 22.
Ackerman and Weir, at Weir, July 22, 23.
Shuqualak, at Ridgeway, July 26.
Brooksville, at [illegible], July 27.
Cedar Bluff, at [illegible], Aug. 5, 6.
West Point, Aug. 8, [illegible].
Starkville, August [illegible], night.
Artesia, Preaching, July [illegible], a. m.
Q. C. Aug. 9.

A. T. McILWAIN, P. E.

### Greenwood Dist.—Second Round.

Dublin, at Mattson, May 13, 11 a.m.
[illegible], at Fasonia, May 20, 11 a.m.
District Conference at Inverness, May 23-25.
Webb, at Sumner, May 27, 11 a.m.

All benevolences are expected to be reported, "provided for" by subscriptions or cash, not later than the meeting of the district conference. Let boards of stewards and pastors take this important matter up at once.

S. L. POPE, P. E.

### Grenada Dist.—Second Round.

Waterford ct., at Harris Chapel, May 12.
Abbeville ct., at Mt. Zion, May 13.

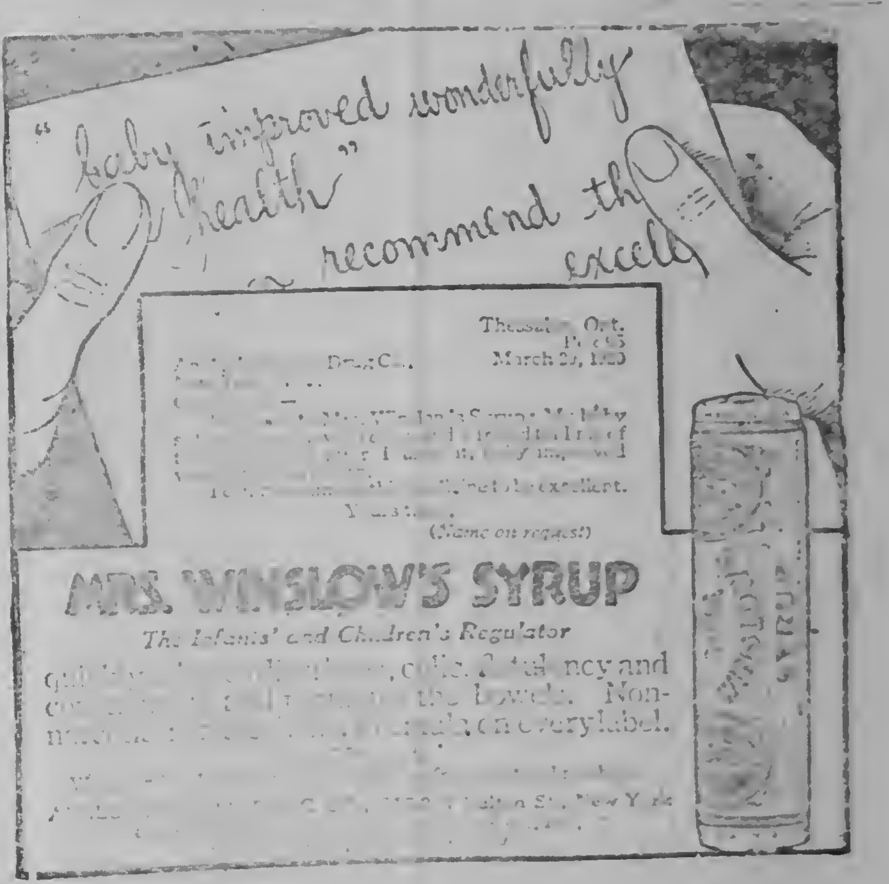
District Conference at Pickens May 8-10. Opening session at 2:30 p.m., May 8.

R. A. TUCKER, P. E.

### Aberdeen Dist.—Second Round.

Smithville, at Paine's Memorial, May 12, 13
Eupora and Maben, at M., May 11.
Mathiston, at Lagrange, May 15.
Bellefontaine, at S. Union, May 16.
Algoma, at Ebenezer, May. 18.
Fulton, at Friendship., May 19, 20.
Tremont, at Mt. Pleasant, May 20, 21.

T. H. DORSEY, P. E.



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March 2[illegible], 1920
[illegible] excellent.
(Name on request)

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The Infants' and Children's Regulator
[illegible] colic, flatulency and [illegible] the bowels. Non-[illegible] on every label.
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## THE STAR PRESIDENT, OR DR. COOPER AT FRANKLINTON, LA.

On Sunday, April 29, the Rev. I. W. Cooper, D.D., President of Whitworth College, Brookhaven, Miss., preached the Commencement Sermon for the Sunny Hill (La.) High School at 11 a. m., motored over to Franklinton, La., in the afternoon in a Star car, and at 8 p. m. preached a truly great gospel sermon in my church to a large and appreciative audience. I did not hear him at eleven o'clock, but was informed by the principal of the school that the Sunny Hill folk were highly pleased with the sermon.

Dr. Cooper is a profound thinker, an impressive speaker, and the sparkle of the brand new Star that brought him to Franklinton can not be compared with his brilliancy in the pulpit. And he may also be properly styled the bright and distinguished "Star President."

L. W. CAIN.

## PROVIDING FOR SUPERANNUATES.

By James H. Walker.

In the early days of the settling up of our beloved country there was a very remarkable figure, which came into recognition, scarcely without support; answered the call to go and preach good tidings to the lost who were settling up the various corners of the wilderness, mountains, and deserts; with a few exceptions, not a change of garments for his comfort; many times he walked over rugged roads, with only scant lunches, in all kinds of weather; sometimes on a borrowed horse, stopping along the way to let the horse graze to satisfy his hunger, awhile he rested on the ground with his mind and soul absorbed in the deep things of the spiritual world; not forgetting, never absent from his mind and heart, the precious, consecrated companion God had given him as wife, who was back in a little log house many miles away, praying for him, living mostly on water and bread that her husband might be instrumental in aiding in laying the foundation for a great cause to be used for the salvation of the coming generation. which now is here.

When we consider the great sacrifices that the pioneer preachers and their companions made for us, in the way of planting righteousness that we might reap and enjoy, not once should we ever neglect our obligation to them, in the way of caring for them by providing comfortable homes, food and raiment.

Pollock, La.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

LADIES SILK HOSE

89¢ PER PAIR
BROWN, BLACK POLO OR WHITE
SAVE MONEY
BUY 3 PAIRS FOR $2.45
SEND NO MONEY
Pay bargain price plus postage on arrival, or you can remit with the order and we will pay the postage.
Money back if not absolutely satisfied.
FREE Our bargain circular, listing hundreds of Money Saving Items sent to any address. Write for yours today.
Ladies' Fine Quality Pure Thread Silk Hose, reinforced with art silk. Seamless feet, seam up back, very desirable and durable. Sizes 8½ to 10. State size wanted.
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Dept. R 17 LOUISVILLE, KY.

## THE IMMORTAL SOUL.

At a dinner given to Victor Hugo, in Paris some years ago, he delivered an impromptu address, in which he gave expression to his faith in the infinite and in the soul's immortality. His friend, Houssaye, who was present, says:

"Hugo at that time was a man of steel, with no sign of old age about him, but with all the agility, the suppleness, the ease and grace of his best years." He was contradicting the atheist, and his friend says, "his face was bright with the heavenly halo, and his eyes shone like burning coals."

"There are no occult forces," he said; "there are only luminous forces. Occult force is chaos; the luminous force is God. Man is an infinite little copy of God. This is glory enough for man. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. Little as I am, I feel the God in me, because I can also bring forth out of my chaos. I make books which are creations. I feel in myself the future life. I am like a forest which has been more than once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me the reflection of unknown worlds. You say the soul is nothing but the result of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets, and the roses as at twenty years ago. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is historic. For half a century I have been writing my thoughts in prose, and verse, history, philosophy, drama, romance, tradition, satire, ode, and song. I have tried all, but I feel I have not said a thousandth part of what is in me. When I go down to the grave, I can say, like many others, I have finished my day's work, but I cannot say I have finished my life. My days will begin again next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn."—L'Univers.

The preacher who can tell a story that would make a horse laugh need not be surprised when men refuse to believe him when he tells them the way to heaven.

—Selected.

Life is one continuous round of unfinished business.—Selected.

## QUARTERLY CONFERENCES.

## MISSISSIPPI CONFERENCE.

### Newton Dist.—Second Round.

Lake, at Eureka, May 26, 27.
Newton, May 27, 7:30 p.m.; 28.
Decatur and Hickory, at D., May 30, 3 p.m., 7:30 p.m.
Union, at Union, June 3.
Laurel, First Church, June 8, 7:30 p.m.
Laurel, Kingston, June 10, 11 a.m., 3 p.m.
Laurel, West End, June 10, 7:30 p.m.

J. A. MOORE, P. E.

### Vicksburg Dist.—Second Round.

Mayersville, at Grace, 11 a.m., May 11.
Rocky Springs, at———, 11 a.m., May 12.
Rolling Fork, at Cary, 11 a.m., May 20.
Anguilla, 7:30 p.m., May 20.

J. R. JONES, P. E.

### Jackson Dist.—Second Round.

Vaughn, at Deasonville, May 12, 13, 11 a.m.
Benton, at Benton, May 13, 7:30 p.m.; 14, 10 a.m.
Monterey, May 19, 20, 11 a.m.
Brandon, May 20, 3 p.m., 7:30 p.m.
Yazoo City ct., May 26, 27, 11 a.m.
Canton, May 27, 7:30 p.m.

M. L. BURTON, P. E.

### Meridian Dist.—Second Round.

Shubuta, May 13.
Bucatunna, May 13, 14.
Enterprise, at Stonewall, May 20.
Quitman, May 20, p.m.
Pachuta, at Salem, May 26, 27.
Matherville, at State Line, June 2, 3.
De Soto, at Andrew's Chapel, June 3, 4.

PAUL D. HARDIN, P. E.

### Hattiesburg Dist.—Second Round.

Hattiesburg, Main St., May 13, 11 a.m.
Sumrall, May 13, 14, 7:30 p.m., 9 a.m.
Ellisville, at Hinton, May 15, 11 a.m.
Heidelberg, at Philadelphia, May 20, 11 a.m.
Mt. Olive-Magee, at Mt. Olive, May 27.

W. W. GRAVES, P. E.

### Brookhaven Dist.—Second Round.

Scotland, at Hawkins' Chapel, May 12, 13.
McComb, Centenary, May 13, 7:30 p.m.
Foxworth, at Hopewell, May 16.
Georgetown, at Providence, May 23.
Summit and Topisaw, at Pisgah, May 26, 27.

H. M. ELLIS, P. E.

### Seashore Dist.—Second Round.

Mentorum, May 12, 13.
Wiggins, May 13, 7:30 p.m.
Long Beach, Q. C., Mon., May 14, 7:30 p.m.
Biloxi, Q. C., Tues., May 15, 7:30 p.m.
Brooklyn and Bond, May 20, 11 a.m.
Coalville, at Beulah, May 20, 3:30 p.m.
Vancleave, at Red Hill, May 26, 27.
Pass Christian, June 3.

W. M. SULLIVAN, P. E.

## LOUISIANA CONFERENCE.

### Baton Rouge Dist.—Second Round.

Baker, at Deerford, May 12, a.m., 13, p.m.
Olive Branch, at Clear Creek, May 13, a.m.
Covington, May 20, a.m.
Amite, May 20, p.m.
Kentwood, May 22, p.m.
Greensburg, May 27, a.m.
Tickfaw, May 27, p.m.
Gonzales, June 2, a.m.

J. W. LEE, P. E.

DICK'S CHILLIFUGE
A Good Spring Tonic
AND
Chills and Fever Remedy

Howell's Balm Relieves Croup, Inflammation of Throat and Skin

### Lake Charles Dist.—Second Round.

Lake Charles, May 13, 11 a.m.
Carson, May 13, 7:30 p.m.

J. B. WILLIAMS, P. E.

### New Orleans Dist.—Second Round.

Rayne Memorial, May 13, a.m.
Algiers, May 13, p.m.
Lydia, at Cypremont, May 16.
Morgan City, May 20.
District Conference, at St. Mark's Hall, May 21-23.
St. Martinville, May 27.
Lafourche, at Griffin, June 3, a.m.
Houma, June 3, p.m.
Bayou Blue, June 4.
St. Mark's, June 17, a.m.
First Church, June 17, p.m.

W. WINANS DRAKE, P. E.

### Ruston Dist.—Second Round.

Winnfield Ct., May 12, 2 p.m.
Haughton and Doyline, at Haughton, May 15, 3:30 p.m.
Castor, at Jamestown, May 20, 11 a.m.
Wesley Ct., May 22, 2 p.m.
Athens, at Arizona, May 27, 11 a.m.
District Conference, at Haynesville, May 4-6.

K. W. DODSON, P. E.

### Shreveport Dist.—Second Round.

Bayou La Chute, at Elm Grove, Sun., May 13.
Plain Dealing, at Benton, Sun., May 20.

R. H. WYNN, P. E.

WHEELER Business College BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

NEW GLAND INVIGORATOR RESTORES VITAL FORCE

Remarkable Scientific Discovery Makes Glands Active. Easily Used at Home. Old and Young Benefited.

Thousands of men and women who want again the nerve, vigor, virility and ambition of earlier years, are finding all these through science's discovery of an invigorator, stronger and surer than even the famous gland treatment.

The amazing benefits of this discovery are largely confined to the lower spinal nerve centers and certain easily stimulated vital organs and blood vessels. Remarkable improvement is frequently evident within 24 hours and gratifying results are almost always obtained during the first week after treatment starts. Elderly people especially rejoice in their renewal flood of youthful vigor.

Physicians often recommend its use in cases that defy other treatments. Men of 60 say they have been restored to the full vigor of 30.

This remarkable compound is prepared in tablet form for convenient home use. The distributors of Vi-Tabs, which is the name of this invigorator, offer everyone the opportunity of trying a regular $2.00 double strength treatment with the full understanding that it costs nothing if it fails.

If you wish to secure for yourself the amazing results that it gives, simply send your name and address in strict confidence to the Vi-Tabs Laboratories, Dept. 121, 1018 So. Wabash Ave., Chicago, and this $2.00 double strength treatment will be immediately mailed to you. Deposit with the postman only $2.00 when package arrives in plain, sealed wrapper. If, at the end of one week, you are not satisfied, the Laboratories will immediately refund your money. This guarantee is protected by deposits in two large Chicago banks, so do not hesitate to accept this offer.

NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, May 17, 1923. CHAS. O. CHALMERS, Manager.

## A MESSAGE FROM THE BISHOPS.

### To the Ministers and Members of the Methodist Episcopal Church, South.

Beloved Brethren in Christ Jesus Our Lord: Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue.

Your general superintendents, after carefully reviewing the work of our beloved church during the year just passed and taking minute account of the conditions prevalent throughout all its borders, rejoice to inform you that its prosperity is very marked and its program most cheering.

Upon all the fields in which it labors, both at home and abroad, have fallen refreshing visitations of grace which have steadied its faith, quickened its zeal, and increased its fruitage of its toils.

The number of its members is nearing 2,500,000 souls, of whom nearly or quite 50,000 are in the churches on foreign fields.

The success of our foreign missions is very gratifying. The bishops who have had charge of those fields report to their colleagues pleasing and promising conditions in the work of Methodism in those needy lands. The people are more eager for the gospel of Christ than ever before. They crowd our places of worship and hang upon the preaching of our ministry with a pathetic interest and pleading attention of starving souls. Neither the churches we have erected for them nor the faithful efforts of all our missionaries, assisted by the zealous activity of nearly three hundred native preachers, suffice to meet the demands of the multiplied thousands who seek from them the light of life.

The capacity of our Christian schools in these benighted lands is exceeded greatly by the number of students who desire the instruction which they offer.

Our hospitals and other humane enterprises are unable to do all the work of healing and help asked of them.

In Latin America, in Europe, in Asia, and in Africa we are glad to report that evangelical Christianity is advancing rapidly. The work in Korea is truly marvelous, and in China a fervent evangelism is propagating rapidly pure and undefiled religion.

Not in vainglory do we recount these victories of faith and love, but rather in humble gratitude would we spread these trophies at the feet of our Redeemer and crown him Lord of all.

With the greatest satisfaction we find peace and harmony prevailing generally throughout the church, notwithstanding some dissonant voices here and there, such as have been raised in divisive cries from the days of the apostles and the primitive church to the present time.

With the manifest favor of our risen and glorified Lord resting upon the labors of our beloved church, with an ecclesiastical polity which in all its past history has yielded most blessed results and which needs little amendment now, and with credal confessions and established standards of doctrine protected by constitutional defenses which even the highest legislative body of the church—the General Conference—cannot ignore or set aside, there is little or no occasion for bitter controversies and estranging contentions among our preachers and people.

We have received from the wise and devoted fathers of Methodism an inhertance in both a deposit of faith and a legacy of government which no man under any plea of individual liberty should dare impair and with which all devout souls should be abundantly satisfied.

The doctrinal platform of our Methodism is supported by both reason and revelation, and it is protected, as it should be, by constitutional safeguards. No one can be admitted to membership in the church without confessing steadfast belief of that venerable symbol of doctrine known as the "Apostles' Creed" and accepted by the great body of the faithful in all the churches. No pastor is authorized to receive into our communion any person who cannot or who will not make such a confession of his faith. As a condition of admittance into the order of deacons every preacher is required to declare that he "unfeignedly believes all the canonical Scriptures of the Old and New Testaments."

In the Apostles' Creed, our Articles of Religion, and our impressive Ritual, the deity of Christ, his miraculous birth, his atoning sacrifice, and his resurrection from the dead are affirmed most clearly and unmistakably. With equal emphasis in these historic forms are set forth the revealed truths which concern personal salvation in the world that now is and the hope of life everlasting in the world to come.

As no one can obtain membership in our church or entrance into its ministry who denies or minimizes these great verities of our faith, it follows that any one who desires to remain within its pale or retain a place in its service must continue to abide by its teachings. Otherwise its privileges must be surrendered or they must be held under false pretenses.

It is of the last importance that this faith be maintained in its pristine purity, proclaimed with authority to all who hear us, and propagated with burning zeal to the ends of the earth. In its maintenance and propagation is laid the mission of our Methodism; and if by any possibility our preachers and people should prove unfaithful to this mission, our church would cease to have a reason for its existence.

At no time in our history was the fervent proclamation of the gospel committed to Methodism more necessary than it now is, or the conditions more favorable for its world-wide propagation.

A war-worn, grief-stricken, and sin-cursed world lies before us calling piteously for the gospel of our Lord's redeeming grace. No discoveries of science, no progress of modern thought requires the revision of this gospel to adapt it to the wants of a weary and sinful race. Least of all can its negation be endured. It is so reasonable and roomy that it needs neither modification nor enlargement for the freest exercise of Christian liberty within it, and few, if any, feel their rightful freedom abridged by the acceptance of its saving truths.

The situation which confronts us calls for fidelity to this gospel and tireless effort to impart it to those who have it not. We are not called to the impossible task of discovering a newer and better gospel, but to the work of delivering to those who know it not that which in all ages has been and is now the power of God unto salvation. To all men everywhere, as far as in us lies, we are constrained by every sacred obligation of gratitude to our Lord and every tender consideration for the welfare of our humanity to proclaim this gospel with the power of the Holy Ghost sent down from heaven. And this will we do by the help of God.

To this end our Centenary campaign was undertaken most opportunely. It was brought forward when the world had been prostrated by the most dreadful war in the history of mankind. The European nations in which were found the largest and most zealous bodies of evangelical Christians were bereft of multiplied thousands of their sons and greatly impoverished in their resources. Upon our country no such suffering fell. To the people of the United States the war brought sore grief, perplexing problems, and heavy burdens, but it left them with increased wealth. And the Methodists share well with their fellow citizens the unprecented opulence of the land. We were, therefore, prepared to respond to the appeal of such a movement as the Centenary campaign, calling for millions of money to meet the needs of an appalling crisis. The response of our church to that epochal movement led other churches to put forth similar efforts, by which vast sums were devoted to the cause of missions. Who can say what direful consequences to Christianity in unevangelized lands might have followed the world war if these American churches had not been willing to do these unusual things at a time when the spiritual needs of mankind were so urgent and the resources of the evangelical churches in Europe were so depleted? The Centenary Movement in the light of all these facts seems to have been divinely inspired and quite providential.

Our God has been graciously pleased to accept and bless the offerings of our people made through it, and we cannot now without sin turn back from the complete fulfillment of its great purpose. We must carry it to the consummation which we have set by the pledges that we have made for the glory of our Lord and the blessing of millions who sit in the dark places of the earth under the shadow of death.

Having set our hands to the plow, we dare not make ourselves unfit for Christ's kingdom by looking backward. In His name we must go forward. The offerings which we have solemnly vowed to God we must place with joy upon his altar.

And our Christian Education Movement must receive equal consideration by us. Besides being directly and vitally related to every part of the life and work of the church, it is complementary to the cause of missions and indispensable to it. For the work in our foreign mission fields thoroughly furnished missionaries are required. Pauline culture as well as Pauline consecration is necessary to fit one for an apostolic ministry among people who have never heard the message of salvation. And this type of culture cannot be secured by schools and colleges which are not penetrated by the gospel and filled with the Spirit of Christ. Secular institutions produce few ministers for the home field and fewer foreign missionaries.

Without our Methodist colleges and universities we cannot maintain the work of the church at home or abroad. From its earliest beginnings Methodism has recognized the necessity of highly educated men as well as devout men of limited culture to carry on its work. And nothing could

(Continued on Second Page.)

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**TO CONTRIBUTORS.**

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## A MESSAGE FROM THE BISHOPS.

(Continued from First Page.)

be worse for evangelical Christianity than to have it identified with ignorance and superstition. "For the soul to be without knowledge is not good"; and just because the common people hear gladly the preaching of our church as they did the words of our Lord, we must provide for their educational needs. Methodism seems to have been anointed with a special unction for preaching the gospel to the poor, and hence to the children of the poor who are saved through its ministrations it must bring educational opportunities and privileges.

And the people of larger means also need Christian schools. Otherwise their sons and daughters will be educated outside the church and away from it. We see, therefore, that we are under weighty obligations to all classes to establish and maintain colleges and universities in which the highest education and the most elevated culture may be offered to all who will take it.

Upon the members of the faculties who serve in our institutions of learning rests a responsibility scarcely less than that which rests upon the preachers who minister at the altars of our churches for propagating the purest form of Christianity. They are the agents and ministers of the church for the enlightenment and development of its youth. In the fear of God they must teach the youth committed to their instruction by both example and precept. Nothing that dishonors our Savior or is contrary to the accepted standards of our church must issue from their lips lest they set fermenting an evil leaven of unbelief and ungodliness. It behooves them to seek the salvation of the souls of their pupils not less than the improvement of their intellects. A vain and sterile intellectualism must not be allowed to displace or subordinate the higher spiritual purposes for the achievement of which the church establishes and maintains institutions of learning.

We are living in a high-powered world, and its power through processes of knowledge seems to be increasing more rapidly than its spiritual capacity for directing its enormous force to right ends. Already its culture outruns its conscience, and its power imperils its safety. Its self-destruction is inevitable unless its spiritual life shall speedily overtake and dominate its intellectual resources. Unholy aspirations for knowledge, inspired by diabolic subtlety, blighted paradise, and godless education, may eventually curse the whole earth if it be not overcome by the Christian learning which casts down imaginations and every high thing that exalteth itself against the knowledge of God and brings into captivity every thought to the obedience of Christ.

We cannot have such learning among our people if we withhold from our colleges and universities the support to which they are entitled.

Christian education in the United States is in a far worse case than it would have been if the churches had been more faithful and generous to their institutions of learning. The estrangement of colleges from the faith of their pious founders through the negligence and niggardliness of their rightful owners has been all too common in America, and Methodism has not always escaped this hurtful and humiliating process of alienation of educational enterprises.

Our Christian Education Movement will check; if it does not entirely arrest, this evil. If the pledges made to it are redeemed, a new era in our educational history will begin and shine more and more to the day of perfect deliverance from the menace of secularism.

It would be unreasonable to expect that every one of all our institutions of learning should be entirely exempt from every possible defect and perfectly clear of everything objectionable; but in no schools in the world can be found a more Scriptural type of Christianity or a purer spiritual atmosphere. Where else can we look for religious education if not to them? Whatever may be their failings, they have no faults which justify punishing them with the wretched confinement of an imprisoning poverty on a diet of bread and water. Generous support of them by the church will fasten upon them obligations to the church whereby their purity and their abiding influence for good will be more certainly assured. Neglect of them will weaken the hold of the church upon them and tend to make them the prey of a devouring secularism.

In the name of our divine Savior and Heavenly Sovereign we entreat you to promote these great missionaries and educational enterprises of the church with scrupulous care and abounding liberality.

You will set forward also with renewed zeal all the great work committed to us by God. Participate in the evangelism of the church. Rebuild the altars of prayer in the homes where they have fallen and rekindle their holy fires. Attend the worship of God's house, cultivate the fellowship of his people, and enter with joyousness into the communion of saints.

In this day of restlessness, disquietude, and distraction, when so many are tossed to and fro and carried about by every gust of windy doctrine, "be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

Now the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever.

Signed by: Eugene Russell Hendrix, Warren Akin Candler, James Atkins, Collins Denny, William Belton Murrah, Edwin DuBose Mouzon, John Monroe Moore, William Fletcher McMurry, Urban Valentine Williams Darlington, Horace Mellard Dubose, William Newman Ainsworth, James Cannon, Jr., William Benjamin Beauchamp, James Edward Dickey, Samuel Ross Hay, Hoyt McWhorter Dobbs, Hiram Abiff Boaz.

## STATEMENT BY THE BISHOPS.

Whereas, the last General Conference in response to memorials from different sections of the church concerning loyalty to our standards of doctrines, for which as a church we have stood from the beginning—doctrines that have been the foundation and substance of our message through all the years; and,

Whereas, the General Conference appointed a special committee on standards of doctrine to which all memorials on the doctrines of the church were referred; and,

Whereas, this special committee submitted a report to the General Conference, which report was adopted by an almost unanimous vote on May 16, 1922; and,

Whereas, this report reaffirmed in no uncertain way the necessity for fidelity to the "time-honored and universally accepted doctrines of our Methodism"; and,

Whereas, this report called "upon all Annual Conferences, Boards of Trustees of institutions of learning, and other responsible officers of our church to take all necessary steps to banish and drive away all erroneous and strange doctrines contrary to God's Word"; and,

Whereas, there continues in some sections of the church hurtful agitation on the subject of the doctrinal teaching of some of our preachers and teachers, at home and in the foreign field, causing confusion, discouragement and divisions among our people, and resulting in some cases in the repudiation of financial obligations already made and in defeating in some degree the evangelistic program of the church;

Therefore, resolved,

1. That we call the attention of the Board of Missions, the secretaries of the Board of Missions, and the Committee on Candidates to the facts as set out above, and urge that great care be exercised in selecting men and women for the mission fields of the church, and especially on the points of doctrinal soundness, personal experience and fidelity to the church.

2. That we strongly recommend that any missionaries who may find themselves out of harmony with the doctrine or polity of the church and are unable to accept the doctrinal statement of the General Conference, be discontinued as representatives of our church on the mission fields.

3. We pledge ourselves to keep before our brethren and sisters who are charged especially with the responsibility of training our young men and women for Christian work, the importance of looking carefully to the doctrinal and experimental soundness of teachers in our schools and institutes.

Resolved, 4, That we name a committee of three, of whom our chairman shall be a member, to bring this action to the attention of the Board of Missions, the Missionary Secretaries, and to the active heads of our schools and institutes.

W. F. McMURRY.
S. R. HAY.
HOYT M. DOBBS.
JAMES E. DICKEY.
H. M. DuBOSE.

Presented to the Board of Missions at its session May 1-4, 1923, on motion, received and concurred in unanimously by the Board.

## MERIDIAN DISTRICT SUNDAY SCHOOL INSTITUTE AND DISTRICT CONFERENCE.

The Meridian District Sunday School Institute began at 2:30 p. m., May 1, at Poplar Springs church, with Rev. J. C. Chambers in charge. Quite a number of the churches were represented, and both the day and night sessions were of deep interest. While not nearly all of the churches sent in reports, yet there were many evidences of an abiding interest in the Sunday school work in this District. Some, if not all, of the schools in Meridian are making rapid progress, two of them having a larger enrollment in the Sunday school than of church membership. The speeches of J. C. Chambers and O. C. Hull, his fine asisstant, were to the point and very helpful. Prof. J. L. Ferguson, of Millsaps College, with his splendid address on Bible Study, added much to the interest of the Institute.

On Tuesday morning at 9 o'clock, the District Conference was called to order by the presiding elder, Rev. Paul D. Hardin, who conducted appropriate devotional services. J. L. Sells was chosen secretary, and H. A. Wood, assistant. All the pastors of the district were present on the opening day except two, and one of those came on the second day. The attendance was away out of the ordinary, there being 3 superannuates, 22 preachers, 6 local preachers, 6 lay leaders, and 66 delegates in attendance, making 103 in all. The reports of the pastors were most heartening. Several very fine revivals have already been held, while many others are being ararnged for. Financial conditions are hopeful, reports indicating that more charges would pay all benevolent claims this year than ever before.

Among the visitors were: Rev. W. M. Williams, of Purvis; Rev. B. F. Lewis, from our Orphanage at Jackson; Rev. J. M. Morse, of Jackson; Dr. I. W. Cooper, of Whitworth College; Prof. J. L. Ferguson, of Millsaps College; Miss Elizabeth Hughes, former missionary in China; Miss Palmore, deaconess from our Wesley House; Rev. Algie Oliver, from McComb City. Most of these visitors made telling speeches about their respective interests, that added much to the pleasure of the Conference.

De Kalb was chosen as the place of the next Conference.

Lay delegates to the next Annual Conference were elected as follows: J. J. Houston, S. M. Graham, J. B. Holland, S. J. Creekmore, L. P. Brown, Mrs. P. D. Hardin, W. D. Hawkins, Dr. H. F. Tatum. Alternates: C. W. Cochran, D. W. Heidelberg, T. G. Bennett, C. G. Stokes.

The Ad Interim Licensing Committee consists of J. L. Decell, W. H. Lewis, W. A. Hays, J. M. Lewis, J. L. Sells. One very promising young man was licensed to preach, Leroy L. Matheny. The preaching of the Conference was done by Rev. M. A. Massey, of Waynesboro circuit, and Rev. John D. Ellis, of Quitman, who both gave characteristic and helpful messages.

Mrs. W. I. Denton, District Secretary of the Woman's Missionary Society, made a fine address about the work committed to her care; W. D. Hawkins was alert to all the interests of the Centenary; S. M. Graham, District Lay Leader, reported fine progress in his department.

Much interest was manifested in the coming Gipsy Smith revival, to be held soon in Meridian.

Through the wise and courteous guidance of the presiding elder, every matter coming before the Conference was given due attention, so that the adjournment was had at 4:30 Wednesday afternoon. Thus closed one of the best district conferences this writer has known.

JAMES L. SELLS, Secretary.

## LAKE CHARLES DISTRICT CONFERENCE.

The fifty-fourth session of the District Conference of the Lake Charles District, Methodist Church, held in New Iberia, April 18, 19 and 20, will be long remembered by the church and by the delegates for the high spiritual atmosphere that characterized the entire session.

The preaching morning and evening was of an unusually good order.

Rev. J. B. Williams, presiding elder, was in the chair, to the delight and ease of the delegates, throughout the entire sessions.

Nearly every charge was represented, and the few absences were for very good reasons. Some time before the meeting the presiding elder sent to every pastor a questionnaire, which greatly facilitated the business of the conference. These reports were referred to a committee, who made a summary of them.

The lay members were there, almost every charge was represented. Several of the Conference Secretaries were present and represented their interests: Rev. A. S. Lutz, Secretary of Education; Rev. Briscoe Carter, Financial Secretary of the Orphanage at Ruston; Mr. S. S. Thomas, Secretary-Treasurer of the Missionary-Centenary; Rev. George S. Sexton, D.D., President of Centenary College; Rev. C. D. Atkinson, Conference Superintendent of Sunday School Work; Miss Caroline Hess, Elementary Superintendent of Sunday School Work.

The Conference unanimously adopted the goals of organization, method and quotas for Sunday School Day offering that were suggested by the Superintendent.

All of the District Sunday School officers were present but one. It was found that there were thirty-five Sunday schools in the district, also four union Sunday schools. Of the thirty-five, ten are of the B type, and twenty-five of the C type.

Reports were made of the general work and the elementary work in the schools by all of the B type and twenty-four of the C type; that at least 340 pieces on Sunday school booklets, on evangelism, organization and methods had been sent to the workers; that over 126 letters have been written.

Brother Atkinson reported we were the banner parish in attendance of district officers and the largest number of reports received from the schools.

The lay delegates elected to Annual Conference were: R. H. Nelson, A. M. Mayo, W. J. Bernard, J. W. Wynn, W. L. Doss, Mrs. B. M. Lambert, W. H. Moore, and Mrs. Leon I. McCain; alternates, Robert J. O'Neal, J. J. Davidson, H. B. Morgan, and Mrs. Crow Girard.

Merryville was selected as the place for the next conference, over Lafayette.

The following resolution was offered and, after some discussion pro and con, was passed by a vote of 19 for and 11 against:

Whereas, there is considerable complaint that skepticism, under the guise of so-called "modernism," is prevalent to some extent in a majority of our educational institutions, some pupils, and even among those of high secretarial position in our church; and,

Whereas, distrust and suspicion, to some extent, are thus being created among our people as to the soundness of some of our missionaries, ministry, press, and educational institutions; and,

Whereas, we believe that our people and ministry are, for the most part, loyal and true to our Lord, his word, and our church; and

Whereas, we do not believe that any man, teacher or preacher, accused of heresy who is innocent, for the reason that he has every reason and opportunity to correct such impressions, and his chief duty is to defend and expound the Bible; and,

Whereas, so-called "modernism" is extremely obnoxious to those of God's Word in the sense that our founders and fathers of Methodim accepted it; and,

Whereas, considering the position held by some who are suspected of "modernism" in our church, the very foundations of our existence as a church are threatened; and,

Whereas, the collection of funds for our mission work and educational institutions is being hindered by the suspicion above mentioned; therefore, be it resolved:

That we sincerely deplore this condition.

That we believe, in view of the history of so-called "modernism" in its relation to Christianity from the days of the Apostles till now, and of its effect upon our church in the teaching of it by an institution, until recently supposed to be ours, that the time has come for strong and drastic action on the part of those of us, both laymen and preachers, who are loyal to the Bible and love of Methodism.

That we call upon all loyal Methodists of our great church, everywhere, to gird themselves for the fight that is upon us, and that by the help of our God, we free our church of this stigma and danger.

That the Secretary of this, the Lake Charles District Conference, be instructed to send a copy of these resolutions to the New Orleans Christian Advocate and to the Christian Advocate of Nashville for publication.

Signed by: Henry T. Young, H. N. Harrison, Robert J. O'Neal, Leon I. McCain, J. A. McCormack, Lastie N. Hoffpauir.

Mrs. J. W. Wynn, District Secretary of the Woman's Missionary Society, represented her work. R. J. O'Neal represented his work.

Rev. J. Hervey Hoffpauir was recommended for re-admission to the Annual Conference.

The report of the Committee on Findings was as follows:

We are glad to note the progress thus far made, and believe the Lord will do greater things for us during the year.

We want to commend our presiding elder for the business-like questionnaire sent to the pastors suggesting things upon which reports should be made.

From the reports, we believe the Epworth Leagues are in a fairly good condition, but we believe there are greater possibilities for our Leagues and Leaguers. It appears that more Leagues should be organized.

We are not unmindful of the reports as to the matters of infant baptism, and of administering our Lord's Supper, but we believe that careful attention should be given by all pastors to both of these sacred things and that we make effort to baptize all babies possible, and to give the people the Lord's Supper as directed by our book of Discipline.

We believe that greater effort should be made to get our people to establish family altars. We should remind our people that as really as our general rules are against worldliness, they direct that every Methodist home have a family altar. Our Board at Nashville will furnish valuable helps to those who desire to estabish these altars.

From the results already obtained from our evangelistic efforts, we believe that we have the more encouragement to push this matter. First, by careful planning, which not only means as to time, etc., but also as to length of time to be consumed by the meeting or meetings; second, our people should be called to systematic prayer for a revival of religion; third, we should carefully look to our needs and then make effort to secure the help of the best possible man or men to assist us in the meeting or meetings.

We rejoice in some of the reports concerning subscriptions being taken for our church papers. We believe with effort on the part of every pastor that the number of subscribers can be doubled this year. We would call attention to the fact that our publishers will send all the Disciplines that any pastor thinks he can sell, and will take back at the end of the year all unsold copies. This appears to us to be a fine opportunity for us to put our Discipline in almost every Methodist home during the year.

We also recommend that effort be made to get our people to buy and read the "Methodist Armor."

We recommend that we try to bring every Sunday school up to one or the other of the Programs of Work of our Sunday School Board.

We also call attention to the Institute to be held in the District this year, and urge that every pastor try to get all possible attendance from his churches.

Since our State work depends so much upon the proceeds from Sunday School Day, we urge that this day be observed in every school in the district, and that the amounts apportioned to each school be raised.

We believe that the missionary work should be kept before the people: the effort should be made to secure decisions from our young people for this great work; that every congregation should have a Woman's Missionary Society organized in it; that all collections for missions should be brought up as near in full as it is possible to do so, and continuous effort from now until the close of the year will largely bring up these collections; that special efforts should be made to develop all mission territory adjacent to our charges, and to this end that we preach in school houses, private homes, and in every place where it is possible to get a hearing, on Sunday afternoons, mid-week nights, etc., and thus try to keep alive the traditions given us by the founders and fathers of Methodism, and also to reach every possible soul with the gospel.

We believe the best financial plan for a church is the budget system, and suggest that we make all possible effort to install that system in every congregation throughout the district.

We recommend that continued and great effort be made to get our peope to tithe, and call attention to the fact that our board at Nashville will furnish a splendid variety and any needed quantity of tracts on tithing free.

We believe that continued effort will bring up the collections on the Centenary and Educational subscriptions, and recommend that the Committee on Lay Activities furnish the minute men for the speeches in every congregation as is the plan of our church.

We deplore the fact that there are as yet no candidates for the ministry from our district, and believe that with prayer and effort we can yet, this year, get a number of our young men to take up this work to which we believe God is calling many of them.

We want to commend the laymen for their organization and labors. We commend their slogan, "To make every work a hundred per cent work financially," and their efforts to see that no church is without a Sunday service are highly commendable.

We urge a more determined effort on the part of the lay activities of the district, as we believe the development of our laymen in church activities is imperative, and that when accomplished will largely solve the various problems of our church.

We heartily endorse the plans of our Orphanage Board, and trust that our district will arrange to build a cottage, and that this cottage will be among the very first erected at our plant at Ruston.

Respectfully submitted,
P. O. LOWERY,
R. H. NELSON,
HENRY T. YOUNG,
Committee

The district officers for the coming year are: Lay Leader, Robert J. O'Neal. Associate Lay Leaders, J. A. Stockwell and W. H. Moore. In Sunday school work: District Secretary, A. M. Mayo; Elementary Superintendent, Mrs. J. P. Wikoff; Intermediate-Sernor Superintendent, Mrs. H. H. Hebert; Young People's Superintendent, Mrs. B. M. Lambert; Adult Department Superintendent, C. C. Carver; Teacher Training Superintendent, Mrs. C. E. Roberts; Missionary Superintendent, Mr. J. T. Adams.

The Committee on Social Service made the following report:

Whereas, the church stands for purity of life in individual, State and nation, and the whole world, we declare ourselves as follows:

1. That horse race gambling in New Orleans is a corrupting and demoralizing influence in our State and nation, and should be abolished as being a violation of the spirit, if not the letter, of the State Constitution, which says that "gambling is a vice and the Legislature shall pass laws to suppress it."

That practice in horse race gambling makes it more difficult to enforce statutory legislation that prohibits certain forms of gambling, like slot machines, wheels of fortune and such like.

2. That Sabbath desecration be condemned in such common forms as Sunday baseball, horse racing, auto racing and Sunday theatricals, and that we commend and congratulate our fellow-citizens of the progressive and enterprising city of Jennings, La., for the decisive majority against Sunday theatricals in the recent election in that city. Also Alexandria for the passage of the ordinance deing away with the public pool rooms, to take effect on July 1.

3. That we wish to protest emphatically against the opening and operating of the State Fair at Shreveport, La., on Sunday, and allowing gambling at the same.

4. That copies of these resolutions be sent to the mayor of New Orleans, the managers of the State Fair at Shreveport, the mayors of Jennings and Alexandria, the daily papers of New Orleans, and the local paper.

ALONZO EARLY,
LEON I. McCAIN
J. IVY HOFFPAUIR

N. B.—The Lake Charles District embraces the following parishes: Sabine, Vernon, Beauregard, Calcasieu, Cameron, Allen, Jefferson Davis, Acadia, Lafayette, Iberia, Vermillion, and part of St. Landry and Evangeline.

The character of eight local preachers was passed—one preacher, Rev. G. S. Roberts had died.

The report of the Committee on Quarterly Conference Records showed them well kept, with one serious defect, in having so few reports from the trustees as to the title of church property. The same Board of Trustees of district property was confirmed.

The ladies of the New Iberia church were very thoughtful and considerate, and the two evenings of the conference served a fine supper in the Sunday school annex to the delegates and attendants, which gave opportunity for a delightful social hour as well.

Brother Harrison, the host of the conference, was much on the go, and he and his people made every delegate feel that he had the best place.

A. M. MAYO, Secretary.

## GREENWOOD DISTRICT CONFERENCE.

The Greenwood District Conference will be held at Inverness May 24 and 25. Rev. J. A. Patterson will preach the opening sermon Wednesday night, April 23.

Conference members and delegates will please notify Rev. J. A Gray, Inverness, Miss., if they intend to go to the conference, and please do it **at once.** Just a postal card and half a minute of time will greatly help the good people of Inverness, who are making every effort for our comfort and entertainment. I sincerely and earnestly urge that you plan to arrive in Inverness **Wednesday afternoon, May 23.**

S. L. POPE, P. E.

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A show of irritation when dealing with one whom you would advise betrays a lack of self-control that displays a low degree of personal culture.—Selected.

# NEWS FROM THE DISTRICTS.

## LOUISIANA CONFERENCE.

### Monroe District.

During the past month the interests of the church have been carefully looked into. The outstanding feature in the District was the District Conference at Winnsboro. The attendance was good, the spirit was fine, and all indications pointed toward progress. The Sunday School Institute on Sunday, April 29, struck a high note in Sunday school endeavor. We adopted the goals proposed for the district, and we believe that we will reach them.

We have had some gracious revivals during the month. Rev. J. V. Bennett led in meetings at Winnsboro and Tallulah, resulting in spiritual uplift at both places.

At Waterproof the services were conducted by Rev. J. M. Alford, and a good spirit prevails as the result.

St. Joseph was blessed exceedingly under the efficient evangelistic zeal of Rev. H. T. Young. All the other points throughout the district are planning for revival meetings.

A meeting was held at Winnsboro, Monday, May 7, for the purpose of presenting to the people the need of a new church. Rev. I. W. Cooper, of Whitworth College, brought the message of inspiration. Mr. Wood Thompson delivered a forceful address on the need of a church. A subscription totaling $6,350 was received. The people are planning to erect a $40,000 building to take care of the needs of the growing Sunday school and congregation.

* * *

The work on the Gilbert church is progressing nicely, and if nothing unforeseen happens they will be able to be in a first-class brick building by July 1.

* * *

The Woman's Missionary Society of the district held an interesting meeting at West Monroe, May 3-4. A goodly number of delegates attended. A fine program was presented, under the direction of the capable and efficient District Secretary, Mrs. R. F. Hand.

* * *

Sicily Island charge is doing a good work. Brother Pickett has been hindered by bad roads and sickness, but the outlook is bright.

* * *

All the preachers are hard at work, and we are trusting that a great revival will spread throughout the district, bringing many precious souls into a more sacred relationship with our Lord.

W. D. KLEINSCHMIDT, P. E.

### Lake Charles District.

We have about completed the second round of quarterly conferences. The preachers are in good spirits and having fine congregations.

The Sunday schools in the district are making splendid progress. The Leesville school, Brother W. C. Cudd, superintendent, is doing a great work. De Ridder, with J. H. Cain as superintendent; Lake Charles, with A. M. Mayo as superintendent; Crowley, with Walter Fontenot as superintendent, and Rayne, with R. C. Holt as superintendent, are worthy of special mention.

The pastors are doing their best for the Centenary cause, and meeting with some success.

The District Conference convened at New Iberia April 9. The attendance of preachers and laymen was good.

J. B. WILLIAMS, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Grenada District.

Grenada District is moving forward. Reports to the District Conference, which met at Pickens, May 8-10, were encouraging and the outlook promising. Revivals have been held at Lexington, Holly Springs, Duck Hill, Main Street, Water Valley, and Stewart. The Centenary campaign was made throughout the district and collections were fair. All finances in the district are in better condition than usual. Effort is being made by the pastors to provide for all benevolent assessments by June 1.

* * *

Sallis circuit is building a new parsonage. The old parsonage has been torn down, the new building is now going up, and nearly all the money is in hand to pay for it.

* * *

Poplar Creek circuit has purchased a parsonage. The old one was destroyed by fire, without insurance.

* * *

Palestine Church, near Water Valley, was blown to bits by the storm which passed through recently. It has been rebuilt and the work paid for.

* * *

Plans are now being made to rebuild the church at Lamar, which was burned recently.

* * *

The church at Mahon was wrecked by wind recently. None of the churches destroyed by wind and fire had insurance to cover the loss. This should be a warning to our people to provide fire and tornado insurance for our churches and parsonages.

* * *

Rev. M. E. Scott, pastor at Water Valley, Main Street, and Taylor, has sent one-half of the benevolent assessments to the Conference Treasurer. The other half will follow.

* * *

Rev. W. F. Rogers has the work well in hand on Holcomb circuit. Extensive improvements have been made on the parsonage. Congregations are large and the people responsive.

* * *

Winona circuit is taking on new life under the pastorate of Rev. J. S. Maxey. A large part of the assessment for benevolences has been provided for by individual subscriptions. C. R. Holmes, from this circuit, was licensed to preach by the recent District Conference.

* * *

Holly Springs has two young local preachers now. W. L. Hanna received license to preach from the District Conference. He will enter Millsaps College next fall.

* * *

The revival conducted by Rev. W. A. Wilson at Stewart completely revolutionized the town. Additions to the church included several heads of families. Rev. J. A. Goad, the pastor, reports the entire charge in fine condition.

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Sunday School Day has been observed in several schools and all the pastors promise general observance of the day.

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All pastors and Sunday school workers are urged to attend the Training School which meets at Grenada College, June 7-14. Room reservations should be made at once.

* * *

West is one of the best churches in the district. All departments of the church are in fine condition. The recent quarterly conference was an occasion of real spiritual uplift. All financial obligations have been promptly met.

* * *

Pickens entertained the District Conference royally. The entire charge, under the leadership of Rev. J. S. Duncan, the pastor, is flourishing. All benevolent assessments have been provided for and most of the money is in hand. Members are being received into the church constantly. Prayer meetings and all services are largely attended.

The entire line moves forward.

R. A. TUCKER, P. E.

## MONROE DISTRICT CONFERENCE.

The Monroe District Conference was called to order in the Methodist church at Winnsboro, La., Friday, April 27, at 10 o'clock a. m., with the presiding elder, Rev. W. D. Kleinschmidt, in the chair. The weather was good throughout. The spirit of good will prevailing was better. The pastor and people of the Winnsboro church were best. The presiding elder and pastors are optimistic, and the lay members expect to fully carry through their part of the program in the Kingdom work.

The preaching was done by R. F. Harrell, R. T. Pickett, H. W. Cudd, J. D. Nesom, Martin Hebert, A. S. Lutz, W. D. Kleinschmidt. Different interests of the church were represented by the following welcome visitors: S. S. Thomas, Brisco Carter, Martin Hebert, C. M. Hughes, A. S. Lutz, Mrs. R. F. Harrell, Miss Caroline Hess, C. D. Atkinson.

Sunday afternoon was given to Sunday school work, our Conference Sunday school superintendent presiding.

P. W. Wyman was licensed to preach.

The following lay delegates were elected to the Annual Conference: R. O. Randle, A. P. Wimberly, Miss Fannie Travis, Mrs. W. F. Prickett, Miss Mollie Higginbotham, W. L. P. Henry, W. L. C. Calhoun, E. E. Williamson. Alternates: P. W. Wyman, S. Collins, Mrs. S. Collins, T. J. Matthews. Rev. S. W. B. Colvin was elected district lay leader. S. M. Collins and Dr. H. B. Womble were elected associate lay leaders.

Bastrop's invitation to entertain the 1924 session of the Conference was accepted.

P. M. CARRAWAY, Secretary.

## CHRISTIAN EDUCATION MOVEMENT, NORTH MISSISSIPPI CONFERENCE.

### Receipts to April 25, 1923.

#### ABERDEEN DISTRICT.

Aberdeen, $915; Algoma, $146; Amory, 1922 special, $50; Bellfontaine, $8; Buena Vista, 0; Calhoun City, $65.50; Eupora and Maben, 0; Futon circuit, 0; Greenwood Springs, $94.45; Houlka circuit, $102.50; Houston, $65.50; Mathiston, $125; Nettleton circuit, $21.95; Okolona, $300; Pontotoc, $1,060; Prairie and Strong, $1,135.88; Randolph circuit, 0; Salem and Ecru, $40; Shannon and Nettleton, $449; Smithville circuit, $40.85; Toccopola circuit, $75.50; Tremont circuit, $12; Tupelo, $2.277; Verona, $258; Vardaman, $182. Total, $7,427.13.

#### COLUMBUS DISTRICT.

Ackerman, $577.32; Artesia, $283.32; Brooksville, $369.85; Caledonia, $51; Cedar Bluff, $47.35; Chester circuit, $223.50; Columbus, First, $1,043.50; Crawford and Schaffer, 31; Columbus, Central, 0; Ethel circuit, 0; High Point, 0; Kosciusko, $142; Louisville, $704.25; McCool circuit, $97.74; Macon, $398; Mashulaville circuit, $20; Mayhew and Sessums, $41.40; Noxapater, $474.75; Shuqualak, $411; Starkville, $2,631.05; Sturgis circuit, $15.50; West Point, $207. Total, $7,769.53.

#### CORINTH DISTRICT.

Baldwyn, $351.30; Belmont, $65.50; Blue Mountain, $20; Booneville, $2,512.60; Booneville circuit, $71.75; Burnesville circuit, $175.50; Chalybeate, 0; Corinth, First, $5,658; Corinth, South Side, $57; Corinth circuit, $72.50; Guntown, $143.50; Iuka, $358.60; Iuka circuit, $17.50; Kossuth circuit, $193.10; Mantachie, $64; Marietta circuit, $20.50; Mooreville circuit, $119.30; Myrtle, $158; New Albany, $8,986.16; New Albany circuit, $108.80; Paden, $2; Potts Camp circuit, $81; Rienzi circuit, $110; Ripley circuit, $265; Sherman circuit, $82; Tishomingo circuit, $150.50. Total, $19,844.11.

#### GREENVILLE DISTRICT.

Boyle and Pace, $269; Boyle circuit, $124; Clarksdale, 0; Cleveland, $762; Coahoma and Lyons, $2,290; Evansville circuit, 0; Friar's Point, $735; Glen Allen, $500; Greenville, $1,004.25; Gunnison, $326.60; Hollandale, $889; Jonestown and Duncan, $365; Lake Cormorant, $665.50; Leland, $1,068; Lula and Dundee, $115; Merigold and Alligator, $1,073; Rosedale, $175.50; Shaw, $484; Shelby, $1,466; Tunica, $240. Total $12,552.55.

#### GREENWOOD DISTRICT.

Acona, $20; Belzoni, $100; Black Hawk, $123; Carrollton, $324.75; Coila, 0; Drew, $50; Dublin, $60; Greenwood, $2,236.50; Indianola, $326.13; Inverness, $43.50; Itta Bena, $1,672.60; Lambert, $183.50; Minter City, $15; Moorhead, $180; Ruleville, $1,409; Schlater, 0; Sidon and Cruger, $233.65; Sunflower, 0; Swiftown, 0; Tchula, $20; Tutwiler and Glen, $14; Webb circuit, $195. Total, $7,206.65.

## GRENADA DISTRICT.

Abbeville, $73.40; Ashland, $37.50; Coffeeville, $675.50; Duck Hill, $275; Durant, $237.50; Ebenezer, $45; Grenada, $3,964; Holcomb, $171.25; Holly Springs, $1,434.00; Kilmichael, $38.00; Lamar, $538.50; Lexington, $1,433.10; Oxford, $295.00; Paris circuit, $58; Pickens circuit, $331.92; Poplar Creek circuit, $9.50; Red Banks, $276.45; Sallis circuit, $38; Vaiden circuit, $118.50; Waterford, $18; Water Valley, Main and T., $354.40; Water Valley, First, $2,660.50; Winona, $934; Winona circuit, $500. Total, $14,515.02.

## SARDIS DISTRICT.

Arkabutla, $12.75; Batesville, $202.50; Byhalia, $218; Charleston, $156; Coldwater, $2,994; Como, $172; Courtland, $66; Crenshaw and Sledge, $82.50; Crowder and Oak Grove, $10; Hernando, $203; Horn Lake, 0; Longtown, 0; Mount Pleasant, $25.80; Oakland, $145.50; Olive Branch, $5; Pleasant Hill, 0; Sardis, $1,246.50; Sardis circuit, $24; Senatobia, $212; Shuford, $42.25; Tyro circuit, $31; Cockrum, $132.40. Total, $5,981.20.

## TOTAL COLLECTIONS,

April 25, 1923.

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|---|---|
| Specials reported from Millsaps College | $ 9,923.53 |
| Specials reported from Grenada College | 9,800.00 |
| Aberdeen District | 7,427.13 |
| Columbus District | 7,769.53 |
| Corinth District | 19,841.11 |
| Greenville District | 12,552.55 |
| Greenwood District | 7,206.65 |
| Grenada District | 14,515.02 |
| Sardis District | 5,981.20 |
| Total | $95,019.72 |

## METHODISM'S ANNIVERSARY DAY—MAY 24.

By Rev. F. B. Hill.

On May 24, 1738, one of the red-letter days of history, a small company were gathered in a small room in Aldersgate, London. We know the name of only one man in that group, and although the room is dimly lighted, we can see in the soft candle-light that fine chiselled face which reminds us of the countenance of John Milton. There is one who stands up to read from a book—Luther's Preface to the Epistle to the Romans. Up to this point it is all truly commonplace, for it is only a bare and small room in which some eighteenth century folk are gathered together; but suddenly something happens which makes May 24 a Magnus Dies, something which turned prose into poetry, and changed the course of the history of the world. The episode becomes an epoch; the walls of that room are by some marvel pushed further and further back until we see that "the world is its parish." The scene is detailed and luminous. Here is the golden message—the message which is the most golden in that golden book, THE JOURNAL OF JOHN WESLEY. It is our Deed of Declaration, and no one knows the secret of the mighty heart of the tireless rider of the eighteenth century who has not heard the sweet strains of its music:

"In the evening I went very unwillingly to a Society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter to nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

The John Wesley who conquered England for Christ, was born at a quarter before nine, in the evening, in Aldersgate Street, on May 21, 1738. The man who went out of that room was not the same man who went into it—he was immeasurably greater. Before a quarter to nine, his thinking was "Georgia" thinking; his worship was "Georgia" worship; his loving was "Georgia" loving. It is not all written down in the "Georgia" Journal—surely one of the most pathetic documents in literature? He never rose earlier, or worked harder than in Georgia, and never suffered more; but frozen hearts were not thawed by his ministry, for "his heart was not strangely warmed." To use a homely illustration, he had the grate, the coals, the wood, the paper—all the things which will make a fire if you have a match—but he had nothing with which to light it. He had scholarship, industry, discipline, religion, devotion—but none of them in a dynamic way. In later years, he tells us all this himself, and sums up his "Georgia" days in the well-known words, "I had even then the faith of a servant, though not of a son." "Georgia" thinking did little for Georgia, and little for the world—it was not homely enough; there was no hearthside where the fire glowed, to which hungry outcasts, pierced by the cold east wind, could come and find food and warmth. After a quarter to nine the "Georgia" thinking was burnt to nothingness by the glowing fire of love and the assurance of God's forgiving grace. His thinking is now "Aldersgate" thinking; his worship is "Aldersgate" worship; his loving is "Aldersgate" loving. Faith is now no longer something merely intellectual, but rather inspirational; not something without, at which he can precisely and scholastically define; but something within, which gives him an awareness of the Father's love, and flings him forth as a flaming ambassador of the love of Christ. Having dwelt in "Aldersgate Street," he never again seeks to find a home in "Georgia." The "Georgia" portions of his Journal which speak of his spiritual experience, in later years he corrected, but the "Aldersgate" record needed no amendment.

The passage of the years did not dim its meaning for him, for it ever spoke of that night which gave him warm and glowing life. May 24 was not only his real birthday, but it became also the birthday of much that was best in that strangely misunderstood century—the eighteenth. William Watson has sung of that age:

> "Unflushed with ardor and unblanched with awe,
> Her lips in profitless derision curled.
> She saw with dull emotion—if she saw—
> The vision of the glory of the world."

It was the message of this May 24, as proclaimed by Wesley, which transformed "the dull emotion" into passionate love, and enabled the colliers of Kingswood, the poor of Newcastle, and the farm laborers of many countrysides, to see with eyes aflame with love, "the vision of the glory of the world."

It is good to remember that on May 24 Wesley felt his heart "strangely warmed," but that is not the most wondrous thing about this anniversary. The greatest marvel is that the fire kindled on that day not merely never died down, but that it burned higher and hotter. The grate of his heart, after May 24, never speaks of mouldering fires and of grey ash. We celebrate this day because it speaks of something glorious, which, during the long years of his life, Wesley never lost, and not because it tells of one evening's thrilling experience. On that day Wesley realized religion as something which was inward and personal; on that day something was done for him which made it possible for him to pass from the "Georgia" country of futility into the "Aldersgate" land of crusade and conquest, in which he ever afterwards dwelt.

If we turn to the Journal of any date after May 21, 1738, we find that the flame of fire which was first kindled in Aldersgate Street blazes there. It is never less in glow, but, on the contrary, if one reads the Journal rightly, the fire becomes a bonfire; the light which shone in that little room becomes the beacon standing on the highest hill of the eighteenth century, giving warmth and light to an increasing number of drenched and bewildered pilgrims.

We have all known moments of glowing exaltation. There is nothing singular in that. The singularity of Wesley's story after May 24 is that love's fire never burnt low in his heart. Fires die down when we do not put fuel on them. Francis of Assisi speaks to us of fire and of the flame of color, but the Franciscans have not always, even though wearing the robe of their order, felt the fires burning in their souls. Wesley's life, after May 24, speaks of glow; but sometimes we, his children, have spoken of frost rather than fire. May 24 is for us both a glory and rebuke. It makes us aware of the chilliness of our own lives, and calls us to that gowing experience which can vitalize and energize all our tasks, and which makes our knowledge take fire, and give forth light and heat. It speaks of that fellowship with Christ which transforms monotony into melody, and infuses into the tasks of today the joy of the great crusade. There is no redemption in going back to a past century, but there is, in the contemplation of the lives of the truly great. Paradoxical as it seems, it is nevertheless true that you cannot go back to Wesley; you rather run forward to greet him. For the spirit of the truly great prophet is not only ahead of his own, but of all centuries. The "Georgia" Wesley is quite out of date, but the "Aldersgate" Wesley is perennially young, for the fires of an inexhaustible life burn within him.

One of our English Wesleyan ministers, Rev. W. Bradley Brash, to whom I am indebted for these thoughts, says: 'Some time ago I stood in the graveyard behind Wesley's Chapel, and sorrowed, as I saw the decaying monument which marks the last (and only) earthly resting place of John Wesley. If we realized what he meant to his century, and what he is for all ages, that scandal of neglect would cease. We should pour in our donations to the minister of Wesley Chapel and help him in his brave effort to put that cemetery into a seemly condition. But we should do something greater than that, for in this land which he loved so dearly, and through which he traveled like a flame of fire, we should erect a nobler monument to him—one built out of the living stones of those who keep his birthday in the spirit, feel their hearts strangely warmed within them, and can say of their experience, "An assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

It is delightful to remember that the month of the great experience was May. Georgia speaks of drear December, and Aldersgate of May—the month of blossom, fragrance, color. For that May 24 tells us of the spring which came to this world through the manifestation of the love and grace of God to John Wesley.

> "Triumphant news—a miracle—I sing,
> The everlasting miracles of Spring."

Methodist Parsonage, McDonoghville, La.

## CENTENARY OF "HOME, SWEET HOME," TO BE HONORED.

One hundred years ago next May 8, "Home, Sweet Home," was sung in public for the first time. The melody came in the second act of an opera called "Clari, or the Maid of Milan," produced at Covent Garden. The libretto was written by a wandering American actor, John Howard Payne, and the music was composed by Sir Henry Bishop.

The opera died and was soon forgotten, but the centenary of the imperishable song it bequeathed to the English-speaking world is to be observed here. Leading musicians have expressed hope that the anniversary will be observed by singing the song at concerts throughout the world.

This news from London, England, makes one generation realize its passing. The song one heard so frequently in one's childhood, sung, played, whistled, is seldom heard these days. Children must love their homes now as then. John Howard Payne died when United States Minister to Tunis, and was buried there, and afterward his body was removed to Arlington Cemetery, Washington, D. C. The publishers of the song are said to have made "2,000 guineas" from it the first year, but its author profited but little.

There is never a moment's truce between goodness and badness.—Selected.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY
Board of Finance, M. E. Church, South.
510-513 Security Building, St. Louis, Mo.

## THE HEROISM OF THE METHODIST PREACHER.

By Bishop Collins Denny.

What is heroism? Not to pause on the loose sense in which the word is often used, even a little thought will bring to light the quality of courage in all forms of heroism; and courage, as Aristotle tells us, designates the golden mean between recklessness (unreasonable contempt of danger) and cowardice (excess of fear). Courage, then, may be said to mean that firmness of spirit which meets danger without needless fear.

In addition, heroism cannot truly be said to be manifested by an egoist, a selfish person, one who acts not for others but for himself, no matter how courageous one may be. Service is essential to true heroism. But service involves self-sacrifice. Heroism, then, may be said to be self-sacrificing service. To live that life takes courage of the highest kind. Soldiers hazarding their lives for their country as well as enduring all kinds of privations; statesmen inevitably subject to harsh criticism, misrepresentation and abuse, and yet giving themselves to the service of their country—undoubtedly these show heroism.

The skeptical criticism of utilitarians—skeptical because it pronounces all disinterestedness a delusion and because it denies all that is noble in self-sacrificing service by its assertion that such a life is essentially lived for the pleasure the person derives from the service he gives—can be easily and saitsfactorily met and refuted. Self-sacrificing service is not egoistic, is not refined selfishness, but is truly altruistic for the reason that he who serves the community, the country, the human race does not really serve to widest advantage if he excludes from the benefit of his service any person, himself included, whom he could benefit. His service does not lose its nobility, its worth because the ultimate benefit of the service given may in the end help himself. That community is not best served when any of its members are excluded from participating in the benefaction. If to serve others be required of all, and if the requirement were universally fulfilled as the moral law enjoins, unless the servant participated in the good results of the service, there would be none to be helped. In this case to keep the law would be to make it impossible to observe the law, which is a plain contradiction.

Perhaps in modern times no nobler form of heroism has been manifest than that among Methodist preachers. Almost without exception they have entered this work and continue to enter it solely because they believe God has called them to this form of service. Vast multitudes of them have been and are impelled to bring others into the joy they themselves have experienced.

When Francis Asbury arrived in Bristol, England, to take ship for America, he was without clothes or money. Some kind friends gave him clothes and ten pounds with which to make tho journey. With this meager outfit he sailed for America, and here for forty-five years he gave himself without stint to proclaim the gospel, to plant the Church, and to make secure the foundations of the commonwealth. We need not pause to consider the charge of utilitarianism that fundamentally he was seeking pleasure, because, as the utilitarians say, no other end is possible for man. We can afford to meet the positive assertion of the utilitarian that only some form of pleasure may be sought by positive denial. Even in our own poor lives we have been able to find that pleasure is not the ultimate or the chief end. When we look at others, as Asbury for instance, and see how he stripped his life to the barest necessities, gave his energies unremittedly to his work, endured every form of living hardship, how he could and did forego home and wife and child, the utilitarian view becomes an impossibility for our thought. The joy of the Lord was his strength. He was glad to give, as Browning in "Balaustion's Adventure," makes Herakles say:

"I think this is the authentic sign and seal
Of Godship, that it ever waxes glad,
And more than glad, until gladness blossoms, bursts
Into a rage to suffer for mankind
And recommence at sorrow: drops like seed
After the blossom, ultimato of all.
Say, does the seed scorn the earth and seek the sun?
Surely it has no other end and aim
Than to drop, once more die into the ground,
Taste cold and darkness and oblivion there:
And thence rise, treelike grow through pain to joy,
More joy and most joy—do men good again."

In the Epistle to the Hebrews the apostle, speaking of our Lord, says: "Who for the joy that was set before him endured the cross, despising the shame, and set down at the right hand of the throne of God."

Asbury was not the only one who counted not his life dear unto himself. He was one of a great multitude of whom we have detailed account. Specifically within the memory of men who remain until this present the men of our great Conferences, following their convictions, deliberately turned away from churches, parsonages, and an assured living to share the poverty of the people for whose religious life they believed they were responsible, and this they did not with groaning but with joy.

Largely the people committed to our Church have been poor, the salaries of the preachers have been small. Seldom was it possible for the preachers, who with rare exceptions came from homes that knew no luxuries, to make provision for old age. As they drew near the end of active work the barrel of meal wasted and the cruse of oil failed. Poverty ground the faces of these old heroes and of their no less heroic wives and children. It may be that then our people could do no better, that means were lacking to supply the needs of men who had literally given their whole lives and the whole lives of their families for the benefit of these very people. The ranks of the preachers did not decrease, the work did not cease with the breakdown or the burial of the older workmen. Heroism did not die. Young men, knowing what to expect, in sight of the old men inadequately provided for, came forward to do the same work, to meet the same conditions, to give their all to the glory of God and for the good of the people. With a faith that seemed unfailing, with a zeal that through a lifetime seemed to suffer no abatement, they joyfully did their work, and God blessed it.

But conditions have changed. Our people as a whole are no longer poor people. It is now possible without undue strain to make comfortable provision for our worn-out preachers, their wives, widows, and orphans, and the people have a mind to do this work.

Glad indeed will be the day when because of changed conditions what has become a reproach shall be ruled from our church. And it will be done and soon. It lies deep in human nature to recognize and respond to heroism, and here is true heroism, patient continuance in well-doing, sacrificial service in tho greatest work in which men can engage, bringing the gospel to the sinner, bringing comfort to the sorrowing, training character for the glory land.

Once it was tho proclaimed disgrace of republics that they were ungrateful. Our America does not rest under that incubus, for here with lavish hand through long years millions—yea, billions—have been appropriated to soldiers and sailors. Methodism must not continuo to be open to the charge of ingratitude. We can, wo must, we will care properly for these who aro heroes on earth and in heaven, and that care will be ample and it will bo soon.

Richmond, Va.

When you snub a man who is down, do not forget that with the next turn of the wheel of fortune he may catch a spoke that will bring him on top.—Selected.

# *The Home Circle*

## TOPSYTURVEY.

By Lena B. Ellingwood.

If pansies grew on apple trees,
  If lollipops went swimming,
If kitty-cats barked, "Bow, wow, wow,"
  And lakes with milk were brimming;

If children went to college first,
  And kindergarten later,
And you and I sailed through the sky
  Perched on an alligator;

If stars by twinkling up at us
  From every field of clover,
And mountains gamboled 'round at play
  And roamed the wide world over;

If houses floated in the air,
  If sharks shed tears of glee,—
Oh, what a turvytopsy place
  This world of ours would be!

—Zion's Herald.

## A RURAL ROUTE.

Late in the winter a March hare stood beside his bungalow in a wood when suddenly on his ear there fell the fairy tones of a tiny bell. "The telephone!" he cried. "Oho!" and hopped into the bungalow.

"Hello!" he called. "Mr. Sun? You say that little Miss Spring starts north to-day? And you want me to tell folks far and near that in three more weeks she will be right here? The news is welcome, I'm sure," said he. It shall go right out on the R. F. D."

As quick as a wink he was at the wheel of his red, reliable jumpmobile. He carried the news to every house—to woodchuck, squirrel, and small field-mouse; to chipmunk, porcupine, beetle, toad, he scattered the tidings as he rode. Then home he hurried to drink his tea and tell the tale to his family.

The mesage made a tremendous stir. Miss Pussy Willow bought brand-new fur; the crocuses frilled their snowy laces; the poplar catkins all washed their faces. Violet put on a purple hood and nodded gay to an elf in the wood.

Miss Hepatica down in the hollow called, "Good morning, dear Miss Marshmallow!"

That night the wind blew a fearful gale; there was sleet and hail. Buffeted, drenched, and full of fears, the poor little flowers were all in tears.

The wood folk were murmuring everywhere, "Don't ever believe a mad March hare."

But the sun came out with a will next day, the world was bright and the wood was gay; the brave little blossoms took heart, and then the glad wood creatures were gay again.

The March hare cried when he heard them sing, "Now wasn't I right? And isn't this spring?"

Then he cut three capers and stood on his head. "My reputation is saved!" he said.—Carrie O'Neal, in The Youth's Companion.

## SHARLIE'S BIRTHDAY.

By Nellie Florence Brown.

Sharlie's real name was Charlotte, and she was named for her grandmother, on whose birthday she was born. Every year since she could remember, she had had a birthday party in the afternoon, and then she and grandma had had a joint birthday supper, attended by the whole family, big and little. But this year—O dear! dear!—Sharlie had the mumps, and a party was out of the question.

So Sharlie was up in grandma's room, and grandma was doing her best to cheer the little girl up. She had let her look over boxes and rummage bureau drawers, and at last Sharlie had come to the daguerreotypes. She opened a case that held a picture of a little girl in a plaid dress—a little girl with pink cheeks and smooth, straight hair.

"Was this you, grandma?" she asked.

Grandma looked and nodded. "When I was just about your age," she said.

"It looks a little like me, doesn't it?" asked Sharlie. "Only your dress is so funny—and your hair! Have you got any of your little girl dresses, grandma?"

Grandma shook her head. "I'm sorry to say, no," she said. "But upstairs in the attic I have a dress that I wore when I was a young woman—way back in Civil War times."

"My!" breathed Sharlie. "I'd like to see it."

"It's too late to go up attic to-day," replied grandma, but I'll tell you what I'll do. I'll wear the dress to your—our—birthday supper, and if you aren't well enough to go downstairs, we'll have the supper up here in my room."

This sounded very pleasant, and the little girl almost forgot her troubles.

Sharlie told mother of grandma's plan, and mother was delighted with it. Sharlie guessed that mother had some secret about the birthday supper, because she went around, after that, with a mysterious air, and disappeared now and then, behind locked doors, and when questioned would only say, "Wait and see."

When the birthday came—hers and grandma's—Sharlie was much better, but it was quite decided to have supper in grandma's room, for Sharlie had had a written invitation on a square, folded paper, addressed to "Miss Charlotte Whitney," in which it said:

"Mrs. Charlotte Whitney
requests the pleasure of Miss Charlotte Whitney's company in Mrs. Whitney's room, Thursday, the 9th, from 4 to seven p.m."

When four o'clock came, mother said: "Come, Sharlie, it's time to dress for the tea-party."

"O-o-oh!" exclaimed the little girl, when she went into her room. For there, laid out on the bed, was the very dress—at least it looked so—that grandma had worn in the daguerreotype. Of course it wasn't really, but mother had duplicated the plaid as nearly as possible, and had made it exactly like the picture. Green-and-white check it was, short-sleeved, puff-waisted, with a wide, round neck. Some heavy cotton lace edged the frilled sleeves, but the neck had only a corded "piping" of white. Pantalettes there were, too, to go with the dress—white, stiffly starched, and with a scalloped edge. White stockings and "ankle-ties" completed the costume.

Before Sharlie slipped into the pretty, quaint dress, mother parted her hair in the middle and brushed it down very flat and smooth on either side. Sharlie's hair was short, like the little pictured Sharlotte's, but somehow it didn't want to stay down as neatly and primly.

When she was all dressed, Sharlie sat down in front of the mirror, her hands lying loosely in her lap to show her new ring, and her feet crossed.

"I look just like the picture," she said, blissfully.

Then she crossed the hall to grandma's room and tapped at the door. When the door opened, it was grandma who was the more surprised, for she hadn't known anything more about Sharlie's dress than Sharlie herself. But Sharlie was surprised, too, for grandma looked so different from her usual self—grandma in a tight, plain waisted, flowing-sleeved, full-skirted silk of a very large green-and-brown plaid; with a hoop skirt underneath to make it stand out stiffly; with a wide lace collar fastened with a big cameo brooch; with her hair parted smoothly, but drawn under a sort of cap or net at the back.

They both talked at once, and turned each other round and round to show their dresses. Grandma said she was not quite sure which one was herself, but as they both were Charlotte, it didn't really matter.

They played all sorts of old fashioned games—"Tick-tack-two" and "Consequences," and "I love my love" all through the alphabet at least grandma did, but Sharlie had to give up because she couldn't spell very well yet.

And for supper they had chicken and quince preserves, just as folks do in stories, and cinnamon buns and caraway cookies, and big pink and white peppermints, because grandma used to, when she was little.

After supper all the rest of the family came upstairs to see the two Charlottes. Father said that the very next day he would take their pictures.

When Sharlie went to bed that night, she said to mother, "It's the nicest birthday I ever had—better than a party."—Zion's Herald.

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Not she with trait'rous kiss her Savior stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross and earliest at his grave.

—E. S. Barrett.

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# New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## PERSONAL AND OTHER NOTES.

Bishop Ainsworth will preach next Sunday evening at Hazelhurst, Miss.

Rev. H. B. Hines, pastor at Plaquemine, La., was in New Orleans Monday, and attended the Preachers' Meeting.

The sixty-eighth annual commencement of Mansfield Female College, Mansfield, La., is announced for Tuesday evening, May 28, at 8 p. m., in the Methodist church.

Rev. A. J. Coburn, our pastor at Kentwood, La., reports that he has just closed a good revival. Rev. J. W. Booth did the preaching. Eleven persons united with the church.

Brother Richard L. Cobbin, of Hermanville, Miss., was licensed to preach the last session of the Vicksburg District Conference. Brother Cobbin was formerly a local preacher in the M. E. Church.

In sending in twelve subscriptions, Rev. W. C. Childress, Minden, La., writes that all of his stewards are now subscribers to the Advocate. He says that he will observe Christian Literature Day soon.

Next Sunday afternoon the Sunday schools of New Orleans will participate in a great rally at First Methodist Church. The Knight Templars Band of this city will help to furnish the music for the occasion.

Dr. Goddard, who is in New Orleans assisting Rev. H. N. Brown in a fine meeting at Parker Memorial Church, addressed the Methodist pastors of the city on Monday last at their regular meeting at the Grunewald Hotel.

A letter from Rev. R. G. Moore, Coldwater, Miss., encloses five renewals and five subscriptions. He writes that this is the first installment as a result of a campaign for the Advocate, and that he expects to send more. This is good work.

On Saturday, May 26, Rev. W. H. Saunders, our pastor at Hazelhurst, Miss., will deliver the commencement address of the Consolidated Agricultural School at Greensburg, La., and on Sunday morning following, at 11 a.m., he will preach the commencement sermon. This school is presided over by Mr. Henry E. Hopper.

The Editor is grateful for an invitation to the graduation exercises of the Methodist Hospital Training School at Memphis, Tenn., Friday evening, May 18, in Rogers Hall. Three of the fine graduates are from Mississippi—Miss Martha Devlin, of Sherard, Miss Sallie Adams, of Holly Springs, and Miss Bertha Carrington, of Glendora.

Indivisible Friends, Jacques de Molay and Ivanhoe Commanderies of Knights Templars, New Orleans, united on Thursday last in Ascension Day service in Jerusalem Temple, at 8 p.m. The great auditorium was filled to capacity by the Knights, and other Masons, members of their family and friends. Rev. R. H. Harper preached the sermon.

On May 6 a fine revival closed at Leaksville, Miss., where Rev. J. H. Jolly is the pastor. Twenty-four were received into the church upon profession of faith. The pastor did the preaching.

The church at West Monroe, La., Rev. J. L. Evans, pastor, reports that on the first Sunday in May pledges were taken for the Conference collections and the pledges exceeded the assessments. The amount of $752 will be paid to the Conference treasurer by June 1. Fine!

Fine work for the "Golden Cross Society" has been done at Franklin, La., by Rev. Lee R. Sparks and his people. For the last two months the prayer meeting attendance has averaged sixty-four. This is a fine average for a church of 250 members. Brother Sparks is now conducting a week night service on Week's Island. Brother Sparks writes that he could arrange to assist in two or three revival meetings during the summer should there be pastors desiring his assistance.

The newspaper in Opelousas, La., under recent date, reported the meeting at the Methodist church growing in interest. The preaching was being done by Rev. L. I. McCain, of Lafayette, La., and was making a great appeal to the hearers. Some of his topics were "Love at First Sight and Other Things," "Some Notable Conversions," and "Does the Bible Teach Eternal Punishment?" The bar of Opelousas were invited to come in a body to hear the last. Visitors from New Iberia, Arnaudville and Washington attended the services. Rev. S. L. Riggs is the pastor at Opelousas.

Because of the fact that Bishop Mouzon has appointed Rev. W. A. Swift as pastor of Carroll Street Church, Nashville, to fill the vacancy caused by the death of Rev. E. W. Brown, Brother M. L. Lifsey and Brother Swift will not be associated together in evangelistic work, as previously announced. Brother Lifsey will give the rest of the year to evangelistic work, assisting pastors in revival meetings. He states with reference to himself that he is an authorized evangelistic singer, endorsed by the Committee on Evangelism. Pastors desiring his services may address him at Crumps Park, Macon, Ga.

## FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

When they superannuate you, Mr. Editor, and "retire" you with nothing to live on, and you have to hustle to keep the wolf away, if you will let me know I will give you a list of names of pastors who have little sympathy with "the forgotten man," not enough to even answer his letters. It may save you some trouble. However, they are not many as compared with the great majority who show a very brotherly interest in a "veteran"—that is what they call me now. And I am getting used to it. Indeed, I begin to like it, for it gives me a certain advantage and is accompanied with very agreeable courtesies.

If they would pay me like they puff me, I would ride in a closed car, and buy new books, and eat steak and lamb chops, and build an extension to my Den. But I have to take a great deal of my compensation in hot air compliments, and they don't go at the bank. I have been speaking now sixty days on an average of twice a day, and still I hear the wolf sneaking in the brush. Brethren tell me of evangelists who received $1000 for the same amount of work I do, for which they pay me $50, and the rest in compliments. The evangelist harped on dancing, called a spade a spade; and I preach on the Holy Spirit. I believe I'll get me up a few "hot dog" messages to raise the wind! No, I won't. My work is too serious for that. I would rather get less money and do constructive work. Now and then I strike liberal churches who appreciate the character of my work and my needs, and give me adequate remuneration. And as long as my strength holds out, I will keep the paddles at work.

The paddles! The figure is suggested by the view from my window in the Windsor Hotel here in Wheeling, West Virginia. It looks down on the steamboat landing, and there has hardly been an hour since I have been here that boats have not been coming and going. I had no idea the river traffic was so large. Big boats, too, ply between Cincinnati and Pittsburg. Some of them play their steam pianos as they approach the landing and the distance mellows the sound till it is almost music. What am I doing up here? What do I do anywhere, except when hoeing in my garden? I have been preaching a week for the First Presbyterian Church in this city. The pastor, Dr. Gibson, read my little book, "The Modern Theory of the Bible," and liked it so well that he invited me to preach a week for his people; and I have enjoyed it greatly. It is not the first time I have held a meeting for the Presbyterians. I like them; in fact see mighty little difference between them and the Methodists. This is a very intelligent congregation here, and they have given me a fine hearing. Dr. Gibson is an eloquent, scholarly man and has a great church. But this city is over-churched. It has 53 churches in a population of about as many thousand people. That makes competition close and sometimes irritating.

The Unitarian preacher here yesterday took me for his subject and showed me up precisely as Dr. Rice regards me. This brother says I am benighted, the advocate of obsolete views, defending an outworn creed. He holds that the Bible is mythology, discredited by modern science, and no longer regarded by intelligent people as a divinely inspired book. The only reply I make to him is to ask what Unitarianism has done to cure the disease of sin and beautify the world with holiness. My faith has created Christendom in spite of his rationalistic and destructive doctrines, built mighty cathedrals, great hospitals, vast institutions for Christian education, lovely homes where religion has consecrated life, given the world a mighty inspiration in the songs it sings; in short made the world worth living in. His has blighted every fair thing it touches, and unless it is counteracted by the truth, would make the world a howling wilderness. The Unitarian criticising our divinely inspired Bible is like a midget strolling about the base of St. Paul's cathedral, with a cambric needle for a crowbar, trying to peck it down. However, it is to his credit that he goes under his own flag. He is honest. But what shall we say of Methodist divines, who with their solemn ordination vows upon them, hold and teach the same rationalistic error!

Wheeling lies in a narrow valley on the banks of the upper Ohio river. It is surounded by mountains on every hand, and climbs the hills and backs up into the coves, and strings along the river. It is the seat of large iron manufactures, and much of the iron used in the construction of the Panama Canal was made here. The coal is dug out of the hills about here, but the iron ore is brought from Michigan. My window commands a great view up and down the river, and it shows a forest of tall chimneys where the iron is handled. It is a very dirty city and I find it hard to keep my hands clean. This is the result of the smoke from the big chimneys at the furnaces.

West Virginia should belong to Virginia. It seceded from the mother State during the war, and Lincoln, who had a million men under arms to keep Virginia from seceding, approved "secession" in West Virginia. "After all," he said, it makes a big difference whether a State secedes to leave the Union or to come into the Union," and the North had the material power to decide the question. The Yankees had greater resources than we had, but few of their generals could match ours. I have just re-read Col. G. F. R. Henderson's "Life of Stonewall Jackson." Down to, and including, the battle of Chancellorsville, it is the best history we have of the campaigns in Virginia. It reads like a romance. What wonderful men Lee and Jackson were! They won the admiration even of the North. When Jackson captured Harper's Ferry, as he rode along the lines of the surrendered Yankees, and they saw the man who had so often defeated them, they said to one another: "Not much for looks, boys; but if we had had him, we would not be in this fix." The opinion of the soldiers was the general opinion.

When Lee went into Maryland, some churches that used a prayer for the President of the United States sent a committee to ask General Ewell if they would be permitted to use that prayer within the Confederate lines. He replied, "Certainly, and I know of no one who needs more to be prayed for than Lincoln"—a reply that had something of Lincoln's humor in it. Col. Henderson was an Englishman, and his history has the merit of being impartial, and of being a critical military study, as well as being written in a style Macaulay himself might have envied. Sister Steel, to whom I read the first volume before leaving home, said that military history seldom interested her, but Col. Henderson's Life of Jackson seemed like a story of romance. She is right. Whoever reads it will take their hats off to the memory of the "Old South" which produced such men. I am glad I got to the world in time to catch the inspiration of ~~their noble~~ patriotism. The memory of it stirs me still, as their bugles used to when heard in the early morning.

By the way, send to J. W. Luce Company, Boston, and get General Morris Schaff's "Life of Jefferson Davis." Though a Union General, General Schaff has given us the best life of Davis. He clears up many things that were obscure and sets Davis on a lofty pedestal. I confess I did not expect to live to see the day when a Boston writer—and he a Union General—would write an eulogistic life of Davis. But here it is, manly, sincere, fearless. Truth crushed to earth will rise again. History, while condemning the policy of the South in withdrawing from the Union, is already exalting the motives of its people and vindicating its honor. And as time softens the hard prejudices of that era, the "Old South" is going to shine with a splendid lustre in our Nation's diadem.

Hurrah for Dixie!

Mansfield, La.

## SAM A. MONTGOMERY—AN APPRECIATION.

By Dr. S. H. Werlein.

Not having seen an appreciation of Sam A. Montgomery which seems to me adequate, I presume to undertake my appraisement of him as a man and a citizen.

There was something of the heroic in this plain, unaffected man. He was not a theoretical hero, not a movie-picture knight of the crusade, but a man who, while he made his bread as an attorney, was ready at all times and under all circumstances to be heard in the cause of reform and good government. There are multitudes in the pulpit and in the pew who always have golden words to say in the matter of law enforcement, and they easily pronounce panegyrics on the great characters who have, at much cost to themselves, pioneered and promulgated reforms and furtherer civic righteousness; but I have learned from long experience that the vast majority of them prefer that others should enter the arena of conflict and do the fighting, if there is any fighting to be done. There are not a few who are ready to give endorsement to a battle won, but pray to be excused from entering the fray when the outcome seems hazardous or uncertain. That is the difference between a real hero and a theorist, a real man and a dilettante.

Sam Montgomery never stopped to count the cost, nor did he for a moment question the outcome. He believed in the ultimate victory of the truth, and all he asked was to be allowed to align himself with it. He did not wait to see whether other brave and self-sacrificing spirits had made the venture. He was always in the forefront—one could always see his knightly plume defiantly waving in the lead. His clarion voice rang out unafraid and unashamed. He wielded a trenchant sword. He made the sparks fly. When he came down with all his strength, the helmet of the enemy was cleft asunder, and the audience broke forth with tumultuous applause. His power of sarcasm was keen and effective. He had at his tongue's end Scriptural quotations which he used with convincing force.

Money could not have procured the service Mr. Montgomery freely and enthusiastically rendered the people of Louisiana. He never was remunerated for the sacrifices he made. The majority of the people benefited by the results of his efforts, but Mr. Montgomery undoubtedly suffered financially for his devotion to the cause of good government. I do not know anything about his monetary affairs, but his legal practice was substantially sacrificed to his devotion to the good of the people. He won the hatred, suspicion, and opprobrium of the ringsters and their thousands of henchmen, but Mr. Montgomery had the conciousness of having used the opportunity afforded him to render useful service to his fellow-citizens, and of having employed his intellectual and oratorical gifts not for personal gain and emolument. I do not hesitate to say if he had pursued the course of most of his legal confreres, he might have achieved a large and lucrative practice and been regarded as one of the most brilliant legal luminaries of New Orleans.

When a few independent Democrats of New Orleans determined to support the candidacy of Luther Hall for Governor, it was worth the political head of any man in New Orleans who dared assert himself for Hall. I remember the little assembly of men who had the temerity to gather at the Athenaeum in New Orleans. Dr. Dixon Bruns, Donaldson Caffery, Sam A. Montgomery were there! There were others on the platform whose names escape me. These men made history in the story of Louisiana's redemption from ring rule. God forbid that a free people should ever again, through supineness, place their heads in the yoke of political despotism.

1412 South Harvard Boulevard, Los Angeles, Cal.

## SOCIAL SERIVCE CONFERENCE WILL FACE TIMELY ISSUES.

The annual Social Service Conference to be held at Lake Junaluska, July 1-8, under the auspices of the General Conference Commission on Temperance and Social Service, of which Bishop James Cannon, Jr., is Chairman, promises to be one of the most significant gatherings of the kind ever held in Southern Methodism. It is the feeling of the Commission that the time has come when our church must go to the bottom of many of the social and industrial problems which are so sorely vexing the world to-day and prepare itself to point the way toward Christian solutions. To that end the Commission is inviting to Junaluska the leadership of the church, clerical and lay, and is preparing a thorough-going program relative to these questions.

Outstanding subjects to be studied will be "The Home and Family," including the questions of marriage and divorce and protection of women in industry; "Child Welfare," with special reference to legislation needed to conserve and protect childhood; "The Church and Industry," a most timely topic to which two days will be given; "Christian Race Relations," which will occupy a day, and "Prohibition and Law Enforcement," which will have another.

Some of America's outstanding authorities will lead the discussions on the several subjects. Divisive and explosive issues will not be shunned, but where there are radical differences of opinion, as in relation to industrial questions, fair representation will be given to all viewpoints. This guarantees that whatever else the Conference may be, it will not lack variety and interest. The whole purpose will be not to put over a given viewpoint, but to get at the truth if possible.

Among the leaders already pro[illegible] or expected to take part may be mentioned Dr. T. W. Galloway, Associate Director of the American Social Hygiene Association; Dr. John McDowell, Social Service Secretary of the Presbyterian Church, U. S. A.; Rev. F. E. H. Johnson, of the Federal Council of Churches; Dr. Ernest F. Tittle, of Evanston, Ill.; George Berry, President of the American Typographical Union; Jerome Jones, Southeastern Representative of the American Federation of Labor; Kirby Page, sociologist and author; Marvin Davies, Atlanta manufacturer; Mrs. W. A. Howell, Social Service Superintendent, Woman's Missionary Council; Miss Mary Anderson, Assistant Secretary of Labor; Bishop James Cannon, Jr.; Wayne B. Wheeler and Ernest H. Cherrington, of the American Anti-Saloon League; Dr. W. W. Alexander and Mrs. Luke G. Johnson, of the Commission on Inter-racial Co-operation, and Dr. Robert E. Speer, world-renowned missionary statesman.

It is not too much to expect that this Conference will mark the beginning of a new power and vitality in the social message and ministry of our great church. Every man and woman in the church who is really interested in the vital issues of the times and who desires to hear them discussed frankly, authoritatively, and withal from the Christian viewpoint, should plan to attend this Conference.

## YOUR CITY.

What wonderful love was given to some cities of the old world! "If I forget thee, O Jerusalem!" The proudest title of a part of the old world was for a man to be able to call himself a Roman citizen; and every citizen of Greece called himself an Athenian. But God holds us responsible for the city in which we live just as much as in times of old. I can think of no meaner man than the one who derives honor, wealth, and protection from the city, and refuses to give in return either an hour of his time or a dollar of his money. He is not a citizen, but a parasite. It is our duty to know the conditions which obtain in our city in which we live, and do that which if all others did the same it would soon become a holy city.—D. L. Ferris.

## NOTICE.

To the pastors of the Seashore District: Brethren, please fill out the cards I furnished you for Centenary reports and mail to me. It is important.

W. M. SULLIVAN, P. E.

## NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference will meet at St. Mark's Church, in New Orleans, beginning Monday evening, May 21, at 8 o'clock, and closing some time Wednesday, May 23. All delegates are urged to attend all sessions, and pastors are requested to see that their quarterly conference records are presented for examination by the committee.

W. WINANS DRAKE,
Presiding Elder.

## FOR SALE.

One hundred and twenty-five Sunday school song books, Songs of Praise and Service Books in fine condition, scarcely been used. Half price. Would exchange for Hymnals in good condition. Address Rev. Standifer Raper, Columbus, Miss.

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701-739 Carondelet St., New Orleans, La.

# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the morning of March 27, 1923, PHILIP MARSHAL HUFFMAN fell asleep to wake in his Father's home, the Heavenly mansion, which the Savior tells us is prepared for those who love and follow Him. He was born Sept. 15, 1842, near Lodabar church, Pelahatchie, Miss. He was twice married, first, to Miss Lucy Barett, to which union eight children were born, six of whom are living; the second marriage was to Miss Sarah Everett, to which union were born three children, two of whom are living, who, with their mother, the other six children, and a host of grandchildren, mourn the loss of a devoted husband, a considerate father, and an indulgent grandfather.

Brother Huffman joined the Methodist church at Lodabar at the early age of sixteen, and remained a faithful member until death. He was steward, trustee or Sunday school superintendent of his church forty years or more. He entered the army of the Civil War at the early age of twenty, joined Company B (Rankin Rebels) Thirty-ninth Mississippi Volunteer Infantry, as organized at Brandon, Miss., March 16, 1862. He served faithfully for the three remaining years of the war.

Brother Huffman was indeed a good man. He kept up his family altar as long as the children were at home, and was a great lover of the New Orleans Christian Advocate. He said that it was through the Advocate that he kept up with the preachers who had passed his way. It was his pride to keep the old church deed, given in 1830. He was a Southern gentleman of the finest type, the soul of honor, a loyal citizen, a kind friend and neighbor, and a genuine Christian man. In the going of this man, the South lost a brave and loyal soldier, the community an exemplary citizen who loved his friends and was true to his convictions of right and wrong. May his sacred ashes rest in peace! He has wrought well, and is entitled to the best rewards of that life which is to come.

One who knew him and loved him.

L. M. SHARP, Pastor.

Jackson, Miss.

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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Since God, in his all-wise providence, has seen fit to remove from our midst our dear classmate, MISS HATTIE CATRON, therefore, be it resolved:

1. That we, the Truth Seekers' Bible Class of the Methodist Sunday school of Vaiden, Miss., do hereby express our deep sorrow and deplore our loss, as she was greatly missed by each of us during her affliction, and has been since her recent death.

2. That a copy of these resolutions be sent to the members of our beloved sister's family, with asurance of intense sorrow, sincere sympathy, and heartfelt prayers for each of them.

3. That a copy of these resolutions be sent to the New Orleans Christian Advocate.

MRS. E. J. BOYETTE,
MRS. P. T. FLOWERS,
MRS. M. O. HUFFMAN,
Secretary;
Committee.

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MRS. ISADORA HAYNES (nee Williams) was the wife of L. O. Haynes, who has been a resident of Perry for more than thirty years. Sister Haynes was born in the State of New York, Dec. 30, 1847. She was married to L. O. Haynes, March 30, 1873. To this union four children were born, three of whom were present when she passed away, the other having been called home to God in early childhood. She also leaves her husband, two brothers in Dakota, and a sister in California to mourn her departure. She professed religion and united with the Southern Methodist Church fourteen years ago, and has lived a devoted Christian life since that time. While she suffered for months, she never complained, but was submissive to the will of Him who doeth all things well. Her funeral was preached in the Methodist church by her pastor, Rev. F. M. Miller, and her body laid away in the Masonic Cemetery. Husband and children, weep not as those who have no hope, for we know where to find her; she cannot come to us, but we can go to her.

F. M. MILLER.

Abbeville, La.

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## MRS. JAMES. HOLLAND.

The death angel visited our home and took our dear mother to her heavenly reward, after suffering six weeks from injuries resulting from a fall. In spite of every tender care, we were compelled to resign our hopes to His will, and wait for the time of meeting her again. MRS. JAMES HOLLAND, nee Nancy Laughlin, died at her home near Hayes, La., April 25, 1923. She was born at Long Point, in St. Landry Parish, La., near where the Methodist church now stands. On Sept. 20, 1869, she was married to James Holland by Rev. James Bradley. She came, fifty-three years ago, a bride to the home where she died. To this union were born eight children, three of whom are dead. She was a faithful mother and sought to raise her children in the way in which the Lord directed. She joined the church when fourteen years of age and lived a faithful Christian till the end came. Besides her children, she leaves to mourn her loss nineteen grandchildren, two sisters, two brothers, and her life companion. Surely the mantle of sorrow falls heavily on his shoulders that have borne the burdens of nearly fourscore years. But his faith that stood by him in the years gone by now holds him reconciled to the will of the Lord. The funeral was conducted by her pastor, Rev. A. W. Waddill, of Lake Charles, La. Her body was laid to rest beneath a profusion of flowers, to wait for the trumpet's call on the morning of the resurrection.

It was hard to part from mother,
It was hard to say good-by,
But we hope some day to meet her
In our home beyond the sky.

Her Daughter,
MRS. A. A. BERNARD.

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## RESOLUTIONS

### Adopted by the Business Men's Bible Class, First Methodist Church, Alexandria, La.

A member of our church has been called home by our Master. BROTHER W. E. HOLLOMAN, a devoted member of our church, fell asleep April 18, 1923, at 9:15 o'clock a. m., at his residence, 1815 Polk Street, this city.

Brother Holloman always took an active part in all church activities. Every Sunday morning he was sure to be present at opening of Sunday school at 9:30 o'clock, and nothing seemed to give him more pleasure than to atend all church gatherings, to worship our Lord and Savior Jesus Christ. But alas! his voice is no longer heard, he no longer answers the roll call on Sunday morning. His place is vacant and the family circle is broken.

Thou art gone, brother, but not forgotten. We will ever keep your memory green. Once more we are brought face to face with the uncertainty of life and the certainty of death. Our church has lost a valuable member, his family a devoted husband, son and brother. God in his wisdom has seen fit to take Brother Holloman hence, but we feel sure there is a crown of glory awaiting him there. While Brother Holloman's life was of short duration here, there he will enjoy an eternal life of happiness with the angels of Heaven.

Therefore, be it resoved, That a copy of this resolution be spread upon the minutes of this class, a copy be furnished the family, a copy furnished the Town Talk, and a copy be furnished the New Orleans Christian Advocate.

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## PROGRESS AT THE WESTERN METHODIST ASSEMBLY.

Recently I spent a night on Mount Sequoyah. It is a busy place. Workmen are finishing the 50,000-gallon water tank. Others are painting the two big dormitories already built. Carpenters are completing the chapel, the art building, and fourteen cottages. Masons are laying the walls of the cafeteria. The material is nativo stone, and the artistic effect is fine. The dining-room will have a stone base and columns and big windows; consequently it will be cool and light.

The winter and spring rains held back work on tho road and drives, but now they aro practically completed, and when scraped and dragged will be smooth and hard. Underbrush has been cleared away, flower beds and rock piles made, walks laid out, and the natural amphitheatre sodded. Soon all will bo in readiness for the opening, June 20.

On that day Bishop James Atkins and Hon. Josephus Daniel will speak. A great crowd is expected from all the neighboring towns and surrounding country.

A rich program has been prepared that will give instruction and entertainment until Aug. 26. The cost is to be kept within reasonable bounds. Our friends should make no arrangement to go elsewhere until they find out all about cost and program. Those who wish to come in automobiles and live in tents can be accommodated. Inside the grounds will be a camp with all conveniences.

Superintendent Bond is sending circulars to pastors within tho five patronizing States. All are requested to read carefully and co-operate. Let us make the first year a great success.

If you want a cottage for the summer or rooms for several weeks, it would be well to arrange in advance.

For all information address Superintendent J. L. Bond, Western Methodist Assembly, Fayetteville, Ark.

A. C. MILLAR,
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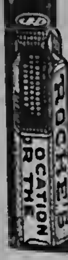

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## THE REVIVAL AT BROOKHAVEN, MISS.

Bob Jones has come and gone and we shall never forget him. We shall always thank God for his bringing us a deepened sense of the sinfulness of sin, teaching us a new hatred and horror of it, and lifting us to a fuller realization and more blessed assurance of the infinite lovo and power of tho crucified Savior.

Of course, some didn't like Bob Jones, for he was not overly tender with the sore spots they didn't want touched or advertised. When he did the touching, they did the advertising. Some didn't like his style—therefore rejected the Savior. He certainly had his own style, and it was one that absolutely answered the charge that he was just out for money. Bob Jones is no fool, and he knows it takes a terrible shaking to waken some souls to their danger.

No one who heard him could doubt his sincerity or fail to be impressed with his desperate earnestness. He made no compromise with sin. He was specially severe on sins society countenances and calls respectable, which seduces the soul and separates it from communion with God, in which no church member can indulge without loss of influence and self-stultification.

And how he held up Jesus! "All you need is Jesus," was frequently on his lips. Over against all misfortunes, advorse conditions, depravity and sin, he offered Christ Jesus as the only, and all-sufficient Redeemer and Lord. The crucified Savior and atoning blood of Jesus were set forth with deepest earnestness as man's only hope. If any one failed to accept Jesus, it was not the preacher's fault.

The meeting drew the line between God and the world. It showed men up; it made them declare themselves. All were either "for" or "against." Some were so "against" that they would not attend, but took dangerous risks with veracity in their criticisms. But Bob Jones was not the issue: the issuo was sin and the devil or salvation and Christ. That issue abides and will have to be faced at the judgment. That line ought to be made permanent and kept conspicuous. Membership in the church ought not to be comfortable and congenial for the godless and the worldly. It is tragic when the living of the members defeats the faithful preaching of the gospel.

The fruitage of the revival will depend on our heartiness in adopting the evangelist's principles—No compromise with sin, but everything for Jesus.

H. M. ELLIS, P. E.

Brookhaven, Miss.

## NOTICE.

To the Preachers, and Delegates, to the Baton Rouge Conference.

Dear Members: Will you kindly inform us by card, or letter, whether you will be able to attend the coming session or not? The people of Kentwood will be delighted to have you, but want to know beforehand just how many to provide for. We would be glad to have all contemplated visitors notify us of their intentions. Also how they expect to come, so that we can be on the lookout.

Yours truly,
ENTERTAINMENT COMMITTEE.
By Rev. J. A. Coburn, Pastor.

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## NOTICE.

To the Centenary Treasurer, Mississippi Conference.

Dear Fellow-workers: Every subscriber to the Centenary who has paid their pledge in full for the five years is entitled to a Centenary Button, which is called the "Honor Button." Would be glad to furnish sufficient buttons to each Treasurer, so that everyone who has paid their pledge for the five years may have ono of these buttons.

Please write me, advising the number in your church who have paid all their Centenary pedge, and I will be glad to furnish you buttons for these subscribers.

Please make announcement of this in your church, and it will be an incentive for others to pay their pledge. When you get the buttons, have them come, at the beginning of church service, and put the buttons on them. If you make this occasion one of public interest, this would arouse further interest on the part of those who have not paid their pledges in full.

Yours for Service,
W. D. HAWKINS, Treasurer.

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FROM GENERATION TO GENERATION
Mothers Advise Their Daughters to Rely upon Lydia E. Pinkham's Vegetable Compound to Keep Them in Health
A Mother's Advice Prevents Operation
Corona, N. Y.—"I had a terrible pain in my left side and had to go to bed every so often. Doctors had told me I must be operated on, but I do not believe in the knife and would rather suffer than go through it. My mother also did not believe in it and she made me take Lydia E. Pinkham's Vegetable Compound because it had helped her. It has also helped me for I am better and able to do all my work. I recommend your medicine and give you permission to use my letter as a testimonial."—Mrs. J. BUSCH, Jr., 11 S. Railroad Avenue, Corona, N. Y.
A Sickly Child
Mahoningtown, Pa.—"I would like to say a few words about Lydia E. Pinkham's Vegetable Compound. About a year ago I thought it would be necessary for me to take my daughter out of school. She was losing weight, was nervous, and when she would come home from school she would drop into a chair and cry, and say, 'Mamma, I don't believe I can go to school another day!' I gave her Lydia E. Pinkham's Vegetable Compound and now she is a healthy, happy, hearty, strong girl and weighs 120 pounds. She has no difficulty in doing her 'gym' work, and she works at home every night and morning, too. I am a mother who can certainly praise your medicine, and if it will be of any benefit you may use this letter as a reference."—Mrs. GEORGE E. WHITACRE, 621 W. Madison Ave., Mahoningtown, Pa.
Every girl wants to be healthy and strong, and every mother wants her daughter to do well in school and to enjoy herself at all times.
Lydia E. Pinkham's Vegetable Compound is a splendid medicine for young girls just entering womanhood. Mothers may depend upon it. Remember it is prepared from roots and herbs, contains nothing that can injure, and tends to tone up and strengthen the organs concerned, so that they will work in a healthy and normal manner.
For nearly fifty years it has been used by women of all ages, and these women know its great value.
Let it help your daughter and yourself.

# *Sunday School*

## LOUISIANA CONFERENCE.

### District Conference Program, Tuesday, May 22, at St. Mark's, New Orleans.

1. Roll call of district officers.
2. Roll call of Sunday schools (one minute report from each).
3. Conference Goals—Rev. C. D. Atkinson.
4. Elementary Goals—Miss Caroline Hess.
5. District Goals—Mr. H. P. Wall.
6. "How We May Reach Our District Goals." Discussion led by Miss Cora Perkins, Mrs. R. H. Harper, Mrs. F. L. Van Alstine, Mr. Edgar Cayard, Mrs. J. G. Snelling, Rev. W. W. Drake, Mr. J. H. Carter.

### Sunday School Day Offering—1922.

Morgan City, $8; First Church, $27; Carrollton Avenue, $30; Ville Platte, $4; Epworth, $10; Raceland, $2; Second Church, $15; Algiers, $16; Parker Memorial, $18.

100% Missionary Centenary Sunday Schools, New Orleans District: Carrollton Avenue, First Church, Second Church, Felicity, Parker Memorial, Rayne Memorial, St. Mark's.

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The Training School for the Greenville District was held as a part of the District Conference. This experiment has its advantages as well as its disadvantages—it does not suit everybody, but we have reached more people than if the school had been held at another time. We have an enrollment of sixty. More than half the preachers are seriously taking the work, the others are looking on with interest.

Dr. W. G. Henry, of Birmingham; Dr. S. T. Slaton, presiding elder of the Gadsden district; C. M. Dannelly, Conference Superintendent of Sunday Schools of the Alabama Conference, and Mrs. J. B. Randolph have been doing the teaching. These good people have made a permanent contribution to the work of the kingdom in this district. One interesting feature of the conference and the school is the exhibit of handwork and note-book work sent in from Clarksdale, Tunica, Shelby, Rosedale, and other schools.

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## SOMETHING OF THE WORK DONE IN KOSCIUSKO SUNDAY SCHOOL.

At the recent session of the District Conference of the Columbus District, a report of the Sunday school at Kosciusko, Miss., was read, and by request of the conference it is being sent to the Advocate for publication. This report was prepared by the superintendent, Mr. B. G. Webb, who is one of the most wide-awake Sunday school men in this part of the State. We are indebted to Rev. R. H. B. Gladney, our efficient Field Secretary, for his inspiration, suggested plans, and help in making our school what it is. These plans have added greatly to the attendance and efficiency of our Sunday school, and church services, and has more nearly solved the problem of keeping the young people for church services than anything that we have ever seen worked. In passing it on, it is hoped that it may be worth something to some one else.

(a) We have each class to report with attendance and collections, and the number that shall stay for the preaching service. This plan alone has increased our church attendance 25% within the quarter.

(b) We do not have sufficient room for the school to conduct the opening exercises in the departments, but get the young people to the front, boys on one side of the church, and the girls on the other. Each is provided with a book, and encouraged to sing.

(c) On one Sunday the choir is composed of girls, and on the next it is composed of boys. This gives the boys a chance.

(d) We name one Sunday in the month as a special collection day, and ask each pupil in the Primary Department to bring five cents, those in the Junior, Intermediate, and Senior Departments ten cents, and those in the Adult Department to bring twenty-five cents each. We announce this each time one week ahead, and it has brought good results.

(e) We have made a religious census of the town, and have the names of all the Methodist people. We also have the birth dates of all the children under sixteen years of age. It is our purpose to send a birthday card to each having a birthday within the week and make mention of that fact in some way at the Sunday school hour. Then each one having a birthday during the week shall be given a chance to make an offering of one penny for each year of age.

This religious census will reveal the fact that many that the Sunday school should reach are not in attendance, and that many are not members of the church that had been supposed to be. With this information in hand, an intelligent evangelistic campaign can be made.

(f) The secretary of each department keeps a record of all absentees in that department, and they receive an invitation during the week to be present on the following Sunday. These invitations are either mailed or distributed on Saturday by four boys or girls, who deliver them in person. The latter method is often more effective. We use H. S. S. inquiry telegram blanks, furnished by Lamar & Barton.

(g) Once during the quarter, the Primary, and Junior Departments, each, render a short program for the entire school. Once per month the Intermediate, Senior, and Adult Departments, each, render special music, or a program, not to last over ten or fifteen minutes. This, as you see, creates a wholesome rivalry, that is worth a great deal to the school.

## VICKSBURG INSTITUTE ELECTS OFFICERS.

The following officers were elected by the Sunday School Institute of the Vicksburg District, held in Centreville, Miss., on April 25, 1923: District Secretary, H. H. Crisler, Sr.; Elementary Secretary, Miss Claribelle Drake; Intermediate-Senior, H. H. Crisler, Jr.; Young People-Adult, W. S. Ford; Leadership Training, B. M. Hunt; Missionary Education, Mrs. V. G. Clifford.

## COUNTY SUNDAY SCHOOL INSTITUTE.

The first County Sunday School Institute to be held in recent years was held in Hazlehurst, Miss., May 2 and 3. The meeting was called by the presiding elder, Rev. H. M. Ellis, and Rev. John C. Chambers, of the Mississippi Conference Sunday School Board. The members of the Institute were all workers and pastors of Copiah County.

All of the pastors in the county, Rev. W. H. Saunders, Rev. W. B. Jones, Rev. J. S. Purcell, Rev. V. S. Watkins, Rev. J. T. Abney, Rev. J. W. Sells, were in attendance. Rev. John L. Carter, Secretary of the Sunday School Board, was present and took part in the discussions.

Rev. John C. Chambers was director of the Institute and led in all of the discussions. He was ably assisted by Mr. O. C. Hull and Mrs. Nannie Love Green. The presiding elder led the devotionals, using for all four services Jesus' parting injunctions as to feeding his sheep. Prof. C. A. Bowen, of Millsaps College, preached to the members of the Institute Wednesday. Rev. B. F. Lewis delivered a very interesting lecture on a new method of Bible study.

There was a representative delegation from each of the charges, each of them taking part in the discussions. The organization was perfected as a permanent County Institute, with Mr. Virgil Youngblood, of Wesson, as President. Plans were made and goals set for the coming year's work, this being part of the constructive work that was accomplished.

REPORTER.

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## TO PASTORS NEEDING HELP IN REVIVALS.

Dear Brethren: Rev. Albert Branscomb, whose address is Emory University, Ga., is a local preacher of the M. E. Church, South, and has been designated by the Committee on Evangelism of the North Alabama Conference as an approved evangelist.

He is a fine, clean, earnest and enthusiastic young man, a graduate of Birmingham-Southern College and is now just completing his second year at Emory University. He is a strong, forceful and effective preacher, and would do acceptable work as a revival preacher anywhere.

He is also superb as a soloist and choir director for revival meetings. I had him with me last summer, and was so favorably impressed with him and his work that I had engaged him as my singer for this entire ensuing vacation period. But since the Bishop has appointed me Centenary Field Secretary, Brother Branscomb is open to assist other brethren.

Any one needing help in a revival cannot do better than secure Brother Branscomb. He can do, and do well, either the preaching or the singing, or both.

Respectfully,
L. D. PATTERSON.

Menlo, Ga.

# Epworth League.

## ALL ROADS LEAD TO THE ASSEMBLY.

All aboard the train, the Ford, or the auto for the Epworth League Assembly, Whitworth College, Brookhaven, Miss., June 4 to 10! A great program has been arranged. Theme: "Let Christ In."

Bishop H. M. DuBose, Dr. F. S. Parker, Miss Edna Mathews, and Miss Oscie Sanders will be our visiting speakers and workers.

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W. D. HAWKINS, President.

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## FROM TCHULA, MISS.

Dear Brethren: Just a few lines concerning the Tchula charge. I am well into my third year at Tchula, and a splendid people we have to serve, big-hearted and generous. We just closed our revival campaign April 29, with wonderful achievements. We received 29 into the church on profession of faith and certificate, 17 of them on profession.

Sunday afternoon, the last day, the preacher, after having preached a very strong sermon on "Christian Soldiering," made an appeal for those who would so consecrate their lives that they would by God's help be loyal to God and his cause, and oppose sin in all of its forms, when more than three hundred men and ladies bravely walked down and took their stand for right. Among them was one of our noble Hebrew citizens; and a number who were not lined up with any church were in that host, and at that time lined up with the church of their choice.

The preaching was done by the Rev. John W. Robertson, missionary evangelist, of the Greenwood, Greenville, and Sardis districts of the North Mississippi Conference. It gives us profound pleasure to recommend Brother Robertson as an evangelist. His preaching is clear, clean, orthodox, and without fear or favor, and it is effective.

Rev. Earl Dunbar, of Lexington, Ky., directed the singing, and is well adapted to that work. He is not a soloist, does not claim to be, nor ruin his reputation by trying, but directs the choir and congregational singing, a work for which he is well adapted.

We want the prayers of the Advocate readers, for after a campaign like that Satan always manifests himself with all the power of his majesty, and we need your prayers and sympathy.

Our prayer meeting attendance has been fine since the meeting, and as inclement and even threatening as was the weather last Monday evening, we organized a men's prayer meeting at the City Hall with about thirty present.

Yours in His name,

H. N. McKIBBEN, P. C.

## PLEASE REPORT.

May I urge each pastor and Centenary Treasurer to make a report on the "Emergency Campaign"? Kindly answer the following questions and forward to me at once. **This is very important.**

1. Did you put on the Emergency Campaign?
2. Was each subscriber seen?
3. What amount was collected?
4. Have you reported to W. D. Hawkins, Centenary Treasurer?

Please continue the activity in your church until all the pledges are collected.

Yours for Service,

W. D. HAWKINS.

## FROM LECOMPTE, LA.

Dear Brother Carley: A few words from Lecompte and Woodworth charge. On April 15, I began a meeting at Lecompte, and on Monday, the 16th, Rev. R. W. Tucker, from Homer, came to me and preached till the night of the 25th. The church was greatly revived, the whole community deeply stirred. Brother Tucker preached with unction, and the services were a demonstration of the Holy Spirit's power. God was with us in a marked manner from the very first service. We praise him, and to him all the glory is due. Brother Tucker became a vessel of the Lord to all of us. Brother C. K. Smith, of Pineville, was with us, leading in song, prayer and praise. God used him for his honor and glory. Tabulated results: By baptism, 14; by vows, 2; by certificate, 4, there being 20 in all.

Yours fraternally,

H. W. BOWMAN.

## QUARTERLY CONFERENCE.

## NORTH MISSISSIPPI CONFERENCE.

### Columbus Dist.—Third Round.

Caledonia. Preaching at Flint Hill, May 13; quarterly conf., May 22.
Columbus, First Church, May 20, a.m.
Chester, at Antioch, May 26, 27.
Macon Station, May 31, p.m.
Macon Ct., at N'Prairie, May 31.
Kosciusko Ct., Preaching, June 3, a.m.
Kosciusko Sta., Preaching, June 3, p.m.
Longview, Preaching, June 10.
Kilgo, Preaching, June 17.
Louisville, June 24, a.m.
Noxapater, at Flower Ridge, June 24, 25.
Sturgis, at Bevil Hill, June 30, July 1.
Kosciusko Ct., at Spring Dale, July 6.
Kosciusko Sta., July 6, p.m.
High Point, at Macedonia, July 7, 8.
Ethel, at Tabernacle, July 9.
Columbus, Central, July 10.
Crawford and Schaeffers, at Crawford, July 15, 16.
Mashulaville, at Middleton, July 17.
McCool, at ——, July 21, 22.
Ackerman and Wier, at Wier, July 22, 23.
Shuqualak, at Ridgeway, July 26.
Brooksville, at New Bethel, July 27.
Cedar Bluff, at ——, Aug. 5, 6.
West Point, Aug. 8, night.
Starkville, August 9, night.
Artesia, Preaching, July 15th, a. m., Q. C. Aug. 9.

A. T. McILWAIN, P. E.

### Corinth Dist.—Third Round.

South Side, Corinth, Q. C., May 10, night; preaching, May 27, night.
First Church, Corinth, Q. C., Friday night, May 11; preaching, May 27, 11 a.m.
Corinth ct., Q. C., Friday, May 25; preaching, May 13, Marvin church.
Corinth District Conference at Ripley, May 15-17.
Woman's District meeting, Missionary Work, at Iuka, May 24.
Kossuth ct., at Wesley Chapel, May 19 and 20.
Blue Mountain ct., at Rainey's Chapel, June 2 and 3.
Guntown, at Pleasant Valley, June 16 and 17.
New Albany ct., at Mount Olivet, Wednesday, June 20.
Dumas ct., at Mount Zion, Thursday, June 21.
Baldwyn, at Liberty, June 23 and 24.
New Albany sta., June 24, night; Q. C., June 25, 9 a.m.
Corinth District Training School, at New Albany, June 25 to 30.
Myrtle ct., at Friendship, July 5.
Potts Camp, at Macedonia, July 6.
Hickory Flat, at Cornesville, July 7 and 8.
Booneville ct., at Edge's Chapel, Wednesday, July 11.
Rienzi, at Pisgah, July 12.
Wheeler, at Mount Hebron, July 13.
Silver Springs, at Paul's Chapel, July 14 and 15.
Booneville sta., Q. C., July 12, night; preaching, July 15, night.
Marietta, at Siloam, July 20.
Sherman, at Bethel, July 21 and 22.
Mooreville, at Andrew's Chapel, July 28.
Mantachie, at Ozark, Aug. 4 and 5.
Paden, at Old Bethel, Aug. 8.
Belmont, at Dennis, Aug. 9.
Tishomingo, at Salem, Aug. 10.
Iuka ct., at Bethel, Aug. 11 and 12.
Iuka sta., Q. C., Aug. 10, night; preaching, Aug. 12, night.
Burnsville, at Clausell Hill, Aug. 15.
Chalybeate, Friday, Aug. 17.
Ripley, Q. C., Aug. 17, night; preaching, Aug. 19, at 11 a.m.

Let pastors give special attention to Questions 11 to 15, with answers.

JOSEPH B. RANDOLPH P. E.

### Sardis Dist.—Third Round.

Coldwater, May 30, 10 a.m.
Hernando, May 30, 7:30 p.m.
Senatobia, May 31, 7:30 p.m.
Sardis sta., June 1, 7:30 p.m.
Oakland, at Oak Grove, June 8, 11 a.m.
Byhalia, at Emory, June 22, 11 a.m.
Cockrum, at Hebron, June 23, 11 a.m.
Olive Branch, at Oak Grove, June 24, 11 a.m.
Longtown, at McGhee's ch., preaching, June 3; Q. C., June 29, 11 a.m.
Arkabutla, at Arkabutla, July 1, 11 a.m.
Como, July 2, 4 p.m.
Batesville, July 3, 7:30 p.m.
Charleston, July 4, 7:30 p.m.
Pleasant Hill, at Lewisburg, July 6, 11 a.m.
Sardis ct., at Wesley ch., July 7, 11 a.m.
Mount Pleasant, at Marshall Inst., July 12, 11 a.m.
Horn Lake, at Eudora, July 13, 11 a.m.
Shuford, at Pisgah, July 22, 11 a.m.
Courtland, at Shiloh, July 27, 11 a.m.
Crowder, at Brook's ch., July 29, 11 a.m.
Crenshaw, at Sledge, July 31, 11 a.m.
Tyro, at Mount Vernon, Aug. 2, 11 a.m.

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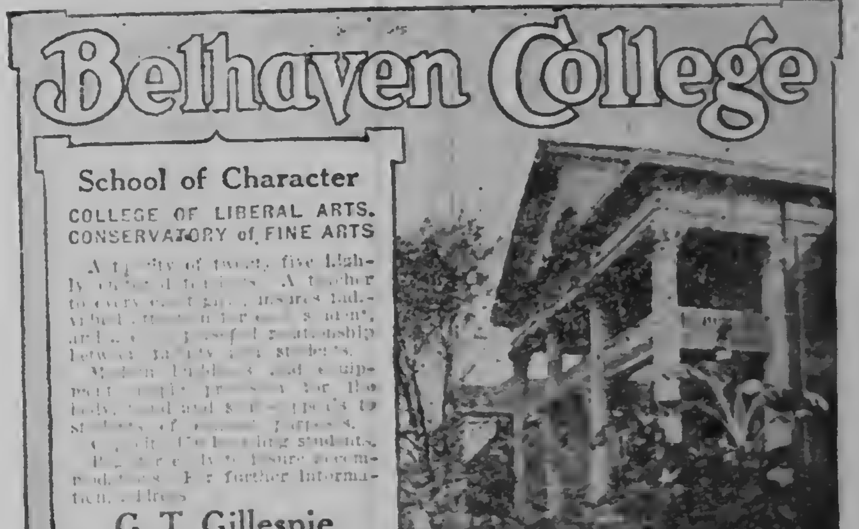

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# Woman's Missionary Society

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## NORTH MISSISSIPPI CONFERENCE

The District Conference of the Woman's Missionary Societies of the Sardis District will convene at Coldwater, May 31-Jnue 1. First day will be devoted to the Juniors and Young People, under the supervision of their superintendents, Mrs. R. P. Neblett and Mrs. T. W. Baker.

Each society is urged to send a delegate, and each delegate is requested to report name and time of arrival to Mrs. J. D. Turley, Coldwater.

Visitors are cordially invited.

## REPORT OF COMMITTEE ON PLANS FOR THE BELLE H. BENNETT MEMORIAL.

We hold in grateful and loving remembrance our incomparable leader, Miss Belle H. Bennett, who has for the past thirty-five years led the hosts of Southern Methodist womanhood, opening to them an ever-changing vision and guiding them into fields of world achievement. We recognize her sacrificial service in the establishment of the Scarritt Bible and Training school as a direct call of God which has resluted in the larger life and more abundant service for hundreds of messengers of Jesus who have ministered even unto the uttermost parts of the earth. We hold her in loving thought, not only as a leader who still inspires us to greater and greater achievement, but also as a friend, tender and sympathetic, passed from sight, but still with us in even greater power. With grateful hearts and with thanksgiving to God for this wonderful life, we therefore recommend:

1. That a memorial to Miss Belle H. Bennett shall be established which shall be an enduring monument, perpetuating her life and service already incarnate in the Scarritt Bible and Training School.

2. That this memorial shall be a greater training school for Christian workers, which shall in some way bear her name and become the fulfillment of her inspired vision.

3. That the minimum goal for the Belle H. Bennett Memorial fund shall be not less than one-half million dollars.

4. That this memorial be raised through the Christian Education Movement, and Conference societies and auxiliaries be authorized to cooperate in securing pledges and collecting funds.

5. That this fund shall be raised on the share plan, and certificates issued to the auxiliaries and to the many individuals who wish to express their love to our great leader and to the Master whom she followed by having part in this memorial.

6. That a committee of seven members be appointed to conduct the campaign in relation with the Christian Education Movement.

7. That the Treasurer of the Council shall be the Treasurer of the Belle H. Bennett Fund.

8. That the campaign literature shall be issued by the Home Cultivation Secretary in Charge of Literature, in co-operation with the campaign committee.

9. That program literature setting forth the purpose and scope of the memorial shall be prepared and substituted for the June program material already issued.

10. That the campaign committee shall have power to employ a salaried worker, if necessary.

11. That the expense of the campaign be met from the Memorial Fund.

12. That the work of securing the Bennett Memorial Fund be begun by taking pledges from Conferences and from individuals as a fitting conclusion to this service.

### Pledge-Taking for the Belle H. Bennett Memorial.

On Tuesday evening, the night before the last session of the Council, the pledges for the Belle H. Bennett Memorial were taken. Prior to this, Mrs. Stephen asked for expression from the Council members concerning the matter of the "Greater Scarritt" to be established as a memorial to Miss Bennett, in whose heart the idea of specialized training for young women planning to do missionary work was born more than thirty-two years before. Tender expressions from Miss Tarrant, of Soochow, China, letters of love from the missionaries on the fields, a tribute to Miss Bennett brought by Miss Howell from the women of the China Missionary Conference, and other expressions of gratitude for our beloved President were a part of the program. The whole service was fraught with blessed memories, and when the pledges from the various Conferences were called for there was a hearty response from each. Owing to the fact that many of the Conferences have not as yet held their annual meetings, some of the women were unable to pledge a definite amount, but when the doxology was sung at the close of the service there was a feeling among the women that the minimum goal of half a million dollars would not only be reached, but that the gifts would aggregate a million dollars.

The Council voted to remove the Scarritt Bible and Training School from its present location in Kansas City, giving the Executive Committee of the Council, the Executive Committee of the Board of Missions, and the Board of Managers of the Training School full power to act in the details necessary for the sale of the Kansas City property, the new location, and plans for the enlarged institution.

### Resolutions from the Home Base Committee Concerning the Belle H. Bennette Memorial.

For Adult Auxiliaries.—That we enthusiastically endorse the raising of the Belle H. Bennett Memorial Fund, and that we pledge our utmost efforts toward securing such co-operation from our leaders and constituency as will bring fullest success to this effort.

For Young People's Auxiliaries.—That the Bennett Memorial be presented to the young people with enthusiasm, and that they be urged to co-operate in the campaign.

For Junior Auxiliaries.—That the Bennett Memorial be presented to the children in such a way as to secure their interest and offerings.

### Resolution from Home Base Committee.

The Home Base Committee passed the following recommendation:

"We have heard with heartfelt gratitude the reports of our missionaries regarding their enlarged opportunities due to increased facilities made possible by the Centenary funds.' We realize that this new day in our work demands generous gifts of money with which to support the enlarged plants and enterprises and missionary forces. We therefore urge our leaders to cultivate in our constituency the grace of Christian liberality in self-denying giving, so that with the passing of the Centenary our collections shall be sufficient for the support of our work. Moreover, we pledge ourselves and call our women to a deeper life of prayer in behalf of our missionaries and their work, that there may be physical strength and spiritual power sufficient for it."

## AN INCIDENT RELATED BY A VETERAN PRESBYTERIAN MISSIONARY IN INDIA.

(Why not the same thing in ten thousand places in America?)

"'Would not a day of prayer and fasting be appropriate under the present conditions in India, and especially within the church?' commented the committee in their report. 'Why should not we, as an Assembly, set an example to our people and set apart a time for confession and fasting and prayer?' Some thought that fasting was not in harmony with the spirit of Presbyterianism, but the majority welcomed the idea with acclamation. It was astonishing how decision after decision and problem after problem seemed to make us glad that we had reached this conclusion.

"The arrangements for the day of prayer and fasting were that tea and toast would be served at 6:30 a. m. for any who wished it, and then light refreshments at 3 p. m.; but from 7 till 3 there was to be a continuous prayer meeting, over which eight members had been asked to preside for about an hour each. 'You can read from Scripture, announce a hymn, suggest topics for prayer, give the word of exhortation that's burning in your bones. Only one instruction the committee has: we wish to meet with God—not to hear the voice of man too much. Make your remarks brief. Do whatever you feel the Spirit desires you and the meeting to do.'

"Then we began to pray, and as we prayed the Spirit descended. I know now something of the meaning of that verse of Scripture which talks of Christ praying 'with strong crying and tears.' One of the Indian pastors began to pray for his congregation and broke down utterly. It was not an experience one wishes to talk about much; one felt that one was standing on holy ground.

"Another chairman read of the defeat of the Israelites before Ai and the cause thereof—the secret sin of Achan. The lesson was applied home.

(Continued on Next Page.)

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## AN INCIDENT RELATED BY A VETERAN PRESBYTERIAN MISSIONARY IN INDIA.

(Continued From Page 14.)

The reason of the defeat of the Christian church in India was the sin of the individual members and office-bearers—not only the open sins, but those which none knew of except the perpetrator and God. None of the children of Israel knew of Achan's sin. Then we fell to confession again, and shortly after a missionary—one of the United Free Church—rose and said there were some things he felt he must do. For instance, there was tobacco in his bag in his room: that had to go. There was still pride in his heart: that had to go. And so on the proceedings went. No one seemed to feel the meeting drag, and by 3 o'clock we felt that it had come to a natural conclusion.

"It is difficult to convey an idea of the reality of the experience, but it was the most real thing I ever passed through. NOW I know God; and it makes all the difference to one's message. HE has met me, laid his hand upon me, and things can never be the same again. NOW I know what I had formerly only hoped and believed. The Bible is a new book. NOW I don't heed so much what people have written about it; it is what he says to me through his Word I'm concerned about. Formerly I could not honestly say that if I had the Bible with me on a trip I had everything I wanted in the way of literature; but NOW I can. And evil habits which for years I had been fighting against with varying success are now conquered with hardly a struggle; I leave the fight to him, and HE WINS EVERY TIME."

Is not the foregoing the kind of revival that thousands of pastors and churches and multitudes of Christians NEED?

PRAY FOR REVIVAL!

## EIGHTH COMMANDMENT.

By the Rev. William Byron Forbush
Ph.D., Litt.D., Managing Director
of the National Honesty
Bureau.

Have we learned all that we might from the Roman Catholic priesthood? The question was suggested to the writer as he recently turned the pages of several volumes of sermons in a Catholic bookstore. These sermons were chiefly of two classes, doctrinal and ethical. Upon the doctrinal material it is not necessary to pause. It was consistent and conventional. But the ethical material was a revelation. It was direct, uncompromising, practical. Behind it all was the authority of "Thus saith the Lord," and the emphasis of "This do and thou shalt live."

The writer reviewed his own preaching for nearly a quarter of a century. "How many times have I preached on the Law of the Lord? Did I ever sufficiently emphasize the Ten Commandments?"

Business men are doing this preaching for us. Is it generally known that more than 30,000 talks were given by bankers last year in the public schools of America upon "Character the Chief Asset in Business Credit"? Do we all know that the Golden Rule has been formally adopted as the basic code of the International Rotary Club? Is the religious public informed of the Truth in Advertising Movement that is maintained by the Associated Advertising Clubs of the World, and that supports a vigilance organization in forty of our larger cities?

Our attention has been turned since the war to "the crime wave" and "the crime trust." The tremendous losses through theft (over a third of a billion dollars a year) and the progressive corruption of boyhood so stirred the mind of one of America's leading business men, Mr. William B. Joyce, chairman of the National Surety Company, that he instituted the National Honesty Bureau, in order to re-emphasize the command, "Thou shalt not steal," in the schools of America. Perhaps we can not stem the flood of crime, but we can dry up the springs.

* * * * d *

Church people, how would you like to hear one sermon on old-fashioned Honesty? Preachers, why not preach on the Eighth Commandment?

The National Honesty Bureau, 115 Broadway, New York, will be glad to send to preachers and Sunday school workers, without cost, its "Honesty Book," a textbook for training children to obey the Eighth Commandment.

## RESOLUTIONS.

Adopted by the Vicksbrug Conference, and a copy ordered sent to the New Orleans Christian Advocate.

Whereas, The Administration of our beloved presiding elder, Rev. J. R. Jones, expires, by limitation of law, December, 1923; therefore, resolved, by the Vicksburg District Conference, assembled at Centerville, Miss., April 26, 1923.

1. That we hereby express our estimation of his official administration as uniformly wise, courteous and efficient, touching every department of the various important interests of the church committed to his care.

2. That in the social intercourse with the people, he is universally beloved because of his splendid Christian character, and his genial, brotherly qaulities that endear him to all who know him.

3. That in the assignment to his next field of labor, we trust that his "lines may fall in pleasant places," and that the blessings of the Great Head of the church may abide upon him and his dear ones.

4. That these resolutions be recorded in our minutes and a copy be sent to the New Orleans Christian Advocate for publication.

Signed by C. F. Emery, Rolfe Hunt, C. C. Evans, V. G. Clifford, W. H. Huntley, Mrs. Z. D. Clarke.

In addition, a resolution framed by Dr. W. H. Huntley was ordered spread on the minutes.

B. M. HUNT, Secretary.

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Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.

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It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainly of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

Why Take Laxatives?

Discovery by Science Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method —lubrication.

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Nujol is used in leading hospitals. Get a bottle from your druggist today. (adv.)

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Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile, crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

## UTMOST CARE USED IN SPENDING CENTENARY MONEY.

By W. H. Moore, President Granbery College.

We have been almost swamped with students since the beginning of the new term. We had thought there might be 300 by the end of the year, the total number at the close of last year being 264. After only one month we have 305, and about 20 more places asked for. We shall not be able to accept any more reservations. It seems to be the first time in the history of the school that this condition prevails. If we had room, I think the enrollment would go to 350 this year, but we cannot possibly find places for more than 325.

The new primary building was ready for use on the opening day, Feb. 14. The building is simple, but made of first-class material, and every one says it is a beauty. We now have 120 students in it. It is fine to see a much larger number of students coming from the city to the primary, which means that we can hold them on through other courses.

Mr. Clay arrived here last Friday to remain until to-morrow, Monday. He is very much pleased with the building work here. The new extension of the main building is coming along nicely, with the foundation practically done. It will be ready before the end of the year, but we shall not be able to use it much before next February. It will give us many things we are very much in need of.

I am happy to say that we are able to hold the building to the very lowest figures. We are doing everything possible to put the Centenary money to the very best possible use. I am only sorry that the church at home cannot realize fully just what the Centenary is doing, especially for Granbery. The fact that we are able to begin and finish what we begin in the way of new buildings, is bringing a new day in every way to the school. As the growth comes materially, we are praying that it may come in every other way. Rev. J. A. Guerra, an old Granbery student and one of the best preachers in this Conference, will spend a week here in April, preaching daily to the students. We are working and praying for a genuine revival. We also expect to invite a man to come from the Central Brazil Conference during the second semester to hold a series of meetings in Granbery.

I am happy to say that the Bible school is also full, with the largest number of students in the history of the school, now 37. Last Sunday was the day for the special efforts of the laymen in behalf of the Bible school. It is fine that the offerings were larger than they have ever been. The church here in Brazil pays the board of the boys in the Bible school, and the money from the Board of Missions is for teachers and equipment. The Bible school dormitory is the next new building to be put up, and will be started perhaps in September, or before, just as soon as the extension is finished. It is the plan to have the building large enough for 60 boys and a family.

Juiz de Fora, Brazil.

Mrs. Underwood Says Nothing Helped Her Complexion Like Derma Lava.

"I admit I was careless with my complexion," writes Mrs. J. M. Underwood, of Swayze Lake, La., "and like most other women, overdosed my face and neck with ordinary cosmetics, a sure way of clogging the pores of the skin. My first jar of DERMA LAVA BEAUTY CLAY, however, has accomplished the most amazing results for me, and has helped my complexion far better than any other so-called preparation."

Such is the testimony of one frank woman, and thousands of other home women voluntarily endorse DERMA LAVA.

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666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

## MAHOGANY USED FOR CROSS-TIES.

By Garfield Evans.

I want to call this article the "wastage of human resources," for there seems to go hand in hand the spirit of prodigality of time and money together with a small regard for the value of life and the rights of others, as also crimniality and extreme poverty are usually found together.

As my train has been stopping at various small towns and villages, I have been interested to observe the various small lumber mills cutting up the hardwoods, often cedar and mahogany. And I am told that mahogany for furniture and decorating purposes is cheaper than oak would be imported from the States. I also observe with distress in clearing the land for the "colonias" (sugar plantations), forests of mahogany and other valuable hardwoods have been cut down and burned, and in other places it is quite common to use mahogany for railway crossties.

There are yet vast forests of splendid hardwoods that with reasonable conservation will take care of the present and future building and manufacturing needs of Cuba. Tho majority of homes in the cities are built of brick and tile, this material being both substantial and more comfortable, but the furniture and woodwork of necessity must be out of native woods, since the pine and other hardwoods from the States are readily attacked by wood borers, which do not attack the native woods.

But who cares if mahogany is used for crossties or burned as kindling? There must be a spiritual impetus inculcated in the character which not only is concerned for material conservation, but which is primarily interested in human conservation.

It is commonly remarked that, regardless or how active aro our Christian girls, when they marry they cannot be depended on any longer. And why? Because the responsibility of their homes is such that little opportunity is provided for any outside interest. Men idolize their wives, but the women are little more than slaves. Girls marry very early, and it is often remarked how quickly a beautiful girl becomes broken and haggard.

There are fixed social customs that are amusing to the visitor, but which at the same time are a saving force to society. The narrow streets permit of no verandas as ordinarily known, but each house has a "patio" (open court) in the center of the house. The windows have heavy iron grating in front of them. Gallant young men may visit admiring young maiden by talking to her through the grating of the window. After a number of similar visits he may be permitted to visit her in the tiled reception room only in the presence of her mother or other elder chaperones. And then if perchance they would like to visit the "teatro" or walk on the "prado," they must be accompanied by one or more of the elder feminine members of tho family.

The youth of the world have the same affections and respond to the same deep emotions, but the youth of the world have not all the same opportunity. Here in Cuba we have three schools for girls and two schools for boys, besides several smaller schools in connection with churches. But these five schools are outstanding in their work, their location, their management, and especially in their opportunity. The church has not blundered in recognizing that its frontier work must progress through the school room. But care must be exercised to see that the church and its institutions are to be taught and fostered in the school room.

Auadoade Pasajeros, Cuba.

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## R. T. McCLENDON.

In the sessions of the district conferences of the Ruston District, Louisiana Conference, of our beloved Methodism, a familiar face is seen no more; a voice we loved is silent.

ROBERT T. McCLENDON is not only missed from our councils, but a man of unchallenged character, and great worth to his local church and Methodism has been transplanted from the church militant to the church triumphant. He was faithful to the trusts committed to him. He has received the applaud, "Well done, thou good and faithful servant; enter thou into the joy of the Lord."

He loved his church and Master pre-eminently. This love was demonstrated in the sacrifices he constantly made. He was loyal to his friends. As far back as we can remember Brother McClendon had been a member of the district conferences. Almost as long he had been a member of the Annual Conferences. A man of clean life and speech, many excellent virtues were found in this humble servant of our Lord. We miss him. Long will he be remembered by his friends and brethren. His memory will be an inspiration.

In view of the above, and whereas God in his wisdom has seen proper to removo from our midst our beloved brother, Robert T. McClendon, be it resolved, That it is the sense of the Ruston District Conference of the Louisiana Annual Conference, convened at Haynesville, May 4, 1923, that we bow to the will of our heavenly Father; that we cherish his memory and emulate his virtues; that we extend to his family our sincere sympathy, and that a copy of these resolutions be spread upon the District Conference record, and a copy be furnished his family; also the New Orleans Christian Advocato and the local papers.

Signed by O. L. Tucker, Judge J. E. Reynolds, H. W. Ledbetter, Committee.

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# NEW ORLEANS
# CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 24, 1923. CHAS. O. CHALMERS, Manager.

## Editorial.

### FOUR IN ONE.

We have long cherished a desire to visit some of the district conferences of the patronizing Annual Conferences of the Advocate, but, for various reasons, the carrying out of that desire has been impracticable. Recently, however, we found ourselves able to plan a trip that took us to four of these gatherings in the North Mississippi Conference—the Grenada, the Greenville, the Sardis, and the Corinth District Conferences.

Leaving New Orleans on Tuesday morning, May 8, we set our face toward Pickens, the meeting place of the Grenada District Conference. For convenience of travel, we took the fast train to Canton, and there waited for the local to Pickens. The fast train does not stop at Pickens, but we are persuaded that if the railway authorities really knew what fine people live at Pickens they would be glad to do anything in their power to accommodate them—even to making it a stop for the Panama Limited. Between trains at Canton we got a very satisfactory lunch at the well managed lunch counter, and then made a brief visit to the Railroad Y. M. C. A. nearby, where we spent a few pleasant moments with an old schoolmate and friend, D. G. McLaurin, who has been secretary of the Association for many years, and who has brought its work to a high state of efficiency.

Upon taking the local, we found Mrs. Riley, the Field Agent of the Mississippi Orphans' Home, aboard, bound also for Pickens. Upon arrival at Pickens, we were met by a representative of the entertainment committee and carried to the church, where the conference had just convened. Rev. R. A. Tucker, the presiding elder, was in the chair, and Rev. W. R. Lott was at the secretary's table. Rev. Julian S. Duncan, the local pastor, had made every possible arrangement for the convenience and comfort of the visitors, and it was evident from the very beginning that the conference would be a delightful occasion. Without a cut and dried program, Brother Tucker so directed the proceedings as to give full attention to all the interests of the church, and the business was conducted in a most interesting and profitable way.

All the reports showed that the Grenada District is advancing both materially and spiritually under the leadership of the faithful presiding elder and the splendid corps of workers, both lay and clerical, associated with him. Every possible courtesy was shown the editor of the Advocate, and he was given the privilege not only of presenting the cause of the Conference organ, but also of speaking at the 11 o'clock hour on Wednesday morning. We were greatly profited by the sermons we heard preached by Rev. Melville Johnson and Rev. W. R. Lott, the necessity of leaving before the conference adjourned depriving us of the privilege of hearing others who were announced to preach.

While in Pickens, we were royally entertained in the home of Mr. and Mrs. W. H. Hoover, than whom there are no more charming hosts in a State famed for its hospitality. To offset our short-sightedness in taking with us only clothes that are suitable for a New Orleans climate, Brother Hoover was kind enough to lend us an overcoat for the remainder of our journey—a kindness which will cause us to hold him in grateful remembrance for many days to come. L. H. Estes will bear testimony that we needed that coat.

From Pickens, we went to Leland, to look in upon the Greenville District Conference. It was our pleasure to go from Pickens to Durant in an automobile with Rev. R. P. Neblett, another friend of college days; and while in Durant waiting for the train for Winona, we had the privilege of spending a few minutes in the morning service of the meeting being conducted in the Methodist church by George Tucker, the evangelist. The church was well filled and there was evidence of marked interest in the meeting. We greatly regretted that we had to leave before Brother Tucker began to preach.

At Winona we fell in with Judge J. G. McGowen, a layman whose devotion to the church is known abroad, and were his guest at dinner at the hotel. After dinner, we walked over to the courthouse with the judge, where we had the pleasure of meeting Capt. J. T. Buckley, a loyal Methodist who has been reading the Advocate for 66 years and who gave a subscription to it as a bridal present to his wife nearly fifty years ago. It was a great pleasure to shake hands with this fine representative of the "Old Guard."

Leaving Winona about four o'clock, we arrived at Leland in time to hear the evening sermon, preached by Dr. Ernest Wray Oneal, a leading minister of the Methodist Episcopal Church who is spending some time for recuperation at Duncan, Miss., where he owns a plantation. He is a great preacher. We did not know until we heard him of another man in the United States who can be compared with Bishop Quayle for platform effectiveness—but Dr. Oneal can be compared with him and not suffer in the comparison. We heard him only the one time, but reports indicated that all his utterances were up to the same high level.

The Greenville District Conference was almost of an epoch-making kind in that it was combined with a Standard Training School, in which there were about sixty students working for credits, led by the wide-awake, optimistic, hard-working presiding elder, Rev. J. H. Felts. The faculty was such as to insure the highest character of work and to arouse deep interest and enthusiasm. Rev. R. H. B. [illegible], who [illegible] his whole soul into his work as [illegible] School Superintendent, had [illegible] the [illegible]ance of Dr. W. G. Henry, Dr. S. T. [illegible] and Mr. C. M. Dannelly, all of Alabama, and the school conducted by them was [illegible] in every way. Dr. Henry was formerly a member of the Mississippi Conference, serving as pastor of the Galloway Memorial Church at Jackson, Miss., and we greatly enjoyed renewing fellowship with him and Dr. Slaton, both of whom we had known at Vanderbilt University, as well as Mr. Dannelly, with whom we had been [illegible] associated in a Training School at Montgomery, Ala., several years ago. In connection with the school at Leland, an exhibit of work done by pupils in the graded classes of some of the Sunday schools in the district was most interesting and instructive.

With J. H. Felts presiding and [illegible] serving as secretary, there could be no question as to the orderly and expeditious transaction of business, and with T. E. Gregory, the local pastor, always on the job as host, there was nothing lacking to make the occasion delightful in every way. The luncheon served by the ladies of the Missionary Society on the day we were there would have pleased the most exacting [illegible].

Methodism in the Delta is, we judge, making rapid and substantial progress. There have been 376 additions to the membership of the church since the Annual Conference, 177 of them on profession of faith; and the reports of the pastors showed that about 25 additional members would be received on the following Sunday. Of the twenty pastoral charges in the district, eleven of them have building enterprises under way. Particular attention was given to the matter of the benevolences, and in almost every case the necessary amounts have already been [illegible] or have been provided for. We know of no section of the South that is undergoing more substantial development than is the Delta, and it is of the utmost importance that the church keep pace with its industrial progress. We are firmly of the opinion that Methodism, under its present leadership in that section, is fully alive to the situation and that both in evangelistic activities and in a material way it will fulfill its high mission.

The report of the Committee on Christian Literature very frankly discussed the problems of the Conference organ and made [illegible] for its improvement. Its attitude, however, was altogether friendly, and the editor was given ample opportunity to present the cause he represents. No possible courtesy was withheld, and his short stay was in every way [illegible].

In the interval between the [illegible] of the Greenville District Conference and the Sardis District Conference, at Senatobia, we [illegible]

(Continued on Eighth Page.)

New Orleans Christian Advocate

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## "MISTAKEN IN MY EMPHASIS."

By Bishop Warren A. Candler.

The point of emphasis in what one believes and teaches determines the character of his faith and the course of his life. The whole content of creed affects him, of course; but what he emphasizes most is that which influences him most intensely. It is the dominant note in both his being and his believing. Misplaced emphasis deranges thought and disorders conduct. And there are in much of the preaching to-day manifestations of such misplaced emphasis. The essential truths of the Christian religion are minimized and neglected and all sorts of picturesque schemes of what is called "social service" absorb attention and encourage energy to the exclusion of the sublime doctrines by which spiritual life is nourished and all enduring benevolence inspired. In an excellent article published recently in one of the great papers of the country was this reference to a case in point:

"A kindly man who scorned the 'doctrines' while claiming to be 'a Christian, and gave his thought and time to 'social amelioration,' stood beside the dead body of one whom he truly loved. 'What good is a social gospel to me now?' he asked. 'I have been mistaken in my emphasis. After all, the gospel I want is one that will lead me into the world to come as well as aid in the world that now is.'"

About the same time appeared this declaration from one of the bishops of a leading church:

"There is too much fussy social service in the churches and too little sincere application to the doctrine of the Scriptures."

These are wise and timely utterances.

Efforts to relieve human need are good—very good. But the spiritual wants of men are more than their physical needs. "The life is more than meat," the Savior said; and St. Paul declared the bestowal of all one's goods to feed the poor profited nothing in default of the experience of divine love which is born from above.

Indeed, active and lasting benevolence is dependent upon strong faith, and we can not have the fruits when the tree upon which it grows is diseased at its roots. Eras of doubt speedily become periods of abounding selfishness.

Our times are characterized by multifarious activities which are beginning already to show symptoms of disease which are the forerunners of their death. They have led to hysterical appeals and utter distrust of the reliability of regular habits of benevolence. "Drives" have displaced continuous and persistent generosity that never wearies in well-doing. Campaigns, rather than steady currents of charity, are relied upon to secure the funds needed to support our manifold enterprises of benevolence. Perennial springs of goodness seem to be drying up, and we look for help from freshets only. Indeed, we are beginning to observe in our land the appearance of professional rain-makers. Our drives have given rise to expert and expensive drivers, who use methods of propaganda, rather than appeals to principle, to achieve the success upon which their incomes from their horn-blowing campaigns depend.

Before long these meretricious methods will cease to yield the results desired. Then what?

Indeed, the public is growing weary of "drives," "movements," "tag days," and the like. In the end, our enterprises which are supported by these things, will come into great destitution and distress. Wet weather springs always dry up when water is most needed.

What is needed to save all forms of "social service" is a general revival of religion, out of which perennial streams of benevolence will gush to the refreshment and blessing of the nation.

And it is encouraging to note that the necessity of such a revival is beginning to be recognized by many thoughtful people, among whom some men of the world are found. Editors of such publications as the Journal of Commerce of New York are calling for the return of the people to the observance of family worship and the religion of pious ancestors.

In the News and Observer of Raleigh, N. C., edited by Hon. Josephus Daniel, Secretary of the Navy in the Cabinet of President Wilson, appeared a few days ago the following editorial under the striking caption, "Is the Church Abdicating?":

"The hope of the world is in religion. The churches have been in all ages the sources of light. If the fires on their altar cease to burn, where will a growing people look for the light that never fails? The rather frequent utterances from pulpits of doctrines that deny all that the fathers believed and taught give pause to thoughtful men who feel that more than ever the light of the Christian religion is needed as a lamp to the feet of a stumbling world.

"Recently the New York World declared that the church is abdicating, that 'clergymen themselves have lost faith in the power of the church,' and adds 'if the churchmen don't believe in the power of their churches, need they be surprised if there is unbelief in the land?' Is the World right? We know it is wrong as to the bulk of men who minister at holy altars. But are there enough who 'have lost faith' to make the sweeping assertion even partially true? A dead ministry—a ministry that does not feel the compulsion, 'Woe is me if I preach not the gospel'—is the certain forerunner of a dead church, and the contemplation of a dead church leaves a world in darkness. Professional preachers of ethics, conductors of campaigns for money-raising, building of edifices for social activities in churches, temporary meetings and missions, encouragement of social work—all these are good worldly agencies and serve a good purpose. But they never bring to hungry men and women the blessings which come only from the spiritual life. Creature comforts and social activities can never take the place of that faith which blossoms in the 'fruits of the Spirit.'"

That is well said. Our sin-sick and grief-stricken generation needs something more and higher than food for its hunger, raiment for its nakedness, sanitation for its housing, and hygiene for its health. Preachers who have nothing to offer it but amelioration for its physical ills can not meet its sorest distress. Indeed, a gospel of mere "social service" can not so much as satisfy the souls of the men who proclaim such an unspiritual salvation.

When a man places the emphasis of his preaching on matters of that sort, he shows he has lost faith in the effectiveness of spiritual forces. He adopts the essentially absurd view that the soul within can be renewed by operating upon it through material conditions without—a view than which nothing could be more materialistic.

Men make the circumstances surrounding them far more than the circumstances make them. If all men were pure and good, there would be no polluted and polluting conditions in the earth. Everything was good, and very good, until the perfect environment of Paradise was lost by man's sin. If the human race is ever to enjoy a "Paradise Regained," it must come by the regeneration of the soul; for "the soul of all improvement is the improvement of the soul."

Wherefore, the emphasis of all preaching should be placed upon spiritual results achieved by spiritual forces. If it be fixed upon anything less or different, it is utterly misplaced. Man is pre-eminently a spiritual being, and they who would redeem him must approach him on his spiritual side—"in spirit and in truth" even as God, in whose image and likeness he was created, must be so sought. "Religion is the chief concern of mortals here below"—not earth-born and earth-bound schemes of reform and world-wise programs for the amelioration of outward conditions.

## DEMOCRACY IN METHODISM.

Democracy is the thing for which the world is consciously or unconsciously clamoring to-day. There are literally millions who are praying for the reign of democracy who probably could not give an intelligent definition of the term, but who would know it when it should come by its unusual and benign form.

The Nineteenth Century has been called the "Era of Democracy." The term has been more commonly applied to governments, but a more recent use has given it apt employment in expressing societary and ecclesiastical state. It is to this latter use with which this brief treatment is concerned.

First, may we ask, What is democracy? It is not the common misconception described by the poet Lowell: "It is suposed," he says, "to reduce all mankind to a dead level of mediocrity in character and culture, to vulgarize men's conception of life and therefore their code of morals, manners and conduct—to endanger the rights of property and possession." The usual definition is, "Liberty, Equality, Fraternity," in which trio Equality has usually been regarded as standing for equity. Surely we may say that the acid test of Democracy which must be applied to any government, be it secular of ecclesiastical, is its treatment of the individual. Whatever protects his rights, promotes and guards his highest welfare, is democratic; whatever fails to do this, no matter what label it may bear, is despotic rather than democratic.

Democracy! How we like the name even though we lack the form! The truth is, Democracy is neither a name nor a form; it is a condition. And the prime element of that condition is the uniform and courteous recognition of the rights of others and the enforcement of these rights. Theodore Parker, one of the great American exponents of liberal thought, said, "Democracy means not I am good as you are, but you are as good as I am." There's where the "rub" is with us Methodist preachers. Some of us haven't learned the first principles of a democracy which we herald with elevated chests and clarionet voices. We have a great deal of the theory of the "Survival of the Fittest" mixed with our so-called Democracy, in the practice of which each wants to be the FITTEST.

The next question which we might ask is, How would the rule of pure Democracy help conditions in Methodism? In answering this question, let us keep clearly before our gaze the element of EQUITY. Is there uniform equity in the practice of our present system? Emphatically no. Several concrete examples will suffice to confirm this negative answer.

Case One. Rev. ——— is "read out" to ——— circuit. He has a large family—an ambitious wife, five or six children—who deserve to live in respectability and have the same advantages which the boys and girls of other families have. The good pastor goes to shepherd his woolly sheep; he is always faithful to the decision of the "powers that be"; upon his arrival he finds a good people, many of them the good, sturdy, hard-working type, who have furnished many fine young men and young women for leadership in church and State; he loves these good people as the shepherd loves his sheep; they love him and respond to his faithful leadership. The year passes by, and after much hard work and circuitous riding, or walking, as the case may be, the shepherd goes up to the Conference fold to "bring in his sheaves," to look happy, to tell the bishop that he has had a GOOD YEAR, when, as a matter of fact, he has had a HARD YEAR. Of course both may be said, but he omits the latter. "I tell you such a man shall go down to his charge justified." Justified how? Only in the sense that he has had a GOOD YEAR, good because he has labored well and saved souls for the Redeemer of men. But, behold the good wife and the sons and daughters who stint, who feel painful embarrassment because their meager $1,000 or $1,200 is all insufficient for their many needs. "Blessed are those that hunger and thirst after RIGHTEOUSNESS for they shall have enough."

Case Two: Rev. ——— is "read out" to ——— District, or perhaps to First Church ———. Suppose he is fortunate enough to carry the portfolio over some district. Happy is he who, with a very small family, goes to the Good District! It may pay $4,000, or $5,000. This man hath a plenty. He smoketh good cigars! He rideth in a big touring car! Or happy is he, who also hath a small family, or no family, who goeth to First Church ———! He, too, smoketh good cigars! He rideth in a high-powered automobile! He receiveth $2,000 to $3,000 per year! Surely prosperity and plenty shall follow these brethren all of the days of their life so long as they remain in the cabinet or have some good friends there who do!

I repeat it, there is no equity in the matter of salaries in our Methodism. We have a ROYAL FRATERNITY, the BEST in the world, but we are not democratic, because we lack justice and equity in the compensation which is "HANDED OUT" to every individual preacher. I say "Handed Out" because that is the term that expresses it with many; they literally receive their annual "HAND-OUT."

I say, without any fear of contradiction, our system CAN BE made more democratic if we only WILL it to be. It wouldn't take any revolution or radicalism to do it, either. All that we need is the spirit of Democracy, which is also the SPIRIT of Christianity—the spirit of Jesus.

How about pooling our salaries and profits for an experiment?

"Oh," you say, "man, have you lost your right mind? Such talk sounds like radicalism—Bolshevism."

No, it is Methodism. All you need to do is to read her history and you will see where it says: "And certain regulations were provided to keep all of the preachers as nearly on an equal footing as possible in their money matters, that there might be no jealousies or envyings among us: but that we, like the brethren of the same family, might all labor together in the Gospel of Jesus Christ." That is what Democracy is; each working with and for the other; each recognizing the needs and rights and welfare of the other; all pulling together, bearing together as a great big family.

Brother bishop, brother elder, brother preacher, let's get together and see that we not only share our mutual joys and successes, but our financial burdens (the Lord have mercy on some whom I know to have such) and every other burden of life.

"Blest Be the Tie That Binds Our Hearts in Christian Love."

A LOYAL FELLOW-PREACHER.

## AMAZING!

By H. Walter Featherstun, D.D.

That ministers of the Gospel professing the Christian faith should discount the Bible, the text-book of that faith, and accept as assuredly authentic and reliable the vague and uncertain literatures of pagan cults long ago effete and now extinct, such as the old religions of Babylon, Chaldea and Egypt, is amazing to plain people of comon sense. Why should the uncertain and very incomplete chronology of ancient Egypt be presented as reliable while that of the Bible unbroken, and, as shown by Philip Mauro, with every detail verified, and clearly stated all the way from Adam down to Christ, be rejected by these men, claiming to be the learned men of our time? Do not these "learned men" know that we really have no chronology of either Egypt or Babylon—only mere fragments from the writings of Manetho, whose chronology is made up of lists of kings, some of whom are now known to have reigned simultaneously, and of Berosus of Babylon quite as uncertain? Philip Mauro absolutely proves that the chronology of the Bible is the most complete, best supported, and altogether the most reliable to be found in any literature on earth. Is it not amazing that any learned minister of the Gospel should accept the fragmentary and uncertain chronologies of pagan cults and reject the complete, unbroken and fully verified chronology of the Bible?

Is it not amazing that men with D.D. and B.D. after their names should discredit our own incomparable sacred literature that has won the praise of the most learned of all lands and ages and has withstood the questionings of millenniums and seek to offset it with hieroglyphic inscriptions that no one is yet sure have been correctly translated, notwithstanding the light shed by the Rosetta Stone? In our Quarterly Review, April, 1918, pp. 208-220, is an article by Dr. W. W. Martin, whose scholarship and good common sense no one challenges, in which there is placed in parallel columns two translations of one of these hieroglyphic tablets, one by Dr. Martin and one by Dr. Poeple; and the two versions have scarcely the slightest resemblance to each other, each claiming to be the true sense of the original. We believe that our Dr. Martin's version was the real one. Why this divergence in the translations? There is not a verse in all the Hebrew Bible, in translating which any two Hebrew scholars would differ thus widely. Yet there are men claiming special learning who would have us believe that there is a literature in hieroglyphics, scrappy, untranslatable, superior to that magnificent body of writings so generally conceded to be unmatched that by common consent it has been named **Ho Biblos, The Book.** Is it not amazing?

Is it not amazing that men—some of them preachers—should insist that when we find in some old pagan religion some idea or rite or form of worship or historic note similar to ideas or rites or forms of worship or historic notes found in the Bible, that Bible writers borrowed them from the pagan cults? Why not suppose that the old pagans were trying to imitate the faith of the Bible, in their dull, blind way seeking to adopt features of the Bible faith? A book once used in Vanderbilt University taught that the very name of Jehovah (Yehveh) and the idea the name expressed were adopted from some pagan tribal cult of ancient Canaan. Is it not amazing that pagan cults too vile to be accurately described without violating our laws against obscene literature should be ranked thus above the pure primitive faith of the Bible?

This writer does not presume to be able to solve the problem here suggested. He does not know why educated men should assume such amazing attitudes. When young he heard of "educated fools"—i. e., men who had learned to read Latin and Greek, and had compassed the curriculum of the college, and yet were absolutely void of common sense. I do not suggest this as the solution of the problem under consideration; but I cannot understand why educated men, some of them Methodist preachers, can assume such strange and illogical attitudes. Can some one solve the problem?

## MUSINGS OF A MENTAL RUMINANT.

By Arthur Madison Shaw.

An eminent doctor of divinity said to me not long ago: "Many brethren wonder why there are so many people who do not go to church, or who go irregularly and rarely. But I do not wonder. I go because I am religious, and because it is a life-long habit. If I had no other incentive than the preaching one ordinarily hears, I should not often trouble myself to attend."

Unpleasant as this indictment of the pulpit is, it is not without justification. A layman recently complained that a minister came many miles to preach to a church that rarely had a service, and labored at great length to show "why it was necessary for Jesus to die that men might be saved!" Not long ago I heard a preacher deliver the opening sermon for a periodical church gathering. There were just three things in the sermon: (1) An assault upon those "rationalists" who are trying to confine Christian faith to a more restricted field and concentrate the battle-lines of the Kingdom upon a shorter front. (2) He himself had read Darwin and Spencer! (3) The only sure foundation of a holy life is the Person and Character of Jesus Christ; and the only infallible evidence of His Divinity is the soul's conscious experience of what He can do! Thus did this representative minister shake his fist at an imaginary antagonist, in the first round; leave him completely, in the second; and embrace him, in the third!

The vast and sinister activity of the Roman Catholic Church in American public affairs is evident to every observant Christian. Many realize the necessity of combating these movements, but not a few are using the worst possible weapons. Harsh language, even when just, usually strengthens, rather than weakens, the cause against which it is directed. Extremely narrow views have a like effect. A Protestant minister (not a Methodist thank God!) told me yesterday of an experience with a lady of the Roman Catholic Church. In a moment of frankness and confidence, she asked: "Brother Blank, what do you really think about us Catholics? What will become of us when we die?" He answered, "Sister, I do not want to wound you; but I must be true to my Lord. According to the Word of God, if you die a Catholic, you go to hell!' "

It is amazing that any man with moderate intelligence should think it possible to make head against the errors of Rome by a spirit as narrow, a bigotry as arrant, a conception of God and the spiritual life as crass and heathenish, and a propaganda far less tactful than those of any Romanist! It is like attacking tuberculosis with drugs. There are certain germs that cannot live in pure air and sunlight. Education will destroy the bacilli of superstition. The clear, sweet atmosphere of modern science, warmed and illuminated by the bright beams of the Sun of Righteousness, will kill the microbes of mediaeval magic and superstitution that still lurk in the dark places of the modern world. Then there will be no place for Romanism, as we know it to-day. Let us open all the windows and let in the light!

Contrary to a popular notion, no theory of evolution teaches that man descended from an ape. But a good many of us are "apes," no matter where we descended from! Let Billy Sunday visit a city, and for months thereafter dozens of fledgeling preachers will turn somersaults in the pulpit, throw off their coats to fight the devil, and stamp on the Bible! Let a bishop whose loquacity is destitute of terminal facilities hold an Annual Conference, and some presiding elders will talk their quarterly and district conferences to death, and many pastors will talk their board meetings, prayer meetings, and public services into nervous prostration, till a change of general superintendents brings relief to a long-suffering people. Verily —unconsciously, innocently—many of us are apes!

It is impossible to commend too heartily the first article in our April Quarterly Review. It is by Bishop Edwin D. Mouzon, and the title is "The Faith Once for All Delivered Unto the Saints." All honor to men who like Mouzon, Rowe, and Winton, leave the philosophy of the Middle Ages to shift for itself, and preach the Christ of all the ages, to men of to-day, in terms of the epochal present' When the theology that interprets Christian faith in harmony with the world's new knowledge shall have won its battle—as it most certainly will! hundreds of its secret disciples who are pussy-footing along a non-committal path, will come out in the open, and lustily proclaim their faith in it:

"For humanity sweeps onward. Where to-day the
martyr stands,
On the morrow crouches Judas with the silver in
his hands."

God give us more men to contend earnestly for the faith once for all delivered to the saints, and few to fight over the dogmas which were some centuries later—delivered by the saints!

## GRENADA DISTRICT CONFERENCE.

Pickens is the hospitable little town where the Grenada District Conference met this year, May 8-10. Although it is the last town in the district, being the end of the string which composes the shoe-lace district, the conference was well attended by laymen and pastors. Every pastor was present with the exception of one. Rev. J. S. Duncan is the pastor at Pickens; Rev. R. A. Tucker is the presiding elder. Brother Duncan and his people entertained us royally.

W. R. Lott was elected secretary. Committees were appointed to look into the various interests of the church. Every item relative to church work was brought to light; the conference was open and free in the discussions.

Three young men were licensed to preach: W. L. Hannah, Holly Springs; C. R. Holmes, Winona; H. C. Harden, Tie Plant.

Licensing Committee for ensuing year: J. R. Countiss, J. E. Stephens, Melville Johnson, G. A. Baker.

Lay delegates to Annual Conference: Dr. T. L. Wilburn, Kilmichael; R. E. Wilburn, Lexington; E. I. Doty, Pickens; J. G. McGowen, Water Valley; R. W. Sharp, Grenada; F. A. Howell, Durant; A. W. Milden, Oxford; L. G. Fant, Holly Springs.

J. G. McGowen was elected District lay leader, with R. C. Elmore and C. Curd associates.

The preaching was done by Melville Johnson, H. T. Carley, W. R. Lott, and L. P. Wasson.

The conference meets next year at Abbeville.

W. R. LOTT, Secretary.

## GREENVILLE DISTRICT CONFERENCE.

The 1923 session of the Greenville District Conference, which was held at Leland, May 7-12, was perhaps the most unique and at the same time the most successful district conference ever held in this part of Methodism. It was unique in the very daring of its conception, in that the presiding elder, the Rev. J. H. Felts, planned its sessions to last during the entire week, and coupled with the conference a Standard Training School for Sunday School Workers and made the two institutions interlock into one. And the novel idea worked to perfection. The conference was well attended by pastors and lay delegates, most of whom stayed through the entire session, and sixty of whom enrolled as students and completed the course of the school, while many more attended the lectures.

Another novel feature was the arrangement of the program. The morning sessions were given over to the transaction of conference affairs, and the afternoons were devoted to the work of the school. The school, which was under the direction of the Rev. R. H. B. Gladney, Conference Sunday School Field Secretary, offered four courses, under most able instructors, as follows:

"The Bible" (Old Testament), Dr. W. G. Henry.

"Adult Organization and Administration," Dr. S. T. Slaton.

"The School—Organization and Administation," Mr. C. M. Dannelly.

"The Pupil," Mrs. J. B. Randolph.

It would be exceedingly difficult to assemble a more competent faculty, and these instructors have done a work in our midst that will show results in increased efficiency in the Sunday schools of the district.

The lectures, sermons and addresses given during the conference constituted another unique feature. The opening address was by Miss Daisy Davies, who stirred every heart with her vivid portrayal of the European situation. Morning messages were delivered by Dr. Henry, Dr. Slaton, and Mr. Dannelly, each of which was timely and stirring. The evening hour was given to Dr. E. W. Oneal, late of Chicago, who captivated his audience with his wit, his philosophy and all around ability. He preached on the great themes of "The Atonement" and "The Holy Spirit," and delivered an address on "Why Many People Do Not Go to Church," and closed his series with a great lecture on "Seeing Visions."

J. J. Baird, of Greenville, was granted license to preach, and he and H. D. Suydam, of Shelby, were recommended for admission on trial into the Annual Conference.

The reports show that already this Conference year there have been 395 additions to the membership, of which 177 were on profession of faith. The finances are in excellent condition, nearly every charge reporting salaries paid up to date and provision has been made for the payment of the claims in every charge but one.

The Home Mission spirit was much in evidence, and careful enquiry was made into the location of unoccupied territory, and plans were laid for the entering of all the territory within the district where work is now being done. Beside using the district evangelist, the Rev. John Robertson, the presiding elder and many of the pastors will do special work in this line. The Woman's Missionary Society in this district has pledged itself to material assistance in this work.

The following were elected as delegates to the Annual Conference: Mrs. J. M. Wyatt, Mrs. B. L. Beavers, Mrs. M. E. Dakin, Waddy West, J. H. Sherard, J. T. Mathis, S. V. Wall, Mrs. Rather. Alternates: L. C. Haysie and J. R. Whisnant.

Exactly half the charges in the district report building prospects for church buildings and parsonages under way. Every house being built is a modern structure, with special provision for the housing of the Sunday school.

The Conference gladly heard visitors as follows: Ben P. Jaco, Conference Missionary Secretary; Dr. Black, of Millsaps College; J. H. Holder, Conference Secretary of Education; Dr. H. T. Carley, Editor of the New Orleans Christian Advocate; Dr. J. R. Countiss, President of Grenada College; Rev. B. F. Lewis, of the Orphans' Home; L. H. Estes, of the Methodist Hospital at Memphis.

The hospitable city of Leland entertained the conference well, and its fine people endeared themselves to the heart of every visitor.

DEL LONGGREAR, Secretary.

## SARDIS DISTRICT CONFERENCE.

Dear Dr. Carley: The secretary of our Sardis District Conference informs me that it will be the middle or last of next week before he can get a report of our conference to the Advocate, hence this short notice.

In my humble judgment we had a great conference. It was great in many respects. First, the attendance was excellent, both on the part of preachers and of the laymen. Only two of our preachers did not attend, and they were providentially hindered. Possibly sixty or seventy of our laymen were present, that, too, when weather conditions were much against us. Had weather conditions been favorable, I believe we would have had nearly 100 laymen in attendance.

Second, the spirit of the conference was most excellent. I was delighted to note that the spirit of optimism was in the saddle. The spirit of brotherly love and kindness was much in evidence. I know this because all the brethren were so considerate of Ye Elder in his new job of presiding over the conference. It is a real pleasure to work with the preachers and laymen of the Sardis District in any capacity or anywhere.

Third, reports show that much has already been done toward evangelizing in the district, and plans are being laid for greater work along that line. One hundred and forty additions have been made in the district since Conference, forty-two of these on profession of faith. About one-half of the salaries have been paid to date. Improvements to the amount of $15,000 have been made, possibly $16,000. Something has been done both on the Centenary and Educational interests, though both these interests are far behind what they ought to be. Many of our charges are preparing to hold Sunday School Day.

One of the best features of our conference was Laymen's Hour. On Wednesday afternoon I turned the conference over to Dr. Minor, District Lay Leader, who rendered a program that was interesting, inspiring and helpful. The speakers were Herbert Holmes, Grady Johnson, Dick Hall, and J. A. Randolph. Each of these men brought messages to the conference that plugged the nail on the head each time they spoke.

Owing to the fact that we were rushed for time, we had but three sermons. These, however, were the best possible. That sermon preached by the Editor of the New Orleans Advocate will long be remembered as one that is fundamental and basic both to the church and to Christianity.

May God bless all our laymen and preachers and lead us all to great victory in His name, is the prayer of your humble co-worker,

J. TILLERY LEWIS.

May 19.

## THE MILLSAPS ALUMNI.

Millsaps College has been sending out young men and young women with the stamp of its approval by its diploma for twenty-eight years. The first graduating class went out in 1895 with three members—H. S. Stevens, J. G. Lilly, and F. M. Austin. The class of 1923 will go out with thirty-one graduates—the largest in the history of the college.

Up to the present the Alumni Asosciation has had no substantial organization and there has been nothing to cement the graduates and former students into a unified body.

The time is now at hand when some forward step should be taken looking to the forming of a stronger organization among the Alumni.

The college itself needs the strong arm of its sons. The question of Alumni support arises at times. There should be an organization strong enough to put **anything** over for the good of the college.

In the past there have been a few local spurts principally in the interest of athletics, but the college has not had the unqualified support of the Alumni which the writer, himself an alumnus, has longed to see. He ventures to propose two or three things that may help to form the desired organization and help to tie more closely the Alumni to the college.

There should be formed a Board of Directors of the Alumni Association. This board should be composed of fifteen members in groups of five to hold office for three years.

Former students should be recognized on this board to the extent of one at least for each group of five and graduates to the extent of four at the most for each group of five. In other words, there should be 80% of the board made up of those who have received the degrees of the college. There should be an Alumni Secretary, who should be a paid officer. The college can well afford to supplement the salary of such an officer from the advertising funds of the institution. The returns for advertising can be no greater in any direction than keeping in vital touch with the Alumni.

At present only part time of a secretray can be provided. When the Association is able to do so, a full-time secretary should be provided, with the salary paid entirely by the Asociation.

There should be established a magazine devoted to the interests of the Alumni similar to such magazines of other institutions.

Finally, there should be such an organization of the forces as will sell Millsaps to her sons and through them to the public in general.

It is hoped that the graduates and former students will be thinking of these matters and be ready at the meeting on Monday, May 28, to give them due consideration.

G. L. HARRELL, '99.

## OUR REPRESENTATIVE CHURCH IN WASHINGTON, D. C.

At the annual session of the Board of Church Extension, held recently in Louisville, Ky., the interesting and informing report concerning our Representative Church in Washington, D. C., found below, was adopted.

The state of facts set forth in this report will be very gratifying to all the members of the Methodist Episcopal Church, South. They will perceive that they have never made a wiser or more fruitful investment in all our history. It has set forward the cause of Southern Methodism at the National Capital beyond the most sanguine hopes of those who proposed this enterprise and of those who have made it possible.

## Report of Committee No. VIII, Washington City Representative Church.

To the Board of Church Extension of the Methodist Episcopal Church, South.

Dear Brethren: The erection of the Representative Church, Mt. Vernon Place, Washington, D. C., has been followed by the happiest consequences. It is attended at all seasons by congregations which greatly exceed the capacity of the building. The membership of the church has been more than doubled since the new building was opened for worship.

From the remarkable success of the enterprise a stimulating influence has gone forth to all our churches in the city, and it is not too much to say that the work of our church at the National Capital was never so prosperous as now.

But Washington is not, and never can be, a commercial center. Its inhabitants are generally people of limited means. Most of them are dependent upon salaries derived from the service of the government; hence they are unable to erect such churches as are required to meet the needs of a city to which thousands go continually for longer or shorter periods. Every great denomination in our country is, therefore, bound, as a matter of both duty and self-respect, to build there at least one great representative church and assist in its maintenance.

Moved by the example of the Methodist Episcopal Church, South, nearly all the larger denominations in the United States have come to recognize this obligation to the nation, and are now undertaking to erect such houses of worship. The Southern Presbyterians, the Unitarians, the Protestant Episcopalians, and the Roman Catholics have such enterprises in progress, and most of the representative churches of these denominations are projected on lines larger and more expensive than the size and cost of our Representative Church.

The Commission charged with the duty of building the new Mount Vernon Place church went to the limit of the funds available, and there remains unpaid at this time $58,000 on the cost of the house. It should be enlarged, and this might be easily done without marring its architectural beauty and impressiveness, if money could be had for the purpose. Already the congregation has purchased one additional lot in the rear of the church, with this object in view, and during the past year has raised also $10,000 for the reduction of the debt on the church.

This debt should be discharged at the earliest possible moment, and this can be done if all the persons who have subscribed to the enterprise and owe balances on their subscriptions will pay them, and all the Annual Conferences that have made pledges for the building will discharge these obligations.

The debt being discharged, most, if not all, of the cost of enlarging the building can be provided in a few years.

It is recommended, therefore, that earnest efforts be made to collect without delay the Conference pledge and any personal subscriptions which remain unpaid. If these pledges and subscriptions can be collected at once, the debt can be discharged before the close of the year 1924, and this ought to be done. The newly-appointed Commission is respectfully requested to direct its efforts to this end. It is hoped also that the Board of Church Extension may be able to find the funds for the payment of the balance of its appropriation.

Signed: WARREN A. CANDLER,
JAMES CANNON, JR.,
GEO. W. DAVIS.

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## FOR RENT.

ON CAMP GROUNDS.—Nice, cool, two-story house, furnished; modern conveniences. Seashore Camp Grounds, Biloxi, Miss. Write Dr. P. E. Werlein, 134 Morrison Ave., Biloxi, Miss.

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## IMPORTANT NOTICE.

### Mississippi and North Mississippi Conferences.

The following items, among others, will be brought out in the various district and charge reports at the next session of the Annual Conference:

### For the District.

1. How many meetings have been held where we had no previously organized work?
2. How many new churches have been organized?
3. How many new members added as a result of these meetings?
4. How much money was raised to support our missionary evangelism?
5. How many laymen have supplemented the pastor's work by holding additional services?

### For the Charge.

1. Additions on profession of faith.
2. Percentage paid on benevolences.
3. Percentage paid on salaries.
4. Total amount paid on Centenary from the beginning.
5. Total amount paid on Christian Education campaign from the beginning.
6. Number of Conference Advocates taken.

WILLIAM N. AINSWORTH.

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## TO THE FRIENDS OF THE LOUISIANA METHODIST ORPHANAGE.

Dear Friends: On the 15th of May, the Building Committee let the contract for building one of the cottages.

They have a proposition from the contractor whereby they can save $2,500 by building two cottages at the same time. This offer must be accepted in a specified time.

We are asking all of our friends to send in as much as possible by the 1st of June, so we can be able to avail ourselves of this saving. We lack $15,000 of having enough to pay for two cottages. The committee does not want to sign the cotnract without sufficient money in sight to pay for both. Will all of our subscribers, and other friends who have not subscribed, help us at this time by as liberal gifts as possible?

BRISCOE CARTER,
Financial Secretary.

Ruston, La.

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## SAFETY SIGNALS.

By Rev. S. J. Davies.

We owe some things to posterity. Strange indeed it is that we who are living can add burdens to coming generations. I fear we are doing this very thing by or through some of the so-called great movements in our church to-day. Debts are incurred, responsibilities assumed, which will take a generation to liquidate and meet. The credit system is rapidly becoming a drag if not a curse. Churches are bogged, yes, simply bogged because of debt with which they are struggling. Some of them, and not a few, are paying the highest legal rate of interest to banks or private individuals that have advanced money for "adventures" in building that might have waited for a season, without any special damage to the cause of religion.

The Bible has some very plain things to say about the interest on money and it will take a financial genius to tell when this becomes usury. It was never recognized as lawful. I can't see why a congregation should be subsidized for the purpose of money lenders. The church of God is not a commercial institution, and when it attempts such a thing grievous troubles follow. Many builders are not unlike the one the Savior speaks of, who would build a tower without counting the cost. The credit system has ruined more men, blighted more homes, broken more hearts of good women and cursed the lives of more children in this Southland of ours than one can well number. When will people learn that no one, no church, no company, rightfully and honestly owns a thing until it is bought and paid for?

I do not expect all to agree with me in the [illegible] statements I am making, for the [illegible] have a marvelous liability of [illegible] asset of sound judgment. Call me "slow, [illegible] ative, old-fashioned," or any other term that may suit you, when short on real [illegible] reasons, yet I hope some will at least give me credit for honesty in presenting [illegible] tion of our Methodist constituency is [illegible] a drag, an evil.

* * *

"O Love that will not let me go,
I rest my weary soul in Thee,
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

This I think one of the most perfect [illegible] hymns ever written. The opening [illegible] divine constancy, divine faithfulness [illegible] sense of perfect rest and security to the soul joined with unhindered trust that it [illegible] the sunlit field of life, joy and peace. [illegible] then, yes, more than willing to give back [illegible] we owe; and in the giving, in its tide [illegible] into the infinite ocean of the greater love it be richer, fuller.

"O Light that followest all my way,
I yield my flickering torch to Thee,
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be."

"I am the Light of the world; he that believeth on me shall not walk in darkness but shall have the light of life." In the streets of our great cities are the white ways ablaze with glory of thousands of incandescent bulbs. Here throbbing, [illegible], pulsing human life throngs. But the eye of faith envisions a greater light. The "flickering torch" and "borrowed ray" of mere earthly light [illegible] and eclipsed in the surpassing sunshine of the Christ-like light.

"O Joy, that seekest me through pain,
I cannot close my heart to Thee,
I trace the rainbow through the rain
And feel the promise is not vain
That morn shall tearless be."

Whom he loveth he chasteneth. This is not an easy lesson. When like a stricken doe the fairest and seemingly best lies ruined and broken in the impenetrable thickets about us, then, yes then one needs the vision to trace the rainbow through the rain. After the storm, not when it is raging, comes the irridescent bow. The splendor of the sunlight must touch and gild the clouds before the great arch of glory bends in the heavens and "we feel the promise is not vain."

"O, Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground those blossoms red,
Life that shall endless be."

The strength, the attraction, the glory of Christ's cross is the mystery of the ages. In being lifted up he lifts the race, its burden of sin, its sorrow, its doubt, its darkness, oh, wonder of redeeming grace! Life given for life, the depth, the height, the infinite sweep of that [illegible] death on the cross. We stand in reverential wonder and awe before it now, and with the angels would know more of its mystery.

Shreveport, La.

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## FOR SALE.

One hundred and twenty-five Sunday school song books, Songs of Praise and Service, [illegible] in fine condition, scarcely been used. [illegible]. Would exchange for Hymnals in good condition. Address Rev. Standifer Raper, Columbus, Miss.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## THE FIFTH ANNUAL MEETING OF THE BOARD OF FINANCE.

Reported by Luther E. Todd, Secretary.

The annual meeting of the Board of Finance held in St. Louis, Mo., April 23, 24, 1923, will go down in the history of the Church as a most memorable occasion. All of the twenty-five members were present except Mr. J. T. Catlin, of the Virginia Conference, who was detained on account of personal illness, and Messrs. John T. Scott, of the Texas Conference, and C. C. Carson, of the Southwest Missouri Conference, who were prevented from coming because of unexpected business engagements.

In addition to the members of the Board, there were present at the annual meeting representatives of Conference Boards of Finance, as follows: Rev. J. E. Garrett, Illinois Conference; Rev. J. F. Foster, Louisiana Conference; Rev. D. F. Ellisor, Alabama Conference; Rev. W. H. Roper, West Oklahoma Conference; Rev. O. S. Thomas, North Texas Conference; Rev. D. B. Doak, Northwest Texas Conference; Rev. S. O. Cantey, South Carolina Conference; Rev. W. A. Cooper, Florida Conference; Rev. Lester Clark, Southwest Missouri Conference; Rev. H. E. Ryan, St. Louis Conference; Rev. H. E. Draper, West Texas Conference; Rev. A. E. O'Dell, Western Virginia Conference; Rev. W. M. Owings, Upper South Carolina Conference; Rev. B. M. Beckham, Virginia Conference; Rev. C. W. Seale, North Alabama Conference; Mr. C. A. Sloan, Tennessee Conference; Rev. C. N. Morton, Central Texas Conference; Rev. J. H. Glass, Little Rock Conference; Rev. R. F. Davis, New Mexico Conference; Rev. C. M. Hesser, Baltimore Conference; Rev. R. A. Clark, Memphis Conference; Rev. J. E. Cunningham, North Mississippi Conference; Rev. J. M. Morse, Mississippi Conference; Rev. H. L. Wade, North Arkansas Conference; Rev. J. H. Allen, South Georgia Conference; Rev. A. A. Puckett, East Oklahoma Conference; Rev. T. S. Hamilton, Holston Conference.

These Conference Board men were urged to attend the annual meeting that they might become saturated with the plan of special effort for superannuate endowment and be prepared to give the best account of themselves when the said movement is launched at the Annual Conference this fall.

There were a number of other visitors on this notable occasion, including several of the pastors in St. Louis and some out-of-town men, as follows: Rev. P. C. Fletcher, pastor First Church, Little Rock, Ark.; Rev. Frank L. Wells, pastor Washington Street Church, Petersburg, Va.; Rev. C. C. Selecman, President Southern Methodist University, Dallas, Tex.; Rev. W. H. Nelson, editor Pacific Methodist; Mr. G. L. Morelock, Secretary of the Board of Lay Activities; Rev. W. E. Brown, presiding elder West Plains District, St. Louis Conference; Rev. L. H. Estes, Secretary Methodist Hospital, Memphis, Tenn.; Rev. S. H. C. Burgin, pastor Laurel Heights Church, San Antonio, Tex.; Rev. W. A. Lambeth, pastor Main Street Church, Gastonia, N. C.

The Secretary's report was of unusual length, because it contained not only the usual matters coming to the attention of the Board, but also the detailed plan of the special effort for superannuate endowment presented for the Board's approval. The Secretary's report, excepting the plan of the special effort, which was adopted by the Board, will be included with a full list of the Conference claimants in the Bulletin, which will be mailed to the Church on or before July 1, 1923.

The plan of special effort for superannuate endowment, which was approved by the Board, will not be given to the public until it is presented to the Annual Conferences of 1923. After that it will be freely distributed in booklet form among those who will have use for it in carrying on the work which it lays out.

The annual meeting of the Board unanimously passed a resolution requesting the Commission on Reorganization of General Boards in drafting their plan for said reorganization to be submitted to the next General Conference to leave the Board of Finance as it is, distinct and separate from any other Board or Boards.

A memorial was received from the Woman's Missionary Council on the subject of the proper care of superannuated deaconesses and other missionary women. This matter was considered by the Board with painstaking care and referred to a committee of five, consisting of Bishop W. F. McMurry, Luther E. Todd, Bishop U. V. W. Darlington, T. N. Ivey, and J. W. Fristoe, with instructions to study the subject fully in conference with members of the Woman's Missionary Council and report the results of their findings to the next annual meeting of the Board.

The Secretary's report revealed the following facts:

1. That $65,224 was collected on the assessment for superannuate endowment for the fiscal year which closed on March 31, 1923, which was $8,988 in excess of the amount collected from this source for said purpose in any year in the history of the fund.

2. That page 28, "The Call of the Conference Claimants," in the Christian Advocate is now being published weekly in every Conference organ of the Church, except two. The Baltimore Advocate, which is one of the two, has arranged to begin this weekly publication of said matter at the proper time to serve best the interests of the cause in that Conference.

3. That hereafter those superannuating will not be allowed to take credit for more than two years of active service during the period of probation.

4. That the status of preparation for the special effort looking to adequate superannuate endowment is such at this time to reassure the Church that the Board of Finance will be able successfully to meet every situation in the unfoldment of the plan of operation.

5. That the total amount of the General Superannuate Endowment Fund as of date March 31, 1923, is $921,820.32, and that $138,902.65 of this amount is subject to annuity. The net increase of the general fund for the fiscal year just closed was $104,133.58. The total increase of the general fund since the Board of Finance began its operation, September 1, 1918, is $475,740.07.

6. That the amount available for appropriation on July 1, 1923, is $41,469.75, which amount is nearly treble the appropriation made to the claimants the year before the Board of Finance took charge of the fund.

7. That the Board is now trustee of eighteen Conference funds, which amount to a total of $87,259.92, on which a net income of six per cent was paid at the close of the fiscal year to the Annual Conferences owning these funds.

8. That the total number of claimants is now 2,238, composed of 877 superannuates and 1,361 widows of preachers. The total amount paid to these claimants in the past year from all sources was $528,699, the superannuates receiving $294 per capita and the widows of preachers $198 per capita.

9. That the total Annual Conference superannuate endowment, including the value of superannuate homes, is at present approximately $1,284,752.

10. That 2,279 active preachers of the Church receive less than $1,000 per capita per year, that 1,669 active preachers receive between $1,000 and $1,500 per capita per year, that 1,163 active preachers receive between $1,500 and $2,000 per capita per year, that 625 active preachers receive between $2,000 andd $2,500 per capita per year, that 195 active preachers receive between $2,500 and $3,000 per capita per year, that 322 active preachers receive between $3,000 and $4,000 per capita per year, and that 130 active preachers receive $4,000 and up per capita per year.

The Board directed the Secretary to express to the Woman's Missionary Council its appreciation of the action taken by that body looking to assist in the special effort for superannuate endowment. All of the members of the Board felt that the interest manifested by these good women was of a character that would greatly stimulate the movement.

At one of the sessions of the annual meeting the Board paused in its deliberations in memory of the valuable services rendered the cause of the "forgotten man" by Bishop E. R. Hendrix during the time that he was one of its members. The President stated that Bishop Hendrix was one of the charter members of the Board of Finance and that since his retirement from active participation in the Board's affairs he had not ceased to manifest great interest in all of its work. The Secretary was directed to convey to Bishop Hendrix an expression of good will and fraternal regard.

The annual meeting, having finished its work, adjourned at noon on Tuesday, April 24, with the understanding that the Board would meet upon the call of the President and Secretary if conditions arising out of the special effort for superannuate endowment should make such a meeting necessary. The members departed to all sections of the Church, carrying with them the conviction that this annual meeting was a pronounced success in every particular.

Immediately after the adjournment of the annual meeting the Secretary of the Board of Finance went into conference with the representatives of the Conference Boards of Finance. These brethren gave every evidence of an impassioned interest in the special effort for superannuate endowment, and without exception pledged themselves to do everything in their power in their respective Annual Conferences to achieve for it a notable victory.

It is my positive conviction that the Conference Board of Finance in every Annual Conference will be solidly behind the great movement in behalf of the "forgotten man," and not one of these Conference Boards will fail to measure up to the opportunity and privilege which confronts it in this matter.

# *The Home Circle*

## A BUNCH OF CARNATIONS.

The big kitchen was full of the clatter of dishes and the hubbub of voices. Somehow, in spite of the heavy work, the others always had things to talk about. But Lottie Summer, over in her corner, worked in angry silence. She was angry at the other girls, who seemed to get so much fun out of things; she was angriest of all at herself, because she did not know what she wanted; she only knew that she did not intend to wash dishes and boil eggs in a hospital kitchen all her life.

Maggie O'Brien's voice drifted across her sullen thoughts; there was a little sob in it, like the quick glint of tears that sometimes come into her laughing eyes.

"It's a saint she is. Sure, I heard Doctor Cameron talking of her, an' his eyes were that soft ye wouldn't have known him. For all the pain she bears there's nivir a word of complaint out of her lips. Even Miss Bennett has a different voice when she speaks to her."

"I'd like to see her," Angie Brooks said, enviously.

Lottie Summer, half listening, thought idly that she would like to see this marvelous patient, too. But it was a careless wish, and she had forgotten all about it, when one of the nurses sent her on an errand to Room 45 a few days later. It was only a moment, but it was long enough for a pair of dark eyes to meet hers with a smile she could not forget. She longed for another errand that would take her to Room 45, but it never came, and the weeks passed, until at last they brought the day when the best-loved patient was to leave the hospital.

All the girls who had ever served her went to say good-bye. Lottie, paring apples in the kitchen, crowded back bitter tears. Then suddenly before her eyes shone a blur of wonderful color, a wave of fragrance swept about her, and somebody—she never knew who it was—said:

"She sent them to the girl who cooked her eggs so nicely for her."

Lottie flew upstairs to her tiny room. Her hands trembled as she thrust the carnations into her water pitcher. They were the first beautiful gift that had ever come into her life, but they were more than that; across the gray monotony of her days they flamed like a torch, illuminating all the future. She had her first glimpse of the great privilege of service.—Youth's Companion.

## THE WAY TO ADVENTURE.

Joyce Penlow crossed the road and entered the garden where Dr. Newcomb was busy among his dahlias. "I'm sick," she said, and her dark eyes were sullen. "I'm sick, and you can't cure me. But I've got to speak of it to somebody. That's what doctors are for, aren't they?"

"That's one of the things. Another is to raise dahlias. Aren't they coming along fine? You shall have the first red ones the middle of August."

"I can't wait till August even for dahlias. I've got to have something now, or I'll go mad. I've got to have some adventure! Of course, I know I can't. Nothing ever happens in a village like this, and I can't leave mother."

The doctor closed his knife and led the way to the piazza steps, which were cool and shady at that hour. "Just what do you mean by adventure?" he asked.

The girl threw her arms wide. "Everything! Everything that I haven't got! New people, new places, doing real things! Real things, not bread and dishes and playing the hymns in Sunday school. I want to get into crowds, way deep into them! I want things that are out in the world. And it isn't myself alone." The doctor knew without looking at her the pain that shone in her dark eyes. "It's mother—so patient, so endlessly patient. And everything is going by! Scores of great beautiful cars pass every day. Sometimes I feel as if I'd like to go out and hold them up!"

"Well, why don't you?" the doctor asked.

Joyce stared at him.

"People do all along the road—maple sugar, candy, fruit."

"Oh, that!" the girl cried scornfully.

"There's Mrs. Minster, who frequently has to go to the door because people stop and try to buy her flowers. She has a picture of the garden that a famous artist who was passing painted for her."

Joyce was silent.

"There's a proverb, you know," continued the doctor, "that says 'adventure comes to the adventurous!' The true adventurer has three qualities courage and perseverance and imagination. The real adventure lies in mastering difficult circumstances. Have you the pluck for it, Joyce, and the determination and the imagination? If you have them, then all the stars in heaven can't keep adventures from you."

On the sun-flecked steps Joyce sat with a new look in her eyes. What could she do? But that was exactly the test. "Dose night and morning," she said at last. "Thank you, doctor. It's horrid tasting, but I'll try it."—The Companion.

## THE YOKE THAT MEANS LIBERTY.

There is an impression in certain quarters that when Christ insisted upon self-denial in all who would follow him and then added his yoke was easy and his burden light, he did not really mean the latter except in some high and lofty sense that transcends the bounds of the ordinary man's spiritual development. But to the one who has made the experiment, who has honestly faced the question of self-denial and settled it in Christ's own way, there is no difficulty whatever in accepting Christ's words just as they read. His yoke is easy, and our experience proves that it is so.

There is in man a lower and a higher self, and the two are continually at war. There is in every man the makings of a first-class scoundrel, and if the lower self is allowed to dominate this is exactly what happens. Pride, appetite, passion, greed, hate, are all struggling for mastery, and once let them become masters and the restraints which civilization and decency impose upon us may easily become as feeble strands of tow. Self-denial is the invariable basis of all achievement that is worth the name.

The scholar must turn his back upon indolence and wealth; the successful business man must work and plan while others sleep; the expert musician and the prima donna have behind them a record of self-denial which the world can only guess at. If we would win wealth, or fame, or power, we must be prepared to turn our faces away from ease and pleasure and to deny ourselves many things in order to win a few others.

But this is only one side of the question. All of us are denying ourselves some things, probably many things, and in a great many cases we fail, utterly fail, to get what we desire, and our unfulfilled wishes become a burden to us. We are richer than we were, but we are not nearly rich enough, and we fret and worry over the fact until it poisons every waking hour. We have position, and we have approached that position, but we are still so far away that our pride revolts and our lives are a continual rebellion against fate. We have denied ourselves so much, and it has given us so little, that we are sure some evil chance has dogged our footsteps. Life has been very largely a failure and we lay the blame at every other door but our own.

And to this disappointed world Christ comes with his call to self-denial, and it seems as though he would take away from us the few feeble pleasures that are left. Self-denial! Why, we have been doing little else all our lives! And as we see it, further self-denial can only result in making our misery complete. But at heart our self-denial has not really been self-denial, for it has been prompted always by self interest. We denied ourselves one thing that we might win ourselves something better. Always the idea was the exultation and glorification of self; and this has failed. And now Christ comes with his appeal for a wiser self-denial which shall free us once and for all from this self-seeking, and shall set the soul at liberty to serve.

Can he do what he says? Can he set us free from the dominion of self and give us peace? To this there is one answer from millions of souls He can do just what he says.—Christian Guardian.

After a preacher reaches high-water mark he has to do a lot of struggling to keep his head above water.—Selected.

Politicians tell us that if we want a change in the tariff to vote for it. But when we want the prohibition of the rum abomination enforced they tell us to pray for it.—Selected.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## FOUR IN ONE.

(Continued from First Page.)

ourselves of the opportunity to visit friends and relatives at Satartia, in Yazoo County, where our second year in the pastorate was spent. It is always a pleasure to renew those associations; and we felt a peculiar pleasure in being permitted to preach at Satartia on Sunday evening and baptize two children of a family in which we had previously officiated in the same sacred service for all the other children. In our visit to Satartia we are greatly indebted to Rev. W. J. Ferguson, of Yazoo City, and Rev. B. H. Williams for courtesies shown.

From Satartia we went to Senatobia to attend the Sardis District Conference, presided over by our old friend and schoolmate, Rev. J. Tillery Lewis. We were looking forward with keen interest to seeing a new elder preside over his first district conference—but if we had not known that Brother Lewis is new at the business, we should never have discovered it, for he presided with all the grace and dignity of the most experienced. The conference was organized with the election of S. H. Gaines as secretary and R. G. Moore as assistant secretary, and the business moved steadily and definitely forward. Rev. W. S. Shipman—"Mister" Shipman, as he is affectionately known—was as fine a host as such a gathering could wish to have. We were assigned as a guest to the beautiful home of Mrs. J. T. Gabbert—which is enough to say for all those who are acquainted with Senatobia, for it is a home in which Christian hospitality is most graciously dispensed.

We had the privilege of hearing Rev. R. G. Moore preach a fine sermon on Tuesday evening; at the 11 o'clock hour on Wednesday morning we had the pleasure of speaking to an attentive congregation. Our stay at Senatobia was short, but the visit was one that will linger long as a pleasant memory.

From Senatobia we went, by way of Memphis and New Albany, to Ripley to attend the Corinth District Conference, presided over by another old friend and schoolmate, Rev. J. B. Randolph. Circumstances were such that we could spend only a part of one day at Ripley—but that was enough to make us realize how much we missed by not being able to stay longer. A guest in the home of Judge and Mrs. T. E. Pegram is fortunate indeed—and we had the good fortune to be a guest there. Rev. S. A. Brown is as good a host as he is pastor, and that is saying a great deal. We do not know when we have seen a more interested, better organized church from top to bottom than we found at Ripley. Outstanding features are the junior board of stewards, the junior congregation, and the orchestra. So far as we could see, all that is lacking to make Ripley one of the very finest appointments in the Conference is an adequate church building—and we understand that definite steps have already been taken to provide that in the very near future.

Brother Randolph is a most capable presiding officer, and Rev. W. M. Langley is a fine secretary. The business of the conference was well under way when we arrived, and the reports of pastors that we heard indicate that this is a good year on the Corinth District. We were given plenty of time to speak of the Advocate, and every brotherly consideration was shown us. At 11 o'clock we had the privilege of hearing a very suggestive and helpful sermon by Rev. W. A. Wilson, Conference evnagelist.

In order to get back to New Orleans in the most convenient way, it was necessary for us to return to Memphis by way of New Albany—but the railroad schedules made that impossible. However, Mr. J. L. Robbins—"Blue" we heard his friends call him—came to the rescue and took us in his car to New Albany in plenty of time for us to catch the Frisco into Memphis, and then the Illinois Central home. A brief wait in New Albany was made very pleasant by a chance to chat with the Rogers brothers, friends of college days. A Pullman in Memphis at 9:30, a good night's rest, and into the Union Station at New Orleans at 11 o'clock the next morning—back home and back to work.

This visit to four district conferences on one trip was made doubly pleasant by the company of the fellow-travelers we met with: Rev. B. F. Lewis and Mrs. Riley, of the Orphans' Home; Rev. J. H. Holder, of the Christian Education Movement; Rev. Ben P. Jaco, of the Centenary Movement; Rev. L. H. Estes, of the Methodist Hospital, Memphis; Rev. R. H. B. Gladney and Mrs. McDonald, of the Sunday school work; Dr. J. R. Countiss and Rev. J. E. Stephens, of Grenada College.

### Some Observations.

Our brief visit to the district conferences mentioned above gave us some very definite impressions concerning the work of the church in that important field, and we venture to set some of them down.

1. A vigorous leadership is making itself felt in every department of the work. Bishop Ainsworth's program of evangelism and his emphasis upon meeting all financial obligations have received the hearty endorsement of presiding elders, preachers, and laymen, and diligent effort is being made to present "level columns" for all causes at the next Annual Conference.

2. The work of rural churches is receiving unusual attention, and marked development is taking place in these difficult fields. This development is especially notable in the Sunday school work, though it is evident in other departments.

3. The church is in the midst of an era of material advancement, resulting in better equipment in every way for carrying on the work of the church. New churches are being built, old ones are being remodeled and enlarged, and creditable parsonages are being provided for practically all pastoral charges.

4. The people generally are in the mood to listen to the appeals of the gospel, and evangelistic efforts are meeting with rich reward.

5. The laymen of the church are realizing as never before the obligations resting upon them with reference to the promotion of the Kingdom, and they are doing more work of an evangelistic kind than ever before in the history of the church.

6. The Centenary and the Christian Education Movement are still upon the hearts of the people, and there is a growing sentiment in favor of meeting the obligations in support of these great movements.

Methodism in Mississippi is a virile force, and it is going to be increasingly influential in shaping the life and character of the State. This is the day of its golden opportunity, and its forces are rallying to its glorious task.

## DEATH OF DR. THOS. N. IVEY.

The sudden death on Tuesday, last week, of Dr. Thomas Neal Ivey, editor of the Christian Advocate (Nashville), was a shock that the church has not yet recovered from. He was not an old man, having been born at Marion, S. C., May 22, 1860. He had not been in robust health for some years, but he had maintained a high degree of efficiency in the performance of his duties and there was no thought that he would cease from his labors so soon.

Dr. Ivey was elected editor of the Christian Advocate in May, 1910, and since that time he has given the church a general organ that has ranked among the finest of its kind in the nation. He was a keen observer, careful thinker, ready writer, thoroughly versed in the history, doctrines, and polity of Methodism, and all his talents went into the making of a paper that served well the church it represented. A good editor is to be known by what he keeps out of his columns as well as by what he puts in; measured by this standard, as well as by any other, Dr. Ivey's name will stand high among those who have held the responsible position from which he has just been called.

It was not only as editor, however, that Dr. Ivey served the church. He was a member of the last six Genearl Conferences, a delegate to the Ecumenical Conference held in Toronto in 1911, editor of the Southern Methodist Handbook, and officially active in other responsible positions. He will be sadly missed in the councils of the church.

We feel a keen sense of personal loss in the death of Dr. Ivey. We knew him as a friend and brother, and always rejoiced when chance threw us together. He was companionable—a virtue not always characteristic of men in high position—and a sprightly humor gave zest to his conversation. Just a few weeks ago a letter from him bubbling over with good cheer made a hard day to us seem a light one. We revere his memory.

Dr. Ivey is survived by his wife, three daughters, and one son, and also by three brothers and one sister, to whom we extend heartfelt sympathy. Memorial services were held at McKendree Church, Nashville, Tenn., followed by interment at Raleigh, N. C.

## OUR COLLEGES FOR WOMEN.

It is well for us to realize that a crisis is upon us with reference to our colleges for women. By a recent ruling of the Educational Commission, only those colleges which have an endowment of at least $250,000 will be classified as A-grade colleges, all others being reduced in classification to junior colleges.

In Whitworth and Grenada Colleges, Mississippi Methodists have two institutions which have made an enviable reputation in the educational world, but which will have to lose their classification unless the specified endowment is provided. The boards of trustees and the presidents of these schools realize the seriousness of the situation confronting them, and they are bending every energy to the task of meeting the requirements to maintain their standing within the time limit set—the next eighteen months. Methodism in Mississippi cannot afford to see these two institutions reduced in rank—the ENDOWMENT MUST BE PROVIDED. The campaign is on and it must be carried to success. Now is the time for the friends of Christian education for our girls to prove their faith by their works.

## PERSONAL AND OTHER NOTES.

We thank Miss Ina Fulton for an invitation to attend the commencement exercises of the Mansfield Female College on May 29.

The issue of the Shreveport Journal of Saturday, April 28, was devoted very largely to Methodism in Shreveport. It was well illustrated, and was a very attractive number.

Rev. H. W. Ricky, our pastor at Natchitoches, La., preached the commencement sermon for the Provencal High School on May 20.

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We thank Mr. Henry Davis for an invitation to attend the graduating exercises of the Columbia High School, Columbia, Miss., on May 25.

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Dr. R. H. Bennett, Secretary of the Department of Ministerial Supply and Training, preached the commecement sermon for Grenada College last Sunday.

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The Sunday school attendance of the First Methodist Church, Columbus, Miss., on Mother's Day was 645. The Baraca Class had 147 men in attendance.

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Mr. J. W. Fletcher has recently donated a beautiful home to the church at Kosciusko, Miss., to be used for a parsonage. The property is worth about $8,000.

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A Christian Citizenship Conference, to discuss world problems, will be held at Winona Lake, Ind., July 1-8, under the auspices of the National Reform Association.

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Contract has been signed for the erection of a modern two-story brick church at Arcadia, La., to be completed by Dec. 20. Rev. H. W. Ledbetter is the pastor.

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Mrs. A. P. Holt, well known to Louisiana Methodism for her service in the Woman's Missionary Society, is now residing at 1331 Tejon Street, Colorado Springs, Colo.

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The informal opening of St. Mark's Hall, this city, will take place on Thursday evening, May 31. It will be a memorable occasion in the history of New Orleans Methodism.

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The people of the Carrollton charge, North Mississippi Conference, have presented their pastor, Rev. S. Curtis Yates, with an automoblie. Of course, he is greatly delighted.

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The Board of Missions has made an annual grant of $10,000 to the School of Theology of the Southern Methodist University for the stablishment of a Department of Missions.

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All records for attendance at the Noel Memorial Church, Shreveport, La., were broken on Mother's Day. The Knights Templars of Shreveport attended the 11 o'clock service in full regalia.

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The meeting at Parker Memorial, this city, conducted by Dr. O. E. Goddard, came to a close last Sunday. Dr. Goddard did some great preaching, and the meeting was attended by gracious results.

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By special invitation from Mrs. Theodore Roosevelt, the American Bible Society held its one hundred and seventh annual meeting at her home at Sagamore Hill, Oyster Bay, Long Island, on May 10.

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One of the neatest pieces of printing we have seen in a long time is the directory of the Methodist church at Iuka, Miss. The pastor is Rev. W. W. Jones, and he himself printed the directory.

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We thank Mrs. Nanette Hearn Griffin, the author, for a copy of the booklet, "Seeking Christ, or Incidents and Selections Pertaining to Conversion." It is a publication that is calculated to do much good.

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The new parsonage at Batesville, Miss., is just about ready for occupancy. It is one of the very best parsonages in the Sardis District, and the pastor, Rev. W. M. Young, says it is the most convenient home he has ever lived in.

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Mrs. Sam Givin, of Lexington, Miss., has been reading the Advocate for 58 years. It was first given to her as a bridal present by her mother.

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Rev. W. R. Lott, our pastor at Holly Springs, Miss., has issued a folder in which the complete organization of his laymen is given.

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The graduating class of Southern Methodist University this year is the largest in its history, there being 119 candidates for the degree of Bachelor of Arts, and 5 for the degree of Bachelor of Music. Last year's class numbered 108.

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The Sunday school of the First Methodist Church, Shreveport, La., had an attendance of 1,791 on Mother's Day. Theer were 18 additions to the membership of the church. The house was crowded, and more than 200 people were turned away.

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Rev. John A. Randolph, our wide-awake pastor at Sardis, Miss., is pushing the matter of tithing among his people. He offers a reward of $50 to any one who, after having practiced tithing conscientiously, will testify that he has not been blessed thereby.

---

Rev. H. G. Hawkins, of Woodville, Miss., paid the Advocate an appreciated call on Saturday of last week. He was passing through the city en route home after a visit to his mother at Hattiesburg, Miss., who has been ill. We are delighted to learn that her condition is improving.

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Reduced railroad rates of a fare and one-third for the round trip will be available this summer for those who wish to visit the Western Methodist Assembly on Mount Sequoyah, at Fayetteville, Ark. An unusually attractive program has been prepared for the Assembly this summer.

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Rev. W. B. Hogg, formerly of the Mississippi Conference, now pastor of the Trinity Methodist Church, El Paso, Tex., received 326 members on Easter Sunday. A layman of his church has just offered $100,000 for a new church building if the congregation will raise an additional $150,000.

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The Missouri Independent, published at St. Joseph, Mo., in its issue of May 3, contained in full a sermon preached by Rev. Charles D. McGehee, pastor of the Haven Street Methodist Church, St. Louis. The sermon dealt largely with the activities of Romanism in the city government of St. Louis.

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Rev. John W. Chisholm, formerly of the Mississippi Conference, now pastor at Seguin, Tex., preached the commencement sermon for the Seguin High School on Sunday morning, May 20, by the request of the graduating class. On Sunday, May 13, the new pipe organ in the First Methodist Church at Seguin was dedicated.

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Dr. G. B. Winton, recently appointed pastor of the Broadway Methodist Church, Paducah, Ky., has resigned as editor of the St. Louis Christian Advocate, and Dr. C. O. Ransford, associate editor, has been elected to succeed him. Dr. Winton has transferred his membership from the Southwest Missouri Conference to the Memphis Conference.

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Bishop Hoyt M. Dobbs will deliver the baccalaureate sermon at Trinity College commencement on June 5. Dr. Dugald Macfayden, of Letchworth, England, will deliver the baccalaureate address on June 3. Dr. W. H. P. Faunce, president of Brown University, will deliver the commencement address.

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The New Orleans District Sunday school rally, held at the First Methodist Church on last Sunday afternoon was a great gathering. The newspapers on Monday gave the attendance as about 2,500. The loving cup for attendance was won by the Rayne Memorial Sunday school, which had more than half of its total enrollment present.

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The editor and others connected with the Advocate sympathize very deeply with Dr. John W. Boswell because of the sudden and distressing death of his son, Thomas L. Boswell, recently. Dr. Boswell was for eight years editor of the Advocate, and his son was connected with the business management. He is a member of the North Mississippi Conference, and on the editorial staff of the Sunday school literature. The church has no more loyal and faithful servant than Dr. Boswell.

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The Second Annual Assembly and Twenty First Annual Conference of the Mississippi Conference Epworth League, will be held at Whitworth College, Brookhaven, Miss., June [illegible]. The theme is, "Let Christ In." A very fine program has been prepared. Special guests will be Bishop H. M. DuBose, President of the General Epworth League Board; Dr. F. S. Parker, Secretary of the General Epworth League Board; Miss [illegible] Mathews, specialist in junior work, Polytechnic, Tex.; Miss Oscie Sanders, specialist in Missionary work, Nashville, Tenn.; Rev. Gayle C. and Mrs. Lillian Williams Beanland, of the Presbyterian Mission in Africa who will have an exhibit of African curios. Mr. W. D. Hawkins is the Conference Epworth League president.

### THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. T. J. Holladay, Pelican, La., 4; Rev. G. L. McNeece, Trenton, Miss., 2; Rev. F. J. Jones, Monticello, Miss., 3; Rev. Louis Hoffpauir, Coushatta, La., 2; Rev. G. C. Gregory, Nettleton, Miss., 2; T. H. Lawrence, Haughton, La., 6; Rev. E. E. McKeithen, Houston, Miss., 2; Rev. J. I. Hoffpauir, Indian Bayou, La., 2; Rev. N. N. Maxey, Senatobia, Miss., 2; Miss Winnie Long, Philadelphia, Miss., 3; Rev. J. W. Dorman, Louisville, Miss., 3; Rev. R. G. Moore, Coldwater, Miss., 10; Rev. W. C. Childress, Minden, La., 12; Rev. W. M. Young, Batesville, Miss., 5; Rev. W. C. Beasley, Oxford, Miss., 2; Rev. B. G. Whitehurst, Cockrum, Miss., 5; Rev. W. B. Jones, Crytsal Springs, Miss., 1; Rev. R. H. Clegg, Raleigh, Miss., 6.

### LOUISIANA CONFERENCE PREACHERS' INSTITUTE CALLED OFF.

On account of unforseen circumstances it has seemed wise to the committee having the matter in charge to call off the Louisiana Conference Preachers' Institute, which was to have been held at Centenary College, Shreveport, La., June 18-21.

### DONT'S FOR CHURCH MEMBERS.

Don't stay away because it rains; that would not keep you away from business.

Don't stay away because there are hypocrites in the church; they are in the world, too. The church does not make them hypocrites.

Don't stay away unless you have a reason (reasons exist, excuses are made) you could give to God if summoned into his presence.—Exchange.

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A man stands in the bow of the boat and draws upon a line attached to the shore. His move does not move the solid ground one hairbreadth, but it does move the boat toward the land. So when I attach the line of my desire fast to the everlasting throne, faith does not expect to move the throne, but to draw me closer to it; and when I get more and more into harmony with God I receive what my heart most desires. Finding my happiness in Christ, I am satisfied.—Bushnell.

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# Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

## AN APPRECIATION.

On Aug. 20, 1854, in Tippah County, Miss., the tiny barque of JAMES M. DAVIS was launched upon life's turbulent sea. Arriving at the port of young manhood, he selected as his mate, on Dec. 18, 1877, Miss Alice McMillan, of Nevada County, Ark. In 1902 they with eight children—four boys and four girls—"cast anchor" in Ruston, La., where they happily remained till, on April 27, 1923, "that which drew from out the boundless deep turned again home," and, with "no sadness or farewells," he "crossed the bar. He went not,

> "Like the quarry-slave at night,
> Scourged to his dungeon, but sustained and soothed.
> By an unfaltering trust, approached his grave
> Like one who draws the drapery of his couch
> About him, and lies down to pleasant dreams."

His pastor, Rev. N. E. Joyner, conducted the funeral services. Friends who loved him tried to "say it with flowers" as the body was laid to rest in Greenwood cemetery. For nearly seventy years he had "lived in his house by the side of the road, and been a friend to man," and will be greatly missed. To the bereaved loved ones we extend sympathy. May they find His promised "grace sufficient."

MRS. A. C. McKINNEY.

## MRS. T. O. WATKINS.

Whereas, in the wisdom of our Heavenly Father our friend aud sister, MRS. T. O. WATKINS, has passed from this life to the life beyond, therefore, be it resolved:

1. That she will be missed not only by the Missionary Society, hut by the entire church and city of Hattiesburg.
2. That we bow in humble submission to His will and extend to the bereaved family our love, sympathy and prayers in this their hour of greatest sorrow.
3. That a copy of these resolutions be sent the family of our deceased sister.
4. That a copy be spread upon the minutes of the Missionary Society.
5. That a copy be sent the Southern Methodist and the New Orleans Christian Advocate and the Hattiesburg American for publication.

MRS. VICTOR SCANLAN.
MRS. HARRELL WILSON.
MRS. W. S. F. TATUM.

WILLIAM H. KNOX, of Batesville, Miss., passed to the spirit world on April 23, 1923, at the ripe age of 87 years. He was horn in Gibson County, Tenn., Feb. 13, 1836, and came to Panola County, Miss., at the age of 12 years. He became a member of the Methodist church in early life. He was married to Miss Mary A. Deaton Jan. 26, 1858. To this union ten children were born. All lived to be grown and married. His good wife preceded him to the glory world eight years ago. Brother Knox reared, besides his own large family of children, two grandchildren and a nephew from infancy. He was a man of great activity and industry up to a few years back, when his eyesight began to give him much trouble. He got real joy of soul out of his care for the orphan children, and specially because of their devotion to him. The writer has not known Brother Knox aud family long, but during much sickness and affliction in the family all through the past winter it has been my privilege to see the beautiful devotion of his children to each other and to their father. It was a spiritual uplift to me as pastor to visit the family in their affliction, and in Brother Knox's sickness it was an inspiration to see his resignation and readiness to go. His life was specially marked and known to have been a clean life through all his years—clear of bad or objectionable habits. It is said of him that he never swore an oath, did not smoke or chew tobacco, and never drank; and while he was very modest and kind, his convictions on right and wrong were quite immovable. He had an honorable war record from beginning to end of the Civil War; was wounded at Good Hope Church, Georgia, in 1863; was First Lieutenant under Captain R. H. Taylor, of Sardis. Brother Knox has been a Mason for more than fifty years, but to me he shines greatest as a Christian and a father. He leaves a legacy to his children in his stainless Christian life that will bless each of them through all the coming years. His noble sons and daughters can rejoice to feel that father and mother are now at rest together, awaiting the coming of the dear ones. God bless them all.

W. M. YOUNG.

## THAT FORD CAR AGAIN.

"There was a splendid response from that timely yet unasked for letter of Brother P. A. Sowell in the New Orleans Christian Advocate of March 22. One hundred dollars came as a result from the following: A. J. Leggett, Mrs. Iddo Lampton, Mr. and Mrs. E. W. Reid, Mrs. Mary Lampton, Mrs. Christian Keener, Mrs. T. P. Bell, Mrs. L. D. Chambers, Miss Cammack, Jas. Hand, W. E. Barnes, D. Weston, Rev. W. W. Nelson, Rev. J. L. Jordan, Mrs. David Zable, Mr. and Mrs. L. S. Widney, and unknown parties, and the Woman's Missionary Society of Wiggins. Tears of gratitude welled up in my eyes as I read some of the letters that accompanied the contributions.

"Previous to our Annual Conference, through the gift, co-operation and call of our presiding elder, Brother Sullivan, and through the Seashore Camp Ground Sunday school of 1922, there was paid in on the car $142.10. At the Annual Conference, in the envelopes handed out, we received $29. The Ladies' Aid of Main Street Methodist Church, Biloxi, gave $48.16. From all sources previous to Brother Sowell's letter we had received $228.26, and answering his call came $100.50, making a total of $328.76. The car cost $565. The balance due is $236.24. The car is the property of the Back Bay and Wesley Memorial churches (Wesley Memorial charge). I know of some who intend to help, and now is the time. The notes are due and pressing me for settlement, and I do believe you will help me to meet these obligations. I desire to meet these obligations within the next thirty days. I hope to report the full amount all paid in the Advocate of June 7."

Brethren and Sisters, send your donations at once and let all the Advocate family rejoice when they read in the paper of June 7 of this whole indebtedness canceled. We can do it, and I believe you will do it, and let us finish it at once. I thank every one who has made any contribution at all. I pray that God may bless every one of you, together with the Editor and manager of the Advocate.

Send to Rev. Waldo W. Moore, P. C., Biloxi, Miss., Box 500.

In this issue is found a statement by Rev. Waldo W. Moore. His work is large, consisting of Back Bay, the Wesley House, East Biloxi, and visiting the ships at Gulfport, about fifteen miles wide. It is more important than it is wide. He is very diligent and earnest in his service.

The "Ford" of which he writes is to be the property of his charge, when paid for, and not his personally. The "Ford" is essential to a successful service.

Let this call find a response so liberal that at the end of thirty days the debt will be canceled. He is not able to pay for it himself.

P. A. SOWELL.

We are unmerciful when without necessity we are judges of evil thoughts, when we suspect meanness, littleness, untruthfulness—not to speak of worse surmises—in others. The merciful in thought give no room in their hearts for suspicions such as these. They do not secretly impute evil.—Trench.

Our faces ought to reflect back the sunshine of heaven, and the joyful tones of our voices to seem the echo of its hallelujahs.—F. P. Cobb.

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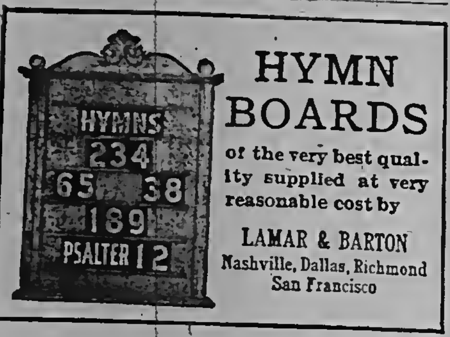

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# *Epworth League Department*

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## EPWORTH LEAGUE ASSEMBLY, LOUISIANA CONFERENCE.

### On to Dear Old Mansfield Two Hundred Strong!

Only about three weeks more, and then you will see a happy crowd of Leaguers, about two hundred strong, gathering from all parts of the State at dear old Mansfield College to celebrate their Twenty-fourth Annual Conference and Fifth Annual Assembly.

And my! what an Assembly this will be, for it will be bigger and better than any in the past.

Great plans will be made for the continued growth of the work.

The program is of the very best, and there is no telling when we will be able to assemble again such an array of instructors. Such is the line up, up to the present writing.

Bishop H. M. DuBose is the father of the League work in the Southern church. He will teach the united Assembly each day in "The Fundamentals of Methodism."

Dr. Fitzgerald S. Parker, General Secretary of the League, will teach a class in "Introducing Men to Christ," and First Department Methods.

Miss Oscie Saunders, of the Woman's Council, Nashville, will teach a class in "The Choice of a Career."

Rev. Roy S. Tomlin, Acting President of Paine College, Augusta, Ga., will also teach a class in the same subject. These two together, with Mrs. R. H. Wynn, will conduct interview periods each day.

The above mentioned are our visitors, but just look at this array of home workers:

Dr. R. H. Wynn will lead the morning watch and teach a class in "Introdusing Men to Christ." Others are Rev. Albert S. Lutz, Secretary of Education; Dr. W. W. Drake, Presiding Elder of the New Orleans District, Rev. Alonzo Early, Rev. W. W. Holmes, Rev. J. W. Pearson, Mr. Edgar Cayard, Mrs. Philip Munch, Miss Laura Edwards, Rev. James B. Grambling, Mr. Stephen S. Thomas, Miss Julia Reid.

The Rev. Clyde D. Baker will have charge of the Recreation, and he is a good one, too.

Rev. Roy Johns will lead the singing while one of our good Leaguers plays.

The books and supplies will be in charge of our good friend from Dallas, Mr. C. W. Bohanan, commonly known as "Able, the Agent."

Mrs. R. H. Wynn will be there to keep our young folks lined up for life service.

Mrs. J. G. Snelling, Mrs. S. S. Thomas, Mrs. N. E. Joyner, Mrs. R. C. Holt, and Mrs. W. W. Holmes will act as chaperones and prayer group leaders for the various floor in the girls' building, while some of the men of the staff will have charge of the boys' building.

In every detail this Assembly promises to be of the very highest type, and the course is a three-unit course on the Christian Culture Diploma.

There is only one question—that is space for all who wish to come. Our capacity is 200 and our **goal is one from every church.** This alone would tax our space.

We, however, aro not going to tell any Chapter that they cannot send as many as they can, for we want the registrations made early. Then, about four days before the Assembly, if we aro over-crowded, we will wire the Chapter which is over its quota.

But the thing to do now is to send in your registration card, with one dollar, to Miss Julia Reid, Mansfield College, Mansfield, La., at once.

I have mailed to every pastor during the past week a fine display poster and registration card. If this poster is not up in your church by now, will you call on your pastor and get same and see that it is put up?

WILL SEE YOU AT MANSFIELD.

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The quality of mercy is not strained:
It droppeth as the gentle rain from
heaven
Upon the place beneath! It is twice
blessed—
It blesseth him that gives and him
that takes.
—Shakespeare.

No mere spasm of goodness will make a right life, for we rise no higher than our habitual thinking.—M. W. R.

## WHAT WE ARE DOING AT EPWORTH CHURCH.

Several weeks ago I stated that I would soon write an article on the above topic. Well, at that time I did think I would have a bit more time in the future, but I was not guessing right then. Secondly, I did not know that I was going to be sick. But I will now try to write a few lines about my people.

First, let me say that the word Epworth means service, and wherever you find a group organized as true Epworth members you will find a working force. That is what I have found true in my present church; for as fast as the members of Epworth Church hear the Epworth call they go forth to serve. At the present writing about fifty per cent of my people are on the job. This is a considerable increase over the past record, and we are working hard to have our membership one hundred per cent active.

Our first undertaking after Conference was to increase our attendance upon Sunday services, for the records show that only about twenty-five to thirty-five people were attending Sunday services, making a total of about sixty each Sunday. To this end every organization in the church, with consecration, went forth to serve; so, as a result, we have now about ninety-five every Sunday morning, and an average of 130 at night. Our church would be packed if we had as many as 175, so you see we are having almost a full house every Sunday evening.

At the beginning of the year we realized that we must repair and paint the church in order to attract. So we started in with our young people and had a work night once each week, and as a result of the labor of our young people we have remodeled our basement into a social hall, with classy lace curtains on the windows and red carpet on an attractive small platform. The basement used to be a regular swimming pool when it rained, so we first stopped that, and after painting and calcimining the entire interior it is all dolled up. The young folks also fenced in the corner lot with a 12-foot-high wire fence, and this corner will be used this summer for lawn parties and other forms of outdoor work.

The men of our church have been on the job, and they have had the entire exterior of the church painted with a 21-foot sign across one end of the building reading: "Epworth Methodist Church—A Growing Church in a Growing Community." Then, in front of the building, we have another sign announcing our church as "The Friedly Church," and inviting all to worship with us. Our next move is to have these two signs illuminated, so every passer-by will know that we want them.

The old devil has opened up an open-air picture theatre just across the street from us, so we are going to use his advertising to let folks know that there is a Methodist church there.

Our women are hard at it, and are getting things well lined up. We have divided our Missionary Society into three circles, and are now organizing all the children under twelve into a Junior Missionary Society, and all from 12 up to 16 into an Intermediate Epworth League.

The Lord is blessing our work as we preach and live the Christ-life, and up to the present we have 35 new members, of which 15 are on profession of faith.

We have a territory of about 30,000 people and the greatest opportunity for a great church, so we ask the prayers of all our good friends that God will work out his will in this church and people.

Wish I could say more in detail, but space and time will not permit it. So may the Lord bless each of you.

Yours in service,
JAS. B. GRAMBLING.

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The highest state of religious life is when a man sacrifices every personal and worldly advantage, encounters every annoyance or peril, if need be, rather than be in the least untrue to what his soul believes the commandments of God. J. Storrs Smith

Behold, thou desirest truth in the inward parts.—Psalm 51:6.

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# *Sunday School*

## NOTES FROM THE NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Every day cards are coming in with the courses marked. The response is the best we have ever had. Prospects are good for an attendance of two hundred. We ought to have five hundred at our Wesley Bible Class Federation and Elementary Council, June 7-8.

Cheering reports are coming in from the schools that used the pageant on Sunday School Day. Oxford reports that the offering was twice the amount contributed last year. But best of all, five men, heads of families, one mother, and a child united with the church. Four of the men and the child came in on profession of faith in Christ. God is always working, and when we work with him there are hearts ready to respond to the invitation. We rejoice with Brother Lipscomb, Dr. Milden, the teachers, and the people who made the decision.

The Greenville District Conference and Training School made a happy combination. The results were such as to justify another trial of the same combination, with the hope of reaching three times as many people as we did this year. The addresses, the preaching, and the teaching were all of the highest order. The people who attended all the sessions and took part in the work went away under the influence of the Holy Spirit. A very pleasing feature of the training school was an exhibit of handwork collected by Rev. C. A. Parks from a few of the schools that are doing good work.

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The following awards for first and second honors in the Sunday school exhibit contest were made, and the blue and red ribbons, in sign thereof, were distributed:

Clarksdale Methodist Sunday School—Helen Ford Talbert, junior first year, first place. Junior department exhibit, first place.

Map of Palestine, Mary Townsend, first place; Mary Julia Robins, second place.

Modeling Work—First place, Mary Everett Stratton; second place in modeling, Tallifero Murff.

First place in beginners' story book. First place in cradle roll.

First place in primary scrapbook, Helen Talbert.

Attendance and On Time Cards—Cage Brewer, first place; second place, Jack Fletcher.

Tunica—First place on illustrated hymn. First and second places on posters, junior department.

First place on junior note books, as a department.

First place on Easter folder, Hortense Simmons. First place on illustrated junior notebook, Louise Warfield; second place, Margaret Magruder.

Shelby Sunday School—First place on junior hero story books.

## MISSISSIPPI CONFERENCE NOTES.

Sunday, May 6, was spent on the Gallman charge at Mount Pleasant and Old Crystal Springs. We had a mighty good day and a most profitable one. We hope to hold the first Circuit Institute on this circuit in June. We trust it will prove a blessing to all on the circuit.

The District Institute met at Hickory on Tuesday, the 8th. They set three goals for the district. This, to my mind, is a definite forward step. The goals were: 1. To place the proper type program of work in each Sunday school. 2. To have one person designated in each Sunday school to correspond with the district workers and keep them informed. 3. To observe clean-up—fix-up day at each church. There was a good representation present. I have not tabulated the reports, so am unable to report on them definitely. Sixty delegates were present, and only a very few of the preachers were absent. We had a good meeting.

We are hoping that there will be a great improvement in Sunday School Day observance this year. Fernwood circuit is the first 100% circuit. Good for Fernwood.

Use the Sunday School Board.

Please get the proper type program of work, and work to it.

Central, Meridian, Primary Department, "A" Type, 100%. This is mighty good news to me and to all the workers as well.

Eden Sunday schools report all the men present on Mother's Day with the exception of one. What a fine report!

The attendance on the Sunday schools at Jackson, Miss., Mother's Day was very much better than any other day we have any record of, 4,700 in Sunday school. Of these there were present in the Methodist Sunday schools 2,356, Galloway Memorial leading with over 1,100. There were 417 in the Men's Bible Class of Galloway Memorial Church. This is the record for the Men's Bible Classes so far as we have the figures in our Conference. From our information it appears that all our schools had a record attendance Mother's Day. This is mighty fine indeed.

I spent from Friday to Tuesday on the Holly Bluff and Louise charge. We had a most pleasant stay; spoke to all the men of Louise Monday night, and to all the men of Holly Bluff Friday night. I was told that there was practically 100% attendance on both services. Two men's Bible classes and one men's prayer meeting we hope to see. The Sunday school at Bayland was put going on a better basis we trust. Brother Higginbotham has things in hand and is pressing forward. God is using and blessing him. Plans are being perfected for enlarging the building at Louise. Brother Higginbotham received four into the church Sunday morning.

Brother Hull spent Sunday at Johns. The folks out there appreciated him and his work. We received a good report of his visit.

Capitol Street Sunday school reports a fine Sunday School Day observance and an offering of $145.36. This is the largest offering received so far this year.

The work grows. Many schools are reporting almost a doubling of membership. Let us pray earnestly that God will use this LIFE for the ongoing of the Kingdom.

Please let the Board be your servant. Pray for us. Pray for the work.

Rankin Street is going after 100% "C" Type. No one has quite reached it yet. I trust some one will in the near future.

All pieces of news that are history-making in your school would be very much appreciated at the office that we may pass them on.

Sunday School Day? Observe and send in your offering. We sure would appreciate a prompt reply from the Day.

Trusting you to pray for the work and workers,

Yours in Him,
JOHN C. CHAMBERS.

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SCHOOL FOR STAMMERERS, Tyler, Texas

# Epworth League.

### TOPIC FOR JUNE 3.—PSALMS OF LIFE—VI. THE SHEPHERD PSALM.

Ps. 23; John 10:7-18.

(Roll Call Meeting.)

### Daily Bible Reading.

M. God a Shepherd to Israel His Flock. Ps. 80:1-3; Isa. 40:11.

T. Jehovah the Shepherd of the Universe. Isa. 40:25, 26.

W. The Anointed Who Is to Rule as a Shepherd. Micah 5:2-4.

T. The Shepherd's Compassion for the Leaderless Flock. Matt. 9:35-38.

F. The Example of the Great Shepherd. Matt. 9:35-38.

S. Exhortation to Ministers. 1 Peter 5:1-4.

### Directions.

Devise a staff with a crook and place beside it a club. Write on them Protection and Guidance. Poster suggestion: "Come to the Epworth League meeting this evening at 6:30 and hear about 'the most beautiful poem in the world."

At the meeting sing some of the beautiful hymns of the church that embody the thought and faith of our Psalm; for example, "The King of Love My Shepherd Is" (136); "In Heavenly Love Abiding" (452); "He Leadeth Me, O Blessed the Thought" (489).

### On the Topic.

1. This is the Psalm for childhood with its vivid imagination and capacity for appreciation of symbols taken from nature; for middle life with its strenuous struggles and sometimes enmities; for old age and the prospect of death.

2. The Lord is our host and we are his guests. This is a favorite figure in the Bible.

3. Here the Lord is our peace. He is our assurance of eternity.

### An Experience Meeting.

Tell of Jehovah's deliverance from sin and from various trying experiences as the roll is called and as the members answer to their names. Tell also of the ground of our trust in God through Jesus Christ.

(Devotional Meeting Annual, used by permission.)

## QUARTERLY CONFERENCE.

## MISSISSIPPI CONFERENCE.

### Meridian Dist.—Second Round.

Meridian, Fifth Street, June 10.
Scooba, at Binnsville, June 24.
Meridian, East End, 8 p. m., June 24.
Meridian, Seventh Ave., at Oak Grove, July 1.
Meridian, Poplar Springs, 8 p. m., July 1.
Meridian, Central, July 8.
Lauderdale and Electric Mills, at Electric Mills, p. m., July 8.
Waynesboro circuit, at Clara, July 14, 15.
Waynesboro, at Goldwood, p.m., July 15.
Porterville, at Chapel Hill, July 18.
DeKalb, at Marvin, July 21, 22.
Cleveland, at Pleasant Grove, July 23.
Daleville, at Andrews Chapel, July 28, 29.
Pachuta, at ——, Aug. 11, 12.
Quitman, p. m., Aug. 12.
Bucatunna, at Lewis Chapel, Aug. 15.
Enterprise, at Stonewall, Aug. 19.
Shubuta, p. m., Aug. 19.
Matherville, at ——, Aug. 21.
Vimville, at Why Not, Aug. 26.
Meridian, Hawkins Memorial, 8 p. m., Aug. 26.
DeSoto, at ——, Aug. 29.

PAUL D. HARDIN, P. E.

### Vicksburg Dist.—Third Round.

Hermanville, at ——, May 27, 11 a.m.
Port Gibson, May 27, 7:30 p.m.
Nebo, at Blue Hill, June 2, 3.
Harriston, at Mizpah, June 10, 11 a.m.
Fayette, June 10, 7:30 p.m.
Roxie, at Greendale, June 23, 11 a.m.
Washington, June 24, 11 a.m.
Natchez, June 24, 8 p.m.
Oak Ridge, at Flower Hill, July 1, 11 a.m.
Utica, July 8, 11 a.m.
Rosetta, at Perrytown, June 13, 11 a.m.
Centerville, at Macedonia, June 14, 11 a.m.
Woodville, June 15, 11 a.m.
Vicksburg, Crawford Street, June 22, 23, 11 a.m.
Vicksburg, Gibson Memorial, June 22, 25, 8 p.m.
Gloster, at Liberty, June 29.
Louise and Holly Bluff, Aug. 5, 11 a.m.
Silver City, Aug. 5, 8 p.m.
Anguilla, at ——, Aug. 12, 11 a.m.
Rolling Fork, Aug. 12, 8 p.m.
Meyersville, at Fitlers, Aug. 15, 11 a.m.
Rocky Springs, at Allen, Aug. 19, 11 a.m.

J. R. JONES, P. E.

## LOUISIANA CONFERENCE.

### Baton Rouge Dist.—Third Round.

Zachary and Slaughter, at Zachary, June 3, a.m.
Clinton, at Clinton, June 3, p.m.
St. Francisville, at New Hope, June 9, a.m.
Jackson and Ethel, at Gurley, June 10, a.m.
Istrouma, June 10, p. m.
Baton Rouge, First Church, June 17, a.m.
Hammond, June 17, p.m.
Denham Springs, at Alford's, June 23, a.m.
Natalbany and Pine Grove, at Montpelier, June 24, a.m.
Pearl River, at Pearl River, July 1, a.m.
Slidell, July 1, a.m.
Bogalusa Circuit, at Varnado, July 8, a.m.
Bogalusa, July 8, p.m.
Tickfaw Mission, at Pipkins, July 15, a.m.
Keener Memorial, July 15, p.m.
Springfield, at Red Oak, July 22, a.m.
Ponchatoula, July 22, p.m.
Franklinton Ct., at Fitzgerald, July 29, a.m.
Franklinton, July 29, p.m.
Covington, Aug. 5, a.m.
Amite, Aug. 5, p.m.
Greensburg, Aug 12, a.m.
Kentwood, Aug. 12, p.m.
Baker, at Deerford, Aug. 19, a.m.
Olive Branch, at Camp Ground, Aug. 26, p.m.
Gonzales, Sept. 2, a.m.

J. W. LEE, P. E.

### Shreveport Dist.—Third Round.

Texas Avenue, preaching, Sunday, June 3, a.m.
Cedar Grove, preaching, Sunday, June 3, p.m.
First Church, preaching, Sunday, June 10, a.m.
Noel Memorial, preaching, Sunday, June 10, p.m.
Shreveport ct., at Blanchard, Sunday, June 17, a.m.
Oil City, Sunday, June 17, p.m.
Mangum Memorial, preaching, Sunday, June 24, a.m.
Vivian, Sunday, June 24, p.m.
Grand Cane, at Keithville, Sunday, July 1, a.m.
Mansfield, Sunday, July 1, p.m.
Belcher, at Dixie, Sunday, July 8, a.m.
Mooringsport, Sunday, July 8, p.m.
Longstreet, at Bethel, Sunday, July 15, a.m.
Logansport, Sunday, July 15, p.m.
Ida, at Munnerlyn's Chapel, July 21-22.
Pelican, at Benson, July 28-29.
Mansfield Mission, July 29, p.m.
Plain Dealing, at Concord, Aug. 4-5.
Greenwood, at Flournoy, Sunday, Aug. 12.
Bayou LaChute, at Caspiana, Sunday, Aug. 19, a.m.
Powhatan, Sunday, Aug. 19, p.m.
Pleasant Hill, at ——, Sunday, Sept. 2.

R. H. WYNN, P. E.

### Lake Charles Dist.—Third Round.

Zwolle, at Zwolle, May 20, 7:30 p.m.
Rayne, at Rayne, May 27, 11 a.m.
Crowley, at Crowley, May 27, 7:30 p.m.
New Iberia, at New Iberia, June 3, 11 a.m.
Lafayette, at Lafayette, June 3, 7:30 p.m.
Abbeville, at Henry, June 10, 11 a.m.
Gueydan, at Gueydan, June 10, 7:30 p.m.
Hornbeck, at Prospect, June 17, 11 a.m.
Leesville, at Leesville, June 17, 7:30 p.m.
Neame, at Neame, June 24, 11 a.m.
Carson, at Carson, June 24, 7:30 p.m.
Unice, at Petreville, July 1, 11 a.m.
Branch, at Church Point, July 1, 7:30 p.m.
Indian Bayou, at Indian Bayou, July 8, 11 a.m.
Lake Charles, at Belle City, July 12, 7:30 p.m.
De Ridder, at De Ridder, July 15, 11 a.m.
Merryville, at Merryville, July 15, 7:30 p.m.
Sulphur and Vinton, at Sulphur, July 22, 11 a.m.
Lake Arthur, at Lake Arthur, July 29, 11 a.m.

J. B. WILLIAMS, P. E.

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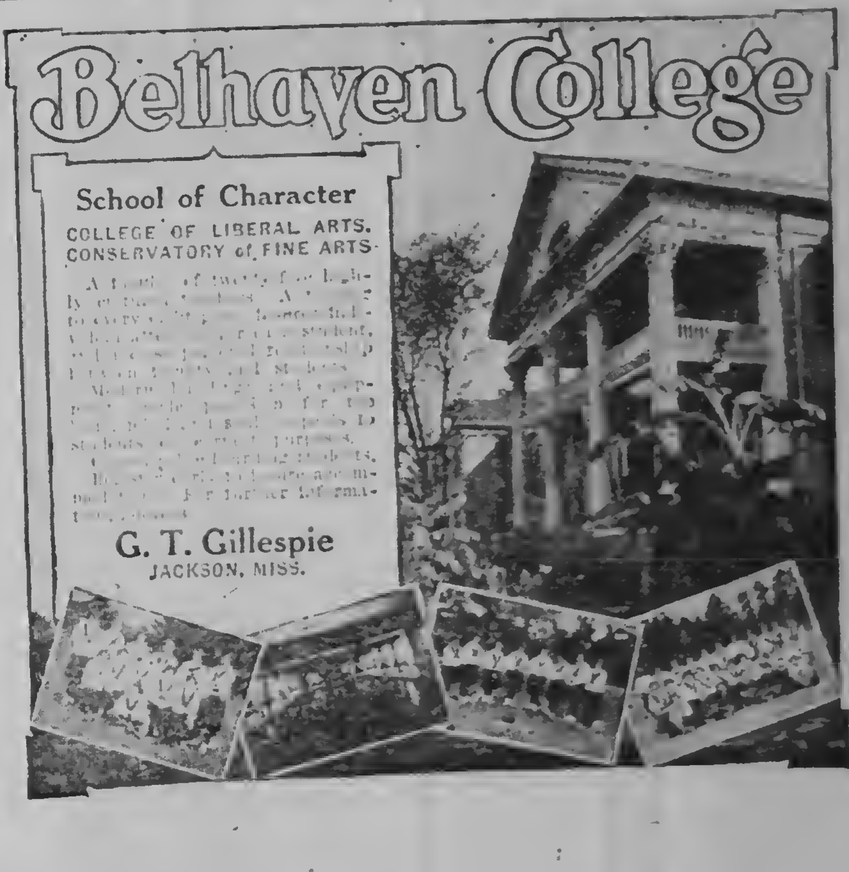

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# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## THE GREATER SCARRITT.

The joint committee which was appointed by the Executive Committee of the Board of Missions and the Executive Committee of the Woman's Council, for the purpose of formulating an enlarged plan for missionary education for the whole church, submitted a comprehensive program to the Council at its last session, also to the Board of Missions which convened the first week in May. This program was unanimously adopted by both bodies. Further resolutions were adopted by the Council which provided for an enlarged program for the Scarritt Bible and Training School, also for its removal to a central location; the program and the location to be decided upon by the joint action of the Executive Committee of the Board, the Executive Committee of the Council, and the Board of Managers of the Scarritt Bible and Training School. Through those resolutions, the Council requested the Board of Missions, General Work, to cooperate in the conduct of the new school which, it is planned, will be for the training of lay workers, both men and women.

These resolutions were adopted by the Board with an amendment which referred the final decision concerning the future program for the school and its relocation to the Board for action. It is expected that there will be a called meeting of the Board after the joint committee has had time to formulate a report. This joint committee will seek in every possible way to recommend such location and reorganization of the new institution as will serve the church in the most effective way. To this end, an investigation is being made to ascertain the best possible plan for such a school. An invitation is therefore extended to any community that wishes to be considered as the future location for such an institution.

The amendment to the report providing for the matter to be referred to the Board for final action will delay somewhat the plans for the establishment of the Greater Scarritt, but the leaders have faith to believe that the delay will result in an even larger future for the school.

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## LOUISIANA CONFERENCE.

### A Dream Come True.

By Berta Ellison, St. Mark's.

Not my dream, no, because it dates back to 1908, long before my time here, but the happy privilege of seeing it fulfilled has been granted me. Just who dreamed first and when, I do not know. In the beginning and for many years Miss Bennett and Mrs. MacDonell, Miss Mary Helm and some consecrated local women, among whom was Mrs. W. W. Carre, were interested in St. Mark's. They worked for it, they prayed for it, they loved it. There were others, of course, and when history is written their names should appear; but this short sketch is not meant to be historical primarily.

God prospered the work of the Woman's Missionary Societies in the Old French Quarter, and it grew from year to year. The first house selected in the six hundred block on Esplanade Avenue was abandoned after awhile for a better one at 908 on the same street. And then somebody began to dream of a new building that should belong to the women, a place that was their very own, and a building fund was started. When the Woman's Missionary Council met in New Orleans a few years ago, this sign was displayed on a barrel near the door of First Church: "WANTED! A BARREL OF MONEY TO BUILD A NEW ST. MARK'S." But doubtless nobody thought a barrel full would ever be collected. The women planned and worked till it was time to act with regard to "Centenary Askings," and St. Mark's came in on the first year with an appropriation big enough to build the magnificent structure now almost completed at North Rampart and Governor Nicholls. After the appropriation was made, and even after the money was actually collected and placed at the disposal of the local Board, there were some doubting Thomases. Could it really be true? Would the building ever be put up? And it did take a long time, for work was begun on this place the 1st of February, 1922. The dream came true slowly, but it came true with only one exception—nobody dreamed big enough. Just the opposite from what dreams usually are, don't you think?

But now enough of dreams, since this one ended well. That is, the first part came out admirably; but the erection of a building such as this is but the beginning. How shall it be used in order to serve in the largest way possible? The first thing is to get it furnished properly, and this matter was brought before the annual meeting at Monroe in order that our Conference people might have a part in this work now, right in the beginning of a new and big program. My heart has been gladdened with the response of our Missionary Societies thus far, and the primary reason for writing this at all is to tell you so and say, "Thank you." Up to date we have received on furnishing fund as follows:

Pleasant Hill, $10; First Church, Baton Rouge, $100; Keener Memorial, Baton Rouge, $5.25; Mangum Memorial, Shreveport, $15; Noel Memorial, Shreveport, $25; First Church, Shreveport, $100; Gilliam, $10; Keithville, $5; Slidell, $10; Mer Rouge, $25; Coushatta, $5; Winnsboro, $10; Ruston, $20; Parker Memorial, city, $5; Carrollton Avenue, city, $18.40; Second Church, city, $13.20; First Church, Junior Department, Sunday school, $10; Rayne Memorial, city, $250; First Church, city, $250.

If you do a sum in addition, you will see a total of $886.85 has been raised, and to me it is simply fine. But if the whole story is told, that is not enough to cover price of furnishings already bought by $236.47, and a few more things are needed but not bought yet. Allow me to express deep personal gratitude and thanks from the local Board for the way you have responded, women of the Missionary Societies; but it would be so fine if the entire amount necessary could be raised and every piece of furniture in our part of the house belong to you. I shall not press the matter, knowing, as I do, "your labor of love," and your willingness to go the limit. First Church, Baton Rouge, and First Church, Shreveport, each paid the price of furnishing a bedroom, $100. These two rooms are occupied at present by the head resident and the nurse, and both of us are delighted.

On the 29th of March we moved into our new building. Not everything is in shape yet, but it will not be long now till all the furnishings and equipment will be placed. Already some things are evident. One is, people passing by comment very favorably on the appearance of St. Mark's. It is a place every Methodist should be proud of; no better institution of its kind is to be found. It is an eye-opener to the people in the community, whether they come or not. But they are coming. Attendance at church services has more than doubled, Sunday school has set a high water mark, the League has taken on new life, and every department of the work is going well. The supply store will soon be open and all the second-hand clothing you can spare is needed. Send it on as fast as you can, plenty of space to put it now. Another time I'll write again, but till then think of us as being "labors abundant," and keep St. Mark's on your prayer list.

The Christian Women's Exchange

Two dollars per year enables a consigner the right to exhibit and ten per cent on sales. A wonderful display of art, curio, and needlework always on hand. Visitors welcomed.

520 ROYAL STREET.

Grove's Tasteless Chill Tonic

Is an Excellent Tonic for Women and Children. 60c

## GREATNESS.

The soul is greater than all time,  
It changes not, but yet is ever new.  
But that the soul is noble we  
Could never know what nobleness  
had been.  
Be what ye dream! and earth shall  
see  
A greater greatness than she e'er hath  
seen.

We pray together at the kirk  
For mercy—mercy solely;  
Hands weary with the evil work,  
We lift them to the Holy.  
Be pitiful, O God!

—E. B. Browning.

**It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.**

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New Orleans Baton Rouge

## THE BOARD OF CHURCH EXTENSION.

By Rev. T. D. Ellis, D.D.

The Biennial Meeting of the Representatives of Conference Boards of Church Extension met in the chapel of the Board of Church Extension Building, Louisville, Ky., April 24, and had a most interesting and profitable session. The Board of Church Extension met in annual session at the same place, April 25-26.

The discussions in the meetings of these two bodies revealed certain important conditions in reference to church building, and the problems arising out of the marvelous development in the South, the Border States and the Far West. The South is rapidly becoming the cotton mill section of America, and the religious problem of the cotton mill community remains unsolved. The coal mine regions of Kentucky, Tennessee and West Virginia offer a growing menace and an appealing religious need. The States bordering the Gulf of Mexico, notably Florida and Louisiana, could use wisely and well every dollar of money available for appropriation by the Board of Church Etension at this time. The Far West is an empire within itself and remains to this day inadequately churched.

The Board of Church Extension, because of the limit to its funds, is unable to meet the enlarging demands arising out of these conditions. It seems to us that those communities able to finance the construction of their own churches, should do so, leaving the Board of Church Extension free to aid those communities unable to provide houses of worship without aid. Looking to this end, the following resolution, introduced by Rev. J. H. Eakes, Bishop W. N. Ainsworth and Bishop U. V. W. Darlington, was adopted:

"Whereas, at each annual meeting of this Board of Church Extension, applications are made for donations and loans for church building far in excess of the funds received from assessments and other sources;

"Therefore, be it resolved, First, That we call upon the bishops, presiding elders and pastors to present at every opportunity the crying need for increased contributions to the great work of Church Extension.

"Second, That applications for donations and loans, except in cases of extreme urgency, be discouraged by the bishops and presiding elders, and unless the conditions be such as are of great need and that cannot be otherwise handled, they refuse to endorse or approve the application."

Following a discussion of the need for church building in cotton mill communities, and other missionary territory in the Home Field, a committee, composed of Bishop Collins Denny, Rev. J. H. Eakes, and Rev. T. D. Ellis, was appointed to act with a like committee from the Board of Missions to study the whole question of religious needs in these communities and report to the next annual meeting.

The calendar is often crowded with applications which are not mature. Communities have rushed the preparation of these applications when sufficient data and assets were not in hand upon which to base a proper application, and for the reason that the application must be presented to the annual meeting of the Board, or wait for one year. Many applications should be returned to the communities making them, for the correction of errors in title, more definite information and the securing of additional funds locally. Feeling that the time has arrived when appropriations should be made more often than at the annual meeting, a Committee on Appropriations was appointed. The Board took the following action:

"Resolved, 1, The Board shall appoint, annually, a Committee on Appropriations to be composed of twelve members, seven of whom shall be the members of the Executive Committee of the Board of Church Extension, and five to be appointed from among the members of this Board upon nomination of the Committee on Nominations.

"Resolved, 2, That the Committee on Appropriations shall meet three times a year in addition to the annual meeting of the Board, on the call of the President and Secretary of the Board.

"Resolved, 3, The Apporpariations Committee shall have authority to make, by a three-fourth vote, grants of donations and loans under the same rules and regulations governing appropriations by the Board in its annual meetings, except that at no meeting shall the appropriations for either donations or loans exceed one-fourth of the amount available for appropriation as estimated and approved at the preceding annual meeting of the Board."

Those appointed on this Committee on Appropriations, in addition to the Executive Committee, are: Bishop U. V. W. Darlington, Bishop John M. Moore, Bishop Collins Denny, Dr. James Thomas, and Dr. James H. Felts.

One of the committees appointed on the Secretary's Report made the following recommendation, which was adopted:

"The Secretary's report shows that there are grants on the books made one, two and three years ago unpaid to-day because buildings have not yet been erected, or remain incomplete, possibly on account of poor financing or unnecessary delays on the part of the local communities. We recommend that all grants and loans expire at the end of eleven months from the date when they were made and can be continued or renewed only upon the application by the pastor and the Official Board, or the Building Committee having charge of the houses for which the grants were made, provided sixty days' notice has been given by the Secretary."

The year that has just closed has been a busy one for the Department of Architecture. It has been a year of steady expansion and of increasing appreciation on the part of the Church of the service available. The action of the last General Conference in creating a Joint Committee on Church and Sunday School Architecture has given increased importance and significance to this Department. The committee is composed of Miss Minnie E. Kennedy, M. W. Brabham, L. F. Sensabaugh, and J. P. Jones, from the Sunday School Board, and Bishop W. F. McMurry, J. A. Baylor, J. H. Wells, J. H. Wilson, and T. D. Ellis, from the Board of Church Extension.

Believing that money should not be granted to buildings which do not meet the needs of modern congregations, the Board adopted the following rule:

"The Secretary shall require the plans of all churches to which grants of either donations or loans are made, to be submitted to the Department of Architecture of the Board of Church Extension for approval. Should the plans be unsatisfactory, it is made his duty to suspend payment of the grant until plans are changed to conform to the suggestions of the Department of Architecture. Reasonable charge shall be deducted from the grant for this service rendered by the Department of Architecture."

The Board has been studying the question of the protection of churches and parsonages against loss by fire and storm for several quadrenniums. It is thought that we have made real progress toward the completion of plans to this end. An announcement will be made whenever plans are complete.

The Board gave serious consideration to the need for larger funds to meet the demands for aid in church building. There were 343 applications for donations, amounting to $697,118.53, and 145 applications for loans, amounting to $778,900. To meet these large needs, as shown in these applications, the Board had only $91,655.47 donation money, and $282,902.05 loan fund. These figures will answer, as no words can, why so many are disappointed in not getting the aid asked. This is an era of church building and the Board needs the sympathetic cooperation of the entire Church in order to enable Methodism to erect churches in keeping with the church buildings of other denominations in the communities throughout our territory.

The net increase in the Loan Fund during the past year was $175,585.35. The Loan Fund capital now amounts to $2,223,529.09.

TODAY I AM REAL WELL

So Writes Woman After Taking Lydia E. Pinkham's Vegetable Compound

Jamestown N. Y.—"I was nervous, easily excited and discouraged and had no ambition. Part of the time I was not able to sit up as I suffered with pains in my back and with weakness. I took Lydia E. Pinkham's Vegetable Compound, both the liquid and tablet forms, and used Lydia E. Pinkham's Sanative Wash for inflammation. Today I am real well and run a rooming house and do the work. I recommend your medicine to every woman who complains, and you may use my letter to help any one else. I am passing through the Change of Life now and I keep the Vegetable Compound in the house, ready to take when I feel the need of it."—Mrs. ALICE D. DAVIS, 203 W. Second St., Jamestown, N. Y.

Often some slight derangement may cause a general upset condition of the whole system, indicated by such symptoms as nervousness, backache, lack of ambition and general weakness.

Lydia E. Pinkham's Vegetable Compound will be found a splendid medicine for such troubles. In many cases it has removed the cause of the trouble.

For Troubled Nerves,

high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adapted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

STOUT PERSONS

[illegible] after eating, gassy pains, [illegible]

Relieved and digestion improved by

CHAMBERLAIN'S TABLETS

Cleansing and comforting - only 25c

New Gland Invigorator Restores Vital Force

Remarkable Scientific Discovery Makes Glands Active. Easily Used at Home. Old and Young Benefitted

Thousands of men and women who want again the nerve, vigor, vitality and ambition of earlier years are finding all these through science's discovery of an invigorator, stronger and surer than even the famous gland treatment.

The amazing benefits of this discovery are largely confined to the lower spinal nerve centers and certain easily stimulated vital organs and [illegible]. Remarkable [illegible] within 24 hours and gratifying results are almost always obtained during the first week after treatment starts. Elderly people especially rejoice in their renewed flood of youthful vigor.

[illegible] say they have been restored to the full vigor of 35.

This remarkable compound is prepared in tablet form for convenient home use. The [illegible] of Vi-Tabs, which is the name of this invigorator, offer everyone the opportunity of trying a regular $2.00 [illegible] strength treatment with the full understanding that it costs nothing if it fails.

If you wish to secure for yourself the amazing results that it gives, simply send your name and address in strict confidence to the Vi-Tabs Laboratories, Dept. 121, 1013 S. Wabash Ave., Chicago, and this $2.00 double strength treatment will be immediately mailed to you. Pay postman only $2.00 and postage when package arrives in plain sealed wrapper. If, at the end of one week, you are not satisfied, the laboratories will immediately refund your money. This guarantee is protected by deposits in two large Chicago banks, so do not hesitate to accept this offer.

WINTERSMITH'S CHILL TONIC

SOLD 50 YEARS

If not sold by your druggist, write Wintersmith Chemical Co., Louisville, Ky.

## THE GOLDEN CROSS SENDS GREETINGS TO THE SUNDAY SCHOOL.

By Chas. C. Jarrell, D.D., Secretary, General Hospital Board.

The youngest Society in the church sends greetings to the oldest. The Golden Cross Society is the young daughter, and the Sunday school is the stately elder daughter. This first-born has welcomed and helped to nurture each new arrival in the Household of Faith. Here is my word of confidence that the first hand held out to help "little Golden Cross" learn to walk will be "Big Sister Sunday School."

The Golden Cross will be to the Southern Methodist Church what the Red Cross is to the nation and what the White Cross is to the Northern Methodist Church. It is to be made up of adult members who pay $1 a year membership fees, and the Junior members who pay 25 cents a year. All members must sign a pledge to manifest love to Christ by serving and helping the sick, the needy and the unfortunate. A man or woman may become a Life Member by paying $100; a Life Patron by paying $500; and a Knight of the Golden Cross by paying $10,000. Let the Knights form in single file so as not to crowd.

The income of the Golden Cross will be used to help weary pilgrims on the journey of life who have fallen sick on the road. Hospitals will be built and maintained for the purpose—all in the name of Christ.

## NORTH MISSISSIPPI CONFERENCE.

### Columbus Dist.—Third Round.

Chester, at Antioch, May 26, 27.
Macon Station, May 31, p.m.
Macon Ct., at X'Prairie, May 31.
Kosciusko Ct., Preaching, June 3, a.m.
Kosciusko Sta., Preaching, June 3, p.m.
Longview, Preaching, June 10.
Kilgo, Preaching, June 17.
Louisville, June 24, a.m.
Noxapater, at Flower Ridge, June 24, 25.
Sturgis, at Bevil Hill, June 30, July 1.
Kosciusko Ct., at Spring Dale, July 6.
Kosciusko Sta., July 6, p.m.
High Point, at Macedonia, July 7, 8.
Ethel, at Tabernacle, July 9.
Columbus, Central, July 10.
Crawford and Schaeffers, at Crawford, July 15, 16.
Mashulaville, at Middleton, July 17.
McCool, at ——, July 21, 22.
Ackerman and Wier, at Wier, July 22, 23.
Shuqualak, at Ridgeway, July 26.
Brooksville, at New Bethel, July 27.
Cedar Bluff, at ——, Aug. 5, 6.
West Point, Aug. 8, night.
Starkville, August 9, night.
Artesia, Preaching, July 15th, a. m., Q. C. Aug. 9.

A. T. McILWAIN, P. E.

### Corinth Dist.—Third Round.

First Church, Corinth, Q. C., Friday night, May 11; preaching, May 27, 11 a.m.
Corinth ct., Q. C., Friday, May 25; preaching, May 13, Marvin church.
Corinth District Conference at Ripley, May 15-17.
Woman's District meeting, Missionary Work, at Iuka, May 24.
Kossuth ct., at Wesley Chapel, May 19 and 20.
Blue Mountain ct., at Rainey's Chapel, June 2 and 3.
Guntown, at Pleasant Valley, June 16 and 17.
New Albany ct., at Mount Olivet, Wednesday, June 20.
Dumas ct., at Mount Zion, Thursday, June 21.
Baldwyn, at Liberty, June 23 and 24.
New Albany sta., June 24, night; Q. C., June 25, 9 a.m.
Corinth District Training School, at New Albany, June 25 to 30.
Myrtle ct., at Friendship, July 5.
Potts Camp, at Macedonia, July 6.
Hickory Flat, at Cornesville, July 7 and 8.
Booneville ct., at Edge's Chapel, Wednesday, July 11.
Rienzi, at Pisgah, July 12.
Wheeler, at Mount Hebron, July 13.
Silver Springs, at Paul's Chapel, July 14 and 15.
Booneville sta., Q. C., July 12, night; preaching, July 15, night.
Marietta, at Siloam, July 20.
Sherman, at Bethel, July 21 and 22.
Mooreville, at Andrew's Chapel, July 28.
Mantachie, at Ozark, Aug. 4 and 5.
Paden, at Old Bethel, Aug. 8.
Belmont, at Dennis, Aug. 9.
Tishomingo, at Salem, Aug. 10.
Iuka ct., at Bethel, Aug. 11 and 12.
Iuka sta., Q. C., Aug. 10, night; preaching, Aug. 12, night.
Burnsville, at Clausell Hill, Aug. 15.
Chalybeate, Friday, Aug. 17.
Ripley, Q. C., Aug. 17, night; preaching, Aug. 19, at 11 a.m.

Let pastors give special attention to Questions 11 to 15, with answers.

JOSEPH B. RANDOLPH P. E.

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

Used to be Thin Weak and Pale

South Carolina Lady Felt Miserable—Tells How She Regained Strength and a Good, Healthy Color.

Central, S. C.—"I was in a very weakened condition . . . pale and thin, hardly able to go," says Mrs. Bessie Bearden, of this place. "I would suffer, when I stood on my feet, with bearing-down pains in my sides and lower parts of my body.

"I did not rest well and didn't want anything to eat.

"My color was bad and I felt miserable.

"A friend of mine told me of Cardui, and then I remembered my mother used to take it. . . . After the first bottle I was better. I began to fleshen up, and I regained my strength and good healthy color. I am feeling fine. I took twelve bottles (of Cardui) and haven't had a bit of trouble since."

Thousands of other women have had similar experiences in the use of Cardui, which has brought relief where other medicines had failed.

If you suffer from female ailments, take Cardui. It is a sceitinfic remedy for woman's ills and may be just what you need. Get it at the drug store.

Take CARDUI —THE WOMAN'S TONIC

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time.
Safe, pleasant—always brings remarkable and gratifying results.
At All Druggists

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

Regain That Girly Complexion Easily

Quick Results Sure If You Do Like Thousands of Women Who Praise Derma Lava.

Don't worry and fret about how bad your complexion is. It is possible now to make that rough, blotchy and unpleasant skin smooth and soft if you will just do like so many thousands of women are doing all over the country.

Blackheads, pimples and other face ruiners are nothing more than you can expect when you neglect the care of your face every day. Many girls and women seem to take it as a matter of course that their complexion ought to always be just right, without any thought of the care it must have, to keep away the many outside influences which hurt the delicate tissue of the complexion.

But using just something is where so many girls and women make their mistake.

Millions of packages of beauty clay are sold every year to girls and women who have found it to be a real toilet necessity. DERMA LAVA keeps the skin clean by removing every particle of the dust, grease and things that hurt the complexion. DERMA LAVA keeps the skin clear, protects it, thereby giving the complexion a natural appearance.

You should use DERMA LAVA and keep **yourself** looking young and **your** skin in perfect condition.

*What Derma Lava Does*

DERMA LAVA absolutely corrects all forms of skin malnutrition—the prime cause of wrinkles, sagging muscles, sallow, oily and dry skin, blackheads, pimples and other complexion blemishes.

Use it and you will have a fine-textured skin, radiant with the fresh coloring of youth and firm as a child's. In only 30 minutes, mind you! In one short half hour you can have a new complexion. It seems almost magical! Tired lines, enlarged pores, blotches, sallowness, dryness, oiliness—all vanish. Hidden beauty you never dreamed of is brought to the surface. Every lady that buys, recommends it—it's Nature's renovator—it's not a medicine, it acts scientifically and naturally—it gives the skin a chance to be what it was when it came into the world.

*How Derma Lava is Applied*

It is simple to use—just apply it with the finger-tips—no rubbing or massage—you just cover the face with DERMA LAVA thoroughly so that the skin will not show, thus making a mask over the entire face, up to the hair, over the eyelids, nose and underneath the chin—leave it on 30 minutes and then easily wash it off—when applied you experience a cool, tingling, pleasant feeling as the hundreds of pores awaken, and the magnetic clay draws the clogged-up impurities to the surface—it is truly a skin laxative. Soon as it is removed you will notice the delicate pink color of youth it imparts, due to the increased circulation to the skin. Every Pore Poison and Impurity, every BIT of Dust, Dirt and Dead Skin comes off **when DERMA LAVA is removed.**

*Results Are Guaranteed*

Try this new and marvelous beauty treatment on our guarantee of quick and positive results.

Get a jar of DERMA LAVA and apply the beauty treatment twice a week.

If you do not notice a decided improvement after the third treatment, return the balance of the clay in the jar, and your dollar will be refunded promptly.

SEND NO MONEY

So that every woman may try this great new discovery we are making a very special introductory offer. You need not send a single penny. Simply mail the coupon and we will send you in a plain unmarked container a regular $2.00 jar of DERMA LAVA BEAUTY CLAY. When the postman hands it to you simply pay him the greatly reduced price of $1.00 (plus a few cents postage), in full payment. Surely, you cannot afford to overlook this splendid offer, especially since you have the guaranteed privilege of having your money refunded if you are not delighted with results.

Bear in mind that the regular price of DERMA LAVA BEAUTY CLAY, which contains some of the costliest ingredients known, is $2.00. It is only on this special introductory offer, which may never be made again, that we have reduced the price to $1.00.

Thus you should act immediately. DERMA LAVA BEAUTY CLAY will soon rid you of every complexion worry, for it is a natural preparation—and works ALWAYS. You won't have to wait long for results.

Just mail the coupon—no money. But act at once before this special offer is withdrawn. Clip and mail the coupon to-day—now.

MILLER CHEMICAL CO.,
New Orleans, La.

**MILLER CHEMICAL CO., Dept. CA.**
**401 Vincent Bldg., New Orleans, La.**

Without money in advance, you may send me a full-size jar of DERMA LAVA BEAUTY CLAY (regular price $2.00). When it is in my hands I will pay the postman only $1.00 (plus few cents postage) in full payment. I retain the privilege of returning the jar within 10 days and having my money refunded if I am not surprised and pleased with the wonderful results. I am to be the sole judge.

Name ..............................

Address..............................

City.................... State............

If you wish you may send money with coupon and Save postage.

NEW ORLEANS

# CHRISTIAN ADVOCATE

Vol. 70—No. 22. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3742

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 31, 1923. CHAS. O. CHALMERS, Manager.

## *Editorial.*

### WHAT THE BISHOPS THINK.

The "Message from the Bishops," and the "Statement by the Bishops," which appeared in full in the Advocate of May 17, deserve the careful attention of every member of the Methodist Episcopal Church, South, who is concerned for the welfare of the church to which he belongs and for the establishment, maintenance, and extension of the Kingdom of God upon earth.

The Message recounts the evident prosperity, both material and spiritual, of the church, and comments with satisfaction upon the state of peace and harmony prevailing generally throughout the church, expressing no undue alarm over "some dissonant voices here and there, such as have been raised in divisive cries from the days of the apostles and the primitive church to the present time." It calls attention to the fact that the doctrinal platform of Methodism is supported by both reason and revelation, and that it is "so reasonable and roomy that it needs neither modification nor enlargement for the freest exercise of Christian liberty within it."

The Message does, however, very properly call attention to the conditions of membership in the church, those conditions involving acceptance of the Bible as the Word of God, and of the doctrines of Christendom as expressed in our Articles of Religion, and in the Apostles' Creed, and then lays down the altogether right principle that those who desire to remain within the pale of the church or retain a place in its service must continue to abide by its teachings. As the Message clearly points out, those who would do otherwise must surrender their privileges or hold them under false pretenses.

We consider this Message sound in its positions and strong in its statement of the duty of all members of the Methodist Episcopal Church, South, both clerical and lay. If there should be any among us who are unable to accept without equivocation or mental reservation the fundamental doctrines through the preaching of which our church has achieved its marvelous success, they owe it to themselves as well as to the church in simple honesty to make manly acknowledgment of their disagreement and seek an ecclesiastical home elsewhere, or else conform their thinking and practice to the requirements of the great symbols of faith to which they pledged their loyalty. In non-essentials there is room for the widest possible liberty of thought; in essentials there should be complete unanimity.

The Message lays timely emphasis upon the need of our meeting at once and in full the obligations we have assumed in connection with the Centenary Movement and the Christian Education Movement. There is a solemn warning in the statement: "Having set our hands to the plow, we dare not make ourselves unfit for Christ's Kingdom by looking backward. In his name we must go forward. The offerings which we have solemnly vowed to God we must place with joy upon his altar." It appears to us that a refusal to pay these sacred obligations, voluntarily assumed, is as much a denial of the faith as is a disregard of the doctrinal tenets of the church.

The "Statement of the Bishops," having to do with the maintenance of pure doctrines in our schools and colleges and upon our mission fields, is appropriately in keeping with the action of the recent General Conference, and is timely in that "there continues in some sections of the church hurtful agitation on the subject of the doctinal teaching of some of our preachers and teachers, at home and in the foreign field, causing confusion, discouragement, and division among our people, and resulting in some cases in the repudiation of financial obligations already made and in defeating in some degree the evangelistic program of the church." The fact that the Board of Missions unanimously concurred in this action taken by the bishops ought to allay any uneasiness as to the doctrinal unsoundness of our missionary and educational workers, and ought to bring the entire church to loyal and faithful activity in promoting all the enterprises of the church. With this profession on the part of our bishops and missionary leaders, those who have already succeeded "in defeating in some degree the evangelistic program of the church" should cease their agitation and give themselves heartily to the work of trying to upbuild the Kingdom of God.

The general condition of the church, as we see it, is expressed in this significant paragraph of the Message: "With the manifest favor of our risen and glorified Lord resting upon the labors of our beloved church, with an ecclesiastical polity which in all its past history has yielded most blessed results and which needs little amendment now, and with credal confessions and established standards of doctrine protected by constitutional defenses which even the highest legislative body of the church—the General Conference—cannot ignore or set aside, there is little or no occasion for bitter controversy and estranging contentions among our preachers and people."

The call to the church is one of renewed consecration as expressed in personal religious experience and in faithful activities in the Kingdom. Let us be about our tasks!

### LAW OBSERVANCE.

The spirit of lawlessness, if unrestrained and unchecked, will break down the most sacred institutions and destroy the most stable civilization. It is for this reason that the law of the land becomes the bulwark of peace, prosperity, and orderly government against those forces that are always operating against the best interests of the people as a whole and in favor of selfish interests and the promotion of unjust aggrandisement.

One of the main tests of good citizenship always has been and always will be respect for the law—a respect that shows itself in observance of the law and in the support of its majesty. No man, whether he be of high or low estate, has any right to be considered a good citizen unless he believes and practices law observance, even if some particular law does run counter to his own purposes and desires. If one man has a right to disregard any law, all men have the same right; it is very easy to see that such a spirit of lawlessness would soon destroy all respect for law.

Every citizen is under obligation to support and enforce the law, especially those who are charged with its interpretation and administration. It is currently reported, however, that the recent meeting of the Louisiana Bar Association, held at Alexandria, La., was marked by such disregard of the prohibition law as to constitute the action of some of its members as nothing less than an outrage upon common decency. If the information we have received is correct—and we have every confidence in its correctness—even men who hold high judicial positions in the State drank so freely of the liquor that evidently was so abundantly on hand as to become noticeably hilarious in their conduct and otherwise show signs of inebriation. It is a sad spectacle. If such conduct is to be continued, we suggest that those who are responsible for such an outrage upon the dignity of the law propose a change of name for their organization—from Bar Association, to Bar Tenders' Association.

### A CONNECTIONAL REPROACH.

It is nothing short of a connectional reproach that the Representative Church at Washington, D. C., which has had remarkable success in ministering to the religious needs of that great city, is still unpaid for, largely if not altogether due to the fact that subscriptions to the amount of $58,000 have not been paid. These subscriptions were made by individuals and by Annual Conferences, and ample time has elapsed for their payment in full. We direct special attention to the statement in last week's Advocate by a committee of the Board of Church Extension, that committee consisting of Bishop Warren A. Candler, Bishop James Cannon, Jr., and Mr. George W. Davis, and we urge the immediate payment of these pledges that are so long overdue.

(Editorials continued on Eighth Page.)

# New Orleans Christian Advocate

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## PERFECT CONSECRATION.

By J. P. Nash.

Lift me higher, upward, onward,
Till I view Thy smiling face;
Give me more of Jesus' sweetness,
And a deeper work of grace;
Let me lean upon Thy bosom,
Have a perfect, peaceful rest,
Where Thy love cannot be fathomed,
And discipleship is blest.

I am weak, but Thou art mighty,
Full of joy and love divine;
I am only Thy creation,
May my heart be, Lord, like Thine;
Thou art author of compassion,
Full of love and purity,
Let the Saviour be my pattern,
Let me think thoughts after Thee

Let me live a life for Jesus!
Let me learn to do His will;
And when storms of life beset me,
May I hear His "Peace, be still";
Oh, glory, glory hallelujah,
I am saved through Jesus' grace,
And some day I will embrace Him,
See His smiling, happy face.

Oh, I love to think of Bethel,
Where I met God face to face,
And I found my Saviour's mercy,
Felt His gentle, warm embrace;
Though my feet may have faltered,
Still I cling to Jesus' breast,
It was on my knees He blessed me,
Where my soul found peace and rest!

Meridian, Miss.

## PRESERVING THE TYPE.

By T. H. Lipscomb, B. D.

Thoughtful men—and there are many yet among us—who bring "to the law and to the testimony" all the "lo, here, and lo, there" schemes of modern progress, are impressed with the glaring inconsistency in most of the addresses wherein approved religious leaders seek to lead us by new and untried paths out of our confessed present chaos into the millennial dawn.

That inconsistency, expressing itself in many and varied forms, is in almost every instance fundamentally this: Praise of the past, because of the undeniably fine fruit it has borne, yet a speedy and willing departure from the type of life, ministry, and teaching which characterized that past and produced those results: an insistence indeed that the change is imperative, in order that sorely needed like results may be produced to-day; yet accompanied often, strangely enough, with admissions that our improved modern methods, in Sunday school, college, or family life, have produced no improvement at all in Christian character, knowledge of the Bible, or even of "reading, writing, and arithmetic."

A striking illustration of this in the matter of doctrine was seen at the Winona Lake Assembly some years ago when Dr. Chas. Aked, the then famous English preacher, delivered three addresses, in one of which he extolled the British character as the finest type of Christian manhood and womanhood ever produced. In the next address he scornfully repudiated the old theory, and rang the usual changes on the Fatherhood of God and the brotherhood of man. I happened to be at the depot as he was leaving the next day and meeting him alone asked him to reconcile what seemed to me an inconsistency in his addresses, which I admitted I had greatly enjoyed. I put to him the question: You claim that the British character is the finest flower of Christian faith ever seen, yet you repudiate the very theology which you must admit has produced this type of character, for the new theology is too young to have borne distinct fruit as yet. How can you repudiate the very thing which you say has been most fruitful of good in the world? He replied: "Well, the doctrines I object to, damnation, everlasting punishment, etc., came in with the Wesleys." I answered: "Oh, no, Doctor; you forget your church history. Remember the Puritans, the Westminster Confession, the Covenanters, even back to the English Prayer Book—all British history is shot through with profound emphasis upon responsibility to God, his divine sovereignty, judgment to come, and eternal rewards and punishments." His only reply was, evasively: "Oh, well, Mr. Lipscomb, you're from the South, and the South is proverbially conservative."

Even so gifted a man as Dr. Goodell, with so rich and fruitful an experience, gives utterance to such compromises as, "It is not what I do believe, but Who?" minimizing the importance of doctrine and opening the gates to heresy. Yes, WHO? But I challenge any man to answer Who? without revealing what he believes: Christ to be God or man; teacher, example; or Savior, Redeemer; and history reveals that the life of Christianity flows only in the veins of those who believe that Christ is God incarnate, who died for our sins, and rose again, and is alive forevermore. What becomes, then, of his other phrase, so perilous in its permissions and implications; "Other religions may be matters of theory, ours of life?" As a profound writer in the North American Review declares: "A mere call to regeneration is sterile sound. There is no real moral elevation which is not based upon principles; there is no life-giving religion which is not endowed with a fertilizing creed."

The only consistent thing, then, for our leaders to do is not only to hold fast to sound doctrine themselves, but to insist everywhere that it alone, as the eternal truth of God, has or can produce, under the convicting power of God's Spirit, transformations in the lives of men. The minister or layman who does not recognize the need of defending the faith to-day is either sympathetic with heresy, wilfully blind in self-security, or densely ignorant of existing conditions.

Take another illustration. Years ago, while Conference Secretary of Education, I attended many educational conferences in various parts of the church, and how we did hear the praises of the small denominational college sung! What noble sons had gone forth from its humble halls! Without material equipment or wealth, but rich in mind and heart, in noble thoughts and feelings, presidents, senators, judges, bishops, great preachers, public benefactors of every kind, gratefully laid at her feet their laurels! Yet with all this praise every enactment of every educational conference I attended was toward the destruction, by ever enlarging financial and material equipment, "standards" of every kind (except the old), of the very institutions lauded to the skies. "Mark Hopkins on one end of a log, and a student on the other," was the favorite definition of a college, emphasizing Christian personality in the teacher, and desire to learn in the pupil as the essential elements. If we believe what we say about the glorious efficency of the small Christian college let us return to the emphasis, type of manhood, and teaching which characterized it, and cease making money and intellectual conformity the sine qua non.

Take another illustration. The country church, with its once-a-month sermon, its little graveyard, its ill-equipped Sunday school—could anything be more berated or more praised than it is to-day? In the same address it is held up as the fruitful parent of the majority (66 to 90 per cent) of our noblest, ablest men to-day in all walks of life—that goose indeed that lays the golden egg. But lo, it is then ridiculed as though it were indeed a veritable "goose," a pitiful, paltry thing, "Why cumbereth it the ground?" Only one sermon a month! No Sunday school equipment or trained teachers, unsightly building, old-fashioned methods! We can never hope to accomplish anything "worth while" without revolutionary changes, and "rural life experts" run around among the cities and occasionally out from them to tell just how the poor thing is to be properly dressed up and revivified. But, remember, all of these great preachers, doctors, lawyers, financiers, etc, came out of the old-fashioned country churches, one-sermon, poor teachers and all, and they did not come from your well-equipped, two-sermon-a-Sunday, up-to-date city churches, except in rare instances!

But some one may answer truly here, Ah, but the country church is not what it once was. The Apostolic type of preaching has changed. Men with burning conviction and deep love once spoke of death and judgment, heaven and hell, sin and salvation, and besought men to be reconciled to God. The home life with family prayer and separation from worldly indulgences; the environment—even the type of people—have changed also. Yes, we agree, but note: The changes which make the difference are spiritual changes fundamentally, which no material improvements or multiplicity of services can compensate for. As Bishop Moore remarked recently: "We are short on piety to-day. We need a church manifesting spiritual power." Amen! Let our bishops, individually and collectively, lead us then in the restoration of such piety and power, through such Apostolic apprehension of and emphasis upon "things unseen and eternal" as characterized Paul and our Methodist forefathers, for admittedly all else without this is vain.

One would infer from our expert talk to-day that our city churches and modernized country churches, built with the latest equipment for every Sunday school class and all modern improvements, approved and prescribed by the experts, are transforming the lives of young and old as never before, and manifest spiritual power through which multitudes are brought to Christ. Yet we all know that nothing could be more false to the facts. I heard a "Y" worker among young women say recently in my church that the modern girl is "a combined product of the motion picture show, the automobile, the war, and woman's suffrage." Where, then, has the church functioned? Or the Christian home? Yet we focus attention on large material additions and changes (for which of course we ask large money and must focus attention on getting it) as the solution for problems which the very material advantages prescribed have failed sadly to meet.

Let us come, then, to the conclusion of the whole matter. Our fundamental error, aye, grievous sin, is that we have departed from the type of Christian piety, preaching and teaching, in home, in college, in Sunday school, which alone did and does produce, wherever and whenever found, in city or country, the kind of men which we know the church must produce if she is to be the salt of the earth and the light of the world. Like causes produce like effects; so our obvious duty and only hope is to put into operation again the causes which produced such salutary effects. As it is, we have surrendered the productive type, and even hear ridiculed as moss-backs, reactionaries, non-progressive those who insist that we must return to the Spirit-empowered New Testament type of doctrine, piety, and preaching to which our fathers held fast, and which by its fruits is known as alone true and effective.

"Conformity to type" is recognized as one of the most rigid laws of nature. Hybrids can't even reproduce themselves, for they are not worth reproducing. So nothing but sound doctrine and life is fruitful among men. A hybrid Christianity, compromised with worldliness, diluted with error, dependent upon millions for its propagation, stands powerless and futile before the world. So our cry is, Back to the faith of our fathers; as they derived it from God's Word through his Spirit, and practiced it and propagated it among men, with deep conviction, serious earnestness, and marvelous power, irrespective of environment.

Well, what does that mean? It means, on the part of the consecrated men among us, a vigorous, courageous, evangelical reaction in the church away from the superficiality and frivolousness which is now growing among us, backward, upward, and forward to a serious apprehension of the God-given, God-approved, and God-blessed standards of Christian doctrine, ministry, and life which made Methodism. The Methodist cry against conservatism or "reactionaryism" is nothing other than an attempt to force the new on us because it is new, without daring to risk the consideration of its truth and relative worth by the calm judgment. Their plan to "lie low and say nothing" is a confession that they could not stand in the white light of fair discussion. Every reformation and revival in Christian history has been nothing other than a vital return to old doctrines, old consecration and separation from the world; from which the church has wandered, following false guides. Not discovery of the new but rediscovery of the old in all of its vitalizing power has been the record of Christian progress. Even Harnack admits: "The Pauline reactions mark the critical epochs of theology and of the church—." Its history indeed could be written as such.

So as the insistent urge and pressure comes for us to bow down before new gods to-day, frittering our lives away with mere entertainment of the well-to-do, or squandering our energies on new tasks only remotely connected with the high ends to which our ordination vows set us apart, let us resolutely sst ourselves to hear and obey the voice of the Lord God, remembering that tho supreme function of the Christian ministry is to

"Allure to brighter worlds, and lead tho way,"

and praying

"God of our fathers, be with us yet,
Lest we forget, lest we forget."

West Point, Miss.

## THE BISHOPS' MESSAGE.

No one can read the message and statement by our Bishops published in the Nashville Advocate May 11, and the New Orleans Christian Advocate May 17, and longer deny or ignoro that heretical preaching and teaching is practiced to some extent in our church. These great leaders are not "shooting in the air," and jealousy for their church would forbid that they intimate publicly and to the world that we havo unsound teaching among us unless it was there. They aro to be commended for their fearlessness and frankness. May the Lord continue to lead and bless them as they lead us!

Now that our chief pastors have spoken, they have, in a way, passed on to us, who are under them, the reins. What are we going to do about it?

1. Let's take this position, which I am sure is correct: No man, teacher or preacher, generally suspected and accused of heresy is innocent. Radical? No, not exactly, for the reason that his chief task is to teach and defend the Bible as the Word of God, and that defense is of tho view that we, as Methodists, hold. Now it goes without saying that one whoso duty it is to teach and defend this Bible, and whose avowed viewpoints are in accord with ours, will not teach or preach, day after day, and be suspected and accused of being heretics.

2. Heresy among us, is to be judged, not by what a Unitarian, or, as for that, a school of thought accepted by any other denomination than ours believes, but by the Creed, our Articles of Religion, and by our vows and ordination promises. Of course, a man has a right to put any construction he please on the Bible, but when he cannot put our construction on it, he should be honest enough to get out from among us, and if he loses his sense of honesty, in his strange theological pilgrimages, so as to continue as a preacher or teacher among us, drawing his pay from our people, we should have the loyalty and manhood about us to see to it that our people are protected, and at the same time, the offending person or persons are ejected from our communion.

3. This can be done, and should be done. Our laymen could do it in a day, by demanding of the bishops that only men be given them as pastors or teachers who ring true year in and year out on the Bible as the Word of God. We preachers could do it by strong and vigorous action. There is no use pussy-footing any longer about this heresy business. We all know who is guilty. I believe a Loyalty Legion, to which all four-square Methodists should belong, would do the work speedily. This needed organization should formulate a condition of membership, so clear and explicit that no loyal Methodist would refuse to sign it, and such that no man could be self-respecting and sign and at the same time hold such mental reservations as such men seem to hold, who are unsound in doctrine.

4. As an immediate means of helping, we can personally put ourselves on record in such a way that our trustees, secretaries and bishops will know we are behind them more than two million strong. We can do this by personal letters and by church conferences passing resolutions on the matter.

Who is a ONE HUNDRED PER CENT METHODIST? I am.

HENRY T. YOUNG.

De Ridder, La.

## "THE LAND OF BEGINNING AGAIN."

By Rev. F. B. Hill.

Second Article.

I have used the story of the anonymous Samaritan woman at the well as an appeal for service, taking as my text, "Give me to drink;" but here is also a story of a life "beginning again." A woman walked, sad and alone, across the Eastern fields. Her feet trailed wearily. Her empty pitcher seemed too heavy for her listless arms. She had lost heart and hope. As she passed along the oft-trodden path from the city to the well, her sad eye saw no glory in the sunset. She fulfilled "the daily round, the common task," because as long as throats grow parched and thirsty, water must be fetched and carried; but her weary soul cried out, "O GOD, would that I were where thirst is not, and never again need come hither to draw water!" She had made a failure of life—this beautiful woman with her empty pitcher and the tired eyes. She pondered over it as she walked. Tho present seemed blank; the future held no prospect of improvement; the past was dark beyond remembrance. Men had lavished their love upon her, but she had failed the men who had trusted her; she had hindered the men who had loved her. Five times she had had the chance of "beginning again," but five times she had failed. And now, she was down in the dust: her pride humbled, her chances gone, her name a byword in the city. She had lived her life because life had to be lived. Mechanically she fetched and carried, because empty pitchers must be filled, and can be filled easier than empty hearts. But there was no joy in life, no glad delight in service. The personal note was missing.

She felt herself a mere beast of burden, a mere slave of Fate's caprice. And her sad heart said, "Would that never again I need come hither to draw!" As she reached the well, resting her heavy stone jar on the broad coping of the well, and maybe for a moment looking down the long road with that abstracted gaze in which the eyes see nothing because the mind is so busy with some thoughts of yesterday or to-morrow turning round, lo, a Man sat there, a Stranger, faint, yet far-seeing; weary, yet wondrous strong. And looking with tender, searching eyes at the woman whose life was a failure, this Man at the well said, "Give me to drink." Soon the woman was listening to words about herself, mercilessly true and yet unutterably tender, and other words which, for all she could but dimly feel their meaning, must have had both then and afterwards a wondrous music for her soul. For the Stranger at the well spoke of the living water, something that could quench the thirst of a sin-parched life that had missed the innocence of girlhood; the pure honor of womanhood, the sanctity of home and the peace of an unashamed spirit. To this woman, for whom the shrine of human love was desecrated, for whom life knew no precious altar fire, no safe-guarded reverence, He spoke of a place of worship that the feet need never leave an hour at hand when the shamed and irreverent world should find itself forever in the shadow of an unseen temple, always standing upon holy ground. And slowly through the stages of amazement, respect, interest, faith, and love, she learned that the Man who asked personal service of her was the Man of men, the Lord of Living Waters, the very Christ of God; the one who could mend broken lives, fill empty hearts, put her on the true road to find "The Land of Beginning Again." Do you wonder to find her weariness changed to enthusiasm? She was quite unconscious of the dull minds of those who, coming up at that moment, stood apart, marveling that HE should talk to her, for this had happened—

"Love took up the harp of life
And smote on all the chords with might;
Smote the chords of self, that trembling pass'd in
music out of sight."

As "a receiver of wrecks," Jesus took this wrecked life and started it on a new voyage. She who had tired, was encouraged and directed how to begin again, and in her new-found joy and hope gave to Him a new name, Saviour of the World. Jesus in His divine simplicity crossed the barriers of sex and nationality.

The woman wondered that a Jew should speak to her. The disciples wondered that Christ should be speaking with a woman. Jesus was not addressing a woman as such—nor a Samaritan as such. He spoke to a needy, sinful human soul. He addressed himself to all in His listener's life that transcended conventionalities, distinctions, and divisions. And it is to that in us that Jesus always speaks. The deepest needs of life are its common needs—its transcendent needs. To come to know that Christ can fill your life, is to come to know that He can fill all life. He had seen in that woman's eyes the need and hunger and blindness of the world; timid, hopeless, broken-down lives, afraid to begin again. Yes, there is "A Land of Beginning Again."

"Ask the Savior to help you,
Comfort, strengthen and keep you;
He is willing to aid you,
He will carry you through."

McDonoghville, La.

## FOR RENT.

ON CAMP GROUNDS.—Nice, cool, two-story house, furnished; modern conveniences. Seashore Camp Grounds, Biloxi, Miss. Write Dr. P. E. Werlein, 134 Morrison Ave., Biloxi, Miss.

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## MISSISSIPPI CONFERENCE.

### Hattiesburg District.

The Hattiesburg District is making progress. We are near the end of the second round of quarterly conferences, and the future looks encouraging. The district conference, held at Richton April 25-27, was well attended; all the pastors were present except two, and the pastors' reports sounded a note of victory. The Sunday School Institute was the best ever held in the district—so said the Conference Field Secretary.

* * *

The stewards of the Oloh charge have made a slight increase in the pastor's salary, and some material improvement has been made at the parsonage. The pastor, Rev. C. C. Griffin, is happy in his work, and has just closed a splendid revival at Clyde, where Rev. H. A. Wood, of Waynesboro, did the preaching.

* * *

"The Collins charge is moving along nicely. We will organize a Senior Epworth League this week. We have had a League for boys and girls under 17 for some time, but we are now going to try the older ones in League work. A committee has been appointed to do some necessary repairs at the parsonage. We are trying to look after every interest of the church.—J. W. Thompson."

* * *

Rev. J. H. Jolly has closed a very gracious revival at Leakesville, which resulted in a number of conversions and 24 accessions to the church on profession of faith, the pastor doing the preaching. The parsonage has been remodeled, recovered and painted. The church also has been treated to a new coat of paint. Jolly is putting Methodism to the fore in Leakesville.

* * *

"Both preaching and prayer meeting services are well attended at New Augusta, and the general interest of the charge is fine. We have already planned for three revival meetings. Our Sunday schools are taking on new life. The parsonage is being remodeled and repainted and a new roof put on, and when completed will be one of the nicest preachers' homes in the district. The pastor and the people are happy in the work of the Master.—H. S. Westbrook."

* * *

Rev. J. L. Greenway, pastor at Mount Olive and Magee, is making full proof of his ministry. He writes as follows: "We have our church building at Magee about completed. We have added sufficient Sunday school rooms and have put a new roof on the church. When the painting is done our property at Magee will be in first-class condition. The outlook at Mount Olive is good. Plans are on foot to put the church and Sunday school building there in good repair. We have most of the money in hand to do the work, which will be done soon."

* * *

Taylorsville and Mize charge is moving along well under the leadership of the pastor, Rev. A. J. Leggett. The board of stewards made a slight increase in the pastor's salary, and the general outlook on the charge is encouraging, and Brother Leggett is happy in his work. He, too, has plans on foot and some material on the ground to make extensive improvements on the parsonage at Taylorsville.

* * *

The splendid work being done by these and other charges reminds me that out of the 23 parsonages in the Hattiesburg District, nineteen of them were repaired and improved in one way and another last year. And it seems that this year will excel the last in material improvements in church property. May the good work continue?

W. W. GRAVES, P. E.

## SARDIS DISTRICT CONFERENCE.

The fifty-third session of the Sardis District Conference assembled in the Methodist church at Senatobia, Miss., on May 15. The weather was bad, but in spite of the rain we had a fine representation of the district. Devotional services were conducted by Rev. J. T. Lewis, P. E., with prayer by Brother Randolph.

The preachers and members of the conference were warmly welcomed by Brother Varner, of Senatobia.

The roll was called by Brother P. F. Luter. Brother Lewis proceeded to organize the conference for the dispensing of the business interests of the district and strengthening the Christian fellowship of its members and delegates.

The list of the conference committees read as follows: Spiritual Interest; Missions; Sunday Schools; American Bible Society; Orphanage and Hospitals; Finance and Superannuate Endowment Fund; Quarterly Conference Records; Epworth Leagues; Ministerial Supply; Conference and General Organs; Education; Licensing, Recommendation, and Orders; Lay Activities.

Dr. H. T. Carley, B. P. Jaco, L. H. Estes, J. H. Holder, and B. F. Lewis were introduced to the conference.

Brother Jaco addressed the conference in the interest of the Centenary, urging people to go forward and collect the past due pledges.

Dr. Carley preached at 11 o'clock on loyalty to our church. His impressive sermon was much enjoyed by the conference. After the sermon the Lord's Supper was administered by Brother Lewis, assisted by Brother Randolph and Brother Wood.

The evening session opened with devotional services conducted by Brother W. J. Wood.

Dr. Carley addressed the conference in the interest of the New Orleans Christian Advocate, urging the pastors to try to place the church paper in every home in the district.

Brother B. F. Lewis addressed the conference in the interest of the Orphans' Home. He made a splendid report of the good work being accomplished. He also reported the main building badly in need of repairs. Sardis District pledged her support.

Brother Lewis called for reports of pastors of the district, and the pastors gave encouraging reports.

The conference enjoyed an interesting talk from Sister Perkins on woman's mission work. The ladies of the district are well organized in the towns and a portion of the rural sections. She appealed to the pastors to aid them in organizing the work in the rural districts. The woman's work was heartily endorsed by Brother W. M. Young and Brother J. A. Randolph.

Barrett Gibbs Whitehurst, Armstead Washington Bailey, and Morandia Henry Wood were unanimously recommended for admission into the Annual Conference on trial. Sardis District is proud of these three splendid young men, they being three bright prospects for the future advancement of our church and of the Christian religion.

The report on the Spiritual State of the Church was very gratifying. Church and prayer services are well attended. The revival services held to date have been a success, adding a goodly number to the church. The committee recommended that station preachers give their spare time to rural districts.

The report on ministerial supply urged that the pulpits be filled with God-called men to declare the whole cause of God and to be faithful shepherds.

On Tuesday evening we had an interesting sermon by Rev. J. A. Randolph, who used eleven verses of the fifteenth chapter of John's Gospel for the evening lesson.

L. H. Estes addressed the conference in the interest of the Methodist Hospital at Memphis.

The morning session of the second day opened with devotional exercises conducted by Rev. N. G. Augustus.

The following local preachers' licenses were renewed: J. A. Arndale, A. W. Bailey, W. P. Bailey, J. A. Chambley, C. O. Pate, J. R. Wilson, M. H. McCall.

Three very interesting reports, Bible, Hospital, and Orphanage, were read and adopted.

Brother Lewis received a letter from Dr. Meek, expressing his regrets that he could not attend the conference.

The report on Education was heard with interest. The committee stressed the importance of loyalty to our church schools.

The report of the Sunday School Committee urged better attendance on our teacher training school.

The Committee on Finance and Superannuate Endowment urged the district to make preparation for this great work to begin in 1924.

The conference was addressed by Dr. Sullivan in the interest of Millsaps College.

J. A. Randolph, A. C. McCorkle, W. S. Shipman, and W. M. Young were elected a Licensing Committee.

The following delegates were elected to the Annual Conference: Warren Stewart, Herbert Holmes, Dr. R. A. Meek, J. D. Turley, J. W. Kyle, L. L. Minor, F. C. Holmes, H. G. Johnson. Alternates: J. E. Birmingham, S. H. Gaines, M. C. Dixson, J. R. Brensin.

The conference enjoyed the impressive talk by Judge Percy Bell.

L. L. Minor was elected District Lay Leader, and Herbert Holmes, J. E. Birmingham, and J. R. Fewell were elected Asosciate Lay Leaders.

The report on Missions was read, the committee urging the pastors of the district to aid the ladies in organizing a Woman's Missionary Society in every church in the district.

The Committee on Christian Literature made the gratifying report that a large number of tracts and pamphlets have been distributed, but report a small per cent of our homes reading the church paper.

Resolutions of thanks to Brother Shipman and the good people of Senatobia for hospitable entertainment were ordered spread on the minutes.

The Laymen's Meeting was conducted by Dr. L. L. Minor. Interesting talks were delivered by Brothers Holmes, Johnson, Randolph, and Hall. The laymen's work is much improved in the district.

Como will entertain our next district conference.

We feel grateful for the interest manifested in the conference, and hope the members and people of the district have been greatly benefited by same.

S. H. GAINES, Secretray.

## THE CORINTH DISTRICT CONFERENCE.

Beneath lowering clouds, through driving rain, and over swollen streams, we gathered at Ripley, Miss., on the morning of May 15, for the fifty-third session of the Corinth District Conference. On arrival at the station we saw and felt the heart of all Ripley in the warm handclasp and sunny smile of the genial conference host, S. A. Brown.

We went immediately to the church and, under the leadership of our competent and efficient presiding elder, J. B. Randolph, the conference settled down to real work. W. M. Langley was elected Secretary. The work was skillfully outlined beforehand and set forth in a printed program. A full corps of committees went thoroughly into every phase of the work of the church. The work of the conference was deliberate, thorough, and without haste, neglect, hitch, or jar. The spirit was fine, brotherly and helpful. We had truly a great conference.

The preaching by W. R. Williams, E. R. Smoot, E. G. Mohler, W. A. Wilson, W. W. Jones, and J. D. Wroten was great, evangelistic, and forceful. There was old-time hand-shaking, tears, and calls for penitents.

The music was great. We sang the old hymns from the hymnal. Mrs. Hattie Neblett Murry has trained and leads an orchestra that any church would be well proud of. The orchestra is composed of a fine company of boys and girls from the Junior Congregation. The York Sisters, the three talented daughters of Rev. J. W. York, sang special songs, to the delight of the conference.

The connectional visitors, R. H. B. Gladney, Sunday School Secretary; Mrs. V. R. McDonald, Sunday School Secretary, Elementary Depart ment; J. H. Holder, Education Secretary; B. P. Jaco, Missionary Secretary; L. H. Estes, Secretary Memphis Hospital; J. E. Stephens, of Grenada College; Dr. J. M. Sullivan, of Millsaps College; Mrs. Riley, Field Secretary of Orphans' Home, and Dr. H. T. Carley, Editor of the New Orleans Christian Advocate, rendered full and satisfactory accounts of their several interests.

S. D. Potts, of the Potts Camp charge, was licensed to preach. Rev. M. L. Ward was recommended for elder's orders. Rev. L. B. Wimberly was recommended for deacon's orders and for admission on trial into the traveling connection. Rev. E. C. Sullivan was recommended for readmission.

After six ballots, D. H. Hall, S. S. Finger, T. E. Pegram, J. G. Houston, J. B. Sanders, Miss Corinne Rogers, J. R. Taylor, and L. W. Worsham were elected lay delegates to the Annual Conference, with F. E. Ray, G. L. Jones, H. E. Finger, and Miss Etta Murry as alternates.

E. R. Smoot, W. W. Jones, W. I. White, and D. R. McDougal were elected as the district licensing committee.

J. G. Houston, of New Albany, was elected District Lay Leader, with J. A. Lowe, of Corinth, and C. L. Cox, of Ripley, as associate lay leaders.

The homes of Ripley were wide open to the conference; the only complaint was that there were not enough delegates to fill them, and the attendance was well up to standard. The writer was entertained in the splendid home of T. C. Hines; a finer family and more loyal church people would be hard to find. They wanted eight delegates. The people of Ripley appreciated the conference and attended its sessions, which is very helpful to a conference. Rev. S. A. Brown, our pastor host, was untiring in his efforts to entertain the conference, and he succeeded admirably. He is leading the people in a new church enterprise; the old church is soon to be pulled down and replaced by a modern church plant to meet the demands of the growing church. Ripley has a live Junior church organization; in it are seven boys, around fourteen years, who will pray anywhere and any time called upon.

Every pastor was present except three. The preachers seem to be hard at work trying to do the best with their resources. There is unusual activity in the preparation for revivals. Finances are in good condition. The work in the district progresses all along the line. The next district conference goes to Booneville.

W. M. LANGLEY, Secretary.

## THE NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference met at St. Mark's Church, Monday, May 21, at 8 p. m., and adjourned Wednesday, May 23, at noon. All the pastors were present except Rev. A. D. Martin, of the Lafourche Mission. A large number of lay delegates were in attendance.

A new and profitable experience for New Orleans Methodism was the presence of all the French missionary preachers and delegates. This field was for a long time connected with the Lake Charles District, as it lay wholly within its bounds, and for a few years it has been operating as a separate district, on account of the unique nature of the work that must be done there. Whatever question may be raised as to the wisdom of its attachment to the New Orleans District, it has served to bring to the attention of New Orleans Methodism a striking demonstration of the practicability of evangelizing a large section that has for the most part been conceded without a contest to the Roman Catholic Church. Half a dozen vigorous and growing circuits were represented by fervent and well equipped preachers that have been raised up on that field under the leadership of Rev. Martin Hebert, the apostle of the French Mission, himself as young in spirit and appearance as most of his sons in the gospel on the field.

Reports from all the charges indicate hopefulness and prosperity all along the line. Revivals have been frequent, additions to the membership are being gathered in every Sunday, and new fields are opening up faster than men and means can be found for their cultivation.

Representatives of special interests before the Conference were A. S. Lutz, for the Educational Movement; Mrs. J. H. McCoy, for the Board of Missions; C. B. Carter, for the building fund of the Orphanage; Mrs. S. A. Montgomery, for the Women's Council; N. E. Joyner, for the State-Wide Teacher Training School; T. W. Holloman, for the Lay Acitivities Board, and C. D. Atkinson and Miss Caroline Hess, for the Sunday School Interests. Ample time was given all these interests for the presentation of their causes.

All the preachers had time for the reports of their works, and yet such was the skill with which the business was dispatched that when the noon hour arrived Wednesday everything had been done and we were ready to enter unhurried into the closing devotional exercises.

This was the first district conference this writer has attended in which prominence was not given to preaching. Yet the devotional half hour each session was so arranged that the spiritual note was kept uppermost throughout the sessions. Those leading in these devotional exercises were L. R. Sparks, F. J. McCoy, A. J. Martin, H. T. Carley, C. F. Niebergall, S. A. Seegars, F. B. Hill, and the presiding elder, W. W. Drake.

License to preach was granted to Alfred Winslow Bardin and George M. Kern.

Delegates elected to Annual Conference are: Dr. M. F. Wilson, J. H. Carter, Dr. T. P. Bell, C. O. Chalmers, T. B. Carre, Mrs. J. D. Rumph, Mrs. L. M. White, and Rev. J. B. Grambling.

The New St. Mark's, where the conference was held, is one of the best of its kind in the entire country, according to Dr. Worth M. Tippy, who recently visited it while in the city on a mission for the Federal Council of Churches of Christ in America. The Centenary funds have been well spent if this is a sample of their work. It is equipped for mission, social service, and all kinds of church work, and will stand as a monument to the Centenary movement in a district where that work is sorely needed.

The presiding elder is practically new in the office, but that would not have been suspected from the manner in which he dispatched the business and found time for every detail of work.

The conference goes next year to Houma, another of the points where the Centenary forces have built up a great work.

Luncheon and dinner were served on Tuesday by the New Orleans Woman's Missionary Societies.

H. N. BROWN, Secretary.

## CENTENARY COLLEGE.

On June 7, Centenary College will close one of its most successful years. The total enrollment in all departments for the past year was 419. Of this number, 245 were in the college, 144 in the academy, and 30 in the extension department. The 245 students in the college come from seventeen States. Louisiana, of course, leads, with 189; Texas is second, with 12; Arkansas is third, with 10. The other fourteen States are represented by one or more students each.

There will be ten graduates in the College of Arts and Sciences, three of whom will receive the Bachelor of Arts Degree and seven the Bachelor of Science. Twenty-five students will graduate from the academy, and eight from the Department of Commerce. Two from the Department of Commerce having completed the full course will receive diplomas, the others receiving certificates for having completed the one-year course.

### Student Activities.

The students have given a good account of themselves in all departments of student activities. The college was largely represented at the State Y. M. C. A. meet, our Y. M. C. A. president being honored with a place on the program. He was also elected as one of the State officers. The Hi-Y from the academy had a large delegation at the State meeting in Ruston. Both the State President and Secretary were elected from Centenary Academy.

Mr. C. M. Cotton, of Centenary, was awarded first place in the State Oratorical Peace Contest, defeating contestants from Louisiana State University, Tulane, Louisiana College, and Southwestern Institute.

Centenary College Glee Club, directed by Miss Catherine McComb, B.E.L., and B.M., did great honor to the college. Music critics both at home and abroad pronounced them the best college glee club that has appeared in the State in many years.

The Conglomerate, a weekly newspaper, published by the students, was of a high order, taking first rank among the best college papers of the South.

The college baseball team played 22 games—winning 15 and losing 7. The basketball team played 15 games—winning 10 and losing 5. The football team lost only one game during the entire season.

### Scholarship.

The results of the year's work show that Centenary College has a faculty second to none. At the close of the winter term, 12% of the college student body made the Honor Roll, which means they had an average in all their courses above 90. Mid-term examinations for the spring term indicate that there will be a larger per cent of honor students than in the winter term. This success will be the more appreciated when it is understood that there were 165 in the freshman class.

### Financial.

A comparative statement covering a period of two years makes a creditable showing:

On Dec. 31, 1920, the college had $90,000 Productive Endowment; on Dec. 31, 1922, the college had $650,926 Productive Endowment, an increase of $560,926 in two years.

On Dec. 31, 1920, the total assets of the college were $436,160; on Dec. 31, 1922, the total assets of the college wer $1.205,780, the increase for a period of two years being $769,380.

From June 5, 1922, the audit date of the college to Dec. 31, 1922, a period of seven months, there had been an increase in assets of $79,992.

It appears to me that the above statement of facts gives occasion for thanksgiving and rejoicing. These results have been obtained by the hearty co-operation of an efficient faculty, an earnest body of students, unselfish service of the Board of Trustees, especially those living in and adjacent to Shreveport, and by the sympathetic and encouraging help that has come from all parts of the State.

This success makes our present need great. Unless additional buildings and equipment can be had, the college will not be able to take half of the new students who desire to enter the coming fall term. The unselfish help that has been given by the lovers of Christian education in the State gives us hope and makes us believe that the needed buildings and equipment will be furnished.

GEORGE S. SEXTON, President.

## ABERDEEN DISTRICT CONFERENCE.

Verona, Miss., May 25, 1923.

Dear Advocate: Will you kindly say: The Aberdeen District Conference will convene in Verona, Miss., June 19.

Trains: M. and O.—North, 4 a. m.; 1:35 and 6-7 p. m. South, 9:40 a. m. and 2 p. m.

Let all who plan to attend notify me at once.

Let the Advocate send a representative by all means. We shall be glad to have you come.

Very respectfully,

R. M. EVANS, P. C.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## A "MOVIE REEL" OF FIFTEEN MINUTES ON THE CAUSE OF THE "FORGOTTEN MAN."

I spent a day at the "hub" this week—that is, Nashville, Tenn. It was my pleasure and privilege to appear before the College of Bishops and present certain requests concerning the special effort for superannuate endowment. The reception accorded me by our chief pastors was all that could be desired, and I came away in the confidence that these leaders of the Church will gladly do everything in their power in the supreme effort to make adequate provision for our worn-out preachers and their dependents.

The bishops' spring meeting in their room in the Publishing House impressed me with such a feeling as I think I would have if I had the opportunity to visit the President of the United States in session with his cabinet. Every bishop had his tablet, pad, and pencil and appeared busily engaged not only with the problems of his own episcopal district but those of the entire Church as well. It was very gratifying to find all of them, after a full week of arduous labor, in attendance upon the annual meetings of the various general Boards, willing to pause in their deliberations long enough to give attention to the needs of those preachers who have worn themselves out in the service.

As I looked into the faces of our bishops, and knowing that the Board of Finance was about to ask them to assume a specific responsibility for the cause of the "forgotten man," in addition to that expected of them by the leaders of other great causes before the Church, I realized as never before that to the words, "If a man desire the office of a bishop he desireth a good work," could well be added without violence to the truth the words, "and a hard work." I felt that the Church should have a picture of this group of heroic leaders in 1923 and asked them to visit the photographer for this purpose at the request of the Board of Finance.

It is pleasing, therefore, to anonunce that very soon the Board of Finance will have a 20x24 group picture of the College of Bishops of 1923. Coming as it does out of the very heart of the busiest period in the history of Southern Methodism, this picture will be cherished by all devoted lovers of our great Church as a reminder of the Church's tremendous accomplishments under this leadership. Later on the Board of Finance will make other interesting announcements concerning this picture.

In the midst of writing the copy of this page this week the postman handed me a letter from Hendersonville, N. C., which read as follows: "Find inclosed a check for $25 for the best cause in this wide world." You may not agree with the opinion of the good woman who wrote this letter and backed it up with her money, but it makes the Secretary of the Board of Finance very happy to know that in the wonderful State of North Carolina lives one who holds such an opinion. Wherever there is one thinking in this way about the cause of the "forgotten man," it is sure to happen that one's enthusiasm and conviction will be caught up by others who live round about.

A good brother recently sent me an editorial entitled "The Shame of the Church," which he had clipped from the Memphis News-Scimitar, a secular newspaper. Let me share it with you, as follows:

"One of the saddest stories the Associated Press has carried in many a day is the story printed Wednesday afternoon concerning the suicide of Rev. Webb H. Jackson, Moderator of the Weakley County Baptist Association and one of the most beloved ministers in his section of the State. In one paragraph the story says, 'Worry over a son ill with tuberculosis whom he was not able to send to a hospital is reported to have preyed on his mind and is held responsible for his act.'

"In another paragraph the dispatch states that Brother Jackson had officiated at more funerals than any other minister in the county and had frequently driven ten and twelve miles for a funeral service.

"He was 62 years of age and had given his life to ministering to his fellow man. At an age when he should have been able to retire if he so desired, he was so poor in this world's goods that he was unable to provide medical attention for his son, although his demonination is one of the strongest and richest in the land and has hospitals in many sections of the country.

"Some day perhaps the Church will awaken to its duty and provide for the pastors who have grown old and poor in its service, for the average minister is so constituted that he cannot save a dollar when there is a person in his community who needs it more than he does.

"But, first of all, it is the duty of the Church to pay its ministers a decent, living wage. The Church is liberal when it comes to raising money for foreign missions, but it is niggardly, stingy, and shortsighted when it comes to providing for its own pastors. Perhaps one reason for this is that a great congregation is governed largely by the advice of its pastor, and the average minister thinks of himself last, so his needs are neglected and forgotten.

"It is to be hoped that the tragic ending of Brother Jackson's life of service will not be in vain. May it open the eyes of the church people everywhere to the imperative need of giving living wages to their ministers and making ample provision for those days when they are no longer able to hold a pastorate!"

We are rapidly approaching the day of the beginning of an effort which it is hoped will result in making it forever impossible for such an editorial as the foregoing to be written about any preacher of Southern Methodism. Any man, woman, or child of our great Church who fails to enter heartily into this movement will lose a chance of a lifetime to have an opportunity in a program which looks to the old-age comfort of the Lord's disabled prophets.

Nearly every day the Board of Finance receives one or more communications indicating the widespread interest that is setting in throughout the Church in behalf of the "forgotten man." Today a letter came from a good man and his wife who live in Montgomery, W. Va. In order that my readers may understand what is going on in the thinking of our people concerning this great cause, the contents of the letter are quoted, as follows:

"Inclosed you will find our check for $100, which we wish to give to the Superannuate Endowment Fund. We have learned of the special effort that will be put on for this noble cause next spring and that the churches will have certain amounts to raise for this purpose. We want to give this hundred dollars at this time with the understanding that same will be credited on the amount that will be expected from our church. Perhaps we will have a little more that we can pay, provided, that same can be credited to our church quota. We are members of the Montgomery Methodist Church, South, Charleston District, Western Virginia Conference.

"MR. AND MRS. L. W. CARSON."

Concerning the preceding paragraph let it be understood that any contributions received by the Board of Finance for superannuate endowment in advance of the special effort will be credited by the Board on the special effort quota of the charge from which such conttributions come, provided, however, that those making such contributions state clearly when making them that it is the desire of the contributors that the amounts so paid are to be credited in this manner. This statement is made at this time for the reason that many of our people throughout the church seem so eager to begin immediately to make payments on the total amount which they expect to contribute to this cause under the plan of the special effort.

# The Home Circle

## THE SQUEAKY CHAIR.

A queer old rocking-chair there stands
Right by my little bed,
It has a cover on the back
With yellow flowers and red,
And when I have been very good
And said my prayers all right,
I go to Katie and I say:
"Rock me to sleep to-night?"

(I'm awfully big to rock to sleep,
I'm nearly half-past five.)
Then Katie says: "Why, baby's back,
As sure as I'm alive."
But then she takes me on her lap,
Although my legs hang down,
And laughs and says: "Now, baby dear,
We're off to Sleepy Town."

"Eenk—awnk, eenk—awnk," the old chair goes.
It has an awful squeak.
"Eenk—awnk, eenk—awnk," I try to talk,
But I—forget—to—speak.
"Eenk—awnk, eenk—awnk," the old chair says.
From some place far and deep
I hear it call, "Eenk—awnk, eenk—awnk,"
And then I go to sleep.

—Mary Fanny Youngs.

## THE GEOMETRIC SPIDER.

The web-making instinct of the family Arachnida is truly an interesting study. After all, what is more wonderfully built than the beautifully radiated nest of our common garden spider? In structure these silky webs of geometrical exactness, that adorn the tall grass and the bushes of our lawns, are most remarkable. Though they are familiar to us all, they are ever worthy of consideration.

There is at the present time a large and perfect specimen of the garden spider's art in my living room, where it sways gently between a huge brown jar filled with Iris blossoms and the polished floor on which this rests. In its way it is quite as beautiful as the flowers, and as truly suggestive of the glories of the springtime in the garden beyond the French windows. Whether the little master spinner was carried in with the blossoms, or with the jar which has been airing for a day or two on the porch, I do not know. However, I strongly suspect the latter, for the maker of all this loveliness is now hidden in a little mist of silk in a niche beneath the handle of the jar.

In the center of this circular web is a small shield of closely-woven silk, a den, as it were, wherein the spider may rest when it so desires. From this common center radiate a number of silken threads of the same smooth material. Upon these a spiral line of wholly different texture is wound with marvelous regularity. This elastic, knobby thread forms the net whereby the little spinner obtains its food. The little projections, which may be seen with a microscope of moderate power, are composed of a thick, adhesive substance, and serve to catch the wings of any stray fly that may come too near them. A small open space intervenes between this trap and the central nest of the spider.

The entire structure is marvelously held in place by smooth silken guy ropes on two sides only; a few attach it to the earthenware jar, a few to the polished floor. It has no other support that can be determined, though it is customary for this spinner to make its home somewhat more secure. On the porch I find them anchored firmly on four sides, but that may be on account of the wind. I have never, however, observed the balance-weights of wood or stone that this spider is said to sometimes employ in a high wind.

When I consider that this web, so exactly true in all its proportions, has been constructed entirely by its maker's sense of touch, then I marvel greatly. As is the case with all members of the spider family, this spinner's eyes are situated on the front part of the body and on the upper surface, whereas the spinnerets that produce the threads are at the very extremity of the body and on the under surface. When repairing or building a web, the little creature hangs head downward, guiding the silken line by one of its hind legs. In winding the long spiral thread it jumps from one radius to another and still makes no mistake.

These threads, so small and yet so strong, are much more complex than we are accustomed to consider them. They are formed of a semi-liquid secretion produced in the internal organs of the spider, and possessed of the power of hardening as soon as it comes in contact with the air. The spinnerets, which are peculiar to this tribe of spinners, are covered with a multitude of very minute, hair-like appendages—the tubes through which the secretion is forced. The numerous threads proceeding from the tubes are finally joined into a single line, after the fashion of our own thread-making machines. The great strength of the spider's web is due to this remarkable process.

Should this beautiful home within my living room be destroyed, as it is apt to be at any moment by a careless step on the part of mistress or maid, the patient little spinner will be forced to go through the intricate process of building another nest. If not interrupted, this can be accomplished in one hour or perhaps even less. If, however, accidents occur too frequently, the supply of silken thread becomes exhausted, and the spinning must come to an end until more food is obtained. To relieve such a situation a spider often usurps the home of a weaker member of the tribe.

At all times these garden spinners use very sparingly of their silk. An old web will be mended so long as it is possible. When a storm is pending, they do not trouble to make a new web or even do their customary mending. Thus they become a sort of weather prophet, foretelling a fine day by their industry.—Frances Higgins, in "Our Dumb Animals."

## "I BELIEVE IN THE UNITED STATES."

"The American's Creed," for which the city of Baltimore offered a prize of $1,000, on the condition that in one hundred words it should not only arouse interest in the Declaration of Independence and in the Constitution, but should also define those things for which America stands and which have contributed toward making her a great nation, was won by John Tyler Page, chief clerk of the national House of Representatives. It is worth getting by heart:

I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect Union, one and inseparable; established upon those principles of freedom, equality, justice and humanity, for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its flag and to defend it against all enemies.—The Christian Register.

## PUT-OFF TOWN.

Did you ever go to Put-off Town,
Where the houses are old and tumble-down,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street called Slow lives old man Wait,
And his two little boys named Linger and Late,
With unclean hands and tousled hair,
And a naughty sister named Don't Care.

Did you ever go to Put-Off Town
To play with the little girls, Fret and Frown?
Or go to the home of old man Wait
And whistle for his boys to come to the gate,

To play ball all day on Tarry Street,
Leaving your errands for other feet?
To stop, or shirk, or linger, or frown,
Is the nearest way to this Put-Off Town.

—Selected.

God is building us something that transcends anything that man ever knew; he is building it by the power of his might; and he is building it by us, and in us, and through us, and in spite of our implorations that he would desist. Blessed be God, who builds though we seek to hinder his building, and though we would sometimes even pull down and destroy that which he is building.—Beecher.

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All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# Editorial

## CHRISTIAN EDUCATION—THE TEST.

The real test of our system of Christian education is not in the resources and equipment of the schools and colleges we maintain, or in the scholastic attainments of the teachers employed therein, but in the character of the students turned out. At this season of the year, thousands of these students are returning to their homes after a session spent in these schools; what are they going to do during the vacation period, and how are they going to conduct themselves with reference to the religious activities of their communities while they are at home? Upon the answer to this question will depend the answer as to whether or not we have Christian institutions of learning. We should like to suggest to these students, too, that their conduct will be taken by people generally as an indication of the degree of loyalty they feel toward their schools. If they do things that are not in keeping with the moral standards of the schools from which they come, they will have to bear the censure of not being fair representatives of those schools—a reproach that will be both humiliating and embarrassing. One of the cardinal sins of the student life is disloyalty to the institution—and loyalty always expresses itself in conduct.

## THE DEATH OF REV. S. D. ROBERTS.

After the Advocate had gone to press last week, we received the distressing news that Rev. S. D. Roberts, pastor of the Sulphur and Vinton charge, Louisiana Conference, had died. Brother Roberts was one of the younger men of the Conference, having been received into full connection in 1913. He was a faithful minister of the gospel and had rendered efficient service to the church in all the appointments he had served. He was apparently a perfect specimen of physical manhood, and his friends confidently expected him to live many years in consecrated service; but an acute attack of Bright's disease seized him and he passed away within a few days, the end coming at a sanitarium in Lake Charles, to which he had been carried in the hope of restoring his health.

The funeral services were held at Zachary, La., conducted by his presiding elder, Rev. J. B. Williams, assisted by Rev. Martin Hebert, Rev. A. W. Waddill, Rev. S. A. Seegers, and the Rev. Mr. Scott, of the Baptist Church. The Masonic service was held at the grave. Brother Roberts was a nephew of Rev. L. L. Roberts, of the Mississippi Conference, and Rev. H. G. Roberts, of the North Mississipi Conference. He is survived by his widow and an eight-year-old son, as well as by a sister and a widowed mother, to whom we extend sincere sympathy. We trust we shall have a suitable memoir for publication in due time.

## ST. MARK'S HALL.

The informal opening of St. Mark's Hall, this city, will take place on next Thursday evening, May 31. Invitations have been issued to all the Methodists of New Orleans to attend this auspicious event, and visitors from other places will be cordially welcomed.

St. Mark's constitutes one of the finest plants in this country for social and religious work, and its activities have already been productive of much good in the section of the city where it is located. The staff of workers is composed of Rev. John F. Foster, American pastor; Rev. Jos. M. Codispoti, Italian pastor; Miss Berta Ellison, head resident; Miss Ruth Byerly, girls' club worker; Miss Myrle Neely, boys' club worker; Miss Lydia Rieke, nurse; Miss Maude Fall, office secretary.

St. Mark's was enterprised and is supported by the Board of Missions and the Woman's Council, aided by the local City Mission Board, of which Mr. H. F. Foster is president. The history of development includes the names of many faithful men and women who, from the small beginning to the present magnificent proportions, gave themselves unreservedly to the work. We trust we shall soon have a historical sketch of this great enterprise in which the names of those who made possible the present plant will be duly mentioned.

## GROWTH OF GOLDEN CROSS SOCIETY.

The great movement for hosptals which the last General Conference set in motion is taking hold of the hearts of our people, as it ought.

The Golden Cross Society, upon which our hospital work must depend mainly, is growing.

An enrollment of three hundred has been made at Franklin, La., under the directorship of Mrs. John A. Bell. Bishop Candler informs us that this is the largest enrollment made in any congregation in the church.

Congratulations to the church at Franklin and Mrs. Bell.

## HAIL, BISHOP CANDLER!

Twenty-five years ago on Saturday, May 19, Bishop Warren A. Candler became a Bishop, and forty-eight years ago on Tuesday, May 15, he entered the itinerant ranks. The Atlanta Journal, one of the leading newspapers of the South, made these two events the occasion of an editorial in its issue of May 20, in which it paid a magnificent tribute to this great Methodist leader. In the course of the editorial, we find this striking characterization: "If Bishop Candler were not a churchman he, doubtless, would be a statesman—as conservative as Washington, as picturesque as 'Old Hickory,' as staunch as Cleveland in conviction, as exalted as Wilson in ideals." We join with his multitude of friends throughout the church in extending to him congratulations upon the anniversaries of these auspicious events, and in praying that he may be spared for many years more to serve the church and the world.

## FOR LAYMEN ONLY.

The Seashore Divinity School will convene in annual session at the Seashore Camp Ground, Biloxi, Miss., on June 12, and continue through June 21. Three of our bishops—Bishop W. B. Murrah, Bishop W. A. Candler, and Bishop W. N. Ainsworth—will be in attendance and will deliver addresses that will be inspiring to all who hear them. In addition, classes will be taught in which all undergraduate preachers will have the opportunity of taking their Conference courses of study, with examinations that will be accepted by the Conference examining committees.

Your preacher needs a vacation, but he may not be able to take it unless you provide the way. The expense attending this school is comparatively small, and we are sure that the necessary amount could be easily secured in most of our charges if you would take the matter up with the membership of the church. By making it possible for your preacher to attend this great gathering, you would enable him to combine recreation with further equipment for his work—and your church would reap the benefit in increased efficiency upon his return. Will you not consider this suggestion seriously—and act accordingly?

## PERSONAL AND OTHER NOTES.

Brother B. S. Alford, of McComb, Miss., has been a subscriber to the Advocate for more than fifty years.

Rev. Joseph M. Codispoti, newly appointed Italian pastor at St. Mark's, has reached the city and entered upon his work.

Dr. J. R. Countiss, president of Grenada College, preached for the Methodist congregation at Durant, Miss., on Sunday evening, May 27.

Dr. Stuart G. Noble, of the Department of Education, Millsaps College, has been elected to the chair of education in Newcomb College, this city.

We thank Mr. Beverly B. Faulk, a member of the graduating class, for an invitation to attend the graduating exercises of the Dubach (La.) High School.

We acknowledge the honor of an invitation to attend the commencement exercises of the Scarritt Bible and Training School, Kansas City, Mo., May 27-29.

The faculty and the senior class of Millsaps College have issued a special invitation to the Alumni of the college for the Alumni services on Monday, May 28.

We appreciate an invitation from Miss Viola Sly, a member of the class, to attend the graduating exercises of the Jackson (Miss.) High School, on June 1.

Rev. R. P. Neblett, grand master of the Masonic bodies of Mississippi, occupied his station at the laying of the corner stone of the Masonic Temple, Jackson, Miss., on May 29.

Bishop W. N. Ainsworth will preach at Durant, Miss., at both the morning and evening hours on Sunday, June 3. He will be en route to Grenada, to attend the Epworth League Conference.

Mrs. Daisy Kelley Lambuth, widow of the late Bishop W. R. Lambuth, died at her home in Oakdale, Cal., on Thursday of last week. Her body was carried to Nashville, Tenn., for burial.

At a called meeting of the Board of Missions, held at Nashville, Tenn., on May 16, suitable resolutions were passed in connection with the death of Dr. T. N. Ivey, editor of the general organ.

Bishop W. F. McMurry will preach at Dubach, La., on June 10, at 3 p. m., and dedicate the church. Neighboring and former pastors are invited to be present. Rev. J. W. Faulk is the pastor.

Dr. H. F. Brooks, pastor of the First Methodist Church, Shreveport, La., preached the commencement sermon for the Shreveport High School on Sunday, May 20. There were 230 members of the graduating class.

Rev. J. W. Faulk, our pastor at Dubach, La., recently preached the commencement sermon for the Dubach High School, there being a large congregation present. Brother Faulk reports that his work is doing well.

During the meeting of the New Orleans District Conference last week, several of the brethren honored the Advocate office with calls. Among them were Dr. Briscoe Carter, Rev. A. S. Lutz, Rev, S. A. Seegers, Rev. A. J. Martin.

Miss Eunice Inez Hoffpauir, daughter of Rev. A. R. Hoffpauir, of Estherwood, La., is a member of this year's graduating class of the Crowley High School. We thank her for an invitation to attend the graduating exercises on May 30.

Mrs. J. H. McCoy, one of the Home Department Secretaries of the Board of Missions, was in New Orleans last week and attended the opening session of the district conference, where she delivered a very forceful address on the missionary work of the church.

In a letter dated May 23, Rev. R. T. Ware, our pastor at Vivian, La., writes: "We broke all previous records Mother's Day. We had 255 in Sunday school. We had 667 at church services. We had 131 to take communion. I have received 151 into the church so far this year. Everything is moving along nicely.

Rev. W. W. Perry has just closed a good meeting at Standard, La., in which he was assisted by Rev. W. D. Bass, of Corinth, Miss. The membership of the church was largely increased as a result of the meeting. Brother Bass is with Rev. J. F. Waltman in a meeting this week.

Rev. L. H. Estes, secretary, announces that the old building on the new Methodist Hospital site, Memphis, Tenn., is being torn down, and that bids for the erection of the first unit of the new building, of 125 bed capacity, will be asked for within a few weeks. This first unit will cost about $350,000.

The Lincoln County Times has this to say about the commencement sermon of Whitworth College, Brookhaven, Miss.: "Bishop W. N. Ainsworth was the commencement preacher, and his sermon of Sunday morning is acknowledged to be among the greatest ever delivered in Brookhaven. The debt of the present to the past and how it can be repaid, was his theme, based on the text, 'Ye are bought with a price.'"

Professor C. A. Bowen, of the Department of Religious Education, Milisaps College, preached the commencement sermon for the Woman's College at Alabama, at Montgomery, Ala., last Sunday. The senior class of that institution made a special request of President Agnew that Brother Bowen be asked to perform that service. Professor Bowen formerly held the chair of religious education in the Woman's College.

The North Mississippi Epworth League Conference will be held at Grenada College, June 4-6. A rich program has been prepared, including, in addition to Conference workers. the following: Bishop H. M. DuBose, Bishop W. N. Ainsworth, Professor Garfield Evans, Rev. James Ellis, Miss Margaret Young, Rev. L. H. Estes. Rev. S. H. Caffey, of Macon, is president of the Conference.

The pastor of the First Methodist Church, Shreveport, La., Dr. H. F. Brooks, held a communion service at 4:30 o'clock on Sunday afternoon, May 20. The pastors and congregations of the other downtown churches were invited to join in this service, and the First Presbyterian, the Central Christian, and the St. Mark's Episcopal churches accepted the invitation, the pastors of these churches assisting in the administration of the elements. It was a gracious service.

The Mississippi State Board of Education, W. F. Bond, superintendent, has issued a "Course in Moral Instruction," in accordance with the provisions of Chapter 205, laws of 1922. The pamphlet contains the Ten Commandments, the "Great Commandment," the Golden Rule, the Children's Code of Morals, Maxims of Conduct, Rules of Propriety and Etiquette, and the Lord's Prayer. The law requires that this course be taught in all the public schools of the State, the bill having been introduced by Hon. J. H. Sherard, of Coahoma County.

The deplorable automobile accident at Hattiesburg, Miss., last week in which Seth, the young son of Mr. and Mrs. S. L. Heidelberg, lost his life and five other young people were seriously injured, has brought deep sorrow to the whole community and to many friends throughout the State. Two of those injured were children of Mr. and Mrs. W. O. Tatum, into whose home another tragic sorrow came a short time ago in the death of another child, who was run over by an automobile while crossing a street. The latest accident occurred at a railroad crossing in a suburb of Hattiesburg, where an uncle of the editor of the Adcate lost his life in a similar accident several years ago. We extend heartfelt sympathy to the parents and all those who are in sorrow through this tragic happening, and pray that they may be sustained by the comforting grace of the Heavenly Father.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent in two or more subscriptions recently: Mrs. A. R. Bynum, Booneville, Miss., 2; Rev. J. O. Ware, Mendenhall, Miss., 2; Rev. H. J. Moore, Forest, Miss., 6; Rev. C. L. Rogers, Minter City, Miss., 2; Rev. J. B. Cain, Ellisville, Miss., 4.

## DR. T. N. IVEY—A TRIBUTE.

By Walt Holcomb.

A shock indescribable was felt this morning, when I opened my paper and saw an account of the sudden death of Dr. T. N. Ivey, Editor of the Christian Advocate, Nashville.

Dr. Ivey was the first religious editor to take a personal interest in my work; and, while editor of the North Carolina Christian Advocate, to speak kindly and encouraging words of a young minister. I learned to love him the first time I met him; and this love deepened through the succeeding years.

While recently associated with him in the Centenary Emergency Campaign, I realized more than ever his breadth of vision and his great interest in all of the affairs of the church. To say that he was one of the greatest all-round editors that the Christian Advocate has had, is to express the consensus of opinion among the preachers and people of our connection. His editorials had both intellectual and spiritual strength.

As editor of our general organ, the accredited evangelists of the Southern Methodist Church have lost their best and truest friend. I am sure I express the feeling of the fifty-two general evangelists when I make this statement. I want to be one of the number to lay a flower on his casket and shed a tear at his grave. How I shall miss him and look forward to meeting him again!

Cartersville, Ga.

## PROGRAM OF THE SEVENTY-EIGHTH ANNUAL COMMENCEMENT OF CENTENARY COLLEGE OF LOUISIANA.

Thursday, May 31, 1923—College Gymnasium—8 p. m., Henry W. Grady Oratorical Contest; Roberts-Shipley Oratorical Contest.

Sunday, June 3, 1923—11 a. m., Baccalaureate sermon by President Charles C. Selecman, D.D., of Southern Methodist University, Dallas, Tex., at the First Methodist Church; 8 p. m., Y. M. C. A., Undergraduate and Academy sermon by Rev. R. H. Harper, of New Orleans, at the Noel Memorial Church.

Wednesday, June 6, 1923—9 a. m., annual meeting of the Board of Trustees; 8 p. m., T. Sambola Jones Oratorical Contest; Intersociety Contest—Franklin and Union Debate; issuing of certificates and trophies for various student activities; college gymnasium.

Thursday, June 7, 1923—10 a. m., Commencement exercises; address to graduates, Hon. B. W. Hirsh, A.B., LL.B., of Memphis, Tenn.; conferring of degrees; announcement of honors; college gymnasium.

## VICKSBURG DISTRICT.

I am grateful to the pastors of the Vicksburg District who have given attention to the benevolences. Some have done well, and the results have been good.

Anguilla has paid $200; Gloster, $25; Harriston, $85; Louise and Holly Bluff, $180; Mayersville, $20; Roxie, $75; Rosetta, $30; Utica, $25; Washington, $25; Rolling Fork, $100. Centerville reports $300 pledged, and other charges small amounts.

I trust every pastor will do his best work on his assessments before he goes into the revival campaign of the summer. When these items are pledged the work is half done, and full collections assured.

I am sure we shall all feel uncomfortable if any of these important claims fail in our hands.

J. R. JONES, P. E.

## AMERICAN COOKERY.

We find fried chicken for the breakfast food
In Asheville, tender, too.
In little old New York the clams are good,
In Baltimore the turtle stew.

In Boston town we dine on pork and beans,
And pie for inner man.
While pompano we seek in New Orleans,
And coffee Luzianne.

The old Dominion State doth give us ham,
So brown and savory,
And sweet potato pie and biscuit, ma'am,
With pound cake flavory.

On the Pacific Coast the salmon fish
Is found, and venison.
Chicago's guinea hen, delicious dish,
Is a rare benison.

And thus, o'er our broad land, from coast to coast,
A culinary art
Has triumphed far; to chef and cook, a toast,
To cater to the heart.

NELLIE DODGE FRYE.

There was more lion in Daniel's heart than he found in the den.—Selected.

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# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. LUCY BOOTHE CAROTHERS, of Batesville, Miss., was born Aug. 19, 1853, and died on March 5, 1923. She joined the Methodist church in early childhood. She was married to O. S. Carothers on Feb. 27, 1873. To this union were born eleven children. Three—two daughters and one son—had preceded the mother to the spirit world. Her husband, one son and seven daughters survive her, and quite a number of grandchildren. Sister Carothers was a devout Christian. She lived her religion, which is shown in her noble children. Her girls are far above the average for intellectual, moral and spiritual excellence. Brother and Sister Carothers had just celebrated their golden wedding a few days before her death. For many years they were quite inseparable—where you saw one, there you would see the other. She had given her life largely to home duties and to the welfare of her family, but she never lost interest in the church and religion. She was a great mother and wife, the embodiment of a holy life. Besides her own family, she leaves two brothers, Judice Boothe, of Lexington, Miss., and W. H. Boothe, of Batesville, Miss., and one sister, Mrs. F. C. Sims, of Alba, Okla. A good companion, mother, and Christian has gone to her reward on high. If the world had such mothers, the millennium would be brought in. She made all duties sacred. However small the task, she looked after each duty with diligence and care. Her children will call her blessed. What a heritage she leaves to her family of faithfulness! God bless and keep the loved ones in his care.

W. M. YOUNG, Pastor.

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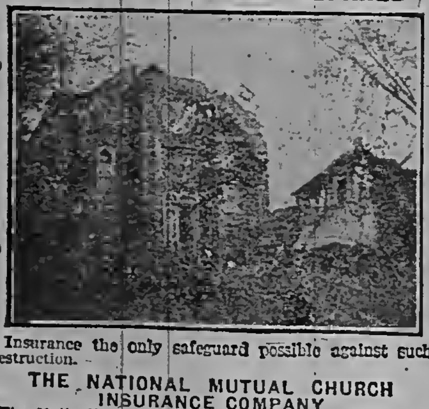

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ROBERT TAIT McCLENDON was born near Lisbon, La., in Claiborne Parish, June 6, 1851, and died at his home, March 17, 1923, living to the age of seventy-one years, nine months, and eleven days. He was married to Miss Jane McCasland, also of Claiborne Parish, Nov. 17, 1874. Three children were born to them, and still survive: Mrs. R. W. Vaughan, Ruston, La.; Mrs. W. S. Rudasill, Sherman, Tex., and Mrs. G. A. Kennedy, Rayne, La. He joined the church when about eleven years of age, and continued a faithful, consistent, active member throughout life. He died very suddenly, being sick only a few minutes. Brother McClendon and I were born and reared in the same neighborhood, our fathers being neighbors and friends. In 1900 I was sent to Lisbon circuit as pastor, serving four years. In 1908 I was again pastor of that charge, serving another four years. All during these eight years I was very closely associated with my lifelong friend, "Bob." He was superintendent of Sunday school and leading steward. No preacher ever had a better official. It is not merely as an officer of the church that I write of this man of God, but as my friend, true and tried. We took counsel together, we walked side by side. Through the severest trials of my life, my friend "Bob" never failed me. Brother McClendon was of an optimistic turn of mind—he never grew old, and was full of sunshine and hope. He could not be discouraged; no matter what happened, he went right on with his religious duties to the very last. He always attended his Annual and district Conferences. He fell at his post of duty. He will be missed by his church and his friends. Truly a good man has gone to his reward. We extend our sympathy to Sister McClendon and the children.

His Friend,
J. B. WILLIAMS.

## A METHODIST CIRCUIT—PICKENS AND GOODMAN.

We submit part of the report which was made from this charge to the district conference at Pickens, May 8-10.

Centenary Every-Members Canvass was put on at each church. Pickens has practically paid out.

Methodist Order of Worship put in at Pickens and Goodman. Methodist Hymnal will be used at each church on the circuit by the first of June. Sacrament of the Lord's Supper regularly administered.

Fourteen have been received on profession of faith since Conference. All but four of these were received at the regular services of the church.

Pastor has done diligent pastoral visiting. In the case of many of these visits, family prayer has been the invariable accompaniment.

Conference collections for the half-year in full have been sent to the Conference treasurers.

The budget plan has been put in operation at Goodman. It is working like a charm.

The interest of the Masons in the church property at Goodman has been purchased. A building committee is at work and a campaign for funds will begin in the fall.

Pickens church has a membership of 110. The average attendance at prayer meeting for the reasonable weather nights has been above 40.

The pastor has endeavored to do positive and constructive preaching. Jesus Christ has been held up. Men have been urged to commit their lives unto Him.

JULIAN S. DUNCAN, P. C.

## TO YOUR KNEES, O LEAGUERS!

By Garfield Evans.

Many have felt the necessity for the organic union of the Epworth League and the Young People's Missionary Society. Every careful observer is aware of the friction and difficulties involved when these two societies seek to carry out their full programs of work in the local church. For either one to really carry out its standard program means expulsion of the other organization.

Our task as a church and through its several societies and departments is not to waste time in contending for our special rights. Nevertheless, when two programs of almost identical nature are given, intended to be carried out by the same young people, but responsible to differently delegated Boards, the results are obvious—and they are not to be found in hypothetical cases.

The question is not one of original jurisdiction. Much might be said in defining the legal relation of each to the church, and still the pragmatic problems face us unsolved. Less than 25% of the children and youth of the church are getting thorough and adequate missionary instruction with training in Christian graces and acts of directed charity; while it is estimated that only 50% of the youth are actively enlisted in the program of the church. Surely we are challenged to combine our efforts in a united missionary advance to meet our local needs, to say nothing of the challenge of the foreign missionary tasks.

Facing this situation, the General Epworth League Board and the Woman's Missionary Council, at their recent sessions, appointed a joint committee of six members to work out plans for a unified organization and to report back to the next meetings of their respective Boards.

There has been much talk about what is needed! There has been enough talk! Surely it is time to do something. If you are vitally interested in bringing the harmonious relationships necessary to save the young people of your church and give them the responsibility of a world task, to your knees, O Leaguers!

## SUMMER SCHOOL OF MISSIONS AND MISSIONARY CONFERENCES.

Lake Junaluska and Mount Sequoyah.

By Dr. A. C. Zumbrunnen.

A trained leadership is necessary to the successful carrying out of any great program. The missionary program of our church is its largest and most important one at this juncture.

What is our church's missionary program? It is to do its part in world evangelism. And what is its part in this respect? A recent investigation indicates that it is at least 5,000,000 in the Home Field and 55,000,000 in the Foreign Field. This means more than two times as many as our present membership to be evangelized at home and twenty times as many in the Foreign Fields. In addition to this large program is the exceedingly important one of World Christianization

(Continued on Next Page.)

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## FROM DENHAM SPRINGS, LA.

Dear Brother Carley: Everything is moving along nicely on the Denham Springs charge. We have good Sunday schools at all tho preaching points except one, and we expect to organize there in the near future. We have three Epworth Leagues that are doing fine work. Some of the young people are young in the work, but show a willingness to work for the advancement of God's kingdom.

We are expecting great results from the series of revivals we have planned. Our first revival will begin at Denham Springs on the third Sunday in June, with Brother A. D. George, of Bunkie, helping me. The meeting at Palmetto will begin on the first Sunday in July, with Brother Booth; at Live Oak, the third Sunday in July, with Brother Griffin, of Shreveport; the fifth Sunday in July, at Friendship, with Brother Griffin; the second Sunday in August, Alford Chapel; the fourth Sunday in August, Mangum Chapel.

May the Holy Spirit work mightily in the hearts of the people! Christian people everywhere, pray that our expectations may bo realized.

Fraternally,

A. L. McQUEEN.

## PANAMA AND PROTESTANTISM.

By Dr. W. E. Gilroy, Editor-in-Chief, The Congregationalist.

There are few places where from almost every standpoint duty and opportunity alike confront the Christian churches of America as they do today in the Panama Canal Zone and in the adjacent territory.

The visitor to the Zone is impressed with two things above all others. On the one hand is the crucial and unusual situation of thousands of Americans isolated for longer or shorter periods from the normal life of the homeland, in a tropical climate and environment, where, in spite of all that science and sanitation have accomplished, the moral and spiritual tendencies aro mainly downward; and on the other hand are the many evidences of the magnificent way in which Christian men and women of the Canal Zone, fully realizing these dangerous tendencies, are battling against them. If any group of Christians face to face with peculiar difficulties ever needed the support of the whole Christian people of the United States, it is theso devoted and self-sacrificing believers who are endeavoring to establish the institutions and influences of the Christian church in this strategic area upon a broad, sound and permanent basis. Appeal is made in their behalf not because of any failure on their part. They have shown great liberality; they have assumed and are assuming burdens. But their problems and situation are unusual; their task is one that concerns the welfare of the American people as a whole, as much as the Canal which it is their particular concern to maintain in service, and the adequate performance of that religious task is beyond their unaided abilities.

With excellent vision and fine spirit groups of Christians formerly associated with various denominations have decided to work upon a Union-Protestant basis. They do not want sectarianism and division in this small section and under these trying conditions where all the strength that unity can give will be none too much. Strange to say, this commendable policy may make the immediate problems moro difficult of solution. Where individual denominations would come in and spend substantial amounts, it is not easy as yet to capitalize in actual funds the growing sentiment in behalf of co-operative religious effort. But this difficulty should make the present opportunity the more urgent and inviting. Here is a situation where it may be demonstrated that Christian co-operation is more than a mere sentiment.

These great ends, it seems to me, worthy support of the Union-Protestant enterprise in the Panama Canal Zone, and adjacent territory, may hope to accomplish:

1. To help to maintain wholesome Christian influences for members of American churches who, with their families, are permanently located on the Canal, and at the same time serve the larger constituency of those whose stay is more transitory, but who live around the Zone long enough to be permanently influenced for good or evil.

2. To build up moral safeguards and spiritual influences where thousands of American soldiers and sailors will always be located, and where all the allurements of evil are flagrant.

3. To set in an environment where Romanism has meant superstition and ignorance some worthy example of what Protestant Christianity can effect. It is a strategic missionary opportunity.

4. To set alongside the Canal, which is the most unique monument to American genius for organization and for the conquest of difficulties, some worthy expression of the genius of American religion. Where rulers, soldiers, business men and engineers have thought in hundreds of millions, the Christian church ought to think at least in terms of tens of thousands.

It will be to the lasting shame of the Protestant churches of America if a strip of land destined, possibly, to be the most important upon the whole earth's surface, and for which this country has assumed financial, political and military responsibility, lacks adequate provision for the institutions and services of religion; and it will be unfortunate if in any sense the Christian is left to lag behind at a time and in a place of such amazing opportunity.

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## DAILY MANNA.

Sunday—I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. John 6:35.

Monday—He that believeth on the Son of God hath the witness in himself. I John 5:10.

Tuesday—What is a man profited if he shall gain the whole world, and lose his own soul. Matt. 16:26.

Wednesday—I am the good shepherd, and know my sheep. John 10:14.

Thursday—The Lord is my portion, saith my soul; therefore will I hope in him. Lam. 3:24.

Friday—Verily, verily, I say unto you, he that believeth on me hath everlasting life. John 6:47.

Saturday—Be ye reconciled to God. 2 Cor. 5:20.

## SUMMER SCHOOL OF MISSIONS AND MISSIONARY CONFERENCES.

(Continued From Page 10.)

—the making of the teachings of Jesus the controlling principles among all peoples in every relationship of life.

If our church is to measure up to its opportunities and responsibilities in the two above respects, it will have to have a large corps of well trained missionary leaders in the local churches. For the training of such leaders two Summer Schools of Missions and Missionary Conferences have been provided. One of theso will be at Mount Sequoyah, Fayetteville, Ark., July 7-22, 1923; and the other Lake Junaluska, N. C., July 26-Aug. 9, 1923.

Thes two Schools were provided for, as the distance to Lake Junaluska was prohibitive to a great number of our people. The programs are similar in character. The forenoon will be occupied by classes studying the several phases of Missions. The afternoon will be given over to study and recreation. At night and Sundays great inspirational addresses will be given by outstanding ministers and laymen. The work done in one School will be credited in the other. The Schools have been standardized, and a dipolma will be issued to those completing the work necessary for twelve credit units. Some of the courses offered will be credited by the General Sunday School Board toward the diploma offered in their Standard Training Schools.

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Be sure to ask the druggist for the double strength Othine as this strength is sold under guarantee of money back if it fails to remove [illegible]

# *Sunday School*

## MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Galloway Memorial Beginners' Department "A." Fine! Mrs. Austin is doing a good work and is making her department a telling force.

Tuesday and Wednesday was spent at Montrose. We had the pleasure of speaking to them in the interest of their new church building project. Their Sunday school is growing. Their Young Ladies' Class is 80%, and I feel sure they will make it 100% in a short time. They only lack 2½ points of having four 100% "C" departments. They have promised definitely to put these over and make a report soon.

Brother Jones says they will build in the near future. The right type building would mean much for the ongoing of the Kingdom there. May the Lord lead them to great victory.

A letter from the Department of Missions calls attention to the practice on the part of some Sunday schools of taking the offering for Missions and diverting it to other worthy causes. It would mean much to your Sunday school if you could get them to take a special and place this offering on that special. You would receive news fresh from the field and it would be the means of stimulating the whole church cause. The General Sunday School Board asked that this be brought to the attention of the schools.

Sunday School Day funds are coming in slowly. Several schools have sent in much larger offerings than ever before. We surely appreciate this. We are hoping that every school will send an offering. So many have reported great help from the programs this year. This is a source of gratification to all the workers. You will find the carrying out of the program a help to your school.

The Jackson District Institute takes place at Bolton, Miss., June 27, at 10 a. m.

The Seashore District Institute takes place at Wiggins, June 27, 9:30 a. m., running all day and the morning of the next day. Brother Sullivan, presiding elder of the district, has been asked to bring us four messages on "Soul Winning." This will be worth your trip to hear.

Let the Sunday schools be sure and have their reports.

Pray for the work and the workers.

Yours in Him.

JOHN C. CHAMBERS.

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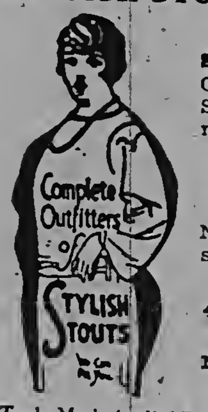
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## A GREAT SUNDAY SCHOOL AT GALLOWAY MEMORIAL, JACKSON, MISS.

Dear Brother Carley: This may be of some interest to you, although it may be late.

The Men's Bible Class had 417 present, possibly the largest ever recorded in any one class in any church of any denomination in this State. We had 322 on Easter and are running regularly around 200; had 210 present yesterday with no effort expended.

Dr. Means is doing a great work here. Especially is he strong with the men's work. But it would be unfair to him if the impression is left that he isn't strong in every department.

We hope to break our own record before the year closes.

D. W. BUFKIN.

Jackson, Miss., May 21.

## OUTLINE OF PROGRAM FOR NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL CONFERENCE

### To Be Held at Grenada, Miss., June 7 and 8, 1923.

**Wesley Bible Class Federation.**

Central Theme: "Evangelism, or Mississippi for Christ."

Thursday, June 7, 2 P. M.—Worship. Address by J. R. Brinson, President. "Go Tell the Story," by Frederick Sullens. "Mississippi for Christ," A. B. Campbell. Departmental meeting for Adult Bible Classes, Mrs. J. M. Wyatt, Conference Superintendent.

4 P. M.—Conference and District Organizations, W. C. Owen. Opportunity of the Adult Bible Class, J. C. Chambers. Round Table discussion by officers, leaders, and delegates. Departmental meeting for Intermediate, Senior and Young People, Mrs. W. N. Duncan, Conference Superintendent. Programs of Work. Educational Value of Play. Reports of Class Activities. Elementary Council, Mrs. V. R. McDonald, Conference Superintendent. Conference Organization—What it should be and how it should function, Mrs. L. G. Fant. Graded Lessons, Graded Worship, Graded Service. Standards for Elementary Departments—What they are and how they can build up our schools. Reports from District Superintendents. Reports from schools having standard departments.

8 P. M.—J. C. Chambers and W. C. Owen.

Friday, June 8, 8:30 A. M.—Address by W. C. Owen.

9:30 A. M.—Departmental Meetings. "The Adult Bible Class as an Asset to the Pastor," E. S. Lewis. "The Adult Bible Class as an Agency for Evangelism," Mrs. Wyatt. "What the Men's Classes Can Do to Tell the Story," Waddy West. "Some Specific Lines of Work for Women's Classes," Mrs. J. B. Randolph. "Characteristics of Those Who Aspire to Lead Youth," Mrs. W. N. Duncan. "Plans for Guiding the Activities of Youth," W. C. Owen. Reports from District Superintendents and Class Leaders. Presentation of Cradle Roll, Beginner, Primary, and Junior Departments. Reports from District Superintendents.

11 A. M.—Assembly of entire Conference. Our Goals. Election of Officers. Consecration Service.

Write J. E. Stephens, Grenada, Miss., for room. Meals are 50 cents.

R. H. B. GLADNEY,
Sardis, Miss.,
Conference Superintendent of Sunday Schools.

## FROM IDA, LA.

Dear Brother Carley: I would like to make a report of some things we are doing. First, the good people keep pounding us, a nice spring suit being one of the packages received.

We have spent $200 in improvements on the parsonage, painting the kitchen, and papering the house throughout.

Our Sunday schools are doing nicely. I think that our enrollment is larger than our church membership; and at one of the appointments our membership is working in a Baptist school.

We have the best attended midweek meetings I have ever been in. At one church, with a membership of 50, we have an attendance from 40 to 60 on our Wednesday night services, and about the same at our other prayer meetings.

I have three meetings arranged with Brothers D. L. Griffin, G. D Anders, and T. W. St. John, to assist We are hoping for great revivals.

Fraternally,

W. E. AKIN.

## NORTH MISSISSIPPI CONFERENCE.

### Columbus Dist.—Third Round.

Macon Station, May 31, p.m.
Macon Ct., at X'Prairie, May 31.
Kosciusko Ct., Preaching, June 3, a.m.
Kosciusko Sta., Preaching, June 3, p.m.
Longview, Preaching, June 10.
Kilgo, Preaching, June 17.
Louisville, June 24, a.m.
Noxapater, at Flower Ridge, June 24, 25.
Sturgis, at Bevil Hill, June 30, July 1.
Kosciusko Ct., at Spring Dale, July 6.
Kosciusko Sta., July 6, p.m.
High Point, at Macedonia, July 7, 8.
Ethel, at Tabernacle, July 9.
Columbus, Central, July 10.
Crawford and Schaeffers, at Crawford, July 15, 16.
Mashulaville, at Middleton, July 17.
McCool, at ——, July 21, 22.
Ackerman and Wier, at Wier, July 22, 23.
Shuqualak, at Ridgeway, July 26.
Brooksville, at New Bethel, July 27.
Cedar Bluff, at ——, Aug. 5, 6.
West Point, Aug. 8, night.
Starkville, August 9, night.
Artesia, Preaching, July 15th, a. m., Q. C. Aug. 9.

A. T. McILWAIN, P. E.

### Corinth Dist.—Third Round.

Blue Mountain ct., at Rainey's Chapel, June 2 and 3.
Guntown, at Pleasant Valley, June 16 and 17.
New Albany ct., at Mount Olivet, Wednesday, June 20.
Dumas ct., at Mount Zion, Thursday, June 21.
Baldwyn, at Liberty, June 23 and 24.
New Albany sta., June 24, night; Q. C., June 25, 9 a.m.
Corinth District Training School, at New Albany, June 25 to 30.
Myrtle ct., at Friendship, July 5.
Potts Camp, at Macedonia, July 6.
Hickory Flat, at Cornesville, July 7 and 8.
Booneville ct., at Edge's Chapel, Wednesday, July 11.
Rienzi, at Pisgah, July 12.
Wheeler, at Mount Hebron, July 13.
Silver Springs, at Paul's Chapel, July 14 and 15.
Booneville sta., Q. C., July 12, night; preaching, July 15, night.
Marietta, at Siloam, July 20.
Sherman, at Bethel, July 21 and 22.
Mooreville, at Andrew's Chapel, July 28.
Mantachie, at Ozark, Aug. 4 and 5.
Paden, at Old Bethel, Aug. 8.
Belmont, at Dennis, Aug. 9.
Tishomingo, at Salem, Aug. 10.
Iuka ct., at Bethel, Aug. 11 and 12.
Iuka sta., Q. C., Aug. 10, night; preaching, Aug. 12, night.
Burnsville, at Clausell Hill, Aug. 15.
Chalybeate, Friday, Aug. 17.
Ripley, Q. C., Aug. 17, night; preaching, Aug. 19, at 11 a.m.

Let pastors give special attention to Questions 11 to 15, with answers.

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### Grenada Dist.—Third Round.

Red Banks ct., at Mahon, May 19, 20.
Holly Springs, May 20.
Water Valley, First Church, May 27.
Vaiden and West, at Midway, June 2.
Winona ct., at Bluff Springs, June 3.
Water Valley, Main and Taylor, at Palestine, June 9.
Oxford, June 10.
Paris ct., at Pine Flat, June 16.
Durant, June 17.
Grenada, June 17, 18.
Sallis ct., at Shrock, June 23.
Pickens and Goodman, at Richland, June 24, 25.
Tie Plant ct., at Bethel, June 30.
Holcomb ct., at Sparta, July 1.
Duck Hill ct., at Mars Hill, July 7.
Winona, July 8.
Coffeeville ct., at Bethlehem, July 14.
Poplar Creek ct., at Bethel, July 15.
Kilmichael ct., at Stewart, July 15, 16.
Abbeville ct., at Union Hill, July 21.
Waterford ct., at Chulahoma, July 22.
Lamar ct., at Rice Chapel, July 28.
Ashland ct., at Liberty, July 29.
Ebenezer ct., at Thornton, Aug. 4.
Lexington, Aug. 3, 5.

R. A. TUCKER, P. E.

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# Epworth League.

## TOPIC FOR JUNE 10.—HOW CAN WE BECOME TRULY EDUCATED?

Prov. 4:1-9; Acts 22:3, 12-16.

### Daily Bible Readings.

M. Knowledge Brings Success. Josh. 1:8.

T. Knowledge Brings Responsibility. Luke 12:47, 48.

W. All-Round Development. Luke 2:51-52.

T. The Beginning of Wisdom. Ps. 111:10.

F. A Rule to Follow. Prov. 3:7.

S. The Goal of True Education. Ps. 144:12.

### Purpose of the Meeting.

To show what true education is and the possibility of its attainment by every individual.

### Planning the Program.

Get the pastor to help in your plans for this program. Let it be in charge of members of your Chapter who are at home from college. The League room may be decorated with college pennants. Order catalogues from the various colleges near you. Find out what opportunities they offer for those who wish to earn a part of their expenses. Get in touch with the extension department of your State university and find what courses are offered by correspondence for those who cannot go to college, but who may yet desire to get the benefits of correspondence work.

### For Discussion.

College training and efficiency.

How education broadens the sympathies.

The educated heart.

Is an education in reach of all?

### Quotations.

A man is not educated until he has the ability to summon, in case of emergency, all his essential power in vigorous exercise to effect his object.—Webster.

The college ideal is to give a boy an opportunity to do for himself the best he can do; also to do for each student the best that can be done; and to give all possible to the poorest student.—James L. Hill.

(Devotional Meeting Annual, used by permission.)

(Continued on Last Page.)

## LOUISIANA CONFERENCE.

### Monroe Dist.—Third Ronud.

Mer Rouge, at Mer Rouge, June 3. a.m.
Bastrop, June 3, p.m.
Ferriday, at Vidalia, June 10.
Seashore Divinity School, June 12-21.
Monroe, June 21, a.m.
West Monroe, June 24, p.m.
Oak Grove, at Kilbourne, June 27, 29.
Epps, at Floyd, June 30, July 1.
Tallulah, July 15, a.m.
Lake Providence, July 15, p.m.
Rayville, at Crew Lake, July 17, 18.
Eros, at Douglas, July 22, 23.
Mangham, at Union, July 29.
Calhoun, at Wilhite, July 30, Aug. 1.
Waterproof, at Wesley, Aug. 5.
Oak Ridge, Aug. 12, a.m.
Gilbert, at Gilbert, Aug. 12, p.m.
Columbia, at Boeuf River, Aug. 14, 16.
Sicily Island, at Harrisonburg, Aug. 19.
Chatham, at Lapine, Aug. 22, 23.
Winnsboro, at Boeuf Prairie, Aug. 26.
Bonita, at Bartholomew, Aug. 28, 30.

Pastors are kindly urged to be prepared to answer Questions 12, 13, 14 and 15 according to the Discipline.

W. D. KLEINSCHMIDT, P. E.

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### Ruston Dist.—Third Round.

Arcadia, June 3, 11 a.m.
Homer, June 5, 8 p.m.
Jonesboro, at Jonesboro, June 7, 2 p.m.
Ruston, June 11, 8 p.m.
Castor, at Jamestown, June 17, 11 a.m.
Winnfield, June 17, 8 p.m.
Bernice, at Summerfield, June 19, 2 p.m.
Dubach, at Harmony, June 21, 2 p.m.
Cotton Valley, at Bethel, June 24, 11 a.m.
Spring Hill, June 24, 8 p.m.
Elmore, at Longstraw, June 27, 2 p.m.
Bienville, at Bear Creek, July 1, 11 a.m.
Sibley, at Pine Grove, July 6, 2 p.m.
Ringgold, at Rocky Comfort, July 8, 11 a.m.
Haynesville, July 10, 2 p.m.
Haughton and Doyline, at Doyline, July 15, 11 a.m.
Minden, July 17, 8 p.m.
Gibsland, at Bryceland, July 22, 11 a.m.
Simsboro, at Salem, July 29, 11 a.m.
Marion, at Greenville, Aug. 2, 11 a.m.
Farmerville, Aug. 2, 8 p.m.
Wesley, at Carroll Creek, Aug. 5, 11 a.m.
Winnfield ct., at Atlanta, Aug. 19, 11 a.m.
Athens, Aug. 26, 11 a.m.

Where the quarterly conference includes Sunday, I hold quarterly conference Saturday if convenient.

K. W. DODSON, P. E.

## MISSISSIPPI CONFERENCE.

### Meridian Dist.—Second Round.

Meridian, Fifth Street, June 10.
Scooba, at Binnsville, June 24.
Meridian, East End, 8 p. m., June 24.
Meridian, Seventh Ave., at Oak Grove, July 1.
Meridian, Poplar Springs, 8 p. m., July 1.
Meridian, Central, July 8.
Lauderdale and Electric Mills, at Electric Mills, p. m., July 8.
Waynesboro circuit, at Clara, July 14, 15.
Waynesboro, at Goldwood, p.m., July 15.
Porterville, at Chapel Hill, July 18.
DeKalb, at Marvin, July 21, 22.
Cleveland, at Pleasant Grove, July 23.
Daleville, at Andrews Chapel, July 28, 29.
Paehuta, at ——, Aug. 11, 12.
Quitman, p. m., Aug. 12.
Bucatunna, at Lewis Chapel, Aug. 15.
Enterprise, at Stonewall, Aug. 19.
Shubuta, p. m., Aug. 19.
Matherville, at——, Aug. 21.
Vimville, at Why Not, Aug. 26.
Meridian, Hawkins Memorial, 8 p. m., Aug. 26.
DeSoto, at——, Aug. 29.

PAUL D. HARDIN, P. E.

### Brookhaven Dist.—Third Round.

Meadville and Bude, at Bude, June 3.
Pleasant Grove, at Sartinville, June 9, 10.
Seashore Divinity School, Biloxi, Miss., June 12-22.
Gallman, at Old Crystal Springs, June 30, July 1, 3 p.m.
Crystal Springs, July 1, 11 a.m.; Q.C., July 2, 8 p.m.
Wesson, July 1, 8 p.m.; Q. C. July 3, 8 p.m.
Adams, at Smithdale, July 7, 8.
McComb, Pearl River Ave., July 8, 8 p.m.; Q. C., July 9, 8 p.m.
Bayou Pierre, at Sweet Water, July 11, and 3 p.m. of 15.
Bayou Pierre, at Matthew's Chapel, July 15, 11 a.m.
McComb, La Branch St., July 15, 8 p.m.; Q. C. July 16, 8 p.m.
Foxworth, at Sandy Hook, July 21 and 3 p.m. of 22.
Foxworth, at Hopewell, July 22, 11 a. m.
Tylertown, July 22, 8 p.m.
Bogue Chitto and Norfield, at Johnston, July 25.
Osyka, at Holmesville, July 28, 29.
Magnolia, July 29.
Fernwood, at Knoxo, Aug. 1.
Barlow, at Rehobath, Aug. 4, 5.
Brookhaven, Aug. 5; Q. C. Aug. 6, 8 p.m.
Monticello, at Oma, Aug. 8.
Georgetown, Aug. 11, 12.
Hazlehurst, Aug. 12, 8 p.m.; Q. C. Aug. 13, 8 p.m.
Scotland, at Gallatia, Aug. 15.
Summit anl Topisaw, at Pisgah, Aug. 18, 19.
McComb, Centenary, Aug. 19, 8 p.m.; Q. C. Aug. 20, 8 p.m.

Note particularly, and be ready definitely to answer, questions 12, 13, 14 and 15.

Be ready to report subscriptions to cover all financial claims. We must pay all claims in full this year.

H. M. ELLIS, P. E.

### Jackson Dist.—Third Round.

Fannin, at Holly Bush, June 9-10, 11 a.m.
Florence, at Braxton, June 10, 8 p.m., June 11, 9 a.m.
Terry, at Spring Ridge, June 24, 11 a.m. and 2 p.m.
Rankin Street, June 24, 8 p.m.
Flora, July 1, 11 a.m. and 2 p.m.
Madison, at Pocahontas, July 1, 8 p.m., July 2, 10 a.m.
Bolton, at Brownsville, July 8, 11 a.m.
Edwards, at Reeves Chapel, July 8, 3 p.m.
Bentonia, at Fletcher's Chapel, July 15, 11 a.m. and 2 p.m.
Satartia, at Satartia, July 15, 8 p.m., July 16, 10 a.m.
Sharon, at Lone Pine, July 21-22, 11 a.m.
Camden, at Thomastown, July 22, 3 p.m. and 8 p.m.
Mendenhall, at Bethany, July 28-29, 11 a.m.
Harrisville, at Harrisville, July 29, 2 p.m.
Capitol Street, Aug. 5, 11 a.m.
Galloway Memorial, Aug. 5, 8 p.m.
Eden, at Tranquil, Aug. 11-12, 11 a.m.
Yazoo City, Aug. 12, 3 p.m. and 8 p.m.
Benton, at Zeiglerville, Aug. 18-19, 11 a.m.
Vaughn, at Union, Aug. 19, 3 p.m.
Monterey, at ——, Aug. 25-26, 11 a.m.
Brandon, Aug. 26, 3 p.m.
Yazoo City ct., Sept. 1-2, 11 a.m.
Canton, Sept. 2, 8 p.m.

M. L. BURTON, P. E.

### Seashore Dist.—Third Round.

Moss Point, 11 a.m., June 10.
Pascagoula, 7:30 p.m., June 10.
Logtown, July 1.
Americus, at Hurley, Tuesday, July 3.
Escatawpa, at Big Point, Wednesday, July 1.
Picayune, filled by Rev. M. B. Sharbrough, July 8, 9.
Coalville, at Cedar Lake, 3:30 p.m., July 9.
Columbia, filled by W. L. Linfield 11 a.m., July 15.
Hub, filled by W. L. Linfield, 3:30 p.m., July 15.
Ocean Springs, at Nugent, 3:30 p.m., July 15.
Lumberton, 11 a.m., July 22.
Poplarville, 7:30 p.m., July 22.
Saucier, at Lyman: 11 a.m., July 29.
Long Beach, 7:30 p.m., July 29.
Americus, at Pine Grove, Aug. 4, 5.
Carriere, at Wesley Chapel, Aug. 11, 12.
Gulfport, 7:30 p.m., Tuesday, Aug. 14.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 15.
Wesley Memorial, Mississippi City, Aug. 19.
Long Beach, Q. C., Tuesday, 7:30 p.m., Aug. 21.
Biloxi, 7:30 p.m., Wednesday, Aug. 22.
Vancleave, Aug. 25, 26.
Pass Christian, 7:30 p.m., Aug 26
Wiggins, 7:30 p. m., Wednesday, Aug. 29.
Brooklyn, at Batesville, Sept. 1, 2.

W. M. SULLIVAN, P. E.

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### Vicksburg Dist.—Third Round.

Hermanville, at ——, May 27, 11 a.m.
Port Gibson, May 27, 7:30 p.m.
Nebo, at Blue Hill, June 2, 3.
Harriston, at Mizpah, June 10, 11 a.m.
Fayette, June 10, 7:30 p.m.
Roxie, at Greendale, June 23, 11 a.m.
Washington, June 24, 11 a.m.
Natchez, June 24, 8 p.m.
Oak Ridge, at Flower Hill, July 1, 11 a.m.
Utica, July 8, 11 a.m.
Rosetta, at Perrytown, July 13, 11 a.m.
Centerville, at Macedonia, July 14, 11 a.m.
Woodvile, July 15, 11 a.m.
Vicksburg, Crawford Street, July 22, 23, 11 a.m.
Vicksburg, Gibson Memorial, July 22, 25, 8 p.m.
Gloster, at Liberty, July 29.
Louise and Holly Bluff, Aug. 5, 11 a.m.
Silver City, Aug. 5, 8 p.m.
Anguilla, at ——, Aug. 12, 11 a.m.
Rolling Fork, Aug. 12, 8 p.m.
Meyersville, at Fitlers, Aug. 15, 11 a.m.
Rocky Springs, at Allen, Aug. 19, 11 a.m.

J. R. JONES, P. E.

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# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## THE DOUBLERS DOUBLING.

Less than ONE-HALF of the women in the world have never heard the gospel or enjoyed one single benefit or blessing which comes with this message.

Less than ONE-FIFTH of the women and children of your church are interested enough in the Christless lives to take advantage of the opportunity which the missionary society affords for carrying the message to them.

Won't your society do its part toward speeding the messengers by doubling its membership? If you will join the Doublers write to the Organization Secretary, Lambuth Building, Nashville, Tenn., and tell her you are in, she will have some leaflets sent to you and will give you every possible help in reaching the goal.—Bulletin.

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## ITEMS OF INTEREST FROM THE COUNCIL.

Our new President is Mrs. F. F. Stephens, of Columbia, Mo.

Our new Vice-President is Mrs. J. W. Perry, of Nashville, Tenn.

The new address of the Nashville office is the Lambuth Building.

Literature will be in your hands in time for the June meeting, pertaining to the Belle H. Bennett Memorial, which will take the form of a greater Scarritt.

The committee on the Scarritt Bible and Training School recommended "That Scarritt Bible and Training School be moved to a more central location and so reorganized as to form the basis for a greater institution."

The Committee on Constitution and By-Laws recommended that the office of Auxiliary Superintendent of Publicity be created. This Superintendent of Publicity "shall be responsible for the dissemination of Missionary news throughout the church and community. She shall present the missionary Bulletin in the auxiliary meetings, send items to the church and secular press, and collect clippings of missionary news to be forwarded to the Conference Publicity Superintendent. She shall make quarterly reports to the Conference Superintendent of Literature and Publicity."

The Week of Prayer special for 1923 will be directed to Laura Haygood Normal School at Soochow, China, for the purchase of land and building a demonstration school. The Bethlehem House at Nashville shall receive the special for the home field to be used in equipping the new building.

## LOUISIANA CONFERENCE.

Baton Rouge, La., May 5, 1923.

My Dear Mrs. Niebergall: Well, I am sorry you could not be with me in my district meeting this year, for I had the best program I have ever had; but it is discouraging when so few of the Auxiliaries send delegates. St. Francisville, Kentwood, Amite, Franklinton, Ponchatoula, Covington, Mount Herman, Natalbany (new), Gilead, and Istrouma did not send representatives. It is distressing. Gilead and Istrouma are dead, I think. I am about to decide that the trouble with Baton Rouge District is that they do not attend the State and district meetings.

Thank you for the paper on the Council meeting. Mrs. Darby had given us an excellent account of it, so did not repeat.

I wish that some plan might be presented to us to get a good representation of Baton Rouge District at Bogalusa.

JESSIE M. STEARNS.

Dear Mrs. Darby: My district meeting is over and we had a real good meeting—eleven out of eighteen Auxiliaries were represented; five out of eight Juniors on Junior night, with 41 members there, all out of town, and one out of two Young People. We have the prospect of one new Young People and one new Adult; also one new Adult this quarter reported at Vinton.

The Junior Rally was splendid. Those Juniors did splendidly. I was surely proud of them. Then Mrs. Stockwell gave such an interesting talk to them about "Jumbo" and her African work.

SALLIE WYNN.

## Quiz on Conference Minutes.

I. Where was the last annual meeting held and how many delegates were present? Ans. Pages 8-9-10-11.

II. Where can you find "What you need and where to get it" Pages 108-109.

III. What officers and District Secretaries were elected for the ensuing year? See inside front cover.

IV. Who is the new Distributor of Literature? Mrs. W. T. Cunningham.

V. Who is new Superintendent of Mission Study? Mrs. Z. T. Gallion, Jr.

VI. Who is new Superintendent of Social Service? Mrs. H. B. Sperry.

VII. What is the Budget to Council for 1923? Page 3.

VIII. What is your District Pledge? Page 7. Auxiliary Pledge? Pages 4-5-6-7.

IX. How many Auxiliaries in your District were on the Honor Roll? Pages 38-39.

X. How many new Auxiliaries organized in your District? Page 38.

XI. What was total amount of money sent Conference Treasurer? Page 50.

XII. How many Auxiliaries in your District paid pledge in full? Page 51.

XIII. What per cent of Auxiliaries in your District contributed supplies? How does it compare with other Districts? Pages 62-63-64-65-66-67.

XIV. Name Missionaries and Deaconesses supoprted by Louisiana Conference and tell where they are located? Page 89.

XV. Name Louisiana Workers in service in other fields? Page 89.

XVI. What Day Schools are supported by Louisiana Conference? Where located? Page 88.

XVII. How many Bible Women supported by Louisiana and by whom supported? Page 88.

XVIII. How many scholarships supported by Louisiana? Where located and by whom supported? Page 88.

XIX. What candidates have we now in training? Where? Page 88.

XX. Where do we find "Standard of Excellence"? Page 91.

XXI. What are Mission Study Books for year? Pages 108-109.

XXII. Who are our Prayer Specials? Page 41.

XXIII. Give important items in report of Committee on Home Base and Finance? Pages 80-81.

XXIV. Give important items in report of Committee on Young People's Work? Pages 81-82.

XXV. Give important items in report of Committee on Children's Work? Pages 82-83.

XXVI. Give important items in report of Committee on Study and Publicity? Pages 83-84.

XXVII. Give important items in report of Committee on Social Service? Page 85.

XXVIII. Where shall your boxes be sent this year? Pages 86-87.

XXIX. Where shall you send for new report books for Corresponding Secretary and Treasurer? Page 57.

The Christian Women's Exchange
Two dollars per year enables a consigner the right to exhibit and ten per cent on sales. A wonderful display of art, curio, and needlework always on hand. Visitors welcomed.
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OUSTS RHEUMATISM.
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## ABUNDANT IN LABORS.

Dear Brethren: The Lord helped me to build two churches last year and reinstate one old one. A revival was held at each location. I would like to be the means of building four this year and reinstating two or three, and put life in several that are going down. As yet, there have been only two places assigned me. Any pastor or presiding elder having a location of that kind may communicate with me. By so doing you will help me to do the work the Lord has assigned me to do.

Yours sincerely in the Master's service,

J. C. SUTTON.

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## BUILDING FOR HIM.

An old man traveling a lone highway,
Came at the evening, cold and gray,
To a stream deep and wide.
The old man crossed in the twilight dim—
The sullen stream had no fear for him;
He turned when he reached the other side,
And builded a bridge to span the tide.

"Old man," cried a fellow-pilgrim near,
"You are wasting your strength by building here;
Your journey will end with the ending day,
You never again will pass this way,
You have crossed the stream deep and wide,
Why build a bridge at eventide?"

The builder raised his old gray head:
"Good friend, on the path I have come,
There followeth after me to-day
A youth whose feet must pass this way.
This stream, which has been as naught to me,
To that fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim.
Good friend, I am building this bridge for him."

—Miss Will Allen Dromgoole.

## QUARTERLY CONFERENCE.

## NORTH MISS. CONFERENCE.

### Sardis Dist.—Third Round.

Coldwater, May 30, 10 a.m.
Hernando, May 30, 7:30 p.m.
Senatobia, May 31, 7:30 p.m.
Sardis sta., June 1, 7:30 p.m.
Oakland, at Oak Grove, June 8, 11 a.m.
Byhalia, at Emory, June 22, 11 a.m.
Cockrum, at Hebron, June 23, 11 a.m.
Olive Branch, at Oak Grove, June 24, 11 a.m.
Longtown, at McGhee's ch., preaching, June 3; Q. C., June 29, 11 a.m.
Arkabutla, at Arkabutla, July 1, 11 a.m.
Como, July 2, 4 p.m.
Batesville, July 3, 7:30 p.m.
Charleston, July 4, 7:30 p.m.
Pleasant Hill, at Lewisburg, July 6, 11 a.m.
Sardis ct., at Wesley ch., July 7, 11 a.m.
Mount Pleasant, at Marshall Inst., July 12, 11 a.m.
Horn Lake, at Eudora, July 13, 11 a.m.
Shuford, at Pisgah, July 22, 11 a.m.
Courtland, at Shiloh, July 27, 11 a.m.
Crowder, at Brook's ch., July 29, 11 a.m.
Crenshaw, at Sledge, July 31, 11 a.m.
Tyro, at Mount Vernon, Aug. 2, 11 a.m.

J. T. LEWIS, P. E.

## LOUISIANA CONFERENCE.

### Alexandria Dist.—Third Round.

Locompte and Woodworth, at Lecompte, June 3, a.m.
Colfax ct., at Tioga, June 3, p.m.
Boyce ct., at Hemphill, June 10, a.m.
Pineville, June 10, p.m., June 11, p.m.
Plaquemine and Donaldsonville, at Donaldsonville, June 17.
Cheyneville, June 20, p.m.
Marksville ct., at Bay Hills, June 24, a.m.
Glenmora, June 24, p.m.
Melder ct., at Fellowship, July 1, a.m.
Alexandria, July 1, p.m., Aug. 6, p.m.
Opelousas, July 29.
Melville ct., at LeMoyne, Aug. 5, a.m.
Bunkie, Aug. 5, p.m.
Elizabeth ct., at Hopewell, Aug. 12, a.m.
Oakdale, Aug. 12, p.m.
Campti ct., at St. Maurice, Aug. 18.
Natchitoches, Aug. 19.
Coushatta, Aug. 20.
Rochelle and Standard, at Selma, Aug. 26.
Jena and Jonesville, at Jena, Sept. 2, a.m.
Trout and Good Pine, at Trout, Sept. 2, p.m.
Livonia ct., at New Roads, Sept. 9.

Question number 12, to be called at the third quarterly conference, is to be answered by a written report. Pastors will please have these written reports ready on the several items to be reported upon.

W. L. DOSS, JR., P. E.

### Baton Rouge Dist.—Third Round.

Zachary and Slaughter, at Zachary, June 3, a.m.
Clinton, at Clinton, June 3, p.m.
St. Francisville, at New Hope, June 9, a.m.
Jackson and Ethel, at Gurley, June 10, a.m.
Istrouma, June 10, p. m.
Baton Rouge, First Church, June 17, a.m.
Hammond, June 17, p.m.
Denham Springs, at Alford's, June 23, a.m.
Natalbany and Pine Grove, at Montpelier, June 24, a.m.
Pearl River, at Pearl River, July 1, a.m.
Slidell, July 1, a.m.
Bogalusa Circuit, at Varnado, July 8, a.m.
Bogalusa, July 8, p.m.
Tickfaw Mission, at Pipkins, July 15, a.m.
Keener Memorial, July 15, p.m.
Springfield, at Red Oak, July 22, a.m.
Ponchatoula, July 22, p.m.
Franklinton Ct., at Fitzgerald, July 29, a.m.
Franklinton, July 29, p.m.
Covington, Aug. 5, a.m.
Amite, Aug. 5, p.m.
Greensburg, Aug. 12, a.m.
Kentwood, Aug. 12, p.m.
Baker, at Deerford, Aug. 19, a.m.
Olive Branch, at Camp Ground, Aug 26, p.m.
Gonzales, Sept. 2, a.m.

J. W. LEE, P. E.

### Shreveport Dist.—Third Round.

Texas Avenue, preaching, Sunday, June 3, a.m.
Cedar Grove, preaching, Sunday, June 3, p.m.
First Church, preaching, Sunday, June 10, a.m.
Noel Memorial, preaching, Sunday, June 10, p.m.
Shreveport ct., at Blanchard, Sunday, June 17, a.m.
Oil City, Sunday, June 17, p.m.
Mangum Memorial, preaching, Sunday, June 24, a.m.
Vivian, Sunday, June 24, p.m.
Grand Cane, at Keithville, Sunday, July 1, a.m.
Mansfield, Sunday, July 1, p.m.
Belcher, at Dixie, Sunday, July 8, a.m.
Mooringsport, Sunday, July 8, p.m.
Longstreet, at Bethel, Sunday, July 15, a.m.
Logansport, Sunday, July 15, p.m.
Ida, at Munnerlyn's Chapel, July 21-22.
Pelican, at Benson, July 28-29.
Mansfield Mission, July 29, p.m.
Plain Dealing, at Concord, Aug. 4-5.
Greenwood, at Flournoy, Sunday, Aug. 12.
Bayou LaChute, at Caspiana, Sunday, Aug. 19, a.m.
Powhatan, Sunday, Aug. 19, p.m.
Pleasant Hill, at ——, Sunday, Sept. 2.

R. H. WYNN, P. E.

### Lake Charles Dist.—Third Round.

Zwolle, at Zwolle, May 20, 7:30 p.m.
Rayne, at Rayne, May 27, 11 a.m.
Crowley, at Crowley, May 27, 7:30 p.m.
New Iberia, at New Iberia, June 3, 11 a.m.
Lafayette, at Lafayette, June 3, 7:30 p.m.
Abbeville, at Henry, June 10, 11 a.m.
Gueydan, at Gueydan, June 10, 7.30 p.m.
Hornbeck, at Prospect, June 17, 11 a.m.
Leesville, at Leesville, June 17, 7.30 p.m.
Neame, at Neame, June 24, 11 a.m.
Carson, at Carson, June 24, 7:30 p.m.
Unice, at Petreville, July 1, 11 a.m.
Branch, at Church Point, July 1, 7:30 p.m.
Indian Bayou, at Indian Bayou, July 8, 11 a.m.
Lake Charles, at Belle City, July 13, 7:30 p.m.
De Ridder, at De Ridder, July 15, 11 a.m.
Merryville, at Merryville, July 15, 7:30 p.m.
Sulphur and Vinton, at Sulphur, July 22, 11 a.m.
Lake Arthur, at Lake Arthur, July 29, 11 a.m.

J. B. WILLIAMS, P. E.

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It is remarkable how many cases have been reported similar to this one. Many mothers are left in a weakened and run-down condition after the birth of the child, and for such mothers the care of the baby is well-nigh impossible. Not only is it hard for the mother, but the child itself will indirectly suffer.

Lydia E. Pinkham's Vegetable Compound is an excellent tonic for the mother at this time. It is prepared from medicinal roots and herbs, and does not contain any harmful drugs. It can be taken in safety by the nursing mother.

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# *Epworth League Department*

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## FIFTH ANNUAL STATE EPWORTH LEAGUE ASSEMBLY

### And Twenty-Fourth Annual Conference, Mansfield College, Mansfield, La.

The Assembly: It is an eight-day Conference of intense training in every branch of League work, including Methodist Doctrine, Personal Evangelism, Missions, and Departmental Methods, with the entire Assembly housed in our college building under the best of care and protection.

The Assembly is self-supporting. A charge of $11 for room and board is made for the eight days, with a $1 registration fee. Text books are purchased by each delegate. Registration must be made in advance to Miss Julia Reid, Mansfield College, Mansfield, La., with $1 registration fee. Balance to be paid upon arrival at Conference.

The working staff of the Assembly is composed of the leading men and women of our church both from this State and others. Such people as we list below have been selected to lead our Young People for this year: Bishop H. M. DuBose, Dr. Fitzgerald S. Parker, Miss Imo Rickham, Rev. Albert S. Lutz, Rev. W. W. Holmes, Dr. R. H. Wynn, Dr. W. Winans Drake, Dr. Alonzo Early, Rev. J. W. Pearson, Mrs. R. H. Wynn, Mrs. J. G. Snelling, Mrs. N. E. Joyner, and many others equally as strong.

Who Should Attend: At least one delegate from each church, whether there is a League or not.

Every Local Chapter Officer—Intermediate and Senior.

Every Junior Superintendent.

Every Intermediate Superintendent.

Every Conference Officer.

Every person who wants a closer fellowship with Jesus Christ.

Every Leaguer who wishes to "Study to shew themselves approved unto God workmen that needeth not to be ashamed."

This Assembly is operated on strictly the Standard Assembly credit system and holds the record in Southern Methodism as having the largest number of credit workers. A certificate of three units to a Christian Culture Dipolma can be earned at this Assembly. Remember, your Standard of Efficiency calls for five per cent of your membership studying for the C. C. Diploma.

Every person attending will be expected to register and take the full course for credit. People living in Mansfield will be allowed to attend classes as visitors without registering and taking full course.

Elect at least one delegate from your local Chapter at the April or May business meeting (the expenses in full or part should have been an item in the budget; if not so provided, raise it as a special at once). Urge other Leaguers to attend at their own expense. See that your Local Africa Special Anniversary Day Offering and all other State funds have been paid to the State Treasurer, Miss Grace Cook, Monroe, La.

Send all report blanks, including Secretary and Treasurer's books, by your delegate.

Instruct your delegates about your pledge to the Missionary Special for next year, pledges to be taken the last day of the Assembly.

Instruct delegates to keep complete notes of all procedings of the Assembly, that the local Chapter may profit therefrom.

Instruct your delegate to bring their linens, including pillow, pillow case, sheets, towels and all other necessary toilet articles.

Tennis paraphernalia and bathing suits will come in handy.

A thirty minute period each morning is given over to directed games.

Every afternoon is given over to special recreational activities, and each evening after the regular service a period of good fellowship.

Fine swimming pool.

Big parade.

District Stunt and Pageant Night.

Barrels of Fun.

Write Rev. James B. Grambling, 438 South Scott Street, New Orleans, La., for registration cards and programs.

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Special car leaving New Orleans Monday night, June 11.

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## FROM DURANT, MISS.

There has just closed here a revival conducted by Rev. Geo. Tucker, of Memphis, one of the general evangelists of the Methodist Episcopal Church, South. The services were held in the Methodist church. Rev. R. P. Neblett, the pastor, began the services several days before the arrival of the visiting minister and his musical director, R. E. Turbevill, of Jasper, Ala.

The meeting was in progress for more than two weeks and much interest was shown by all the people of the community, regardless of denomination. For the day service, the stores, offices, and business houses were closed from 10 to 11 o'clock each morning, except Saturday, giving every one an opportunity to attend; and visitors from nearby towns, as well as travelers from several States, were present in many of the services.

Cottage prayer meetings were held in five sections of the city, at 3 o'clock each afternoon, for the ladies; the girls met after school at 3:30 at different homes; the boys held a prayer meeting in the Methodist church, led by Mrs. G. R. Bennett; and store meetings were held each afternoon at 4 o'clock, attended by more than 100 men.

The Dixie Theatre was crowded each Saturday afternoon at 4 o'clock, when Dr. Tucker preached to many who did not have an opportunity to attend the services held in the church. The proprietors, Walter Odom, Sr., & Sons, of the Dixie Theatre, canceled the motion pictures for the period of the two weeks the meeting was in progress so that they, as well as others, might have a chance to go to church.

A large class was received into the church at the 11 o'clock hour Sunday, more than twenty of whom came in on profession of faith. One young man from Grand Rapids, Mich., who left his home and had been to Panama and was hoboing his way back north, fell into the hands of the officers, was taken hold of by personal workers, brought to church, gave his heart to God and joined the church. He was put in touch with his parents by the pastor, and money sent to pay his way "back to his father's house."

It was reported that out of an enrollment of about 200 in the Sunday school of the Methodist church, less than a half dozen pupils above the primary department were not church members; two of these are Intermediates and two in the young people's department.

Sunday afternoon, at 4 o'clock, the church was packed to its capacity, when Rev. George Tucker preached a sermon to men only from the topic: "The Race Horse." At the same hour a service for women was conducted at the Presbyterian church, led by Mrs. R. P. Neblett.

REPORTER.

## INDIAN BAYOU CHURCH NEWS.

The ladies of the Aid and the Missionary Societies are planning for a general shower for replenishing the parsonage, May 30 being the day. All of the friends of the church are asked to send in, or better, bring in, such things as they wish to contribute at this time.

A communion-cup-holder has been added to the church altar rail, and the ladies of the Missionary Society are considering padding the altar kneeling board and carpeting the pulpit, and all members interested are invited to help.

The newly installed Epworth League officers are as follows: Clyde Faulk, president; Cecil Henry, vice-president; Grace Perry, secretary; Miss Nita Dally, treasurer; Willa Mae Perry, Era agent; Gordy Morgan, choir director; Winnie Perry, organist; Ruth Lowrey, first department superintendent; Curtis Cady, second department; Clyde Dubose, third department; Sena Dally, fourth department. The president promises to see that all of these officers make good, and we are expecting something of them worth while.

Our Sunday school broke its attendance record on Mothers' Day, with 254 in the classes, besides those not counted. Those who have not been attending in the past are beginning to realize what they are missing, and new pupils are being added each Sunday. Mr. Joe Morgan will start Sunday to running his Moss school wagon, leaving Arthur Robideaux's at 9 o'clock, and coming to the church by Mr. Tom Perry's corner, and all along this route who wish to ride are invited to get in. Mr. W. G. Burke is also begining to run his auto passenger truck from Ridge each Sunday. Fill that up, too. If others will consider running conveyances, see the pastor or superintendent.

A recent Sunday School Workers' Conference planned to promote all pupils that are irregular in their grades, and to add classes both for young men and for young women. Also, the pastor was instructed to get Bibles to present to all of our pupils who graduate from either the High School or a college.

P. O. LOWREY, P. C.

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5515 MAGAZINE STREET.

It's all right to make an inventory of yourself, my son; but let somebody else do the appraising.—Selected.

SHE EARNED $179.62 IN 17 WEEKS.

Brooklyn Woman Finds New Way of Turning Idle Hours Into Useful Dollars.

Rochester, N. Y., Special.—The report that by means of a remarkable Hand Knitting Machine, Mrs. E. Rosenbach, of Brooklyn, N. Y., has been earning an average of nearly eleven dollars a week in her spare hours at home, has been fully confirmed from the records of the Home Profit Hosiery Company of 863-W. Hudson Avenue, this city. It has also been established that any number of other women are earning all the way from three to ten dollars a week in the same simple way.

This company has established a market for large quantities of woolen socks and wants to secure several hundred more home workers who have a few hours to spare each week.

The socks are knitted on a remarkable hand-machine which is being furnished by the Home Profit people at a reduced price this month to stimulate the output of socks.

Those who wish to be the first in their localities to engage in this work should write for the extremely liberal offer which the Home Profit Hosiery Company is making. It is said that those who apply before July first will receive the benefit of this reduced price.—Adv.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 70—No. 23. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3513.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 7, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

### JUSTICE—NOT MERE SENTIMENT.

We should not forget that the special effort in behalf of our superannuated preachers is based upon simple justice and not merely upon sentiment. It is, of course, a movement that does appeal strongly to the tenderest emotions of which the heart is capable, and it is not out of place to appeal to those emotions; but the fundamental appeal is to the sense of justice that is not willing for these men who have given their lives for the welfare of society to spend their declining years in want.

The proposition, it seems to us, reduced to its simplest terms, is simply this: These men are justly entitled to adequate provision for their needs in old age, since they were never engaged in a gainful occupation, but gave all their strength to the upbuilding of the church and the Kingdom of God; the church is abundantly able to make such provision—it should have made it long ago; in this special effort, every member of the church should feel the strongest impulse of duty to do all he can to make the movement a success.

In this connection, we would call special attention to the indefatigable labors of the secretary of the Board of Finance, Dr. Luther E. Todd, to get this matter squarely upon the conscience of the church, and to the page in the Advocate that is devoted every week to the presentation of some phase of this special cause. The entire fund asked for—and a surplus—will be pledged at the time appointed if all our people will inform themselves concerning the matter.

### A WORLD CONFERENCE ON FAITH AND ORDER.

A World Conference on Faith and Order will meet in Washington, D. C., on the first Monday in May, 1925. Practically all the Protestant denominations of the world will be represented in the Conference, the Roman Catholic Church, as might be expected, declining to have any part in it. The purpose of the gathering is expressed in the statement issued by the Continuation Committee, appointed at a similar meeting held in Geneva, Switzerland, in 1920, as follows: "We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe, further, that all Christian communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow-Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity."

Bishop James Cannon, Jr., is the representative of the Methodist Episcopal Church, South, on the Continuation Committee, and Rev. Forrest J. Prettyman, D.D., and Judge Samuel B. Adams are the members of the Commission appointed to represent our church at the Conference.

### WE SHALL SEE.

At its first annual meeting, held in March of this year, the Motion Picture Producers and Distributors of America, Inc., adopted some resolutions which ought to mean much for the elevation of the standards of the motion picture industry; we shall see whether they do or not. One of the "Whereases" preceding the resolutions definitely recognizes the responsibility of the industry itself for the character of the pictures produced, and the resolutions themselves declare "that this Association and every member of it hereby reaffirms the determination 'to establish and maintain the highest possible moral and artistic standards in motion picture production as well as the entertainment value and the general usefulness of the motion picture.'" The resolutions also declare that every effort will be made to induce those companies which are not members of the Association to conform to those standards. If the Association is sincere in its expressions and if it has the ability to carry its resolutions into effect, we ought soon to see a marked improvement in the character of the pictures now being offered the public.

### SOME SOCIAL STATISTICS.

The editor of the American City Magazine has recently compiled and made public some statistics which throw light upon some of the social problems with which we are called upon especially to deal to-day. Some of these figures are as follows:

Ten years ago, the city management form of government was a new idea in the United States; to-day, there are city manager charters in force in 225 municipalities, while 79 other cities have appointed city managers by ordinance.

In 1890, there was only one publicly operated playground in this country; there are now more than 500 where work is being carried on under paid leadership.

In 1901, the average expectation of life at birth was 49.2 years; in 1910, it was 51.5 years; in 1920, it was 54.3 years.

The estimated number of deaths from automobile accidents in the United States for 1922 was 12,000—an increase of 10,000 over the figures for 1911. The fatalities in 1920 from all kinds of accidents are estimated at 76,000.

In commenting upon the situation as shown by these and other figures, the editor of the American City Magazine says: "The good old American principle of individual liberty becomes an immoral principle unless exercised with due regard to the similar rights of other individuals; and while we may not be able to make people moral by law, we can by law prevent them in some respects from being immoral. * * * One of the most discouraging facts in our civic and religious life is the disproportionately large expenditure on charities and correction for the failing or fallen as against constructive methods to prevent the continued production of human wreckage." This pertinent comment may be summed up in the old adage, "An ounce of prevention is worth a pound of cure."

### MILLSAPS COLLEGE COMMENCEMENT.

It was our pleasure to attend a part of the exercises of the thirty-first commencement occasion of Millsaps College, Jackson, Miss. Unfortunately, we were not able to be present on Sunday, to hear the sermons by Dr. A. F. Smith and Rev. J. Loyd Decell, but the reports we heard of them indicated that they were most inspiring and helpful; neither were we able to be present for the oratorical contests, which, we understand, were well worth hearing.

We reached Jackson on Monday afternoon, in time to spend some hours on the campus, which has become a thing of beauty, and to attend the business meeting and banquet of the Alumni Association in the evening. It was only when we visualized the changes that have taken place in the college community that we could fully realize that it has been twenty-four years since we experienced the thrill of graduation from this noble institution. Not a member of the faculty is there now that we knew in those days; nearly all the present buildings have come into being since then, even the Main Building having taken the place of the old one destroyed by fire; the mere saplings of the campus have become beautiful and stately trees; six generations of students have come and gone. The president's home, the "shacks," and the Science Building are about all that remain to remind us of our own student days. However, the same atmosphere is there, and the same spirit, and an air of expectancy that promises well for a progressively greater school as the years go by.

It was a happy afternoon we spent, strolling over the campus and sitting under the shade of the trees, in company with Barney Eaton, Billy

(Continued on Eighth Page.)

# New Orleans Christian Advocate

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## THE BISHOPS' MEETING

By Bishop W. F. McMurry.

What is set down below is on my own responsibility. The official report of the meeting of the Bishops will be made as usual by the Secretary. It has occurred to me that some of your readers might be interested in some observations made by myself, and I am, therefore, without request from any source, dictating the following:

The Bishops of the Methodist Episcopal Church, South, held their spring meeting April 27th-May 1st, assembling at 10:00 o'clock in the Bishops' Room of the Publishing House in Nashville, Tennessee. Bishop W. A. Candler presided over the sessions, which continued regularly twice a day, with the exception of Sunday, until Monday afternoon, the 30th. It was good to assemble once more in the comfortable and convenient "Bishops' Room" in the Publishing House, provided by the courtesy of the Book Committee and the Publishing Agents. Each Bishop has a comfortable chair and a table with drawer to hold his books and papers, thus enabling him to participate in the work of the meeting without inconvenience and confusion. The Bishops' Room has been used by the Bureau of Specials during the Centenary period.

On Tuesday morning, May 1, the Bishops met in joint session with the Bishops of the Colored M. E. Church, for the purpose of considering the educational interests of that church in so far as the Methodist Episcopal Church, South, is, or proposes to relate itself thereto. This, I believe, is the first time the Bishops of the two churches named have met in joint session. There was much talk. It is believed that conclusions were reached that will result in the improvement of the educational program of our colored brethren.

The Bishops also met by special appointment in memorial session on Wednesday, May 2d, at 1:30 p.m. On the request of Bishop Candler, the writer of these notes presided and conducted the devotional exercises. Bishop Candler read the memoir of Bishop Kilgo, and Bishop Mouzon read the memoir of Bishop R. G. Waterhouse. These papers were tender tributes, discriminating and appreciative estimates of these saintly men and ministers who have been called to their reward. They will be greatly missed by their colleagues.

All of the Bishops were present except Bishop E. R. Hendrix and Bishop W. B. Beauchamp. Bishop Beauchamp was detained in Europe on account of the serious illness of his son, William. His report was presented through Bishop Candler and revealed satisfactory progress in the work of the important fields he is superintending. The absence of Bishop Hendrix, the only superannuated Bishop, was noted by his colleagues, who directed that suitable greetings be sent him.

Early in the meeting a committee of three was appointed to give information from time to time during the meeting to the reporters of the Secular Press and according to the judgment of the committee. This secured a satisfactory report of the several sessions in the daily papers of Nashville.

The Bishops absent from the fall meeting of 1922—Atkins, DuBose, Ainsworth and Darlington—reported at some length their respective districts, and special attention was given to the hearing of the reports from the Bishops in charge of the foreign fields—Bishops Hay, Dobbs, Cannon, and Boaz.

A communication from Dr. John W. Shackford, Secretary of the Sunday School Board, outlining the policies of the Board, was read and each Bishop provided with a copy. The Bishops recorded their appreciation of this information from the Sunday School Department.

Lamar and Barton, Treasurers of the Episcopal Fund, filed a report of that fund for the information of the Bishops, which was referred to a committee of two.

The plan of Episcopal visitation was adopted without debate, and is the same as last year. There seemed to have been little expectation from any source that there would be any changes in the assignments of the Bishops. I did not receive a single letter concerning the assignment of any one of my colleagues. This has not happened hitherto. Sometimes the communications pro and con are numerous.

There was a warm contest for the fall meeting of the Bishops. Owensboro, Ky., Gulfport, Miss., Greensboro, N. C., Baltimore Md., and San Antonio, Texas, requested the privilege of entertaining it. San Antonio, Texas, was selected, and the date of the meeting fixed for December 14-17.

The resignation of Judge C. B. Ames, formerly of Oklahoma City, Okla., and now of New York City, a member of the Commission on Constitution, was accepted, he having moved out of the territory of our Church. Mr. W. G. M. Thomas, alternate, was named to take his place on the Commission.

I presented, as Bishop in charge of the St. Louis Conference, the annual report of the Board of Trustees of Barnes Hospital, and told something of the work of the Chaplain, Rev. A. F. Smith, D. D., of this great institution.

Rev. Stonewall Anderson, D. D., Secretary of the Board of Education, and Rev. H. H. Sherman, his assistant, presented to the Bishops some plans from the Board of Education concerning the work of collecting the Educational pledges. The nature of these plans will doubtless be given to the Church by the Secretaries of the Board of Education.

A committee of three was appointed to prepare an Address to the Church. This committee reported, and with very slight verbal change, the Address was adopted by unanimous vote, and will reach the Church by way of the Church papers.

Rev. Luther E. Todd, D. D., of the Board of Finance, appear before the Bishops on Monday morning, and presented plans for the special effort provided for by the last General Conference in the interest of superannuate endowment. The Bishops heard Dr. Todd with interest, and, by unanimous vote, endorsed his plans and agreed to do all things that he requested of them. Dr. Todd arranged for the Bishops to go to a local photographer and have their pictures made, thus enabling him to prepare a group portrait of the present College of Bishops for distribution in the Church as a part of his plan of campaign.

Rev. W. A. Shelton, D. D., of Emory University, was elected fraternal delegate to the next General Conference of the Methodist Episcopal Church. The preliminary balloting indicated that there are several brethren in our Church who, in the judgment of some of the Bishops, are prepared for this important and delicate responsibility.

I presented to the Bishops a letter from the Secretary of War, Honorable J. W. Weeks, requesting me to come to Washington, June 6-8, and sit in a conference called to consider the religious life and work of Chaplains of the Army, and the Bishops, by formal vote, authorized me to discharge this duty as their representative.

A resolution of sympathy for Mrs. R. S. Munger, of Birmingham, Alabama, and of appreciation of the numerous gifts to the Church by her late husband, was adopted by unanimous vote.

The Bishops adopted a paper on the subject of the "time-honored and universally-accepted doctrines of our Methodism" calling attention to the fact that "there continues in some sections of the Church hurtful agitation on the subject of the doctrinal teachings of some of our preachers and and teachers at home and in the foreign fields, causing confusion, discouragement and divisions among our people, and resulting, in some cases, in the repudiation of financial obligations already made and in defeating in some degree the evangelistic program of the Church." The paper provided for the appointment of a committee to present the matter to the Board of Missions, Secretaries of the Board of Missions, the Committee on Candidates, and the active heads of our schools and institutes. It urged that great care be exercised in selecting men and women for the work of the mission fields and especially on the points of doctrinal soundness, personal experience and fidelity to the Church. It strongly recommended that any missionaries who may find themselves out of harmony with the doctrines and polity of the Church and are unable to accept the doctrinal statement of the last General Conference, be discontinued as representatives of the Church on the mission fields. It also emphasized the importance of looking carefully into the doctrinal and experimental soundness of teachers in our schools and institutes. I prepared this paper and was joined in presenting it by Bishops S. R. Hay, James E. Dickey, Hoyt M. Dobbs and H. M. DuBose. It was unanimously adopted by the Bishops. The committee called for, consisting of Bishops Candler, Denny, and McMurry, presented the paper to the Board of Missions on the afternoon of May 2d, and, by unanimous vote, it was heartily concurred in and approved.

The following books were selected as a post graduate course of reading for our preachers: Early Church History, by Gwatkin; The Originality of the Christian Message, by Mackintosh; Personality, Human and Divine, by Illingsworth; the Glory of the Ministry, by Robertson.

No decisions of law were presented. It speaks volumes for a Church that can go through a year of administration without having presented to the president of any Annual Conference a single question of law for decision. This tells of peace, harmony and progress.

This, to my mind, was one of the most satisfactory meetings of the Bishops that it has been my privilege to attend. Many important and delicate questions were discussed, the work of the Church reviewed, and I doubt not that every one of the general superintendents in attendance went from the meeting better prepared to meet the responsibilities and discharge the duties of his office because of this important meeting.

The year closing with April 30th has been a busy one with me. I have been at home 61 days and absent from home doing the work assigned me 304 days. I record my gratitude to God for abundant health, traveling mercies, hospitable homes where I have rested, and unnumbered expressions of love and appreciation on the part of the people and preachers among whom I have the honor to labor.

## SHALL WE COLLECT THE COLLECTIONS?

By Rev. J. B. Cain.

There is no expression more familiar in Methodist language than "Conference Collections." The importance of these offerings cannot be overestimated, for without them there can be no connectional Methodism.

And yet the name is something of a misnomer, for the "Collections" are never collected in full over the church generally. The Mississippi Conference during the past quadrennium paid only seventy-five per cent of her connectional assessment and lacked nearly $100,000 of meeting her obligations to these causes. What the other Conferences lacked I do not know. I'm not confessing their sins anyway.

The probable reason for our failure in this respect is not hard to find. We have not held up to our people generally the notion that these claims not only ought to be but can be paid in full. The people either do not or will not see their obligation. Much emphasis has been placed on the necessity of adequate support of the ministry, and this is well, for we all know that their pay is still too meager. And yet surely we ought not to discriminate against our connectional work in favor of the ministry. In 1901 we paid 85% of our pastors' salaries and 85% of our Conference assessments. In 1921, after twenty years of education of the matter of stewardship, we paid 70% of our Conference assessments and 95% of our pastors' salaries! One charge has increased the pastor's salary 250% since I have been in the Conference, and has paid it in full, and yet during that time has paid less than 60% of its other assessments. During the last quadrennium we paid 70% of our connectional assessments and 96% of our pastors' salaries. Such things, my brethren, ought not to be. Special causes during the quadrennium have held the attention of our people, and worthily so, but less time and opportunity have been given for discussing our regular work.

The benefits of paying our "collections" in full are obvious. In the first place, it will help the causes to which these offerings go. Our failure to pay that $100,000 must have seriously handicapped our work in every field in which we operate. It means that our superannuated ministers in this Conference failed to receive $15,000 due them, the men on mission charges $9,000, our church schools $10,000, and so on. Then, payment in full of our regular collections will help all special causes. I have no doubt but that the reason we are so far behind with our Centenary and Education pledges is because the church has not developed a spirit of meeting all obligations in full. Then, it would help the preacher, for very few official boards would allow their pastor to report his collections in full and his salary unpaid. It has been done, but seldom. Then, finally, it will help the spirit and morale of the church itself.

Can it be done, and if so, how? I think it can, but not so easily as platform speakers lead us to believe. There are three things that will be necessary before every charge will report its connectional assessments in full. First, there must be a determination on the part of somebody that it shall be done. Preferably it will be the pastor, but it may be the charge lay leader, the board of stewards, the district lay leader, or the presiding elder. Second, there must be an equitable distribution by the district stewards to the charges. How this will be determined I do not know, though I think perhaps the method used by the North Mississippi Conference—assessing three-fourths of the amount on the basis of pastors' salaries and one-fourth on the number of members—is the best of all. I suppose we have a fair distribution now, but we have not always had it. The two following comparisons are taken from the Minutes of 1921. The charges compared have about the same number of members. The figures on the left are pastors' salaries and on the right Conference assessments:

| | |
|---|---|
| $1,500 | $515 |
| 1,000 | 600 |
| 800 | 674 |
| 800 | 343 |

Finally, everybody must help. Most of the failure comes on poor and unorganized charges, and young and inexperienced ministers are not to blame for it. Admission into the Mississippi Conference is not conditioned on business experience and ability, else some of us could not have entered. We need help and always appreciate it when given. More than that, we have a right to it. If the cause of missions, as represented in the Centenary, is of sufficient importance to call a bishop back from the Orient and every other bishop from foreign lands, and it is, then surely the cause of missions presented in another way is of sufficient importance for the presiding elder, district lay leader, and the bishop, wherever possible, to go to every church in their territory and present the regular causes of the church. Why should not the evangelists in their meetings, and all connectional men in their rounds, give some attention to the subject? If no one except the pastor ever mentioned the subject of the Centenary or Christian Education, and no one spoke to him about it outside his charge, how much money would we have collected for these causes? And yet I recall a year when that was my experience with reference to my connectional assessments.

You will note that I have said nothing of the method to be used. Most any method will do if used under the above conditions. The budget is preferable, provided, of course, that we are honest and divide the money collected on a pro rata basis. We have an increased assessment this year, and I covet for this Conference that it shall be paid in full.

## A SLIGHT ERROR.

In a very fine article by Arthur Madison Shaw, in the Advocate of May 24, I find this statement: "Contrary to a popular notion, no theory of evolution teaches that man descended from an ape." My Brother Shaw is very certainly mistaken. In Darwin's Descent of Man, second edition, pages 220, 221, I find these words: "The Simiadae then branched off into two great stems, the New World and the Old World monkeys; and from the latter, at a remote period, man, the wonder and glory of the universe, proceeded." Again, on page 613: "Man, as I have attempted to show, is certainly descended from some ape-like creature." A like statement occurs on page 196. Absurd as the theory is, Mr. Charles Darwin most assuredly taught it. It is getting to be quite the fashion for Evolutionists to make this statement that our brother repeats, copying, I presume, from some evolutionist.

Why do these so-called "learned men" insist on making this statement, when it is utterly without foundation? Are they shamed to confess such an ancestry? Their pet theory involves it even if Darwin, the father of the evolution theory, had not so stated it. The ape is highest in the brute ranks; if man came from the brute ranks, he must of necessity have come in regular order through the ape branch. Mr. Darwin saw this and confessed it. His followers need not try to evade the issue. My contention about the origin of man has high authority. "Thou (God) hast made him but little lower than God, and crownest him with glory and honor." Psa. viii.5. R. V. I am sure my Brother Shaw agrees with me.

H. WALTER FEATHERSTUN.

## IS THE PILOT ABOARD?

By Wm. C. Allen.

We had been almost one month on the ship between Sydney, Australia, and Durban, South Africa. There had been a few stormy days—most of them had been clear and sunny. The waters had never been altogether still. The huge rollers out of the south swung our big vessel from side to side as they marched on their long, long course from the Antarctic toward India. There had been gaiety on board—mirth, song and sports. There had been sorrow in our midst—anxieties, illnesses, fears. A poor, despairing greman had jumped overboard the night before we called at Durban. I think all were glad because our destination would be reached on the morrow.

The following morning land was sighted. Those of the keenest vision saw it first—the misty headlands slowly taking form out of the restless sea. Then the engines ceased their rhythmic pounding, and silence almost reigned whilst the pilot climbed the shaky ladder and walked up to the bridge, where he took command. We knew that he would guide the "Ulysses" through the dangerous channel into the still waters of the harbor, now so close to view. Soon our ship gathered headway and resumed her course.

The entrance to the harbor of Durban is an unusually difficult one. Two long breakwaters extend out into the ocean and the distance between the outside ends is not much more than a good-sized ship's length. The immense swells—peculiar to the vast southern ocean—crash with imperious violence against the rocks placed by the hands of men to halt their progress. The breakers, the morning I speak of, must have been twenty feet high—the glistening white spray was flung a hundred feet or more into the air. Our ship, like a great cork, rose and sank in the tumultuous sea. We made directly for the narrow opening. At times it seemed as if we would be tossed on to the cruel rocks of the breakwaters, but, no! The pilot was in command, he was acquainted with every danger, he knew the ground and sea to the very inch. At each critical moment we were guided into the deeper water, and in a few minutes were in the quiet harbor, where no storm could harm us and perfect safety was secured.

As I leaned on the rail and watched the ship rise and fall whilst adventuring the narrow channel, my mind reverted to the analogy between men finding perfect refuge from the ever changing sea and the triumphant termination of the Christian life. How similar they are! The follower of Jesus, like all men, has a mixed experience as, day by day, he journeys toward the celestial port—the acme of his religious idealism, the ultimate achievement of his spiritual hope and joy. His life is made of sunny days and cloudy days; there are periods of distress and storm; there is mingled gaiety and tragedy, but he voyages on until his destination—the better country—is attained. The hour that death shall overtake us is generally in the plentitude of divine mercy hidden from our eyes. Sometimes the shores of eternity are seen a long distance before we reach them, and the beautiful haven is only approached through the agonies and tossings of suffering and tears. Sometimes the thick mists that surround us, in our everyday human experiences, shield us from realizing that suddenly—as lightning from a stormy sky—we shall be called into the unsullied presence of God.

Be all this as it may, the paramount question must be answered by each of us—are we ready? Is the pilot aboard? Have we taken Jesus into our confidence? Do we permit him to steer our little vessels according to his complete knowledge of our material and spiritual needs and of the seen and unseen dangers that encompass us? If so, all shall be well. With him controlling the wheel of our destiny, no hidden rocks can wreck us, no seas of misfortune can engulf us. Soon, at the longest, we shall look back upon the fierce waters that have beaten upon us and rejoice in the ineffable glory of the heavenly harbor—we shall be glad in the infinite expansion of eternal service and love!

Africa, 1923.

The cause that cannot fail wins through suffering. If you want a world of light and no darkness, all calm and no storm, all peace and no strife, all life and joy and no sorrow and death, this is no world for you, and I have not a word to say to you this morning. But if you are willing to take this world as we find it, a vast and mysterious compound of light and darkness, calm and tempest, peace and strife, life and love and joy; death and loss and sorrow, then I call upon you to come and take your place here. Help God to remake the world. Here is your place, here is your cause, and that cause cannot fail.—George A. Gordon.

## FOR SALE.

One hundred and twenty-five Sunday school song books, Songs of Praise and Service. Books in fine condition, scarcely been used. Half price. Would exchange for Hymnals in good condition. Address Rev. Standifer Raper, Columbus, Miss.

# NEWS FROM THE DISTRICTS.

## LOUISIANA CONFERENCE.

### Ruston District.

The people of the Homer church, while waiting with anticipation for the new church building, are busy getting their organizations ready for their new rooms; especially is this true of the Men's Bible Class. They have set as their goal 100 members by the time the new building is ready. Brother A. E. Dewees is the teacher of this class, and Rev. R. W. Tucker, the pastor, is rejoicing over their success.

* * *

On the 27th of May we held the last quarterly conference of the second round at Arizona. This old, historic church was well filled at 11 o'clock, and a good quarterly conference followed. We had services at Athens that evening. Brother Sheppard, the pastor, reported that he had planned the revival meetings, and also reported that the church at Athens was undergoing repairs.

* * *

Rev. S. S. Bogan, pastor of Gibsland charge, begins his first revival meeting on the 3rd of June. He is painstaking in his efforts, and prospects are good for a splendid year.

* * *

The contract has been let at Arcadia for the new church building. This is to be a modern structure of brick, with rooms for every department of church work. The pastor and people are rejoicing and looking forward to a splendid building in the near future.

* * *

Rev. J. F. Dring, our pastor on the Sibley circuit, has just closed a meeting at the Sibley church. He was assisted by Rev. H. T. Young, of De Ridder.

* * *

The second quarterly conference at Ringgold charge, notwithstanding it was at a busy time with the farmer, was a splendid service. The attendance was better than we had expected. The conference was held at Grand Bayou, the church of Rev. T. J. Martin, who for some years supplied works in our Conference. Brother Harper is encouraged with the outlook for the year.

* * *

Rev. W. C. Childress, the pastor at Minden, is engaged in revival services, doing his own preaching; the interest is fine, and the attendance has been beyond the most sanguine expectation.

* * *

The Dubach church is to be dedicated on the 10th of June, at 3 p. m. Bishop McMurry will preach and dedicate the church. Brother J. W. Faulk and his people are in preparation for this occasion.

* * *

Haughton and Doyline charge is moving on in good shape. The finances were well up. Brother Bennett has had sickness in his home and has been under a nervous strain for some months. He and his daughter have gone to Texas for a few weeks of rest. Arrangements have been made to fill his pulpit during his absence.

* * *

The second quarterly conference on the Wesley circuit was held at Holly Springs. The cooperation between pastor and people and the efforts they are putting forth will accomplish things on this work during the year.

* * *

Ruston is looking forward to the 10th of June as a great occasion. Bishop McMurry is to preach the commencement sermon for the Louisiana Polytechnic Institute on that day. Not only the Methodist people, but the entire community, are looking forward to this occasion.

* * *

Our district conference at Haynesville, 4th to the 6th of May, was well attended. All pastors, with the exception of two or three, were there. These absences seemed unavoidable. It was very gratifying to see the attendance of lay delegates, and the interest was splendid. Hence we had one of the best district conferences I have ever attended. I say this to the credit of pastors and lay delegates of the conference.

* * *

The district meeting of the Woman's Missionary Society, held at Ruston on the 15th and 16th of May, was a success. The different phases of the organizations and work were discussed by competent leaders, and all returned to their homes with determination for greater work. Mrs. Giles, as district secretary, is a thoroughly consecrated and competent leader.

K. W. DODSON, P. E.

### Shreveport District.

The following items were reported at the second quarterly conference of First Church, by the pastor, Dr. Brooks:

Scarcely a service has been conducted this year when there have not been accessions to the church, there having been 256 additions since Annual Conference, making a total present enrollment of 2320. It would require a full column to recount the many activities of this great church.

* * *

Noel Memorial Church of Shreveport, under the leadership of Brother Holmes, continues to grow in numbers and interest. Up to the second quarterly conference on April 25, there had been 109 additions to the membership. The tenth anniversary of the church was observed on April 22. It is said to be the largest church of its age in the State. At the present rate of increase it will not be long before its membership reaches the 1000 mark.

* * *

The Methodist rally in Shreveport on Sunday, April 29, in the interest of Shreveport Church Extension, was a decided success. Dr. Selecman, of Dallas, delivered a thrilling and appropriate message on "The Enduring Church" and a collection was taken amounting to nearly $8000, to be paid during the present year. Effort is being made to increase this amount to $10,000.

* * *

Rev. W. E. Thomas recently assisted Rev. H. L. Johns in a revival meeting in Cedar Grove that resulted in 80 accessions to the church. A careful survey of the territory was made beforehand and the sytematic information thus secured proved to be valuable help to a successful meeting. The interior of the church in Cedar Grove has been renovated and greatly improved in appearance. The exterior was painted also. A men's class that meets in the City Hall has been organized with Rev. W. F. Henderson, Sr., as teacher.

* * *

Brother Thomas has also assisted Brother Walton in a meeting at Texas Avenue, resulting in 20 accessions. A men's class in Carpenter's Hall has been organized by this church. The congregation is now negotiating for a change of location, the particulars of which will be given later.

* * *

A tabernacle has been built by volunteer help on the Bossier City church lot where a revival meeting will soon be held, and where the growing Sunday school will find additional room.

* * *

The presiding elder spent Sunday, May 27, at Beulah church, in Natchitoches Parish. This is one of the old country churches of North Louisiana. Rev. W. J. Porter, who is now gradually recovering his health, was present in the church of his childhood and took part in the services. The congregation in Pleasant Hill is planning to build a new church. Brother McCormack is holding a meeting for Brother Lay at that place.

* * *

Rev. A. W. Turner assisted Brother Dulaney in a good meeting at Greenwood. The condition of this charge is very prosperous.

* * *

The new church at Benton is rapidly approaching completion. The location has been changed to a lot in Main Street donated by Mrs. W. H. Scanland. The new church at Plain Dealing is also going forward.

* * *

A district Sunday school conference was held at Stonewall on May 19, at which the district organization was perfected.

* * *

The district conference of the Woman's Missionary Society at Belcher, on May 10, was a great success.

* * *

The town of Mooringsport has a beautiful outlook on Caddo Lake, our church having a picturesque site on the water front. Oil derricks in the water as far as eye can reach, mar to some extent the natural beauty. Our work there under Brother Reams is going steadily forward.

R. H. WYNN, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Aberdeen District.

A great revival was recently held at Tupelo, under the leadership of John Brown, of Arkansas. There were added to the Methodist church 97 members, 55 of them on profession of faith.

* * *

Plans have been completed for the opening of the Bob Jones meeting at Houston about July 1. The effort will be to reach the entire county.

* * *

Bishop Murrah will preach in Aberdeen on June 24, and dedicate the beautiful church here; from that date Dr. Ashley Chapell, of Asheville, N. C., will conduct a revival meeting, which will continue at least two weeks.

* * *

Plans have been perfected for the beginning soon of a revival at Pontotoc. Brother J. O. Haines, of Birmingham, will be the preacher.

* * *

On June 10, a revival meeting will be started at Amory. An evangelist from Florida will assist in this campaign.

* * *

The following charges have taken steps and have assurances that all Conference assessments will be paid in full: Aberdeen, J. E. Cunningham, pastor; Tupelo, J. A. Hall, pastor; Okolona, E. H. Cunningham, pastor; Pontotoc, W. H. Mounger, pastor; Amory, J. T. McCafferty, pastor; Houston, E. E. McKeithen, pastor; Prairie and Strong, D. W. Babb, pastor; Shannon and Nettleton, R. L. Collins, pastor; Eupora and Maben, W. B. Baker, pastor; Nettleton circuit, G. C. Gregory, pastor; Buena Vista, E. C. Driskell, pastor; Algoma, W. L. Atkins, pastor. There are not more than three appointments in the district which seem to be in the hopeless class at this time.

* * *

Rev. A. Y. Brown, son of Rev. S. A. Brown, who will "be up" for admission into the Conference at its next session, has been appointed to fill out the year begun by Brother Commander, who died a few weeks ago. He has made a fine start. He is a young man of much promise.

* * *

The Aberdeen District Conference will convene at Verona, June 19, at 2 o'clock p. m., and will close when all business has been finished on the 21st. The following committees are named:

License to Preach and Recommendation for Admission on Trial—E. E. McKeithen, W. B. Baker, J. A. Hall.

For Orders—W. H. Mounger, D. W. Babb, R. I. Collins.

It is desired that a full representation be present at the opening of the conference on the 19th. Reports from the pastors will be heard at the beginning. Let all who expect to attend the conference send their names to Rev. R. M. Evans, the pastor at Verona, in due time so that arrangements may be made for entertainment. This is important.

T. H. DORSEY, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Greenville District.

The District Conference-Standard Training School was so markedly a success as to justify the dream of a more extended and better planned combination meeting another year. IT REALLY WORKED WELL.

* * *

Probably the most remarkable report made at the district conference was that of Rev. H. D. Suydam, pastor of the Boyle circuit—all assessments provided for, three new appointments, a live Epworth League, so complete a survey of the whole field as to enable the district conference intelligently to plan for the most definite and hopeful work. Hard work and "staying on the job" were evident elements of this man's success.

* * *

Rev. W. W. Mitchell, Cleveland, is still greatly handicapped in his work. His wife is still an invalid. Brother Mitchell's devotion to her is as beautiful as "love's young dream," nor is he less devoted to his work. Cleveland Methodism will neither fail nor falter under local pressure. The leaders are men who know how to fight and win.

* * *

The Evansville and Dubbs charge, under the leadership of Rev. J. J. Baird, is making a most remarkable record. A splendid people, devoted to their community life, loyal to their church, liberal with their money—they will be heard from at the approaching Conference in a most unmistakable way.

* * *

Glen Allen has thoroughly cleared the ground for the new church, are ready for action, and contemplate a great community revival in July. A tent will probably be used, and Rev. John W. Robertson will do the preaching. The Benoit end of this charge is "up and at it." A Bible class of more than fifty in action every Sunday, the whole community is feeling the impact of a new day.

* * *

Leland Methodism has formally adopted the "T-shaped church," making ample provision for their present and future needs in the way of a church. The contract will probably be let by the time this is in print, and they are putting enough money in the enterprise to make it a credit to the town, the church and the district.

* * *

Dr. C. M. Chapman, Shelby, will make an extended trip to the Holy Land this summer. He leaves June 25, returning early in September. His pulpit will be filled by the brethren during his absence. Shelby still enjoys the title given them last year, "The Wonder Charge of the Delta." No finer people in the State.

* * *

Rev. T. H. Mills, who gave up his work because of ill health, writes that he is improving slowly but surely. He now hopes to be able to take work again this fall. A live man, full of energy and push, Mills sets a pace hard to follow when he is normal. His many friends wish for him an early recovery, and a permanent one.

* * *

Rev. C. A. Parks has received two large classes into the church recently. Parks is in his fourth year in this growing charge, and this bids fair to be easily his banner year. Tunica Methodism is alive, awake, and going good.

* * *

A real vacation was unanimously voted the presiding elder at the recent district conference. The brethren even proposed to take first-class care of all the interests of the district for a month or more. This "elder" has never found a place and time for a vacation while serving a district. He may "shut his eyes" and take a "shot" at it this time. One thing is certain—no finer "bunch" of men in the Conference or connection than are found in the Greenville District. The district spirit is of the finest. The laymen are active, steady and reliable. In a ministry of more than thirty years I have never known so remarkable a revival spirit or so steady an ingathering. Good cheer, brotherly love, hearty co-operation, unselfish activity, increasing devotion to the cause of Christ, Sundays given to the Lord in reality, "breaking new ground" constantly—it is good to be living and working.

JAMES H. FELTS, P. E.

## ITEMS FROM OUR HOME.

The Orphanage school at Ruston, La., closed a most successful year's work on May 25, and its commencement was the most beautiful in its history. In fact, no school in Ruston ever attempted a pageant as elaborate or as inspiring as the one entitled "Brotherhood," which was so successfully given by our children on this occasion.

The setting was among the trees and flowers on the lawn, and the costuming was carefully planned and most effective. Space forbids our going into detail, but the theme was so uplifting, every one present felt impressed with the message of love and brotherhood brought by the children in word and song.

The closing scene came to a most patriotic climax when a large flag (the gift to the children from their beloved friend, Mrs. O. E. Hodge) and the Christian flag were silently raised to the top of a newly erected flagpole. There they were caught by the breezes, and as the Stars and Stripes and the flag of Conquest rippled high in the air, the National Anthem was sung by the standing audience, who delighted in adding their voices to the children's in this closing song.

Our Four Graduates.

These children are being taught not only principles of right living, but also principles of patriotic citizenship.

The capable teachers in the Home are: Misses Leola Rodgers, Agatha Dodson, Olive Gunby, and Jewel Bond.

Another item of interest was the graduation of four of the girls from the Ruston High School on May 21. These were: Misses Pearl Lee, Vera Clingen, Charlie Mae Baldridge, and Nellie Reynolds. All graduated with honor, but from the large class of 58, Nellie Reynolds was chosen as class representative. Her valedictory was splendidly prepared and beautifully delivered.

The success of these girls is but another proof of the excellent work being done by the beloved superintendent, his wife, and their co-workers.

All honor to the Home that can rescue children from poverty and disease, and give them back to the church and the State, Christian citizens, who are equipped to serve.

Nowhere is the Home more honored or respected than in Ruston, and to show their love for the children, the Men's Bible Class of our church gave them a delightful picnic and auto ride last Saturday. Ice cream, pop, fruit, candies, galore added to the pleasure of all, and the children became dearer to these splendid men as they played and romped together.

May God continue to add his blessing to this noble work!

A FRIEND.

## MONROE DISTRICT STANDARD TRAINING SCHOOL.

The first Standard Training School of the Monroe District will be held at Winnsboro, La., June 24-29, 1923. The following courses will be offered:

The Pupil, Miss Cora Perkins, teacher.
Primary Work, Miss C. Hess, teacher.
Junior Work, Mrs. S. W. Ray, teacher.
Bible and Missions, Rev. N. E. Joyner, teacher.
The Sunday School, Dr. Alonzo Early, teacher.

Winnsboro church will graciously entertain all outside students. Every pastor, Sunday school superintendent, teacher and officer is urgently requested to take the course best needed by them. Let us make an effort to make the school a blessing.

W. D. KLEINSCHMIDT, P. E.

## NOTICE OF WITHDRAWAL.

Mr. W. F. Chase, formerly Methodist Chaplain at United States Veterans' Hospital No. 27, Alexandria, La., has been released from his work with us and has withdrawn from the ministry and membership of the Methodist Episcopal Church, South, uniting with the Christian Church in Alexandria.

W. L. DOSS, JR., P. E.
Alexandria District, Louisiana Conference.

## TO THE PASTORS OF THE SEASHORE DISTRICT.

Dear Brethren: I appeal to you one more time to please fill out the Centenary report cards furnished you for every church in your charge. It will cost you nothing. I cannot make out my report until I get them. So please let me have them, whether you put on the work or not, and greatly oblige,

Your Brother,
W. M. SULLIVAN, P. E.

## COME ON, FOLKS.

There are two kinds of boosters in the world—the kind that use their lungs, and the kind that use their brains. The "lung" kind says, "Sic 'em," "go to it," while the brain kind says, "Come on." Now, there is a church in the Louisiana Conference that says: "COME ON WITH THE CONFERENCE ASSESSMENTS." The reason it can say this, is because it sent to the Conference Treasurer, on June 1, 1923, a check for the amount of $752, its total assessment. Do I hear you say, "Where is that church, and what is its name?" It is located in the little city on the west bank of the Ouachita river, and its name is the West Monroe Methodist Church. We are not tooting our own horn, but telling you where you can find some real boosters.

J. L. EVANS, Pastor.

West Monroe, La.

Presbyterian Hospital of New Orleans
Earn While You Learn Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three year School [illegible] under some of the South's leading practitioners. [illegible] a [illegible] completion of course. Good salary from entrance [illegible] course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D.
President Presbyterian Hospital
701-729 Carondelet St., New Orleans, La.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## THE "FORGOTTEN MAN" CALLS TO THE LAY MEMBERS OF THE CHURCH.

After delivering an address to the Baltimore Conference concerning the coming special effort for superannuate endowment, I was approached by several prominent laymen who were disappointed that I had not emphasized more the work of lay members in connection with the movement. One of these brethren questioned me as follows: "Why do you insist so much upon a faithful co-operation by the preachers in this work and so little upon the co-operation of lay members?" I answered that in my judgment the active preachers of the Church must first be led to commit themselves unreservedly to the task; otherwise, no matter how enthusiastic the lay members may be, their enthusiasm would go for naught if they should be hindered by the indifference of preachers. My questioner asked further: "Do you intend at any time to impress the lay members with the fact that they, too, are responsible for the success of this movement?" I replied that in due time the desire of the Board of Finance for the whole-hearted co-operation of the preachers would be just as insistently impressed upon the lay members.

**Help to Create an Atmosphere.**—The special effort for superannuate endowment will be presented to the Annual Conferences this fall. The period of intensive publicity will begin on February 1, 1924, and continue for six weeks, culminating in Subscription Day and Follow-Up Week beginning March 16, 1924. However, lay members can begin immediately to make preparation for the great movement. Big things invariably come out of an atmosphere suited to bigness. It is not too early to begin now to create an atmosphere for the special effort for superannuate endowment. Lay members should begin such a program right now. In conversations, letters, addresses, etc., they should not fail as opportunity affords to establish the cause of the "forgotten man" in the thinking of the people. Much of this sort of thing is already being done by our lay members, but they should see to it that the creation of atmosphere by such processes becomes more and more intensive as the days go by. This program should be worked with such abandon that when the lay delegates attend the Annual Conferences this fall they will be so charged with enthusiasm for the special effort that they will provide inspiration and encouragement for the leaders of this sacred movement. It ought not to be necessary to spend much time at the Annual Conferences to create in lay members a proper interest in this subject, for they should be so stirred by its appeal as to shame any preachers who are laggards concerning it.

**Say it in Testimonials.**—Lay members should write the Board of Finance, Security Building, St. Louis, Mo., what they think on the subject of the special effort for superannuate endowment. During the past two or three months there have appeared on this page testimonials from bishops, connectional men, and pastors concerning the urge of adequate superannuate endowment. It would now be proper to publish such expressions of opinion by lay members. What do you think about it? What chance has the "forgotten man" in a special effort to raise funds in his behalf? Do you believe the Church will respond to such a call? Are you ready to get under a program of this character with determination to see it through to complete success? Is your conviction of the necessity in the case such that you are willing to impress it upon others? Write me what you think. If you want to object to something or suggest what you think is a better way, go ahead. Send in your objection or let us have your suggestion. Write a piece about the "forgotten man" as you see him. Send it to me. I want to know what you think. Please do not conclude that these words are written for lay members other than yourself; they are written for you. I am trying to tell you of something that you can do right now to help the cause that stirs your blood as nothing has ever done. Will you do it?

**Make a List of Them.**—There are thousands of men and women in our Church who are abundantly able to make very liberal contributions to superannuate endowment. One or more of these people can be found in every charge. I do not know them personally and probably will never have the pleasure of meeting them face to face. How shall we ever be able to cultivate such people, looking to have them make sizable contributions to this cause? You lay members know who these people are; you live among them; you rub elbows with them; you know their peculiarities and understand how best to aproach them on any subject. Now, if you really want to be busy at once doing something that will help the special effort for superannuate endowment, I suggest that you make a list of these people in your charge who can and ought to give big money when approached in behalf of the superannuates. When you have the names properly listed, they will be conveniently before you when the intensive publicity period begins, and it will then be an easy matter further to cultivate those whom you have listed in this class. If lay members have felt that the Board of Finance was not calling upon them for sufficient service, here is a task that looms big and is entirely worthy of their steel. The possibilities in this suggestion are measureless; and if they are grasped and used as they should be, there will come out of the special effort for superannuate endowment a greater number of large gifts than has come out of any other effort by the Church. Let it be so.

**Annual Conference Pride.**—Lay members are always especially interested in the Annual Conference to which they belong. In the special effort for superannuate endowment the money raised will be divided equally between the general fund and the Conference funds. Thus this movement makes it possible for every Annual Conference to have a worthy Superannuate Endowment Fund in trust with the Board of Finance. The size of your Conference fund will be determined by the manner in which the preachers and lay members of your Conference carry on the effort. If any preachers of an Annual Conference are slow to grasp every opportunity in this matter, the lay members should see to it that the movement shall not fail on account of such indifference. Decide now that your Annual Conference shall be among those at the top of the list when the returns are all in. Probably your Conference has for years been dabbling in a weak effort to secure a Conference Superannuate Endowment Fund and if the facts were all before you, the results coming out of it all would appear pitifully small. You are about to be faced with a real chance for your Conference fund. What will you do with it? Will you stand by with folded arms and let the opportunity slip by unnoticed?

**Get Others to Do Likewise.**—I have just received a letter from the chairman of a certain Conference Board of Finance. He writes that a prominent layman of a fair-sized city of our Church attended a meeting where he heard several addresses in the interest of our superannuated preachers. This layman was so impressed by what he heard that he decided to make an effort to give five per cent of his company's net earnings to the cause of superannuate endowment. When one prominent business man is interested in this cause to such an extent, lay members should be encouraged to find other business men who would be willing to show a similar interest. It is my opinion that it will not be very difficult to find other such men. Probably one is living and operating right now in your town. He is susceptible on any subject that appeals to his business judgment. If he has failed in the past to do something worth while for the superannuate cause, it was due to his lack of information concerning the needs of the superannuates. If he is informed of these needs, he will doubtless respond in a measure that will be just as heartening as the case cited above. What better work could a lay member do than to furnish the information required? If you do not have sufficient facts to use for this purpose, write to the Board of Finance, and I will send you an abundance of material. Just think what would happen if lay members all over the Church would perform this service? Even now not a day passes without news from some section of the Church concerning what some lay member has accomplished by giving service of this character. Think what would happen if lay members generally were giving themselves to such an effort!

# The Home Circle

## THE LETTER JOE LOST.

Joe paused by the clump of lilac bushes and felt in his pocket for the letter which he had taken from the post office. It was not there! He dropped his handful of barberry sticks and a bunch of yellow cowslips beside the stone wall and hurriedly searched through all of his pockets. Then he started back toward the post office.

"Hello, Ed!" he cried, almost running into his chum. "Haven't found a letter, have you?"

"No, where'd you lose it?"

"If I knew, it wouldn't be lost, would it?" asked Joe, scornfully. "Come on back with me, Ed, and help find it."

"Grandpa would say you might as well look for a needle in a haystack," laughed Ed. "Why, Joe, we went down in Bard's meadow to pick cowslips, across the brook, and climbed Laurel Hill to get barberry wood for our bows and arrows, tried to catch that turtle down by the pond, and stopped to see Harry's puppies."

"That's so," agreed Joe, "and probably the wind has blown it away. But I'm going to look, anyway. I don't see how it ever got out of my pocket."

The two boys hastened back to the corner, where the little country post office occupied one corner of Beaman's grocery store. They asked all the children whom they met if they had found a letter. Then they visited the meadow, Laurel Hill, and the pond. It was getting late, and Joe had not been home from school.

"We may as well give it up, Ed," decided Joe at last. "I will go through Harry Marble's back yard, and if it isn't there I'll have to tell mother that I've lost it. I noticed it was from Avon. Aunt Annie often writes to mother, so I guess it wasn't very important."

"Well, you are foolish!" cried Ed. "Tell your mother and see what a lecture you'll get! I'd say nothing about it. 'Least said, soonest mended,' grandpa says."

"Perhaps you are right," replied Joe, doubtfully. "Telling mother won't help matters any. It is lost, and that's all there is about it."

Supper was waiting by the time Joe reached home.

"Where have you been, Joe?" asked his mother. "I was getting worried about you."

"Been cutting some sticks for arrows, stopped to see Harry's puppies, and picked these flowers for you," explained Joe.

"The flowers are bright and springlike, but remember that you must not loiter so long on your way from school," said mother, firmly.

Thoughts of the lost letter haunted Joe. Conscience kept whispering: "You ought to tell! You ought to tell!

"I hate the word 'ought,'" said Joe to himself. He ate very little supper.

"Are you sick, Joe?" asked his mother, anxiously.

"Well, I don't feel real well," admitted Joe.

"You have been playing around the ponds and damp places. If you are not careful, you will get sick."

After supper, Billy Thurston ran over and invited him to ride to Brocton in his uncle's automobile. But mother said, "No," very decidedly, and a sober-faced Joe went very slowly upstairs to bed.

Two weeks later, Joe's mother was mending his school coat. Something made a crackling noise inside the lining as she was sewing up a hole in the pocket.

Reaching in, she pulled out the letter for which Joe had searched.

"Come here, Joe," she called, after she had read the letter. "Did you take this from the post office?"

"Yes'm. Who found it? I thought it was lost, and it wouldn't do any good to tell you," stammered Joe, looking red and confused.

"I found it," replied his mother. "You slipped it into a hole in the lining instead of into your pocket. You should have told me about it."

"But it wouldn't have been found any sooner, mother," argued Joe.

"I might have thought to look in the lining. Your father lost his latch key that way once. After he got a ladder and climbed into one of the windows, he found the key hidden in his coat lining. But if you had told me that you had lost a letter from Aunt Annie, I should have written to her at once. I am sorry, Joe, but keeping a secret from mother has cost you a week's pleasure. Auntie's letter was an invitation for you to spend your vacation week in Avon. Cousin Richard had a birthday party on the fifteenth. It was not wrong to lose the letter, for accidents will happen, but you did wrong in not telling mother at once."

Joe looked ready to cry. It was a keen disappointment.

"Uncle Frank has a new atuomobile, and Richard's party was sure to be a good one. School begins Monday, and it's all over," he said, slowly. "I'm sorry I did not tell you all about it, mother. I might have known you would plan some way to make it all right."

That night Joe told the rest of the lost-letter story to his chum.

"Just think of all the fun I lost by being afraid to tell my mother. Say, Ed," he concluded, "I've made up my mind that it does not pay for a fellow to keep any secret from his mother."—Nellie M. Leonard, in Exchange.

## THE ACORN CHAIR.

Baby was sitting in her little new oak chair she had gotten for her birthday.

"When that little chair was an acorn it never, never, would have dreamed that some day a little red-headed girl would sit in it," I said to her.

Baby's eyes popped wide open.

"An acorn? My chair an acorn?" She looked at me and laughed, for, you see, she thought it was a joke.

"Yes; that chair was an acorn once," I repeated, "and I'll just give you a history of that chair's life, for it has lived a long, long time, though not always as a chair, it is true.

"One day an acorn fell from an oak tree to the ground, and was buried under some leaves, and bless you, it took root!

"Then it did just like it was a seed, and it began to grow and grow and grow, till it was a tree.

"A great big oak tree it was then, not an acorn any longer, and it had taken a great many years, too, to grow to be such a tree.

"It was such a fine tree, some men admired it one day and what do you think they did?"

Baby shook her head.

"Why, they cut it down and hauled it off to a saw mill. Then this tree was cut up and sawed into lumber.

"So you see, it wasn't a tree any longer, but now it was lumber, and it was shipped to a factory.

"Then at this factory it was cut and sawed and hammered and glued, till it wasn't lumber any more, but a dear, comfortable little chair!

"It took yet another trip, and was sent to the store here, where your father bought it for you, and here you sit in it!"

"My! all the names and trips this chair had before it was a chair!" said Baby. Then she laughed and added, "And I am in an acorn!"

"Yes, and you are sitting up in a tree," I said, "and then you are sitting on some lumber, and yet all the while you are in a dear little oak chair!"—Child's Hour.

## THE LIMIT.

Mrs. Key was visiting some friends and left the following note for her nearest neighbor:

"Dear Mrs. Garrison: Would you please put out a little food for the cat I have been feeding this winter? It will eat almost anything, but do not put yourself out."—The Booster.

It was Robert's first visit to the Zoo.

"What do you think of the animals?" inquired Uncle Ben.

After a critical inspection of the exhibit the boy replied, "I think the kangaroo and the elephant should change tails."

Daughter—"The preacher has just phoned to say he is coming to call this afternoon."

Mother—"Gracious! We must make a good impression. Give the baby the hymn book to play with."

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# New Orleans Christian Advocate

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**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# Editorial

## MILLSAPS COLLEGE COMMENCEMENT.

(Continued from First Page).

Holmes, Bob Ricketts, and George Lott Harrell, recalling the events and experiences of our student days. Of course, Barney Eaton is now the Hon. B. E. Eaton, LL.D., General Counsel of the Gulf and Ship Island Railroad; Billy Holmes is the Rev. W. W. Holmes, pastor of the Noel Memorial Methodist Church, Shreveport, La., one of the prominent churches of the Louisiana Conference; Bob Ricketts is the Hon. R. B. Ricketts, attorney and counsellor at law, United States Commissioner, etc., Jackson, Miss.; and George Lott Harrell, B.S., M.S., is the distinguished professor of Physics and Astronomy in his Alma Mater. But men are just boys grown up—and we were all boys together again.

The business meeting and the banquet of the Alumni Association on Monday evening were unusally well attended. We understand that every alumnus living in Canton was present—and we know that Canton had a fine representation. The Class of 1910—or. the four members present—were much in evidence, their hilarity furnishing as much entertainment as a barrel of simians could have supplied. Bob Ricketts presided as toastmaster at the banquet, and he performed his function exceedingly well, notwithstanding the fact that he was openly accused of mendacity, hypocrisy, partiality, and egotism. Billy Holmes gave his opinion of the whole crowd when he supplied the answer to the question so naively asked under his direction, "What am I doing?" said answer being, "Making fools of yourselves." In spite of the hilarity, however, there was a vein of deep seriousness running through the talks that were made, and the meeting will result in good to the college.

There was a tinge of sadness in the graduating exercises on Tuesday morning, due to the fact that President Watkins was not able to be present, he, under the advice of his physicians, having gone to Rochester, Minn., for surgical treatment. The Alumni Association requested its secretary to send Dr. Watkins a message of sympathy, and the college authorities made appropriate mention of his illness.

The graduating class was the largest in the history of the institution, and its personnel is such as to guarantee a fine body of representatives of the system of Christian education. The baccalaureate address, delivered by Hon. Barney E. Eaton, was altogether appropriate to the occasion. Its brevity made it different from most addresses of the kind, but its forceful presentation of the obligations of the present-day college graduate to those who have gone before will furnish food for profitable thought in days to come. We venture the assertion that the college has not done a more worthy thing than it did in conferring the honorary degree of Doctor of Laws upon Mr. Eaton.

Bishop W. B. Murrah, "Old Doc," as he is still affectionately called around the college, was present in his capacity as president of the Board of Trustees, and made the announcements at the close of the exercises. On account of his impaired health, President Watkins was designated as President Emeritus, and Dr. D. M. Key, of the faculty, was chosen as Vice-President, upon whom will fall the administration of the institution for the present. All the present members of the faculty were retained in their positions.

Millsaps College has already attained a high place in the educational world; with the maintenance of the highest possible scholastic requirements, the administration of such disciplinary methods as will protect the student body, and with a program of popularization that will enlist the hearty support of its constituency throughout the State, it will steadily move forward in the accomplishment of the high mission for which it was founded.

## PERSONAL AND OTHER NOTES.

We regret not being in the office when Dr. J. R. Countiss, president of Grenada College, called one day last week.

Rev. T. B. Winstead, of Carthage, Miss., writes that the work of the church is prospering in his charge.

Rev. Julian S. Duncan, our pastor at Pickens, Miss., preached the commencement sermon for the high school at Edwards, Miss., on May 27.

The Sunday school at Indian Bayou, La., broke all previous attendance records on Mother's Day, 254 people being in the classes, with others present as visitors.

We regret to learn that there is much sickness in the home of Rev. J. W. Price, our pastor at Foxworth, Miss. We pray that all of them may soon be restored to health.

The bulletin of the Ellisville charge, Mississippi Conference, Rev. J. B. Cain, pastor, is the latest publication of its kind to reach our desk. It contains much that is of interest to the charge.

Mrs. John Dunn, of Cedars, Miss., has been a subscriber to the Advocate for 39 years. She subscribed for it when she was first married, and has continued to take it ever since.

Southern Methodist University and the citizens of Dallas are making efforts to have the Scarritt Bible and Training School, now located at Kansas City, Mo., re-located at Dallas.

Rev. E. K. Means, pastor of the Galloway Memorial Church, Jackson, Miss., preached the commencement sermon for the University of Mississippi on last Sunday.

Rev. O. S. Lewis, pastor of the First Methodist Church, Laurel, Miss., preached the commencement sermon for the Laurel High School on May 27.

Dr. W. A. Shelton, professor of Hebrew in Emory University, has been appointed by the College of Bishops as fraternal messenger to the General Conference of the Methodist Episcopal Church, which meets next May.

We learn with sorrow that Mrs. J. H. Jolly, wife of Rev. J. H. Jolly, of the Mississippi Conference, is in poor health, and that she has gone to Sanatorium, Miss., for treatment. We earnestly pray that she may soon be restored to health.

Rev. A. S. Byrd, of the Camden charge, Mississippi Conference, is issuing a bulletin which he calls "a cross between a connectional man and a circuit preacher, and between a printing press and a rotospeed duplicator." Be that as it may, it is an interesting production.

Rev. George Fox, our pastor at Oak Grove, La., recently preached the commencement sermon for the high school at that place. He also delivered the commencement address for the Pioneer High School. We are sure the audiences on those occasions heard something good.

Dr. C. M. Chapman, our popular pastor at Shelby, Miss., will leave within a few days for a trip through Europe and the Orient, his congregation having voted him a vacation for that purpose. He will be gone several months, but will return in time for the meeting of the North Mississippi Conference.

We take the privilege of quoting as follows from a recent personal letter received from Bishop Warren A. Candler: "I am distressed that our great church leaves that great enterprise at Washington, D. C., unpaid for. If we could collect the Conference pledges and the personal subscriptions, we could discharge the debt without delay." We ought to have paid this debt long ago.

Rev. Otto Porter, who will be graduated from the Theological Department of Emory University this week, has been appointed by Bishop Ainsworth as associate pastor of Galloway Memorial Church, Jackson, Miss. Miss Addie Greely, just graduated from the Scarritt Bible and Training School, has been appointed deaconess at Galloway Memorial, and will assume her duties on Sept. 1.

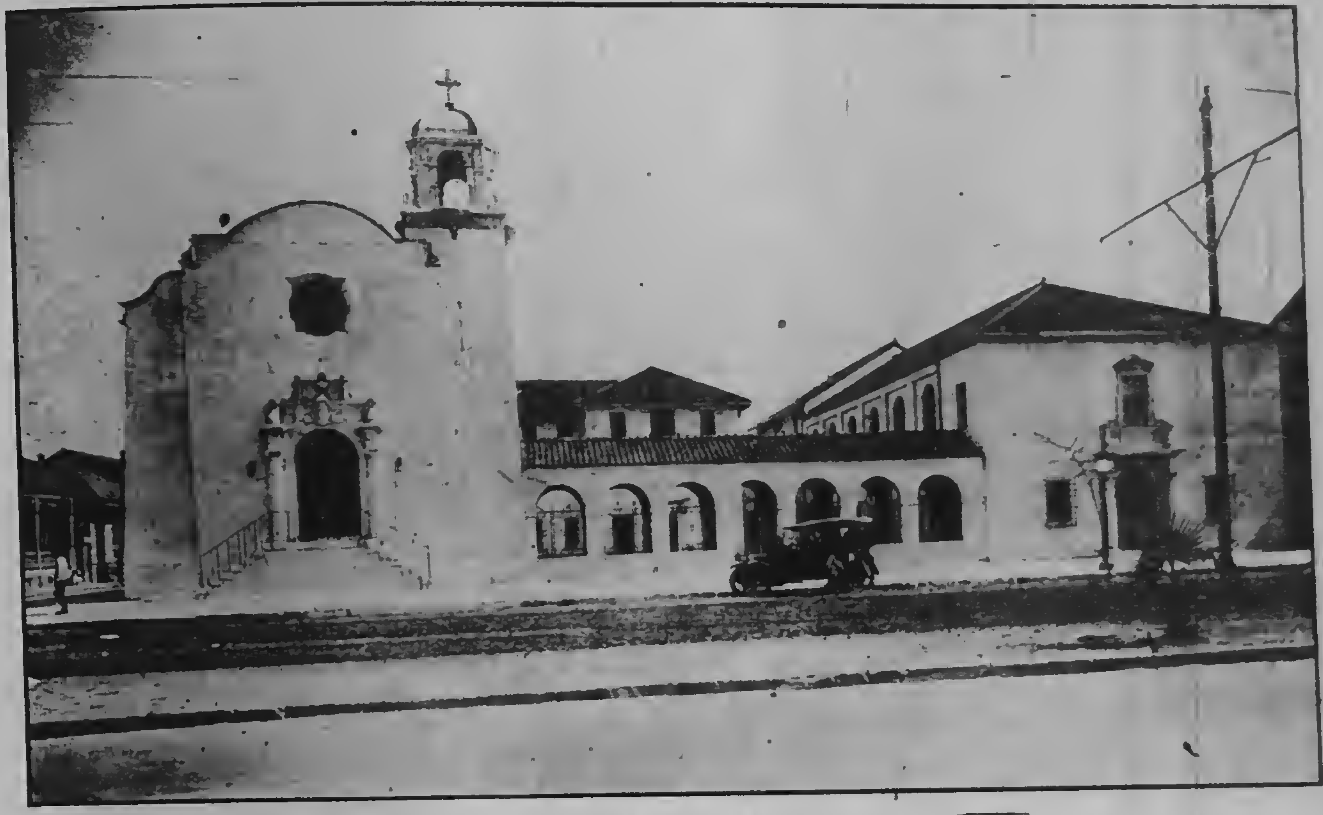
The Board of Church Extension has just issued its Handbook for 1923. It contains a complete record of the work of the Board. As long as they last, copies of the Handbook will be sent free of charge to those requesting them. We do not know of a finer volume to be in the hands of those who are interested in the great work our church is doing in this field. The address of the Board is 1115 Fourth Avenue, Louisville, Ky.

Rev. and Mrs. James M. Boon, of Pomona, Cal., celebrated the fiftieth anniversary of their marriage on June 3. Brother Boon was for fifteen years a member of the Mississippi Conference, where he still has many friends. Most of his ministerial life was spent in Missouri, where he held pastorates for thirty-five years. He is now in his seventy-sixth year and on the superannuate list, but is able to preach occasionally.

Rev. W. N. Ware, of the Mississippi Conference, is now en route to Africa, where he goes to do missionary work. He will spend a few days in New York, after which he will spend several weeks in London, taking a course in tropical medicine. After July 27 his address will be: Kabinda, M. E. Church, South, Congo Belge, Central Africa. We are sure the prayers of his brethren will follow Brother Ware into his new field of labor.

The Advocate office was honored on last Saturday by a call by Professor and Mrs. C. C. Norton. Professor Norton, a son of Rev. and Mrs. H. L. Norton, of the Mississippi Conference, and a graduate of Millsaps College, has been head of the Department of History and dean of Alexander College, Texas, which positions he resigned to accept a teaching fellowship in the University of North Carolina, where he will take courses leading to the degree of Doctor of Philosophy. We predict that Professor Norton will make his mark in the educational world.

At the request of Bishop H. M. DuBose, the Publishing House will soon begin issuing the "Aftermath Series." This series will be a symposium of reviews of the discussion of the prob-



**ST. MARK'S HALL,**

The great Mission Plant of the Methodist Episcopal Church South, in New Orleans, La., which was opened to the public on Thursday evening, May 31. Dr. Paul B. Kern, of Southern Methodist University, delivered the address.

lems of Bible criticism. It is to consist of twelve numbers, of popular size and cost, to be issued monthly for a year. Some of the foremost scholars of this country and of Europe have been secured as contributors, among whom are: Dr. Robert Dick Wilson, of Princeton; Dr. J. A. Faulkner, of Drew; Dr. H. M. Wiener, of Cambridge; Dr. Martin Kegel, of Templin (formerly of Wittenberg); Dr. Sellin, of Berlin; Dr. Loehr, of Konigsburg. The purpose of the series, as stated by Bishop DuBose, is "to show how vigorously the scholarship of the world is moving against the destructive higher criticism, and how completely the traditional truth of the Scriptures is being defended." Bishop DuBose has personally assumed much of the financial risk in bringing out this series, and its completion is dependent upon the cordiality with which it is received.

## THE REMEDY FOR RATIONALISM AND RADICALISM.

By Bishop Warren A. Candler.

The noisy rationalism which has had first-page prominence in the newspapers during the last few years is not a new thing. It appears periodically like the meteors of August and November.

It arises from the unreasonable use of reason, and from this cause always reaches conclusions as repugnant to sober reason as they are to revelation. It assumes that the human mind is not only competent to pass on the credentials of a revelation, but to revise or reject its contents. Proceeding from this unreasonable position, it is bound to land at last in skepticism. It sometimes ends in atheism, but more frequently embraces some form of deism.

In the eighteenth century it infected the English-speaking people—Great Britain and the American colonies—with a specious type of philosophical deism. To meet and repel that wave of unbelief Bishop Butler wrote his celebrated work, the "Analogy," which Mr. Gladstone esteemed so highly and considered so applicable to our own times that he brought out an edition of the work, accompanied by most admirable and suggestive notes.

In the introduction to that great treatise, first published in 1736, Bishop Butler said: "It has come, I know not how, to be taken for granted by many persons that Christinaity is not so much a subject of inquiry; but that it is now at length discovered to be fictitious. And accordingly they treat it, as if, in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals, for its having so long interrupted the pleasures of the world."

Bishop Butler's masterly work refuted unanswerably the arguments of the deists of his day, but it failed to arrest effectually their deism. That was overcome finally by two great coetaneous revivals of religion—"The Great Awakening," in America, and the "Evangelical Revival of the Eighteenth Century," in Great Britan. Those movements, of which the leaders in America were Jonathan Edwards, the Tennents, and George Whitefield, and in Great Britain were the Wesleys, Fletcher, the Erskines, and Howell Harris, cleansed the English-speaking peoples of this subtle skepticism.

About the same time the same evil infection was prevalent in France and Germany, and able defenders of Christianity refuted it in those lands as Bishop Butler did in England. But on the Gallic and Teutonic peoples no great visitation of grace fell, and for want of it the worst religious conditions followed.

In France infidelity spread to such violent lengths that it resulted in riot and revolution. The National Assembly went so far as to enact the silly performance of dethroning God by formal resolution, in much the same spirit as that which now fills the Bolshevists of Russia. At the same time the senseless superstitions of Mesmer and Cagliostro appeared, and secured many followers.

In Germany a sudden rationalism sank to deeper and deeper depths of doubt, bringing on at last the religionless systems of Nietche and other militaristic materialists which issued in the most horrible war of history.

If great revivals of religion, such as blessed Great Britain and America, had prevailed in France and Germany in the eighteenth century, there would have been no bloody revolution in France in the days of Robespierre and Danton, and no world-war in our day. Benign reforms would have followed, and human freedom would have been established by bloodless victories, and the contests with monarchy for the cause of liberty would have issued in peaceful triumphs. The world would not have needed, and certainly would not have acclaimed, such monsters as Napoleon and Frederick the Great. The pompous little Kaiser who posed and paraded as a second Frederick would not have had the opportunity to set the world afire in 1914.

In all this history we see the dreadful ends to which rationalism and doubt lead, and we discover the effectual remedy for overcoming them before they bring forth their ripened results.

The remedy for rationalism is nation-wide revivals of religion in which doubt is consumed in the holy flames kindled in human souls by the Holy Spirit.

No man will doubt the Virgin birth and the Resurrection of Jesus who himself has been born from above. The religion of the incarnation when it is incarnated in "twice born" men drives doubts away and overcomes the world. "Christ in you, the hope of glory," brings life and immortality to light beyond the power of skepticism to dim it; and once this light shines in a human soul it leaves no slightest reason for groping around in vain efforts to eaves-drop the spiritual world after the superstitious manner of Sir Oliver Lodge and Conan Doyle.

What the world now needs above everything else is a revival of religion, in every nation of Christendom—a revival of pure and undefiled Christianity.

Without such revivals, bloody scenes like those now disgracing and destroying Russia may be enacted in many lands, even as they were enacted in revolutionary France.

Without them we shall see great men turn to the puerile superstitions of Spiritism while a despairing world is burning, as Nero fiddled while Rome burned, and Mesmer and Cagliostro led noblemen into nonsense while France was aflame with a conflagration which affrighted mankind.

A purblind rationalism cannot lead mankind out of darkness into light; for it has no light in it. Neither can pretty literary performances in the pulpit bring deliverance. Nor can a pious but impotent ritualism. All these were tried in England and America during the eighteenth century, and were found wanting. What is required to meet the dire distress and tragic needs of our time is the mighty revival of apostolic Christianity, such as the revivalists of the eighteenth century proclaimed with the power of the Holy Ghost sent down from heaven. Nothing else will suffice to save mankind from sin and despair.

Our newspapers could help to this end, if they would cease advertising the Grants, and Fosdicks, and Lodges, and Doyles, and help the real preachers of genuine Christianity to rescue a sinful and sorrowful world from despair and death. But whether they will or not, all good people must turn for deliverance to the God of our fathers. From Him, and Him alone, must come our salvation.

# Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Jan. 14, 1923, the spirit of MRS. M. B. SEAY ascended to walk in the fellowship of the redeemed, in the city of God. Earth never knew a more beautiful soul; her life was spent in faithful service to her Master, whose peace rested like a halo on her life. She began this earthly pilgrimage on Dec. 6, sixty-six years ago, and her saintly life reached its sunset at New Hebron, with all of her children present. She died on the fourth anniversary of the death of her distinguished son, Dr. Tom Seay, of Laurel, Miss., who literally gave his body a living sacrifice to alleviate the sufferings of his fellow-man. Sister Seay is survived by her sons, J. O. Seay, of New Hebron, Miss.; E. W. Seay, of Columbia, Miss.; Dr. R. B. Seay, of Oklahoma City, and one daughter, Mrs. G. M. Peterson, of Detroit, Mich. For six months before her translation, life's radius had shortened to shut her body in the room, where she was confined a patient sufferer, but her spirit had the freedom of the skies, and her heart the constant companionship of her Lord. It was my good fortune to have the benediction of being her pastor at Laurel, Miss., where, with untiring energy, she was a visiting angel unto every home of suffering and sorrow, and an inspiration to the entire church. She touched my life in the early years of my boyhood, where, as a faithful little mother, she kept her wonderful family of children nestled near her heart, and under the unfolding love of God. There never was a more faithful mother. After the death of her husband, Dr. M. B. Seay, she did all that human parentage could do, and her life was spared to see the rich harvest of her love and devotion, and the success and honor the world gave her children. Like a beautiful rose she bloomed in life's garden, and the rich perfume of her Christian character made sweeter and lovelier life's way, and now, like a transplanted rose, she nestles in the hands of the Gardener, who is ever gathering for his city of endless peace life's fairest flowers. The bereaved family have the prayerful sympathies of a host of sorrowing friends, and each one of the great circle of sorrowing hearts feels that Sister Seay has simply tiptoed up to the altar of stairs to be with God. Could she speak to us, her heart would doubtless say:

Still, still with Thee, when purple morning breaketh,
When the birds waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

W. B. HOGG.

El Paso, Tex.

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On Monday morning, May 14, the death angel entered the home of Mr. Albert Wagner, near Thaxton, and carried home his beloved sister, MISS GEORGIA WAGNER. Miss Georgia was born April 6, 1861, in the house she lived and died in. Her father and mother preceded her to the grave many years ago, and Miss Georgia has lived to make a happy home for her brother. One sister survives her, Mrs. Mary Lowrey, of Lafayette Springs. Miss Georgia was converted and joined the Methodist church in 1883. Since that time she has lived a most consecrated Christian life. She was one who loved her neighbor as herself, and was always ready to say a good word or do any kind act to help her neighbors. When the time came for her to go away, she said, like St. Paul, that for her to die would be gain, but for her brother's sake she desired to live to make him happy in his last days. She was laid to rest in Thaxton cemetery, with services conducted by her pastor, Rev. A. Y. Brown. May the influence of her Christian life continue to be a blessing to her many friends.

One of her neighbors,

MRS. TINY HAWKINS.

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The church at Meadville suffered a severe shock and loss in the sudden death of BROTHER T. W. SULLIVAN, Feb. 22, 1923. Brother Sullivan was born Dec. 28, 1848, to John and Mary Flowers Sulilvan. He was happily married to Miss Mary Ophelia Griffing, March 17, 1875. They lived together until her sumomns came in July, 1921. Three children were born of this union: Mary Eunice, who died in infancy; Mrs. Olive Bennett, who passed on a few years ago, and Mrs. Edna Hollinger, of Meadville, Miss. Brother Sullivan has two brothers, six sisters, and five grandchildren living. Brother Sullivan was converted in early manhood and had been an active member of the Methodist Episcopal Church, South, ever since. He had held all of the offices of the local church, and had represented his charge and district at the district and Annual Conferences frequently. He had for years attended every meeting of the church bodies in reach of him. At the time of his death he was recording steward, trustee, and church conference secretary. He is gone and we miss him very much, but we feel that we know where to seek him.

S. F. HARKEY, P. C.

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## EVANGELISTIC SURVEY OF VAUGHAN CIRCUIT.

### Jackson District, In Mississippi Conference.

Carrying out the instructions of Bishop Ainsworth, endeavoring to follow the plan outlined by him, and in accordance with the resolutions contained in the report of the Committee on Findings, adopted by the Home Mission and Evangelistic Conference, in session at Jackson, Miss., Jan. 15 and 16; also complying with an agreement entered into by the preachers of Jackson District in our institute, Jan. 25 and 26, I have made a map of the territory included in the Vaughan circuit, using scale of county map, at courthouse (from these several smaller maps were made, one for each group of Evangestic Committee, making the survey, outlining their territory), and we have completed our Evangelistic Survey, which reveals some facts that are somewhat startling for a locality like this, yet, it is encouraging, as we find a field of opportunity open to us. The findings of this survey are as follows:

Total number of members of all churches, 417; of these there are: Methodists, 224; Baptists, 186; Episcopal, 3; Presbyterian, 2; Catholic, 2.

Total number not members of any church, including children over seven years old, except those of divided parents (see below), 278; of these, number preferring the Methodist church, 125; preferring Baptist church, 97; those expressing no preference, 56. Children whose parents are divided in church membership, over 7 years, 12; under 7 years, 18; children under 7 years old with Methodist parents, 55; with Baptist parents, 44.

In addition to the above figures, we have gotten through the survey much information that will be helpful, and that we would not have gotten otherwise in quite awhile.

The above figures include only the white population. I am planning, according to the Bishop's suggestion, through their preachers, to have the colored people make a similar survey of their churches.

A. S. BYRD, P. C.

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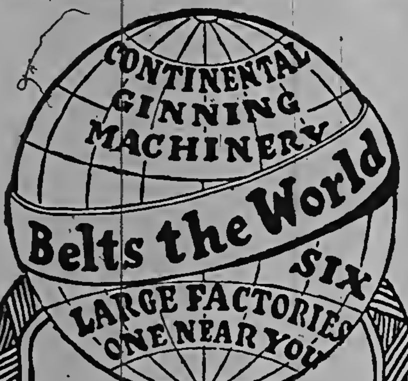
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## FROM THE FRENCH FIELD.

Dear Brother Carley: I'm just back from the city, attending the district conference held in St. Mark's Church, May 21 to 23. I wish you would give me space in the Advocate to thank the good people of New Orleans for the kind reception accorded us by all concerned during our three days' stay there. I wish also to express my appreciation of the way the conference was conducted under the wise management of Dr. Drake and all concerned.

The preaching was most inspiring, the reports were most gratifying, especially of the French Mission, which I think is one of the most important fields in our home mission work. I regret exceedingly that I could not have a few minutes to say a few words concerning this French field, as I have worked in this field for over twelve years.

Knowing what God has done for me through the preaching of the gospel of Jesus Christ, and hearing that Macedonian cry all around us—not one but many—O! come over and help us! we can truly say with the Master, "The harvest is truly great, but the laborers are few." Therefore, brethren and sisters, I ask you all who read this to join me in earnest supplication and prayer to Almighty God to send some laborers into his harvest.

Yours in Him.
GILBERT BERGERON,
Exhorter.

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Milwaukee, Wisconsin.—"I had a bad pain in my left side and I could not lift anything heavy without having a backache: I tried different things. Then I saw Lydia E. Pinkham's Vegetable Compound advertised in the newspapers and began taking it as the directions said. I feel very good now and can do all my work. I recommend the Vegetable Compound to all my friends, and you can use my testimonial letter."—Mrs. HATTIE WARZON, 870 Garden St., Milwaukee, Wis.

Gained in Every Way
Buffalo, N. Y.—"I had some female troubles that just run my health down so that I lost my appetite and felt miserable all the time. I could not lift anything heavy, and a little extra work some days would put me in bed. A friend had told me to try Lydia E. Pinkham's Vegetable Compound and I gained in every way, could eat better and felt stronger. I had found nothing before this that did me so much good."—Mrs. J. GRACE, 291 Woltz Avenue, Buffalo, N. Y.

## SUNDAY SCHOOL.

### LOUISIANA SUNDAY SCHOOL DAY OFFERING UP TO JUNE 1.

Alexandria District—First Church, $107.02; Natchitoches, $20; Oberlin, $5; Pineville, $16.63; Jonesville, $5; Colfax, $10. Total, $163.65.

Ruston District—Ruston, $50; Homer, $30; Farmerville, $10; Haughton, $5; Wesley Chapel (Coushatta circuit), $2; Lisbon, $5; Mims, $3; Oak Grove, near Gibsland, $3.45; Marion, $5. Total, $113.45.

Baton Rouge District—First Church, $100; Denham Springs, $3; Keener Memorial, B. R., $25; Jackson, $7.47; Amite, $5.30; Tickfaw, $5; Kentwood, $15. Total, $160.77.

New Orleans District—Palmetto, $4; Rayne Memorial, N. O., $14.47; Carollton Avenue, N. O., $20; St. Martinville, $5; Franklin, $25; Felicity, $15. Total, $98.47.

Lake Charles District—Lake Charles, $60; Lake Arthur, $11; New Iberia, $10.10. Total, $81.10.

Shreveport District—Hosston, $5; Grand Cane, $15; First Church, Shreveport, $650; Greenwood, $10.10; Flournoy, $3; Pelican, $15; Texas Avenue, Shreveport, $13.81; Mooringsport, $25; Cedar Grove, $6. Total, $742.91.

Monroe District—Bonita, $10; Bartholomew, $5; Columbia, $20; Harrisonburg, $2.50; Oak Ridge, $10; Monroe, $75; Killbourn, $4.40. Total, $126.95.

DISTRICTS.

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|---|---|
| Alexandria District | $ 163.65 |
| Baton Rouge District | 160.77 |
| Lake Charles District | 81.10 |
| Monroe District | 126.95 |
| Ruston District | 113.45 |
| New Orleans District | 98.47 |
| Shreveport District | 742.91 |
| Grand total | $1.487.30 |

C. D. ATKINSON,
Conference Superintendent.

(Sunday School continued on page 12)

## A LETTER FROM ARKANSAS.

Dear Brother Carley: I wonder if you will permit a letter from a Mississippi boy who is living and serving a charge in Arkansas. I have just closed a great revival, which I am sure will be of interest to my friends and schoolmates who are scattered throughout the State.

On the fifth Sunday in April, I went out to a charge which had been laid aside as a dead proposition for a long time, and started a meeting. The people had no hopes of ever having a revival in that community again. The chief amusements were drinking, gambling, dancing, and the like. The name of Elgin had become dreaded to the nearby communities.

The meeting went on seventeen nights, in which time there were seventy-six professions and over sixty additions to the Methodist Church. A Sunday school, a prayer meeting, and an Epworth League have been organized. I have never in my life seen such a change in a community as this one has made. Some came to the altar to scoff, but remained to pray; some who were taking the Lord's name in vain before the meeting, are now calling on his name in earnest prayer; others who were ready to laugh at anything religious are testifying now, both with their lips and lives, of the saving power of the Lord. One who, as did others, spent his Sundays fishing or hunting, is now a Bible class teacher in the Sunday school, and has been elected president of the Epworth League, and is as zealous a worker against these evils which he was practicing as can be found.

At one service during this meeting sixty-seven pledged themselves to do daily Bible reading; a number of family altars have been established.

God has truly visited Elgin community, and they are rejoicing over it.

This meeting has been the greatest blessing that has ever come to me in my life. I want your prayers for the working out of my plans for this church.

R. B. CRAIG, P. C.

Tuckerman, Ark.

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## FROM SIBLEY, LA.

Sibley, La., May 31, 1923.

Dear Brother Carley: As I have not bothered you with a report from my work this year, I will just drop you a word. So far it seems that there is a movement forward. Every church on the charge has taken on new life, and is in fine working order. At all of the churches (five in number) we have a fine Sunday school, with good teachers, and good attendance.

At Sibley church, which is the home church, we just closed a splendid meeting. Rev. Henry T. Young did the preaching, and when you hear a fellow say, "Henry did it," you just say it was well done.

The devil has no use at all for Henry, and it took only a few days to separate the crowd and set them off so you would be able to see clearly who was who. We closed the meeting Sunday night, May 27, with 19 members and the church greatly revived. I always feel safe when Henry comes to help me, because I know he is safe and sound. He is not one who "soft-soaps" the Word—just a plain, well-laid-out plan by which all men may come to Christ and be saved. He always leaves the people closer to their pastor. If there is a chance for the brethren to secure him, in case they need a good man, better write him now.

We love to hear from the work throughout the Conference, and hope this does not find the waste basket.

J. F. DRING, P. C.

**It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.**

## CAMP LETTER NOTICE.

Please announce that the annual holiness camp meeting will be held about nine miles southeast of Crowley, La., July 13-22. Rev. E. O. Hobbs, of Kentucky, will do the preaching. Mr. C. H. Clayton and daughter will have charge of the music.

All preachers and workers will receive free entertainment. A boarding house, with reasonable prices, will be run for the accommodation of visitors. For further information, address S. Philips, Lafayette, La., or Otis Faulk, Crowley, La., R. F. D.

T. H. HOFFPAUIR.

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Obtain this famous Prescription *now* at your nearest drug store, in tablets or liquid, or write Dr. Pierce, president Invalids' Hotel in Buffalo, N. Y., for free medical advice.

# *Sunday School*

## MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Sunday was spent on the Roxie charge. We had three good services. Both the schools were represented. Brother McCormick is doing a good work, and there is a great opportunity for the schools. Our people are finding out that the day of small things is not over and that it is not the size but the quality that counts in the end. Faithful workers will receive their reward.

The commencement at Millsaps was a most pleasant one. Many say it was the best ever, with the largest class and most interesting exercises. I was a pleasure to be with them.

On the 31st we had great pleasure in being with the Susie Liddell Bible Class, Crystal Springs, on the occasion of honoring Mrs. Emma Seibe. It was a "birthday party." Sixteen candles were on the cake, but no one told just the age. Each person present presented flowers, with a wish; many of these were most pleasant and brightly spoken. Several of the young ladies rendered vocal and violin solos, and altogether it was a most pleasant occasion. This is a very active class. The Sunday school here is gradually getting adjusted to its building.

Wednesday afternoon we met Miss Lewis and her workers in the Beginners' Department of the Capitol Street Sunday school and checked them. They missed "A" by a fraction of one point. This they will correct in a very few days.

The work moves. Brother Hull has a fine report for the month.

Continue to pray for us.

The blessings of God be yours.

Yours in Him,
JOHN C. CHAMBERS.

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The following have agreed to act as district superintendents of Intermediate-Senior-Young People's work:

Mrs. E. S. Lewis, Columbus.
Mrs. A. H. Patrick, Corinth.
Mrs. I. E. Cobb, Greenwood.
Mrs. Willie Mae Dubard, Grenada.
Mrs. M. E. Dakin, Shaw.

The Aberdeen and Sardis Districts have no one to look after the young people. Volunteers are wanted; the young people are calling for help. Who will say, "Here am I, send me?" Mrs. W. N. Duncan, of Drew, has worked faithfully to secure the help that is needed.

Some very remarkable work is being done in the Greenville District by the organized Bible classes. Every Protestant, a number of Jews and Roman Catholics are in the Sunday school at Merigold, and ninety-five per cent of the Protestant population are attending the school at Alligator. You may write to Rev. Luther A. McKeown, Merigold, Miss., and ask him how it happened. It is a great victory to get them all to attend and an equally important task to give them the Bread of Life when they come.

All good people are busy about the Master's business; bad men and women are equally busy about the "old bad man's work." Let the good people not forget the Centenary Specials that are unpaid. The schools that have been faithful in paying are ready to take a new special. When we get to heaven we will rejoice that we did a little while we lived on earth.

The day is not far distant when those who teach religion to the children will feel very keenly the need of special preparation for this holy task. The Sunday School Board is thoroughly committed to the work of training the teachers of the Conference in the divine art of teaching the things Jesus said must be taught. We are slow to learn that whatever we would have lived out in the life must be taught at some time by some means. Theoretically most of us are correct in our belief that childhood is the time to do our most effective teaching, but we spend most of our time and money and thought and use most all our machinery in teaching adults to be religious.

## NORTH MISS. CONFERENCE.

### Grenada Dist.—Third Round.

Water Valley, Main and Taylor, at Palestine, June 9.
Oxford, June 10.
Paris ct., at Pine Flat, June 16.
Durant, June 17.
Grenada, June 17, 18.
Sallis ct., at Shrock, June 23.
Pickens and Goodman, at Richland, June 24, 25.
Tie Plant ct., at Bethel, June 30.
Holcomb ct., at Sparta, July 1.
Duck Hill ct., at Mars Hill, July 7.
Winona, July 8.
Coffeeville ct., at Bethlehem, July 14.
Poplar Creek ct., at Bethel, July 15.
Kilmichael ct., at Stewart, July 15, 16.
Abbeville ct., at Union Hill, July 21.
Waterford ct., at Chulahoma, July 22.
Lamar ct., at Rice Chapel, July 28.
Ashland ct., at Liberty, July 29.
Ebenezer ct., at Thornton, Aug. 4.
Lexington, Aug. 3, 5.

R. A. TUCKER, P. E.

(Continued on Last Page.)

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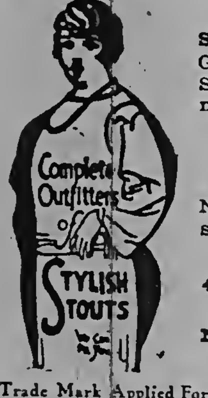
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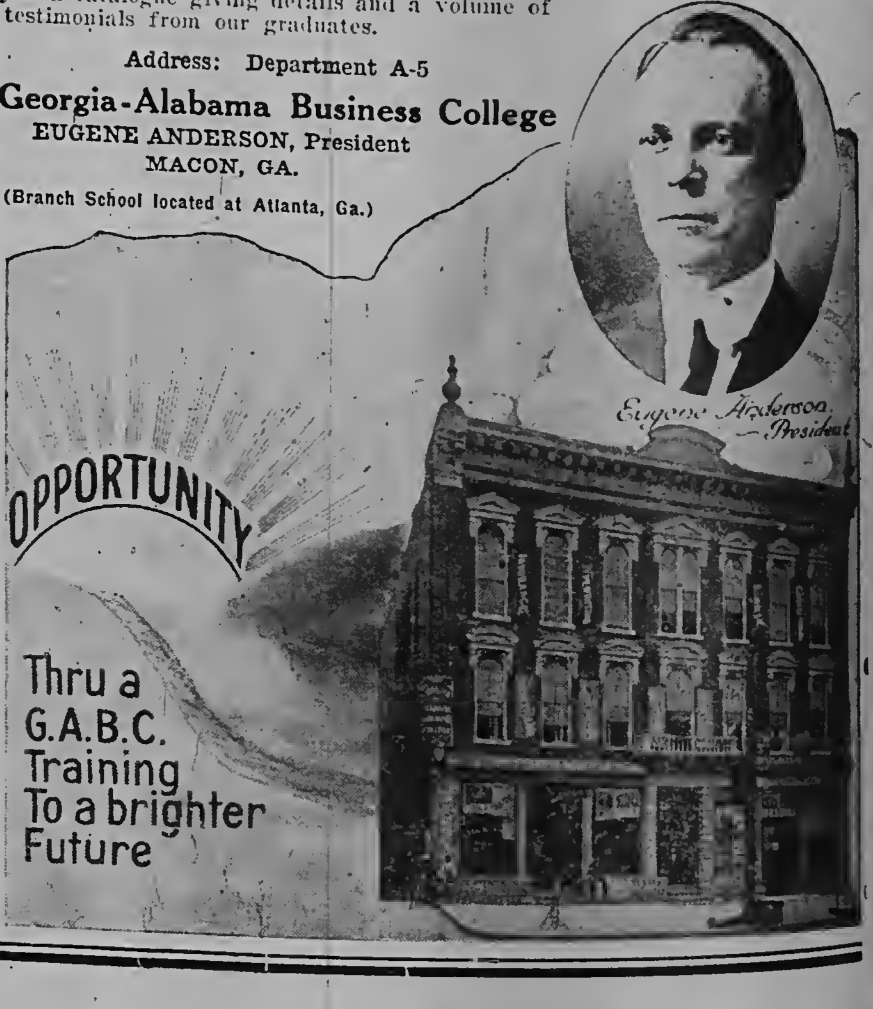
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## MOTHER'S DAY AT WILLIAMS CHURCH.

Mother's Day was observed on May 20, instead of May 13, this being regular church day. The program given by the Sunday school was appropriate, made up of recitations and songs. The service was a real good one.

We had a large attendance of mothers and fathers, which we appreciated very much. The Sunday school at Williams is thriving under the leadership of Mrs. Clara Wallace. An offering was taken to the amount of $6.20 for our Memorial Home at New Orleans.

WESLEY EZELL, P. C.,
Rocky Springs Charge.

## MISSISSIPPI CONFERENCE.

### Meridian Dist.—Second Round.

Meridian, Fifth Street, June 10.
Scooba, at Binnsville, June 24.
Meridian, East End, 8 p. m., June 24.
Meridian, Seventh Ave., at Oak Grove, July 1.
Meridian, Poplar Springs, 8 p. m., July 1.
Meridian, Central, July 8.
Lauderdale and Electric Mills, at Electric Mills, p. m., July 8.
Waynesboro circuit, at Clara, July 14, 15.
Waynesboro, at Goldwood, p.m., July 15.
Porterville, at Chapel Hill, July 18.
DeKalb, at Marvin, July 21, 22.
Cleveland, at Pleasant Grove, July 23.
Daleville, at Andrews Chapel, July 28, 29.

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Pachuta, at——, Aug. 11, 12.
Quitman, p. m., Aug. 12.
Bueatunna, at Lewis Chapel, Aug. 15.
Enterprise, at Stonewall, Aug. 19.
Shubula, p. m., Aug. 19.
Matherville, at——, Aug. 21.
Vimville, at Why Not, Aug. 26.
Meridian, Hawkins Memorial, 8 p. m., Aug. 26.
DeSoto, at——, Aug. 29.

PAUL D. HARDIN, P. E.

### Newton Dist.—Third Round.

North Neshoba, at Longino, June 23.
Neshoba, at North Bend, June 24.
Philadelphia, June 24, 8 p.m.; 25, 8 a.m.
Shiloh, at Trenton, July 1.
Rose Hill, at Hopewell, July 7.
Trenton, at Trenton, July 8.
Montrose, at Read's, July 11.
Carthage, at Singleton, July 14.
Walnut Grove, at Mount Horeb, July 15.
Bay Springs, at Holder's, July 18.
Forest and Morton, at Forest, July 20, 8 p.m.
Harperville and Lena, at Cantrell, July 21, 22.
Chunky, at Collinsville, July 28, 29.
Union, at Union, July 29, 8 p.m.
Decatur and Hickory, at Good Hope, Aug. 5.
Newton, Aug. 8.
Homewood, at Casque Chapel, Aug. 11, 12.
Lake, at Conehatta, Aug. 15.
Raleigh, at Trinity, Aug. 17, 18.
Laurel, First Church, Aug. 26, 11 a.m.; 27, 8 p.m.
Laurel, Kingston, Aug. 26, 3 p.m.
Laurel, West End, Aug. 26. 8 p.m.

J. A. MOORE, P. E.

### Hattiesburg Dist.—Third Round.

Hattiesburg, Broad St., June 3, 11 a.m.
Bonhommie, at Bonhommie, June 10, 11 a.m.
Hattiesburg, Court Street, June 10, 7:30 p.m.
Collins, at Gilmer, June 24, 11 a.m.
Silver Creek, at Oakvale, June 26, 11 a.m.
Purvis, at Talawah, July 5, 2:30 p.m.
Oloh, at Oak Grove, July 8, 11 a.m., 2:30 p.m.
Petal, at Eastabutchie, July 15, 11 a.m., 2:30 p.m.
Richton, at Ovett, July 19, 2:30 p.m.
Taylorsville, at Old Bay Springs, July 22, 11 a.m.
Eucutta, at Goodwater, July 23, 2:30 p.m.
Ellisville, at Mount Zion, July 24, 11 a.m.
Hattiesburg, Main Street, July 29, 11 a.m.
New Augusta, at Beaumont, July 29, 3:30, 7:30 p.m.
Lucedale ct., at Shipman, Aug. 5, 11 a.m.
Lucedale, Aug. 5, 7:30 p.m.
Williamsburg, at Oakvale, Aug. 7, 11 a.m.
Prentiss, at Mount Zion, Aug. 8, 11 a.m.
Heidelberg, at Sandersville, Aug. 12, 11 a.m.
Seminary, at Pleasant Ridge, Aug. 13.
Leakesville, at Clarke's Chapel, Aug. 15.
Mount Olive-Magee, Aug. 19.
Sumrall, Wednesday, Aug. 22, 7:30 p.m.
Avera, at Piave, Aug. 26, 11 a.m.

Please, brethren, be ready to report all your benevolent assessments covered by cash or good subscriptions at your third quarterly conference.

W. W. GRAVES, P. E.

### Jackson Dist.—Third Round.

Fannin, at Holly Bush, June 9-10, 11 a.m.
Florence, at Braxton, June 10, 8 p.m., June 11, 9 a.m.
Terry, at Spring Ridge, June 24, 11 a.m. and 2 p.m.
Rankin Street, June 24, 8 p.m.
Flora, July 1, 11 a.m. and 2 p.m.
Madison, at Pocahontas, July 1, 8 p.m., July 2, 10 a.m.
Bolton, at Brownsville, July 8, 11 a.m.
Edwards, at Reeves Chapel, July 8, 3 p.m.
Bentonia, at Fletcher's Chapel, July 15, 11 a.m. and 2 p.m.
Satartia, at Satartia, July 15, 8 p.m., July 16, 10 a.m.
Sharon, at Lone Pine, July 21-22, 11 a.m.
Camden, at Thomastown, July 22, 3 p.m. and 8 p.m.
Mendenhall, at Bethany, July 28-29, 11 a.m.
Harrisville, at Harrisville, July 29, 2 p.m.
Capitol Street, Aug. 5, 11 a.m.
Galloway Memorial, Aug. 5, 8 p.m.
Eden, at Tranquil, Aug. 11-12, 11 a.m.
Yazoo City, Aug. 12, 3 p.m. and 8 p.m.
Benton, at Zeiglerville, Aug. 18-19, 11 a.m.
Vaughn, at Union, Aug. 19, 3 p.m.
Monterey, at ——, Aug. 25-26, 11 a.m.
Brandon, Aug. 26, 3 p.m.
Yazoo City ct., Sept. 1-2, 11 a.m.
Canton, Sept. 2, 8 p.m.

M. L. BURTON, P. E.

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R. Lincoln Graham, M. D., discoverer of the marvelous prescription known as Neutroids, although a practising physician, has finally been prevailed upon to offer his priceless remedy to the public. He insists, however, that Neutroids must be only a PART of his fat-reducing service. You are to write him fully and confidentially. Dr. Graham, or a member of his staff at his New York sanitarium will give careful attention to your inquiries and write you a personal letter of advice. Anyone ordering Neutroids may use this service.

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# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## LAKE CHARLES DISTRICT MEETING.

Our District meeting opened in Lake Charles on Monday, April 30, at 6:30 p. m. with a wonderful Junior Rally. We have no Junior work in Lake Charles, but when the rally was called we found five out of eight Junior Societies of the district represented with forty-one Juniors present and four Junior superintendents. After the opening song, Virginia McAlister, a Junior of Rayne, La., gave a very beautiful Bible lesson from "Consider the lilies, how they grow; they toil not, neither do they spin, yet I say unto you, Solomon in all his glory was not arrayed like one of these." She spoke of the beauty of cultivated flowers in contrast with weeds, and compared them with children—those being Christians like the cultivated flowers, and those not Christians resembling weeds; but reminding us that all they needed was the cultivation to make Christians of them.

This was followed by a chorus from the Gueydan Juniors.

The Sulphur Juniors gave a dialogue, "Prove It," very effectively—the story of a Junior missionary meeting that had to prove that missions are worth while to an uncle of one of the Juniors. He was thoroughly convinced before the meeting was over.

The offertory was a violin solo, "Angel's Serenade," by Frances Wynn, of Rayne. Little Miriam Cain, of De Ridder, then recited the "Missionary Lady's Visit." This was followed by an original piano solo by Audrey Moody, of De Ridder. The Wright Juniors were recognized, though they were not prepared for a part on [illegible] program.

Mrs. St[illegible]kwell told the Juniors the story of African child life, and, of course, told of "Jimbo," the boy who prayed that the fishing men of his village should not catch any fish on Sunday, and how God answered his prayer. After this the large dolls were presented, six out of the cight Juniors getting a whole doll.

After a chorus by all the Juniors the benediction was pronounced by Brother Williams, presiding elder of the Lake Charles District.

Tuesday, A. M.—Song, "O Zion, Haste."

Bible Lesson—Mrs. C. T. Pulliam, of Gueydan, was asked to lead this Bible lesson, because they have every department organized and in good working order.

Roll Call—Eleven places responded—Adults; one young People's (Gueydan).

Mrs. Key then announced the separation of Mission and Bible Study and Publicity, and spoke of the work of the Publicity Department. Attention was called to the beautiful posters and the literature table presided over by two Juniors.

We were introduced to our Honorary Life President, Mrs. E. R. Kennedy, and she then spoke on the need of regular Bible Study in the auxiliaries, calling it a light and guidepost along the way.

A chart was passed, asking for signatures, pledging one hour a day to Bible Study. Quite a list of signatures was obtained.

Mrs. Carson spoke on the Inter-Racial work, giving an echo of the meeting in New Orleans, March 21-22.

The certificate for 100% for 1922 was then presented to the Rayne Juniors.

We then had a very helpful Round Table, discussing the reports, new record books, standard of excellence, and district chart.

Adjournment until 1:30. Lunch in the Sunday school rooms.

The afternoon session opened with a beautiful Bible lesson by one of the Gueydan Young People, who was to have been on the night's program, but, owing to a storm, was going to have to leave, so used her in the afternoon.

Mrs. Kennedy then spoke on stewardship, and re-urged that it be presented at least once a quarter. Then we had to report it to the district secretary.

Special Music—Mrs. Hale and Mrs. Venable, of Lake Charles.

Radio Message—Echoed from the Council meeting in Mobile, Mrs. Plauche, of Lake Charles.

The place of the next district meeting was taken up, and Lafayette was decided upon. The time, about the third week of April.

New mission study books for 1923-24 were announced, and the new Council officers.

Benediction by Brother Waddill.

Tuesday night we had a splendid Young People's service.

The Leaguers of Lake Charles gave a beautiful pageant.

Mrs. Venable told the story of the "American Beauties."

Then Mrs. Key gave her address. This was a very impressive service.

After resolutions of thanks for our lovely entertainment, we adjourned until next year.

MRS. JOE WYNN,
District Secretary.

## ANOTHER YEAR OF WORLD-WIDE SERVICE BY THE AMERICAN BIBLE SOCIETY.

The American Bible Society reports the distribution of 4,667,839 volumes of Scriptures during the past year. Its work has been conducted in practically every country of the world, and more than 2,373 persons have been engaged during the year in this task. In the 107 years of its history this Society has circulated 151,248,360 volumes.

One of the outstanding features of this year has been the completion of the new Hispano-American New Testament, which will be ready for circulation among the 90,000,000 people that speak the Spanish language in all parts of the world. Translation work has been carried on during the year in the following languages: Yiddish, Quechua, Portugese, Kurmanji-Kurdish, Siamese, Lao, Union Wenli, Chinese, Phonetic Script, Japanese, Olunore, K'pelle and Zulu.

In the United States alone the Scriptures have been circulated in as many as 100 languages and dialects among the immigrants of many nationalities. Scriptures have been furnished to the American Merchant Marine Library Association, and vessels on the Great Lakes. It is the desire of the Society to see that no American ship will be lacking a copy of the Christian Scriptures.

In the Republic of Meico, unprecedented interest and enthusiasm for Bible has been developed through a united "Know the Bible" campaign. Without doubt the demand for the Bible in Melco will increase with the growing improvement in international relations.

In the Near East, where the Society had planned for extensive advance, its hopes have been shattered. With the burning of Smyrna, its colporteurs were forced to flee with only the clothing they were wearing. The stock of Scriptures were burned, and the last of the fields in Asia Minor was closed to the Society's workers. The scattering of the Christian peoples of Turkey has added to the calamity. The Society has undertaken to supply copies of the Scriptures free to all the destitute refugees in this region.

In the Far East there has beeen notable interest in the circulation of the Bible. The Secretary for Japan speaks of "a lively time at the Bible House." He states: "While other dealers around us have complained of decreasing business, we have had the pleasure of experiencing continued increase of sales." During the year the smallest complete Bible ever issued in Japanese, measuring 3x4x1 inches, having 1,654 pages, although only on salo since the first of April, 1922, reached a total distribution of 4,150 copies by the end of tbe year.

The total receipts for the Society from all sources for the year was $1,142,729, of which only $488,838 was received from the sale of books. The Society's work is conducted as a missionary program.—Issued by the American Biblo Society, Bible House, Astor Place, New York City.

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Sudden and severe pain in Stomach, Bowels, Intestinal Cramp, Colic, Diarrhoea
50 years in use
50 years dependable
and when needed worth
50 times its cost for a single dose
Equally valuable at home, when traveling and for emergencies by night or day.
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Placed anywhere DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.
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Headaches
Are Usually Due to Constipation
When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.
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## MY DREAMS.

By D. L. Blackwell.

By my fireside at night I sit,
With my mind wandering far and near,
I dream of the day when I hit
The Trail that most boys fear.

Dreaming of the trail, so rugged,
So crooked, so up and so down,
The trail that leads into manhood,
That's either way up or way down.

I dream of what I shall accomplish
As the years roll along the way,
Both defeats and victory with honor
I'll win in my manhood day.

Defeats are hard to be taken,
Victories are easy to win,
If defeat will only awaken
The manhood that lies within.

I see me as I'm declining,
An old man I've gotten to be,
But still, you hear not the whining
That some would give, if in place of me.

At last I'm placed in the Loneliest,
A place that's ne'er lonely to me,
For with me is God from heaven;
With him, I ne'er lonely shall be.

## QUARTERLY CONFERENCE.

## LOUISIANA CONFERENCE.

### Monroe Dist.—Third Ronud.

Ferriday, at Vidalia, Juno 10.
Seashore Divinity School, June 12-21.
Monroe, June 24, a.m.
West Monroe, June 24, p.m.
Oak Grove, at Kilbourne, June 27, 29.
Epps, at Floyd, June 30, July 1.
Tallulah, July 15, a.m.
Lake Providence, July 15, p.m.
Rayville, at Crew Lake, July 17, 18.
Eros, at Douglas, July 22, 23.
Mangham, at Union, July 29.
Calhoun, at Wilhite, July 30, Aug. 1.
Waterproof, at Wesley, Aug. 5.
Oak Ridge, Aug. 12, a.m.
Gilbert, at Gilbert, Aug. 12, p.m.
Columbia, at Boeuf River, Aug. 14, 16.
Sicily Island, at Harrisonburg, Aug. 19.
Chatham, at Lapine, Aug. 22, 23.
Winnsboro, at Boeuf Prairie, Aug. 26.
Bonita, at Bartholomew, Aug. 28, 30.

Pastors are kindly urged to be prepared to answer Questions 12, 13, 14 and 15 acocrding to the Discipline.

W. D. KLEINSCHMIDT, P. E.

### Ruston Dist.—Third Round.

Arcadia, June 3, 11 a.m.
Homer, June 5, 8 p.m.
Jonesboro, at Jonesboro, June 7, 2 p.m.
Ruston, June 11, 8 p.m.
Castor, at Jamestown, June 17, 11 a.m.
Winnfield, June 17, 8 p.m.
Bernice, at Summerfield, June 19, 2 p.m.
Dubach, at Harmony, June 21, 2 p.m.
Cotton Valley, at Bethel, June 24, 11 a.m.
Spring Hill, June 24, 8 p.m.
Elmore, at Longstraw, June 27, 2 p.m.
Bienville, at Bear Creek, July 1, 11 a.m.
Sibley, at Pine Grove, July 6, 2 p.m.
Ringgold, at Rocky Comfort, July 8, 11 a.m.
Haynesvillo, July 10, 2 p.m.
Haughton and Doyline, at Doyline, July 15, 11 a.m.
Minden, July 17, 8 p.m.
Gibsland, at Bryceland, July 22, 11 a.m.
Simsboro, at Salem. July 29, 11 a.m.
Marion, at Greenville, Aug. 2, 11 a.m.
Farmerville, Aug. 2, 8 p.m.
Wesley, at Carroll Creek, Aug. 5, 11 a.m.
Winnfield ct., at Atlanta, Aug. 19, 11 a.m.
Athens, Aug. 26. 11 a.m.

Where the quarterly conference includes Sunday, I hold quarterly conferenco Saturday if convenient.

K. W. DODSON, P. E.

### Alexandria Dist.—Third Round.

Boyce ct., at Hemphill, June 10, a.m.
Pineville, June 10, p.m., June 11, p.m.
Plaquemine and Donaidsonville, at Donaidsonville, June 17.
Cheyneville, June 20, p.m.
Marksville ct., at Bay Hills, June 24, a.m.
Glenmora, June 24, p.m.
Melder ct., at Fellowship, July 1, a.m.
Alexandria, July 1, p.m., Aug. 6, p.m.
Opelousas, July 29.
Melville ct., at LeMoyne, Aug. 5, a.m.
Bunkie, Aug. 5, p.m.
Elizabeth ct., at Hopewell, Aug. 12, a.m.
Oakdale, Aug. 12, p.m.
Campti ct., at St. Maurice, Aug. 18.
Natchitoches, Aug. 19.
Coushatta, Aug. 20.
Rochello and Standard, at Selma, Aug. 26.
Jena and Jonesville, at Jena, Sept. 2, a.m.
Trout and Good Pine, at Trout, Sept. 2, p.m.
Livonia ct., at New Roads, Sept. 9.

Question number 12, to be called at the third quarterly conference, is to bo answered by a written report. Pastors will please have these written reports ready on the several items to be reported upon.

W. L. DOSS, JR., P. E.

### Baton Rouge Dist.—Third Round.

Clinton, at Clinton, June 3, p.m.
St. Francisville, at New Hope, June 9, a.m.
Jackson and Ethel, at Gurley, June 10, a.m.
Istrouma, June 10, p. m.
Baton Rouge, First Church, June 17, a.m.
Hammond, June 17, p.m.
Denham Springs, at Alford's, June 23, a.m.
Natalbany and Pine Grove, at Montpelier, Juno 24, a.m.
Pearl River, at Pearl River, July 1, a.m.
Slidell, July 1, a.m.
Bogalusa Circuit, at Varnado, July 8, a.m.
Bogalusa, July 8, p.m.
Tickfaw Mission, at Pipkins, July 15, a.m.
Keener Memorial, July 15, p.m.
Springfield, at Red Oak, July 22, a.m.
Ponchatoula, July 22, p.m.
Franklinton Ct., at Fitzgerald, July 29, a.m.
Franklinton, July 29, p.m.
Covington, Aug. 5, a.m.
Amite, Aug. 5, p.m.
Greensburg, Aug. 12, a.m.
Kentwood, Aug. 12, p.m.
Baker, at Deerford, Aug. 19, a.m.
Olive Branch, at Camp Ground, Aug. 26, p.m.
Gonzales, Sept. 2, a.m.

J. W. LEE, P. E.

### Shreveport Dist.—Third Round.

First Church, preaching, Sunday, June 10, a.m.
Noel Memorial, preaching, Sunday, June 10, p.m.
Shreveport ct., at Blanchard, Sunday, June 17, a.m.
Oil City, Sunday, June 17, p.m.
Mangum Memorial, preaching, Sunday, June 24, a.m.
Vivian, Sunday, June 24, p.m.
Grand Cane, at Keithville, Sunday, July 1, a.m.
Mansfield, Sunday, July 1, p.m.
Belcher, at Dixie, Sunday, July 8, a.m.
Mooringsport, Sunday, July 8, p.m.
Longstreet, at Bethel, Sunday, July 15, a.m.
Logansport, Sunday, July 15, p.m.
Ida, at Munnerlyn's Chapel, July 21-22.
Pelican, at Benson, July 28-29.
Mansfield Mission, July 29, p.m.
Plain Dealing, at Concord, Aug. 4-5.
Greenwood, at Flournoy, Sunday, Aug. 12.
Bayou LaChute, at Caspiana, Sunday, Aug. 19, a.m.
Powhatan, Sunday, Aug. 19, p.m.
Pleasant Hill, at ——, Sunday, Sept. 2.

R. H. WYNN, P. E.

### Lake Charles Dist.—Third Round.

Abbeville, at Henry, June 10, 11 a.m.
Gueydan, at Gueydan, June 10, 7:30 p.m.
Hornbeck, at Prospect, June 17, 11 a.m.
Leesville, at Leesville, June 17, 7:30 p.m.
Neame, at Neame, June 24, 11 a.m.
Carson, at Carson, June 24, 7:30 p.m.
Unice, at Petreville, July 1, 11 a.m.
Branch, at Church Point, July 1, 7:30 p.m.
Indian Bayou, at Indian Bayou, July 8, 11 a.m.
Lake Charles, at Belle City, July 12, 7:30 p.m. [redacted]
De Ridder, at De Ridder, July 15, 11 a.m.
Merryville, at Merryville, July 15, 7:30 p.m.
Sulphur and Vinton, at Sulphur, July 22, 11 a.m.
Lake Arthur, at Lake Arthur, July 29, 11 a.m.

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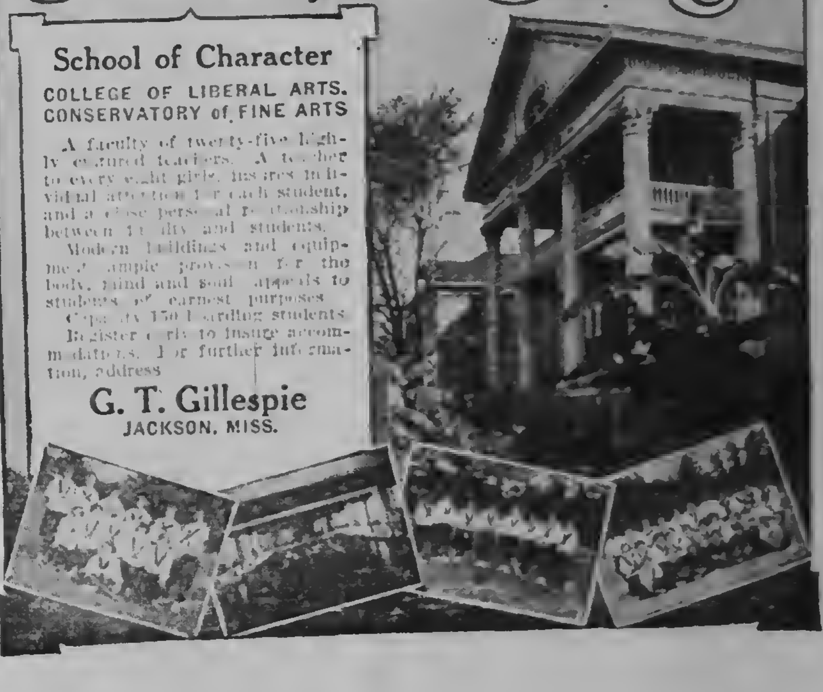

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## NORTH MISSISSIPPI CONFERENCE.

### Grenville Dist.—Third Round.

Evansville and Dubbs, at Evansville, June 10, a.m.
Tunica, June 17, a.m.
Clarksdale, June 17, p.m.
Shaw and Litton, at Litton, June 24, a.m.
Shelby, June 24, p.m.
Lula and Dundee, at Lula, June 25.
Coahoma and Lyon, at Coahoma, June 26.
Merigold and Alligator, at Merigold, June 27.
Friars Point and Bobo, at Bobo, June 28.
Boyle and Pace, at Winterville, June 29.
Gunnison and Sherard, at Deeson, July 1, a.m.
Rosedale and Hillhouse, at Melvina, July 1, 3, p.m.
Boyle ct., at New Salem, July 4.
Glen Allen and Benoit, at Benoit, July 15, a.m.
Shelby, preaching, July 15, p.m.
Jonestown and Duncan, at Jonestown-Birdie, July 29.
Hollandale and Arcola, at Murphy-Arcola, Aug. 5.
Cleveland, Aug. 12.
Leland, Aug. 13.
Greenville, Aug. 15.
Lake Cormorant, at Walls, Aug. 19.

JAMES H. FELTS, P. E.

### Aberdeen Dist.—Third Round.

Okolona, May 16, 27.
Tupelo, May 27, 28.
Amory, June 2, 3.
Aberdeen, June 3, 4.
Houston, June 9, 10.
Pontotoc, June 10, 11.
Sharon and Nettleton, at Pleasant Grove, June 13.
Verona, at Union, June 14.
Prairie and Strong, at Strong, June 16, 17.
Nettleton, at Grady's Chapel, June 22.
Buena Vista, at Ebenezer, June 23, 24.
Woodland, at Montee, June 26.
Salem and Ecru, at Salem, June 28.
Randolph, at Shady Grove, June 30-July 1.
Toccopola, at Tula, July 1, 2.
Greenwood Springs, at Friendship, July 6.
Houlk, at Van Vleet, July 7, 8.
Vardaman, at Bethlehem, July 13.
Calhoun City, at Pine Ridge, July 14, 15.
Mathiston, at Providence, July 20.
Bellefontaine, at Slate Springs, July 21, 22.
Eupora and Mabcn, at Eupora, July 23.
Smithville, at Trouquie, July 26.
Algona, at Palestine, July 28, 29.
Fulton, at Vanburen, Aug. 3.
Tremont, at Mount Olive, Aug. 4, 5

T. H. DORSEY, P. E.

### Greenwood Dist.—Third Round.

Lambert, at Darling, June 10.
Black Hawk, at Bowling Green, June 16.
Acona, June 17.
Swift, at Morgan City, June 24, 11 a.m.
Belzoni, June 24, 3:30 p.m.
Greenwood Group, July 1, at Greenwood, 3 p.m.:
  Greenwood.
  Itta Bena.
  Sidon and Cruger.
  Tchula.
Coila, at Smith's Chapel, July 8.
Carrollton, at Longview, July 14.
Moorehead Group, July 15, at Moorehead, 3 p.m.:
  Moorehead.
  Indianola.
  Sunflower.
  Inverness.
Tutwiler Group, July 22, at Tutwiler, 3 p.m.:
  Tutwiler.
  Dublin.
  Drew.
  Ruleville.
Minter City Group, at Minter City, July 29, 3 p.m.:
  Minter City.
  Webb and Sumner.
  Schlater.

Pastors and their entire quarterly conference officials will please arrange to attend these Group Quarterly Conferences. It is entirely possible to make them great occasions of inspiration and helpfulness. Just a little out of the ordinary, a little unusual, but sometimes it is best to do just that. Let committees appointed to examine church records have written reports.

S. L. POPE, P. E.

### Sardis Dist.—Third Round.

Oakland, at Oak Grove, June 8, 11 a.m.
Byhalia, at Emory, June 22, 11 a.m.
Cockrum, at Hebron, June 23, 11 a.m.
Olive Branch, at Oak Grove, June 24, 11 a.m.
Longtown, at McGhee's ch., preaching, June 3; Q. C., June 29, 11 a.m.
Arkabutla, at Arkabutla, July 1, 11 a.m.
Como, July 2, 4 p.m.
Batesville, July 3, 7:30 p.m.
Charleston, July 4, 7:30 p.m.
Pleasant Hill, at Lewisburg, July 6, 11 a.m.
Sardis ct., at Wesley ch., July 7, 11 a.m.
Mount Pleasant, at Marshall Inst., July 12, 11 a.m.
Horn Lake, at Eudora, July 13, 11 a.m.
Shuford, at Pisgah, July 22, 11 a.m.
Courtland, at Shiloh, July 27, 11 a.m.
Crowder, at Brook's ch., July 29, 11 a.m.
Crenshaw, at Sledge, July 31, 11 a.m.
Tyro, at Mount Vernon, Aug. 2, 11 a.m.

J. T. LEWIS, P. E.

### Columbus Dist.—Third Round.

Kosciusko Sta., Preaching, June 3, p.m.
Longview, Preaching, June 10.
Kilgo, Preaching, June 17.
Louisville, June 24, a.m.
Noxapater, at Flower Ridge, June 24, 25.
Sturgis, at Bevil Hill, June 30, July 1.
Kosciusko Ct., at Spring Dale, July 6.
Kosciusko Sta., July 6, p.m.
High Point, at Macedonia, July 7, 8.
Ethel, at Tabernacle, July 9.
Columbus, Central, July 10.
Crawford and Schaeffers, at Crawford, July 15, 16.
Mashulaville, at Middleton, July 17.
McCool, at ——, July 21, 22.
Ackerman and Wier, at Wier, July 22, 23.
Shuqualak, at Ridgeway, July 26.
Brooksville, at New Bethel, July 27.
Cedar Bluff, at ——, Aug. 5, 6.
West Point, Aug. 8, night.
Starkville, August 9, night.
Artesia, Preaching, July 15th, a. m., Q. C. Aug. 9.

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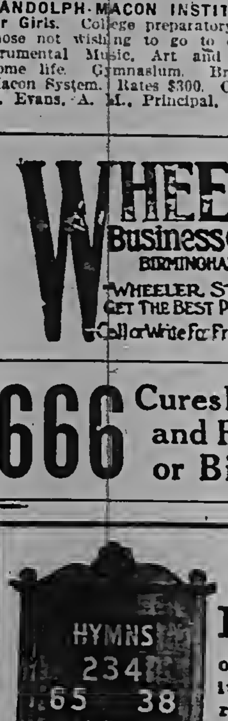

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 70—No. 24. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3514.

HENRY T. CARLEY, Editor. NEW ORLEANS. LA., THURSDAY, JUNE 14, 1923. CHAS. O. CHALMERS, Manager.

## OFFICIAL REPORT OF THE SPRING MEETING OF THE COLLEGE OF BISHOPS.

During three days and for some time on a fourth and fifth day the College of Bishops held the spring meeting in Nashville, Tenn. Except Bishops Hendrix and Beauchamp, all the members were present. Bishop Hendrix was kept at home by indisposition, and the serious sickness in Europe of the son of Bishop Beauchamp prevented him from attending.

The meeting was somewhat notable, because not a single legal decision came before the College. Most of the time was taken up with the consideration of the conditions and needs of the church. The College was cheered by reports from many parts of the church of successful revival meetings. If the general statement made to the bishops can be relied upon, and if there should be no great losses by death or removal from our territory, the year should be marked by a notable increase in our membership.

The College issued two addresses to the church, which were published immediately after their adoption.

From the Southern Methodist Press Association a communication was received asking that Good Literature Sunday be observed in all our churches on Jan. 27, 1924, and the College approved the suggestion.

Hon. C. B. Ames, because of a change of residence, resigned as a member of the Constitutional Commission, and Hon. W. G. M. Thomas was elected to fill the vacancy.

From the Board of Education, the Sunday School Board, and the trustees of Barnes Hospital reports were received, and the work of those activities was carefully discussed.

The College of Bishops approved the plan for the superannuate endowment fund and heartily agreed to co-operate in carrying out this plan.

The General Conference authorized the appointment of a commission, now popularly called the Commission on Comity. This Commission has been charged to make any possible adjustments that may save friction between the churches. The Commission met in Cincinnati last February, and shortly thereafter its action was given to the papers. The report from this Commission was brought to the attention of the College of Bishops, and the Commission was assured of the appreciation of the College of its labors.

Rev. Dr. W. A. Shelton, of Emory University, was elected fraternal delegate to the General Conference of the Methodist Episcopal Church.

The following books were selected as the post-graduate reading course: Gwatkin's "Early Church History," Macklintosh's "The Originality of the Christian Message," Illingworth's "Personality, Human and Divine," Robertson's "The Glory of the Ministry."

A letter from the Secretary of War was received, and Bishop McMurry was appointed to attend a convention of the chaplains to be held in Washington City.

The College had the pleasure of meeting in joint session with the bishops of the Colored Methodist Episcopal Church to discuss some features of the educational work of our colored brethren.

A special memorial meeting was held on a fifth day, and the memoirs of Bishops Kilgo and Waterhouse were read and adopted.

Invitations for the fall meeting were received from five cities, and it was agreed to hold the fall meeting in San Antonio, Tex., Dec. 14 to 17.

COLLINS DENNY, Secretary.

## MEMORIAL OF THE BOOK COMMITTEE ON THE LIFE AND WORK OF DR. THOMAS N. IVEY.

Your committee, appointed to prepare a paper on the death of Dr. Ivey, beg leave to present the following:

The death of Dr. Thomas N. Ivey, coming so suddenly and unexpectedly, was a great shock to us, filling our hearts with sorrow and casting over us the pall of sadness. Our grief is not ours alone, but is shared by the whole church which he served so long and so faithfully.

His work as editor in chief of the connectional organ of our church has been before the people of Southern Methodism with every weekly issue of the Advocate for thirteen years and needs no commendation from us.

Dr. Ivey was not only a man of fine literary taste and judgment, but also possessed that rare gift of journalistic instinct which fitted him fully for his high editorial position. In this work he gained and held the esteem of the thousands of our Israel who followed his utterances from week to week through the years of his editorship. He served the church not only as editor and preacher, but as a member of many important Boards, Commissions, and Committees, in all of which he was loyal to the best interests of the church, painstaking in his activities, and unbiased in his judgment by prejudice or favoritism.

Dr. Ivey was greatly loved by the members of the Book Committee and by all his co-workers in the Publishing House. Always considerate, genial and brotherly in his dealings with others, he will be greatly missed and his place will be hard to fill in our work and in our hearts.

Our profound and heartfelt sympathies go out to his loved ones in their bereavement, and our prayers ascend to the God of all comfort that He may be their help and stay in their deep sorrow.

W. LOUIS DAVIS,
A. J. LAMAR,
Committee.

## METHODISM IN THE VICKSBURG DISTRICT—HISTORICAL.

By Rev. Henry G. Hawkins.

(The following is, in substance, a paper read at the opening of the Vicksburg District Conference, April 24, 1923, at Centerville, Miss., without any thought that the conference would take action, as it did, requesting its publication. It was intended as only a hurried and incomplete glance at the 124 years of Methodist work in the district, with special reference to Centerville and Woodville, the twin towns of Wilkinson County, and several district conferences held in them. Other district and Annual Conferences have been held in them, besides those mentioned in the paper. The last paragarph has been added to the original paper as read.)

The work of Methodism in the territory covered by the present Vicksburg District began in 1799 and 1800, with Tobias Gibson as preacher in charge of the Natchez mission or circuit. It seems not to have been in any presiding elder's district until 1801, when it was in the Georgia District, South Carolina Conference, with Stith Mead as presiding elder. In 1802 William McKendree was presiding elder; and it was in the Kentucky District, Western Conference.

It is presumed that Tobias Gibson preached and organized societies at Fort Adams, Pinckneyville, and Centerville (Midway) during his first two years; and it is known that Lorenzo Dow assisted in the preaching in Wilkinson County in 1803.

Edward McGehee, who moved to the county in 1808, for several years attended services at Centerville, sometimes traveling the 12 miles on horseback, with his wife behind and his baby in front. He afterwards became owner of 999 slaves and 26,000 acres of land, the founder of colleges and builder of churches. Carondelet Street Church, New Orleans, and Centenary College of Louisiana, owed their existence greatly to his munificence.

The present church building in Woodville was erected in 1824, and is, therefore, ninety-nine years old. The Mississippi Conference met at Woodville in 1835; and Woodville was made a station at that time, with William Winans as preacher in charge, and Benjamin M. Drake, presiding elder. Among the pastors following were C. K. Marshall, Elijah Steele, Levi Pearce, W. H. Watkins, J. L. Forsythe. E. M. Marvin served as pastor several months of 1862. E. E. Richardson, one of the Woodville delegates at this district conference, remembers playing marbles and pitching quoits with him.

Thirty-two years ago the district conference, then called Woodville District, met in Woodville, with C. McDonald, presiding elder, and W. O. Legion, Secretary. Bishop Galloway addressed the conference in behalf of Millsaps College; H. W. Featherstun, in behalf of Edward McGehee College, and W. L. C. Hunnicutt, in behalf of Centenary College. Skillfully and eloquently worded preamble and resolutions were passed, signed by W. L. C. Hunnicutt, T. W. Brown, G. H. Wiley, Committee, condemning the efforts of unknown parties to place before the people of Louisiana a proposition to reverse "their deliberate, wise and virtuous determination proclaimed to all the world and established in the Constitution of the State, that no lottery shall ever again be licensed by the State of Louisiana." The first clause of these resolutions, which climbed and increased in strength as they moved on to their close, was as follows: "That we regard the submission of such a proposition to the citizens of our State as highly offensive, not to say insulting, to the self-respect and patriotism of honorable men." A new church building was reported for Centerville.

Thirty years ago, lacking three days, the Woodville District Conference met in Centerville, with P. A. Johnston, presiding elder, and J. J. Smylie, secretary. More than half the district at that time was in Louisiana. Jackson, La., with H. R. Singleton, pastor; Clinton, La., with J. G. Galloway, pastor; Zachary, La., with J. T. Leggett, pastor, and other charges being in Louisiana. W. W. Simmons was pastor of Gloster and Centerville; R. W. Bailey, of Woodville; Percy Creek was a station, with J. W. Brown pastor. H. W. Featherstun and G. T. McGehee spoke for Edward McGehee College; W. L. C. Hunnicutt took a collection or subscription of $1,100 in notes for Centenary College and an offer of D. L. Mitchell,

(Continued on Ninth Page.)

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## GREENWOOD DISTRICT CONFERENCE.

The 1923 session of the Greenwood District Conference was held at Inverness, Miss., May 24-25, with the presiding elder, Rev. S. L. Pope, in the chair. All of the ministers of the district were in attendance with the exception of four. Rev. J. A. Gray, a transfer from the South Georgia Conference, now serving his first year with us, was host to the conference, and, together with his splendid people, entertained us royally.

It was a busy district conference, every hour being crowded with interest and activity. All speeches and addresses were brief and pointed. The monotony and looseness that sometimes apparently manifest themselves in the session of a district conference were not suggested here.

The following visitors were present, and each addressed the conference in the interest of the church department he represents: Rev. J. H. Holder, Educational Secretary; Rev. B. P. Jaco, Centenary Secretary; Rev. L. H. Estes, Hospital Secretary; Rev. J. E. Stephens, of Grenada College; Rev. R. H. B. Gladney, Sunday Scohol Secretary; and Miss Alma Riley, Field Secretary of the Methodist Orphanage.

Preaching was done by Rev. R. H. B. Gladney, Rev. C. L. Rogers, and Rev. James H. Felts, presiding elder of the Greenwood District.

Blackboard reports, suggestive of the method used at our late Annual Conference, were made by the pastors. All reports were good, there being among other items of interest many additions on profession of faith, the benevolences largely provided for, salaries paid to date, "new ground broken," and churches well organized with respect to Missionary Societies and Sunday scholls.

On the second morning a memorial service was held in honor of the late pastor of the Inverness church, the Rex. W. C. Carlisle, who died this year shortly after his assignment to this charge. The brethren spoke very affectionately of this good man, recounted his many virtues and told of the pleasant associations with him. The Scripture read was a portion of the fourteenth chapter of St. John; the closing hymn was, "Servant of God, Well Done."'

Rev. Albert Y. Brown was granted license to preach and recommended for admission on trial into the Annual Conference. Rev. S. A. Bryant was recommended for readmission into the traveling connection.

The following lay delegates were elected to the Annual Conference: J. M. Foreman, Dr. W. T. Johnstone, Preston Toler, Mrs. G. C. Jones, G. R. Stockley, L. R. Featherstone, Mrs. S. C. Yates, and Mrs. Bessie Whitehead.

The Licensing Committee, composed of Rev. S. C. Yates, Rev. V. C. Curtis, Rev. W. D. Bennett, and Rev. J. T. Lochart, was elected.

The next session of the district conference will be held at North Carrollton, Miss.

S. CURTIS YATES, Secretary.

### Resolutions of Appreciation.

Whereas, the conference year completes the quadrennium of our much beloved presiding elder, Rev. S. L. Pope, of the Greenwood District, North Mississippi Conference, under whose wise and efficient leadership the district has made marked and substantial progress; and,

Whereas, by his uniform courtesy and godly example he has entrenched himself in the affections of the people of the entire district;

Therefore, be it Resolved:

1. That the members of the district conference, duly assembled, hereby express to Rev. S. L. Pope our high regard and sincere appreciation for his labors in our midst;

2. That we assure him of our abiding affection and continued interest in him, and that our prayers will follow him in his new field of service;

3. That a copy of these resolutions be spread upon the minutes of the district conference, and a copy be sent our Conference organ for publication.

Signed: Rev. V. C. Curtis, Miss Tommie Foster, Mrs. G. C. Jones.

### Resolutions Concerning the Bishops' Address.

Whereas, there has been considerable agitation regarding the matter of orthodoxy in some sections of our church; and,

Whereas, our bishops, in their episcopal address of recent date, have sent out a ringing appeal to Southern Methodism reaffirming the fundamental doctrines of Methodism, and calling upon our ministers and laymen and church leaders everywhere to maintain, support. and defend them;

Therefore, be it Resolved:

1. That the Greenwood District Conference, now in session, hereby expresses its deep gratitude to our bishops for their recent utterance.

2. That we urge every minister in the district to read, or have read, to his congregation this masterly address of our bishops, with their resolution and the action of the Board of Missions.

3. That a copy of these resolutions be sent to the Christian Advocate for publication.

Signed: C. L. Oakes, H. N. McKibben.

## BATON ROUGE DISTRICT CONFERENC.

The Baton Rouge District Conference, Methodist Episcopal Church, South, convened in Kentwood, La., on May 23 and 24, 1923. Rev. J. W. Lee, presiding elder of the Baton Rouge District, presided over the conference, and O. H. Cline, of Baton Rouge, was elected secretary.

One Tuesday night preceding the conference, Rev. E. C. Gunn, of Bogalusa, preached a stirring and appealing sermon, that did much to prepare the delegates for the work before them.

Mr. K. I. Bean, of Bogalusa, led the congregational singing, and, with the well-trained choir from the local church, and special numbers by Mr. B. D. Tally, of Bogalusa, and the children of Mr. and Mrs. J. P. Bonnecarrere, of Kentwood, the musical features of the conference were all that could be desired.

With 24 ministers and 46 lay delegates present, making a total of 70 in attendance, the conference was one of the best ever held in the district, the house being well filled at each preaching service. Rev. L. C. Wilson, of Clinton, and Rev. H. W. Jamieson, of Pearl River, were the only pastors in the district that were unable to be in attendance, and were very much missed by the brethren. The absence of Rev. H. S. Johns, Chaplain of the State Penitentiary, was noted by his many friends among the delegates.

After devotional service led by Rev. L. W. Cain, of Franklinton, the election of secretary, fixing time of meetings and bar of the conference, the first session was taken up with the naming of the various committees. At the 11 o'clock hour Rev. W. H. Giles, of Slidell, preached a very beautiful and most convincing sermon, setting forth the practicability of the Christian religion.

The devotions of the afternoon session were led by Rev. B. H. Andrews, of Zachary. After completing the committees, the charges were called, and all pastors in attendance made their reports, the two not in attendance having sent reports. These reports showed that in spite of much sickness during the winter and the extremely bad weather that has been prevalent over the district, making many roads impassable, the general state of the church is very good indeed. Many reported increased attendance at the preaching service, and most of the pastors reported additions, both by letter and on profession of faith. Practically all are planning for revival services in every church during the coming months. However, there remains much to be done, as the reports showed there are many rural churches without Sunday schools or Leagues, and much need for trained Christian leadership. The bad weather and other conditions have caused the finances of the district to be somewhat behind, and the special calls of the church, such as the Centenary and Education, are not receiving the attention they should. Family altars are few, Sabbath observance is poor, and the church papers are not read by many. These matters will be given closer attention.

The sermon at night was preached by Rev. C. C. Miller, of Keener Memorial Church, Baton Rouge, and proved a rare treat to the exceptionally large congregation, as this good brother—who is beloved by every member of the conference—seemed in his best form. Just prior to the sermon, Rev. C. B. Carter, Financial Secretary of the Louisiana Methodist Orphanage, presented the claims of this institution that is dear to the hearts of all.

The third session was opened with devotional service led by Rev. H. C. Murphy, of Tickfaw, after which Mr. T. W. Holloman, of Alexandria, Conference Lay Leader, addressed the conference on the lay activities of the church; stressing the advantages and necessity of completing this organization in each church, and outlining some of the outstanding needs that can be met by such organizations. Rev. A. S. Lutz, of Shreveport, Educational Secretary of the Conference, then spoke on the Christian Education Movement, bringing some inspiring data from our two schools, Centenary College and Mansfield.

The hour from 10 to 11 was given over to the Sunday school program, which was led by Rev. C. D. Atkinson, Conference Secretary. Rev. N. E. Joyner, of Ruston, Conference Superintendent of Teacher Training, gave an inspirational talk on the wonderful progress of the School and stressing the urgent need for training teachers. Mr. W. S. Holmes, of Baton Rouge, Chairman of the Conference Sunday School Board and member of the General Board, brought a message from the recent meeting of the General Board. Mr. T. W. Holloman, retiring President of the Wesley Bible Class Federation, spoke of the advantages to be gained at these meetings. After a short talk by Mr. B. D. Tally, the following pastors pledged to take one or more units of the standard training course this conference year: J. E. Selfe, E. C. Gunn, B. D. Watson, A. J. Coburn, W. H. Booth, J. M. Boykin, W. H. Giles, and L. W. Cain. Besides these, many pastors and superintendents expressed a growing interest in this movement. At this time Rev. J. E. Selfe announced that the churches on and near the Illinois Central Railroad had decided to have a Standard Training School. Later Amite was chosen as the most desirable place to hold this school. There will also be held a Standard Training School at Baton Rouge. Miss Caroline Hess, Conference Elementary Superintendent, then addressed the meeting, and the program closed with remarks by Brother Atkinson.

Rev. W. W. Drake, presiding elder of the New Orleans District, preached at the 11 o'clock hour and brought us a missionary message the like of which is seldom heard, closing his sermon with a convincing appeal in behalf of our French or Creole citizenship.

The devotional exercises of the fourth, and last session, were led by Rev. C. E. McClean, of Istrouma Church, Baton Rouge. As the election of delegates to the Annual Conference, to be convened at Bogalusa, was the order of the day for this session, the chair appointed J. R. Abels and Herbert Broyles as tellers, and S. M. Russ, and Dr. Rex Singletary as clerks, and the election proceeded, with the following results:

B. D. Tally, Bogalusa; K. I. Bean, Bogalusa; J.

R. Abels, Ponchatoula; W. S. Holmes, Baton Rouge; O. H. Cline, Baton Rouge; Rev. H. C. Murphy, Tickfaw; Herebrt Broyles, Kentwood; Dr. Rex Singletary, Hammond, as delegates. Mrs. C. B. Johnson, Hammond; Roy Stewart, Amite; S. M. Russ, Baton Rouge; W. E. Cope, Hammond; Judge R. M. McGebee, Hammond; Miss Nell Richardson, Baton Rouge, and W. L. Fussell, Kentwood, were elected as alternates.

Rev. C. C. Miller spoke on behalf of the Seashore Divinity School, heartily commending same.

The chair then nominated the following Ad-Interim Committee: Dr. C. W. Crisler, Rev. C. C. Miller, Rev. B. H. Andrews, and Rev. J. W. Booth, and same were elected. The characters of the following deacons and elders were passed by the conference: P. S. Carpenter, E. D. Fayard, D. W. McClean, W. N. Mitchell, J. H. Montgomery, H. C. Murphy, J. W. Newsom, W. A. Powell, C. B. Vetter, deacons; A. L. McQueen, V. M. Crutsinger, N. E. Alford, elders. Licentiates were called, and J. L. Frazier, P. C. Garris, J. W. Harper, J. E. Methvin, B. F. Waltman, L. C. Spencer, and J. H. Bowden had their characters passed and license renewed.

Reports of the several committees were then presented and adopted. The License and Recommendations Committee presented the name of John Pierre Bonnecarrere, of Kentwood, with recommendation that license be granted. Same was approved, and ordered by unanimous vote of the conference. The committee reports were very complete, and showed much serious thought and effort.

Dr. Rex Singletary was re-elected District Lay Leader, with O. H. Cline and K. I. Bean as associates. The Sunday school committee placed the following nominations for District Sunday school officers, and same were elected: District Secretary, B. D. Taily: Superintendent of Teacher Training, O. H. Cline, with J. R. Abels and Prof. L. A. Sims as associates; Elementary Superintendent, Miss Nell Richardson, with Mrs. Roy Stewart and Mrs. W. H. Giles as associates; Intermediate-Senior Superintendent, Hon. R. M. McGehee, with Mrs. C. L. Jackson and Mrs. J. A. Price, associates; Superintendent Young People, Mrs. G. O. Salassi, with Miss Carry A. Vineyard and Miss Francis Dunbar, associates; Superintendent Adult, John D. Saint, with Mrs. J. M. Love and Mrs. J. E. Selfe, associates.

Dr. G. A. Perkins spoke of his work with the American Bible Society, covering a period of ten years. Dr. Rex Singletary also addressed the conference on Lay Activities. Needless to say, the report of the Resolutions Committee thanking the good people of Kentwood for their splendid hospitality was adopted by a rising vote. Ponchatoula was chosen as the place for the next district conference. With but little time, Mr. S. S. Thomas, Conference Centenary Treasurer, ably presented this important work. All present pledged their support and co-operation to the presiding elder in his efforts to clear the debt on the district parsonage.

Dr. C. W. Crisler, of First Church, Baton Rouge, preached a masterful sermon on the closing night.

O. H. CLINE, Secretary.

### Report of Committee on Law Enforcement.

We, your Committee on Law Enforcement, wish, in the following report, to call attention to some phases of this grave question:

1. We deplore the rampant lawlessness manifested recently in the shocking murders of officers on duty upholding our laws. We feel that there have been various contributory causes to such crimes, not the least of which is the tendency of certain officers themselves to wink at the deviltment of the law violators, and, added to this, a spirit of rebellion on the part of many people who would place individual against State and National opinion, and who would subvert all things to selfish interests.

2. We want law enforcement through proper channels. We believe that a public sentiment demanding enforcement of laws, especially of those laws pertaining to the Eighteenth Amendment and the Volstead Act, will go far towards a stricter application of these laws than has before obtained. We recommend prison sentences for violators instead of light fines, which operate as cheap license. We are unalterably opposed to any ~~party,~~ parochial, state, or national, that would nullify or change in any way, except to make it stronger, the Volstead Act.

3. We are entirely opposed to gambling in all its forms, whether it be crap shooting, poker playing, betting on ball games, or race track gambling. We hereby call upon the people to use the ballot and all other legal means to put a stop to race horse gambling in every form. We wish here and now to go on record as unalterably opposed to the threatened commission form of racing, which would make the State a party to the gamble. If all will do their duty, we cannot only check the threat of commission racing, but we can stamp out the evil by law enactment. And we shall be remiss in our duty to God and mankind unless we do.

4. Our attention has been called to the fact that in some localities stores are kept open on Sunday for the transaction of ordinary business. This is in violation of State law, and may be entirely stopped if the citizens will bring charges against the offenders.

While there is much still for us to do we feel that we are making progress towards a better day. Let us not be weary, but let us go forward with great courage and high purpose to the accomplishment of the task God has assigned us.

C. C. MILLER, Chairman.
E. C. GUNN, Secretary.
R. M. McGEHEE.
D. H. RODDY.
MRS. B. H. GARDNER.

Kentwood, La., May 24, 1923.

## REV. S. D. ROBERTS—IN MEMORIAM.

Rev. S. D. Roberts was born at Gloster, Miss., in 1890, and died at the sanitarium in Lake Charles, La., May 19, 1923. He united with the church at the early age of eight years. He was married to Miss Rosa Lee Elkins, of Flora, Miss., Dec. 4, 1911. He was ordained deacon and admitted into the Louisiana Conference in 1913.

He served the following works: Ashland circuit; Farmerville; Port Vinson; East Feliciana; St. Francisville; Bernice; Oberlin; McDonoghville; New Iberia, and Sulphur and Vinton.

Brother Roberts died in the strength and vigor of young manhood, being only 33. He was a man of commanding appearance and undaunted courage. When he was convinced a thing was right, he unhesitatingly espoused it. In like manner he spoke against the wrong, thus making, at times, some bitter enemies, but, at the same time, drawing to him a world of true friends.

Notwithstanding he had served the Sulphur and Vinton charge so short a time, he had the confidence and love of the churches. Especially was he a pastor of the men, who looked upon him as a leader worthy to be followed.

His death was very sudden, he having been sick only a few days, dying before his people knew of his serious illness.

The funeral was held at Sulphur. The writer was assisted in the service by Revs. A. W. Waddill, Martin Hebert, and S. A. Seegers, with the Baptist pastors from the Sulphur and Vinton churches. The burial was at Zachary, La., May 21, 1923.

The death of Brother Roberts is a great loss to our church. We deeply mourn his going from our midst, yet it is a consolation to know that he fell at his post of duty. His last work was preaching three sermons on Mother's Day, and attending his third quarterly conference. He leaves a widowed mother, sister, his dear wife, and one little son. May the God whom their loved one served so faithfully comfort their grieved hearts.

His friend and presiding elder,
J. B. WILLIAMS.

Lako Charles, La.

## MISSIONARY CENTENARY—LOUISIANA CONFERENCE.

From the Annual Conference to June 1 this year, there was paid on the Missionary Centenary pledges in our Conference $18,000. These collections are well distributed over the entire Conference, and indicates a better response to Missionary efforts than at any time in the past four years. Numbers of people have made payments on their pledges this year who have never paid anything before. By the close of the fifth year, May 1, 1924, thousands will have paid their pledges in full.

Simmesport Church, Alexandria District; Tunica and Darlington, Baton Rouge District; Magnolia, Monroe District; Lake End, Shreveport District, have paid their pledges in full.

The following churches have paid four years or more:

In the Alexandria District—Forest Hill and Melville.

Baton Rouge District—Alford Chapel, Oak Grove and Wesley Chapel in the Ponchatoula circuit.

Lake Charles District—Church Point, Ludington, and Robeline.

Monroe District—Floyd and St. Joseph.

New Orleans District—Mary Werlein.

Ruston District—Homer.

Shreveport District—Benton, Keithville, and Pelican.

Of the fifteen churches that made the largest pledges, Homer has paid 83%, Carrollton Avenue 77%, Rayne Memorial 70%, First Church, Shreveport, 70%, Lafayette 63%, Minden 62%, Ruston 61%, Mansfield 60%, Noel Memorial 56%, Alexandria 53%, First Church, Baton Rouge, 53%, Lake Charles 43%, First Church, New Orleans 40%, Monroe 38%, and Crowley 35%.

Out of 319 churches that made pledges, 208, or 67%, made definite reports of collections. Considering that many of the churches in this Conference are small and in rural communities, this is remarkable, as the campaign was put on when traveling was the most difficult of any time during the year. Many of our churches have a definite purpose to finish their payments in full by May, 1924.

There are some remarkable incidents of sacrifice in order to pay these pledges. A pastor on a circuit of five churches made a pledge of $1,000, in addition to large pledges made by members of his family. He has since been superannuated, but has paid $600 on same to date. A woman earning $3 a week made a pledge of $18 a year. She has paid her four years in full. Another woman, in order to meet her $25 annual pledge, last year paid same by making more than twenty payments. A lady has paid a $300 pledge to date by paying $3 at a time.

Most of the presiding elders and quite a number of pastors have paid their pledges in full.

STEPHEN S. THOMAS,
Conference Centenary Secretary.

## TITHING LITERATURE FOR CHILDREN FREE

Until Sept. 1, 1923, we hereby offer a pamphlet containing "A Mother's Story of Her Two Boys," and "When Jim Signed Up," to pastors, Sunday school superintendents and teachers, in such quantities as they can wisely use, free, postage paid.

Please mention the New Orleans Christian Advocate; also give your denomination.

THE LAYMAN COMPANY,
35 North Dearborn Street,
Chicago.

## NOTICE.

By some misfortune, the book in which all dates were recorded has been misplaced. I do not remember whom I promised June 24 to. I would appreciate it if all the brethren I have promised to be with after July would drop me a card.

Yours in distress,
Jackson, Miss. JOHN C. CHAMBERS.

# NEWS FROM THE DISTRICTS.

## MISSISSIPPI CONFERENCE.

### Jackson District.

The Jackson District Conference will meet at Bolton, Miss., June 25, at 8 p. m. Let every pastor be present. Blanks will be sent in the next few days to each pastor, on which detailed reports are to be written.

Professor Morelock will be with us on the 26th, and it is desired that as many of our laymen as possible be present, that they may become more thoroughly acquainted with the duties and privileges of our lay organization.

* * *

The second round was completed on the fourth Sunday in May. All but three charges in the district reported the pastors' salary paid up to date. Twelve charges have made arrangements for taking care of the entire assessment for benevolences. Canton, among the stations, Brandon and Pelahatchie, the double-barrel station, and Monterey, of the circuits, report the largest per cent paid in cash, Monterey having paid a little more than 50%.

* * *

By the next appearance of our district notes, it is hoped that we can report some one having paid the benevolences in full.

* * *

Let the chairman of each county within the bounds of the district work out his program by the meeting of district conference, so we can arrange schedule of meetings. Let every Methodist in the district count himself a committee of one to co-operate with every like committee, that these meetings may be profitable.

* * *

During the month of May, Rev. J. V. Bennett has conducted meetings in Flora and Satartia.

* * *

Brother A. S. Byrd, on the Vaughn circuit, is bringing to completion a survey of his charge. The good people are co-operating with him, and are expecting a successful year.

* * *

At the quarterly conference of the Benton circuit, Martin Ross Frasier was unanimouly recommended to the district conference for license to preach. He is a splendid young man, with the opportunities of a useful life before him.

* * *

On Tuesday evening, May 8, there met with Brothers Sells and Ware, at the Harrisville church, a company of laymen for the purpose of organizing the Methodist Men's Club. The object is to bring together the laymen of the county to look after the interests of Methodism.

M. L. BURTON, P. E.

### Meridian District.

At the first and second quarterly conferences of the Meridian District, the following charges reported the following amounts on assessments for General and Conference Work: Bucatunna, $81.45; Cleveland, $20; DeKalb, $15; De Soto, $90; Enterprise, $117.20;; Lauderdale and Electric Mills, $141.50; Matherville, $55.42; Meridian, Central, $850; Meridian, Hawkins Memorial, $147.50; Meridian, Seventh Avenue, $15; Pachuta, $47; Porterville, $43.14; Scooba, $30; Waynesboro, $54.74; Waynesboro circuit, $1.

The following charges report the assessments all provided for: Lauderdale and Electric Mills; Meridian, Central; East End; Fifth Street; Poplar Springs; Hawkins Memorial; Quitman; Shubuta and Waynesboro.

P. D. HARDIN, P. E.

## LOUISIANA CONFERENCE.

### Alexandria Distrlict.

The work at Aleaxndria continues to go forward in a healthy manner. Services are well attended. The Sunday school is doing fine work under the efficient leadership of Mr. T. W. Holloman and his capable helpers. The Epworth League is filling a needed place in the life of the young people. The church is also trying to meet the social needs of the people to some extent.

* * *

The West Alexandria Tabernacle, with preaching services every Sunday night by Rev. C. V. Breithaupt, is well attended. A good Sunday school and Missionary Society are also doing fine work in connection with this congregation, which is a branch congregation of the Alexandria church.

* * *

The work at Bunkie is going in a satisfactory manner. The new financial plan adopted by that church is achieving marked success. The church is meeting its obligations in a creditable manner.

* * *

Cheneyville has organized a Sunday school, with Brother S. D. Jordan as superintendent. They are doing good work at Cheneyville. This church, with the consent of Bishop Candler, and Dr. Drake, presiding elder of the New Orleans District, has been attached to the charge being served by Rev. E. V, Duplantis.

* * *

The new church at Coushatta is going up. The people at this point are making steady progress under the leadership of Rev. Louis Hoffpauir.

* * *

Lecompte and Woodworth are making steady progress under the leadership of Rev. H. W. Bowman, who is in fine favor with his people. Both of these churches are practically up to date with ministerial support. The Sunday school at Lecompte, under the superintendency of Mr. W. B. Robinson, is making great gains. This church and Sunday school are operating a transfer to bring people from the country to the services. This is made possible through the use of the school transfer of Mr. D. J. Merryfield, a member of the church and teacher of a fine class of young people in the Sunday school. At Woodworth a Sunday school has been organized that is doing fine work.

* * *

On the Livonia circuit Brother George P. White is serving a large section of country where there is an open field for the operation of our church. He is in fine favor with his people.

* * *

Rev. H. W. Rickey is doing good work at Natchitoches. Good congregations are attending his ministry. The Sunday school, under the leadership of Prof. A. C. Maddox, of the State Normal, has taken on new life and been reorganized. A new roof has been put on the church and other damages repaired. This has helped the physical condition of the church very greatly.

* * *

The work of the Sunday school at Pineville has also taken on new life. Mr. T. F. Glaze is the new superintendent here.

* * *

With the approval of Bishop Candler, Rev. C. K. Smith, pastor at Pineville, has been appointed to the work of visitation in the wards of the Veterans' Hospital at Alexandria. This is with the approval of the commanding officer at tho hospital. Through this arrangement the religious needs of the hospital will be cared for.

* * *

Rev. H. B. Thomason, of the Colfax circuit, is now in a meeting at Tioga, one of the points on his charge. He is being assisted in his singing by Rev. C. K. Smith, of Pineville.

* * *

Rev. O. W. Bradley, of Alexandria, has assisted Rev. W. W. Perry in a very helpful meeting at Rochelle. During this week Brother Perry is conducting a meeting at Pollock, whero we have a church building and a few members who have not been in the plan of any work for several years. Brother Perry is also planning a meeting at Selma later in the summer.

* * *

The interests of the church on the Alexandria District are in good shape. The brethren are faithfully discharging their responsibilities, and the laity generally are true.

W. L. DOSS, JR., P. E.

### Monroe District.

The first Standard Training School of the Monroe District will be held at Winnsboro, June 24-29. An excellent faculty has been secured, and we are hoping that much good will result to the Sunday school work. Pastors, superintendents, teachers are hereby urged to avail themselves of the opportunity to train in leadership.

* * *

Eros charge is progressing nicely under the careful supervision of Rev. W. H. Young. He reports a gracious revival at Eros, conducted by Rev. Dan Kelly. There wero thirty-one accessions to the church.

* * *

While in attendance upon the quarterly conference at Chatham, the presiding elder preached the commencement sermon at Hood's Mill High School. A large audience was present. The work as a whole is doing fairly well under the pastoral care of Rev. S. N. Jordan.

* * *

Mer Rouge church has been toned up spiritually through the revival efforts put forth by Rev. Dan Kelly. There were nineteen applications for church membership. A splendid Missionary Society functions at this place. The Sunday school is doing well. Brother Roy is in high favor with his church people.

* * *

Rev. G. A. Morgan has everything well in hand at Bastrop. A building committee was appointed looking forward to the erection of a new church. Work is handicapped owing to lack of equipment. The church is now in the midst of a revival, under Rev. E. C. Gunn, of Bogalusa. Everything at this point is looking good.

* * *

West Monroe church has the honor of being the first church in the district to pay their General and Conference assessments in full. A check has been forwarded to the Conference Treasurer. All the work is being carried on with satisfaction.

* * *

Mangham church has been graciously blessed during the week, May 28-June 1, under the very effective preaching by Rev. P. M. Caraway. Good crowds attended the services. Brother Nesom is doing a good work on this charge.

* * *

During the next two months the churches will be actively engaged in revival efforts. Preachers are faithfully planning the work. Brethren, pray that in all things the Lord may lead.

W. D. KLEINSCHMIDT, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Columbus District.

Recognizing the importance of the Sunday school work in our church, we are going to make the next two reports from the Sunday schools of the District. The reports appearing below are just as the pastors sent them to the presiding elder, except we were forced to shorten some of them for lack of space. You will observe that this report covers only one-half the charges; the other charges will be heard from next month.

* * *

Ethel—We have four churches and seven Sunday schools on this charge, a school at each church and three school-house schools. These school-house schools are serving thickly settled communities not accessible to any church. We had a union Mother's Day service at Ethel, and as a result two mothers have joined our Sunday school at this place who had not previously been reached. All schools using our literature are doing fairly good work.

* * *

Shuqualak—The Sunday school attendance on the Shuqualak charge is larger than ever before in history of charge. The contest, "A trip to Palestine," was put on at Cooksville, and as a result people were reached who had not attended for years. We hope to bring two of our schools up to the "C" standard.

* * *

Mayhew and Sessums—We have six schools in this charge: Mayhew, Sessums, Longview, Kilgo, Smyrna, and Curtis Chapel, with a total enrollment of something over 200. We have a fine leadership at each church, and are looking for great things through our Sunday schools this year.

* * *

Caledonia—There is a Sunday school at each of our seven churches. Children's Day is being observed. Collection from Flint Hill has been sent to Brother Gladney. Effort is being made to adopt the monthly offering plan for the Orphanage. Splendid interest is being manifested. Outlook for the future is good.

* * *

Crawford and Schaeffer—The Sunday school at Crawford is growing. Last Sunday we had an even eighty present, which is pretty good for a place this size. I think every home within the radius of one mile of the town was represented. We received six children into the church recently, a direct result, I am sure, of the work of the Sunday school.

The Sunday school at Schaeffer's Chapel has just recently been organized. It is hard for them to meet during the winter because of the bad roads. I feel, though, we are going to have a good Sunday school there.

We have also recently organized a Sunday school out at Old Trinity Chapel. On the Sunday we organized there was an attendance of something like fifty, mostly children. They say they are going to keep the Sunday school going, and I believe they are.

* * *

Louisville—The Louisville Sunday school is organized in all its departments, has four organized Wesley Bible classes, Missionary Day, a Sunday School Day, a Decision Day and a Rally Day. The attendance is larger than heretofore, and the teaching is becoming more efficient, steadily. The outlook is encouraging.

* * *

Kosciusko Station—The Sunday school at Kosciusko is doing the best work that it has done since I have been here. Every department is well organized, and graded. Our superintendent, Mr. B. G. Webb, is wide-awake, and has associated with him a splendid corps of teachers. We received one into the church a few Sundays ago from the Sunday school, and expect some more next Sunday. A large per cent of our young people remain for the preaching hour, and this always encourages the pastor.

* * *

Artesia—We are much hindered at Artesia for want of room—only one small auditorium for the recitation of six classes. We plan to build classrooms soon.

Our school at Tihhee is composed largely of small children, but the interest is good.

* * *

Columbus, First Church—Mr. J. S. Billups is now the superintendent, and he is starting off in great shape. All the departments are well organized. Beginning next Sunday, the departments meet in their several rooms, and each has its own exercises. We are headed for the "B" Standard. The Workers' Council meets once a month. On Mothers' Day we had 655 present, with 147 men in the Baraca class. The offering was $42.65.

A. T. McILWAIN, P. E.

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### Corinth District.

The following figures, taken from our Corinth District bulletin, may be of interest to some of your readers: Members received into the church the first and second quarters, 122; number of Epworth Leagues in the district, 14; number of Woman's Missionary Societies, 30; number of Sunday schools in the district, 97; amount paid to Christian Education since Annual Conference, $1,816; amount paid on Centenary pledges since Annual Conference, $10,629.50; amount of benevolences provided for in district, $7,257.50; amount paid on salaries, first and second quarters, $11,346.80.

* * *

We want a Sunday school in every church in the district this quarter. Quite a number of schools have observed Sunday School Day. Let the others do so in the near future. If you need programs, drop Brother R. H. B. Gladney, Sardis, Miss., a card, and tell him how many you need. He will send them free.

* * *

#### District Standard Training School.

The Corinth District Standard Training School will be held at New Alhany, Miss., June 25-30—from Monday noon to Saturday noon. We want the largest attendance we have ever had. There were 106 present last year. We want 200 this year. Let all pastors come and bring as many as possible. Dr. Slaton, of Alabama, a great preacher and Sunday school worker, will be with us and teach a class on Sunday School Organization and Administration. This course will be fine for pastors and superintendents especially. It will be good for teachers and prospective teachers and Sunday school secretaries. Mrs. J. M. Wyatt will teach a class in adult class work. Mrs. V. R. McDonald will teach a class in Old Testament. Brother Gladney will teach a class in the Methodist Church and Its Work. Mrs. J. B. Randolph will teach a class in The Pupil. New Alhany always does the big thing. So she says free entertainment will be given to all who will attend this School.

* * *

We hope all pastors who have not already done so will secure subscriptions and cash for benevolences in full during this quarter. Let this be done right away before the revival meeting season for the rural churches. The pastors are all on the job, and I believe will do this. Let the stewards to see to it that the salaries of the pastors are paid promptly and in full.

* * *

#### Revival Meetings.

We want a great revival at each church in the district. Every pastor ought to be a revivalist. Do not depend too much on outside help. Hold a revival meeting at each church in your charge, and take in some "new ground." We want at least 1,000 members on profession of faith in the district this year.

Brother McIntosh is using the new district tent at Ripley now. He will hold tent meetings at the following places: Thrasher, July 15; Baldwyn, July 29; Lebanon, Aug. 12; Marietta, Aug. 26. Rev. W. D. Bass will hold tent meetings as follows: Mantachie, July 15; Mooreville, July 29; New Hope, on Dumas circuit, Aug. 12; Falkner, Aug. 22 or 23. Rev. W. A. Wilson will use the new tent at Walnut, July 1; and at Potts Camp, July 15. Rev. E. R. Smoot will use the Booneville tent at Blythe Chapel, July 29; and the new district tent at Kossnth, Aug. 26. Brother Charles Tilman will hold a tent meeting at Booneville beginning June 17. Other meetings are planned in the district.

Quite a number from Corinth District are in Grenada this week attending the Epworth League Conference, Sunday School Conference, and Conference Standard Training School. These promise to be the very best yet held.

JOSEPH B. RANDOLPH, P. E.

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### AN ADDRESS TO MINISTERS AND OTHERS INTERESTED IN THE REFORM OF MORAL CONDITIONS IN LOUISIANA.

We are facing in Louisiana a State-wide campaign in which the question of maintaining our Prohibition enforcement laws and that of securing laws for the suppression of race track gambling and similar evils will be vital issues.

With no purpose or desire to enter into questions of personal or partisan politics, the Committee on Social Betterment of the New Orleans Ministerial Union is taking this method of calling the attention of all those interested in the moral welfare and advancement of our State to the situation, which constitutes a challenge to the good people of Louisiana.

The interests which have been systematically defying the Prohibition laws, and those which are set for the defense of race course gambling, are wide-awake, and will spare no effort to elect men to the Legislature who can be counted upon to help in the defeat of all reform legislation.

The only effective defense against the weakening of our Prohibition enforcement laws, and against the fastening upon us again indefinitely of the demoralizing presence of legalized race course gambling, which a few years ago was outlawed by the Locke Law, but has been reintroduced under a decision of the courts which practically nullifies that law, is for our people to insist upon the election in every section of the State of representatives and senators of high moral character and unquestioned principles, who can be depended on to stand against all political influences and trickery for a clean State.

There is a sinister significance in the fact that the official head of the Racing Association is himself a member of the Legislature. Such influences as are suggested by this fact must be offset by the election and presence in the Legislature of strong and capable leaders who are uncompromisingly set for thoroughgoing reform.

We, therefore, urge upon all the organized ministers' associations in the larger towns of the State, and upon the ministers and other leaders of the church in every community, to make their influence felt in demanding the election of men whose principles are above suspicion, and proof againest sinister political influences.

We are confident that the moral sentiment of our State, if aroused and alert, is able to overthrow these corrupting influences, as it did in the celebrated fight against the Louisiana State Lottery; but this sentiment must express itself and find adequate public leadership. Now is the time for the Christian sentiment of the State, regardless of denominational lines, to assert itself.

W. WINANS DRAKE, Chairman;
PHILIP DESCHNER,
GEO. H. CORNELSON,
H. N. BROWN,
W. W. HAMILTON,
Committee on Social Betterment.

Adopted by New Orleans Ministerial Union.

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### THE LARGEST LAMP.

The world's largest electric light, the nearest approach to sunlight ever made, has recently been manufactured at the National Lamp Works of the General Electric Company in Cleveland. It is a 30,000-watt incandescent lamp of 60,000 candle power and is for use in a motion picture studio. Its wattage is 1,200 times larger than the average household lamp, and the electric power required to operate three such lamps would be equivalent to operating the average trolley car. The lamp has a bulb twelve inches in diameter and eighteen and one-half inches high.—Exchange.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## HE WILL SEE IT FROM THE OTHER SIDE.

Out of the hurry and worry of this day's busy toil comes without warning the announcement of the sudden death of Dr. T. N. Ivey, editor of the Christian Advocate. This sad news will shock the Church which he has served so unselfishly and with such abandon to her interests. We have experienced so much sorrow on account of our lines being repeatedly broken by the grim reaper that one wonders how the Church can endure such afflictions. The answer is found in the words: "We know whom we have believed, and are persuaded that he is able to keep that which we have committed unto him." There will be many to write concerning the work of this good man in the several positions which he held as a minister of the gospel of Christ. Therefore, I will pass the many things seeking expression concerning him in other capacities and confine myself chiefly to statements with reference to his work as a member of the Board of Finance.

Dr. Ivey was the first man to give utterance to the words the "forgotten man" as referred to the superannuated preachers of the Methodist Episcopal Church, South. From the time he wrote a ringing editorial in the Christian Advocate on this subejct, which appeared many years ago, he has continued to urge the Church to take proper interest in the care of her worn-out servants. I do not believe that any man in the history of our Methodism has been more pronounced in his advocacy of this cause than has been this loyal son whose hand and voice and heart now are still.

Prominent among the men who urgently pressed the General Conference of 1918 to create the Board of Finance was Dr. Ivey. He stood with others upon the walls of our Zion pleading with his Church to give attention to those of her servants who had sacrificed everything in her behalf. His paper begged for action. His voice took the words of his stirring editorials on the subject and scattered them in every Annual Conference. His soul in every breathing place yearned for a day of deliverance. On the street, in the office, on the train—everywhere the first topic of conversation of Dr. T. N. Ivey was that of the "forgotten man."

When the General Conference held at Atlanta in 1918 could no longer resist the travail of souls like that of Dr. Ivey in behalf of the neglected superannuated preachers of the Church, it created the Board of Finance and gave it the sole duty of making adequate provision for these men. It is not surprising that Dr. Ivey was named one of the charter members of this Board. He was present at its organization, and he did not fail to attend any of its meetings from the time of its beginning to the day of his death. Furthermore, it can be stated that no member of this organization has proved himself more willing than he to serve the cause, whatever may have been the cost to his personal comfort for serving. Throughout the long period of waiting and preparing for the special effort to secure adequate superannuate endowment he patiently toiled and planned. Frequently when I found it impossible to attend certain Annual Conferences to represent the cause Dr. Ivey very willingly and enthusiastically agreed to do the work for me.

At the annual meeting of the Board of Finance held in St. Louis, April 23 and 24, 1923, we spent two days and two nights earnestly striving to agree upon the detailed plan of the special effort for superannuate endowment. In the midst of that group of willing workers was the editor of the Christian Advocate. His physical appearance at the time impressed me as not reassuring. I felt that he was ~~not~~ bodily equal to the strain of the grinding work we had in hand. However, not one word of complaint fell from his lips. Not one shadow of doubt lingered upon his face. Every moment of time he sat in his place willingly serving to the utmost limit of his endurance and inspired by the thought that the "forgotten man" was at last rapidly approaching the day of opportunity. When all of the stirring scenes coming to my vision out of my work in behalf of our worn-out men have faded from memory, I will still be able to hold in my thought the picture of Dr. Ivey's beaming face when that annual meeting adjourned with so many of those present stating confidently that the cause would surely succeed.

I shall miss my good friend. A shining light has disapepared from beside the uncertain path, and an assuring voice no longer calls to me in words of encouragement. My hand extended for a friendly greeting falls to my side untouched, and yet I know that not very far away, closer than perhaps we think, is this one we all loved and cherished. He will not be with us in the movement in behalf of adequate support for our veteran preachers. He will not have his opporunity in that great effort. Yet I am sure he will not miss a single shout of triumph when the day comes, as I surely believe it will, that Southern Methodism announces to the world that she no longer has a "forgotten man." Then will begin a parade in the streets of the New Jerusalem of the Church's translated soldiers of the cross celebrating one of her greatest victories, and at the head of the procession will be Dr. T. N. Ivey, friend of the "forgotten man."

The Methodist Episcopal Church, South, will deeply mourn her loss of Dr. Ivey. His relation sustained through so many years as editor of the Christian Advocate kept him intimately associated with his Church's life and practice. Among the ministry his name has been a household word, and to thousads of families of lay members he has, as editor, been a most welcome weekly visitor during a period of nearly ten years. It is true, a successor will be chosen to take up this work where he laid it down, but throughout the years the spirit of this noble man of God will continue to live in the hearts of multitudes that loved him so sincerely.

Those of us who are so intensely interested in having the Church, through the special effort for superannuate endowment, remove forever the reproach resting upon her for neglecting her veteran preachers should now press closer together in renewed determination to accomplish this purpose. We cannot do otherwise and be true to a loving appreciation of the work of Dr. Ivey for this cause.

Therefore, out of a heart greatly saddened by the loss of one of the very best workers of the Board of Finance I appeal to the Church to regird herself for the effort which is about to begin. As we go forward we shall be conscious of the spiritual life of such men as Dr. T. E. Sharp, Gov. Lon V. Stephens and Dr. T. N. Ivey, who have wrought with us in the way but now are prevented from further active participation on account of their sudden deaths.

## THAT THEY MAY FINISH THEIR COURSE WITH GREATER JOY.

By Bishop James Cannon, Jr.

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts xx. 24.)

The entire life of the Methodist itinerant preacher who has received a ministry from his Lord to testify the gospel of the grace of God is absolutely dominated by that ministry. His "course" is determined by his Lord. Selected as his special ambassador by the King of heaven, he goes willingly—aye, joyously—to whatever people, to whatever country his Lord directs, carrying the glorious message of reconciliation, that he "may finish his course with joy."

"Worn out in the itinerant service" is not a technical or formal Disciplinary phrase. It is literally Pauline both in language and in intent. Like St. Paul, neither hardship nor affliction nor severe trials—"none of these things move" the loyal itinerant from his supreme, his glorious, his all-absorbing purpose to fulfill his ministry of gospel testimony. Like St. Paul, to "finish my course with joy" is more precious than life itself. "Worn out in the itinerant service," giving to the extreme limit of time and power, is the normal, the expected life of the Methodist preacher. Few indeed, when they enter that ministry, ever weigh against it the thought of those coming "worn-out" days. The less dearly they count their lives unto themselves, the more truly they wear themselves out.

Shall not these men who allowed nothing to move them, these men who have not "counted their lives dear unto themselves," these men who are "worn out in the itinerant service," be counted worthy of "double honor"? And if so, shall not the rest of the Church give them a practical proof that those to whom they have preached the gospel of love to God and to fellow men are such genuine followers of Jesus, the Lord of love and life, that it is not only a duty but a joy for them to supply all the needs of those who have worn themselves out in his service? The true followers of Jesus cannot be guilty of ingratitude, for ingratitude is a most despicable sin. The gift of $10,000,000 requested by the General Conference to help our brethren in age and feebleness extreme will enable them to finish their course with greater joy because such a gift will be a genuine testimony that we are deeply grateful to those who brought to us the good news of salvation.

Washington, D. C.

# *The Home Circle*

## FACTS ABOUT THE BIBLE.

In the Bible there are:

3,586,473 letters;
775,693 words;
31,373 verses;
1,189 chapters;
66 books.

The longest book is Psalms, which has 150 divisions, and the shortest book is II John, which has one chapter.

The longest verse is Ester 8:9.

The shortest verse is the 35th verse of St. John, chapter 11, which contains two words.

The longest chapter is the 119th Psalm, which has 22 divisions and 176 verses.

The shortest chapter is the 117th Psalm, which contains two verses.

The middle verse of the Bible is the 8th verse, of the 118th Psalm.

The 37th verse of Isaiah, and the 19th verse of II Kings are alike in every word.

The 8th, 15th, 21st and 31st verses of the 107th Psalm are alike.

Each verse of Psalm 136 ends alike.

The 21st verse of the 27th chapter of Ezra, contains all the letters of the alphabet, except "j."

The Bible contains no word of more than six syllables.—Selected.

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## HOW THE YOUNG KNIGHT WON HIS SWORD.

There was great excitement throughout the great court in front of the king's castle. The tanta-raa, tanta-raa of the herald's trumpet echoed through the hills, and the knights came scurrying up from all directions. They had worked and waited for this hour for a whole year, and now it had come! On a nail near the king's throne hung the prize sword, and the diamond in the hilt was so bright that it rivaled the sun.

What a strange looking band of knights they were! Some carried swords strung to their horses and armor; some had lost an arm, and some a leg. But all hurried eagerly forward at the call of their king. This was the day when the sword with the diamond in its hilt was to be put into the hands of the most worthy knight; the one who lived most nobly; the one whose actions were most approved by the king.

First Sir Terrible stepped before his king; he showed the swords he had won.

"Yes," said the king, "but you took these in the night time. The lord of the castle you attacked was ill and troubled; you took the swords in unfair battle. Such swords are no trophies."

And Sir Terrible hung his head and stood aside.

Next came Sir Bold. He held his head high and he showed the wounds he had received.

"Yes," said the king, "the fight you fought was against the knight who had gone to help the dragon Intemperance. That was no battle for a knight of mine to fight," and he moved Sir Bold aside.

Next came Sir Merry, and he showed the flags he had won.

"Yes," said the king, "but one was the flag that floated from the good ship Mercy; you were cruel when you took that flag," and his eyes filled with tears as he waved Sir Merry away.

Next came Sir Proud with a cloak flung over his shoulder.

"Yes," said the king, "but you took the cloak from one who neded it. It was the poor man's only treasure," and the king motioned this unworthy knight away.

And so he went through the lists; some had done brave deeds, but they were not done in the noble way the king desired. The deeds of others were not good and brave at all, but only shams.

By and by, the king came to the youngest knight of all, Sir Faithful. "And what trophy have you to show?" he asked.

"Nothing, O king, I have nothing to bring," and he hung his head.

"Nothing?" echoed the king.

"No; I did not get out of the sight of the castle wall when I heard the herald call. I new not that the time was passing so fast.

"Ah, but I understand, my faithful one. To-day the little child whom you watched through the fever is playing in the meadow. To-day the old man whom you rescued in the highway is happy in his home. To-day the mother to whom you gave your purse is well and caring for her children. And the windows of the little chapel on the hill which you were to polish are as bright as the diamond in the sword's hilt. You went there every week."

"But those things were only my duty, O king!"

"Ah, Sir Faithful, rightly you were named! Only your duty, little one! Did you think I asked for more?" and he placed the sword with the diamond in the hilt into the hands that had won.

—Florence Brown, in the King's Builders.

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## THE TWO PILGRIMS.

Once two men set out together to make pilgrimages to a distant Holy City, where they thought life would be both better and happier than in Muddletown, where they were born.

At length they came to the top of a hill from which they could see the way ahead. Immediately one cried out in despair, "That path is impossible! It runs down to a wide river, and there is no way across that I can see!"

"Perhaps," replied the other quietly, "it is only a shallow river and there will be stepping stones."

"But see that great mass of rocks tumbled across the way," the other continued. "We shall never climb over them."

"There may be a way around them if not over them," said his friend.

"And see there!" cried the first pilgrim, excitedly; "look at that great mountain towering up beyond the river. It is surely too steep to climb."

"Then we will cut steps up and over it," said the other calmly.

"Oh, but this is too much," the other went on. "As though the path were not difficult enough! Look at that lion in the way."

"It may be gone before we get there," replied the secod pilgrim.

"I cannot go on," said the other despairingly. "I must stop on this hill till I see my way through."

"It is true I can't make out the path very well," replied his companion; "but I mean to take a closer look at these difficulties—so fare you well."

So on he went, leaving the grumbler on the hill.

Presently he found a clear little spring by the wayside where he gratefully refreshed himself. A little further on were pleasant trees yielding both shade and fruit. For the rest of the way it was as he had expected. There were stepping-stones over the river—not easy to traverse, but not impossible either; the lion he saw from time to time, but always it kept its distance, much more afraid of him than he of it. There was a path round the mass of rocks that lay in the middle of the way, and a well-trodden, though difficult, pass over the mountain.

At length he reached the Beautiful City, and found it better than his best dreams.

The pilgrim left behind on the hill followed his comrade's course with utter astonishment, watching through a pair of field glasses. "How did he do it?" he said to himself in wonder, and at last plucked up courage to follow, saying to himself, "Surely, what one pilgrim can do another can also!"—The Christian World.

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When he appoints to meet thee, go thou forth—
  It matters not
If south or north,
  Bleak waste or sunny plot.
Nor think, if he thou seek'st be late,
  He does thee wrong.
To stile or gate
  Lean thou thy head, and long!
It may be that to spy thee he is mounting
  Upon a tower,
Or in thou counting
  Thou hast mista'en the hour.
But if he comes not, neither do thou go
  Till Vesper chime.
Belike thou then shalt know
  He hath been with thee all the time.

—T. E. Brown.

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The Scripture emphasis has unfailingly this distinction, that a Presence is unveiled in whom the soul can rest. We are not dealing merely with laws of life which it is our welfare to heed and our destruction to ignore. The confidence reaches behind and beyond the laws, and it seeks the One whose thought and purpose find expression in them.—J. H. Jowett.

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# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# Editorial

## DEATH OF REV. J. A. HALL.

The sudden death of Rev. J. A. Hall, pastor of the First Methodist Church, Tupelo, Miss., on Wednesday night, May 30, removed one of the most prominent and greatly beloved members of the North Mississippi Conference. According to the press notices of his death, he was in his usual health on Wednesday, conducting the weekly prayer meeting, and showing no signs of the approaching end. He went to bed about 11 o'clock. About midnight his wife was awakened by his heavy breathing and called a physician immediately; but the end came before the physician arrived.

Brother Hall was fifty-six years of age. He was born in Indiana, but came to Mississippi many years ago and entered the ministry of the Methodist Episcopal Church, South, in which he was unusually successful. He filled some of the leading appointments of his Conference, having served Louisville, Como, Winona, Grenada, Greenwood, and Tupelo, being in the last year of a quadrennium at Tupelo at his death. He was a "four-year man," always winning the affection of his people.

The funeral services were conducted on Friday following his death by Rev. T. H. Dorsey, presiding elder of the Aberdeen District, the body being carried to Greenwood for interment. The Advocate extends sincere sympathyy to his sorrowing family and friends, and prays that the consolations of the gospel may sustain them in their bereavement. We shall expect to have a suitable memoir for publication in due time.

## REV. IRA B. ROBERTSON TRANSLATED.

Dear Brother Carley: We buried Rev. Ira B. Robertson at McNair yesterday, June 7. He died at 7 o'clock p. m., on Wednesday, after several weeks' illness. He was a bright and happy Christian down to the end, and in full triumph of the Christian faith he simply slipped away to be with God and his loved ones on the other side.

A more extended notice will be given soon by Dr. W. H. Huntley.

J. R. JONES, P. E.

The above note from Brother Jones, presiding elder of the Vicksburg District, Mississippi Conference, gives the sad news of the death of one of Mississippi's itinerant heroes. Brother Robertson was one of the "grand old men" of Methodism. Having spent a long life in the service of the church, he now enters into a rich reward. We feel a sense of personal loss in his going away, for we knew and loved him. Our sincere sympathy is extended to his loved ones.

## THE SEASHORE CAMP GROUND SCHOOL.

It was the privilege of the editor of the Advocate to deliver the commencement address for the Seashore Camp Ground School, Biloxi, Miss., on Tuesday evening, June 5. A large audience gathered for the closing exercises, and the occasion was, in every way, a delightful one. A class of seven received their diplomas of graduation—seven young men and young women who will reflect credit upon the institution. The commencement sermon, delivered on the preceeding Sunday by Rev. Robert Selby, of Vicksburg, Miss., was, in the opinion of those who heard it, a great utterance. The people were still talking about it when we were there, the general verdict being to the effect that it was one of the best sermons ever preached in the tabernacle.

According to the report of President Van Hook, the session just closed was one of the best in the history of the institution. The attendance has been good, the work done has been of high grade, and the spirit of the student body has been admirable. Notable improvements have been made on the campus, the old Wesley Hall and the Epworth Lodge having been torn down, Keller Lodge having been painted and refurnished, and the grounds having been beautified in various ways. The only thing needed to make the Seashore Camp Ground School one of the great preparatory schools of the South is a sufficient amount of money to provide adequate buildings and equipment to take care of the growing student body.

Preparations were well under way to take care of the Seashore Divinity School, in session this week, and the indications were that this would be an unusually fine session of this important gathering. We almost envy those who will have the privilege of spending the full ten days in attendance upon its courses.

## PERSONAL AND OTHER NOTES.

Mr. George L. Hawkins, of Hattiesburg, Miss., and Miss Lucy Irwin Shannon, were recently married in Nashville, Tenn., Dr. F. S. Parker performing the ceremony.

A note from Mrs. J. E. Wimberly, of Port Arthur, Tex., speaks tenderly of the many friends in Louisiana and Mississippi that she keeps in touch with through the Advocate.

Dr. Theodore Copeland is now engaged in a meeting at Marianna, Ark., which gives promise of great results. Dr. Copeland recently conducted a very fine meeting in Lincoln, Cal.

Rev. John T. Sawyer, D.D., offered the prayer at the commencement exercises of the Sophie B. Wright Girls' High School, this city, on Monday evening, June 4. Eighty young ladies were graduated.

We thank Mr. Hardy Sims Williams, son of Rev. John L. Williams, for an invitation to attend the commencement exercises of Tulane University on Wednesday morning, June 6, at which time he received his degree from this great institution.

The bulletin of the Noel Memorial Methodist Church, Shreveport, La., for June 3 was a Centenary College number. Noel Memorial is the nearest Methodist church to the college, and it ministers largely to the religious life of the institution.

A note from Rev. C. T. Floyd, of Webb, Miss., informs us that Rev. O. L. Savage went to the Methodist Hospital, Memphis, on June 5, for a very serious operation. We are sure the many friends of Brother Savage will remember him in their prayers in this trying time.

Mrs. T. N. Ivey has notified the authorities of Trinity College that she will give the library of her late distinguished husband to the college library. Dr. Ivey was a member of the class of 1879, and for many years was a member of the board of trustees.

Rev. A. A. Bernard, of the Gueydan and Estherwood charge, Louisiana Conference, was in New Orleans last week, accompanied by his wife, who was receiving medical attention at Touro Infirmary. We are glad to learn that Mrs. Bernard's condition is not serious.

The North Mississippi Conference Epworth League Assembly had a great session at Grenada College, beginning on June 4. More than 200 delegates were in attendance. Bishop H. M. DuBose was present and delivered a series of great addresses.

We learn that Rev. T. D. Lipscomb has been transferred from the Grand Cane charge to the Sulphur and Vinton charge, Louisiana Conference, to fill the vacancy created by the death of Rev. S. D. Roberts. Rev. B. C. Taylor will succeed Brother Lipscomb at Grand Cane.

Rev. Floyd W. Dick, of the West Virginia Conference and recently in the Candler School of Theology, has been appointed to serve the Zwolle charge until the approaching session of the Louisiana Conference. He writes that he has been royally received by the good people of Zwolle.

We greatly regret not being in the office when Dr. Charles W. Crisler, of Baton Rouge, La., called on Tuesday of last week. He was in the city to attend the graduating exercises of the Sophie Newcomb College, at which his daughter, Miss Elizabeth Gregg, received the Bachelor of Arts degree.

Dr. Felix R. Hill, Jr., has resigned the presidency of Westmoorland College, San Antonio, Tex., to re-enter the pastorate, and Rev. E. R. Stanford, recently with the General Sunday School Board, has been elected to succeed him. Dr. Hill was formerly a member of the Louisiana Conference, where he held leading appointments and where he is held in the highest esteem.

Our deepest sympathy goes out to Rev. and Mrs. D. B. Boddie, of Glenmora, La., in the sorrows that have befallen them. Brother Boddie's father was buried on April 24, and Mrs. Boddie's father was buried on June 2. Brother Boddie's official board has granted him a much needed rest of four weeks, which he will spend in Franklin, Tex.

Rev. Claude P. Jones, our pastor at Magnolia, Miss., spent several days in New Orleans last week receiving medical treatment. We are glad to say that he was greatly benefited. We learned from him that the church at Magnolia, which was seriously damaged by fire several months ago, has been repaired and that it was used for worship on the first Sunday in June.

Rev. W. M. Sullivan, presiding elder of the Seashore District, Rev. J. A. Moore, presiding elder of the Newton District, and Rev. W. W. Graves, presiding elder of the Hattiesburg District, all of the Mississippi Conference, are issuing district bulletins, copies of which they have kindly sent to the Advocate office. We learn from these bulletins that the work of the church is making fine progress in these districts.

At the recent commencement of Centenary College, Shreveport, La., the honorary degree of Doctor of Laws was conferred upon President C. C. Selecman, of Southern Methodist University, and the honorary degree of Doctor of Divinity was conferred upon Rev. R. H. Harper, of New Orleans; Rev. A. S. Lutz, of Shreveport, and Rev. H. D. Knickerbocker, of Houston, Tex. These are honors worthily bestowed.

We learn with sorrow of the death of Dr. Paul Foster, of Aleandria, La., on May 20. We extend sincere sympathy to the sorrowing loved ones and friends.

General Evangelist R. J. Haskew of Dothan, Ala., will hold the Indian Bayou revival through the week beginning the fourth Sunday in June and closing the first Sunday in July.

Rev. G. A. Morgan, of Bastrop, La., writes: "We are in the midst of a great revival. Rev. Elmer C. Gunn, of Bogalusa, is doing the preaching. Great crowds are attending the services."

Rev. J. S. Maxey, the pastor, writes that everything is moving along nicely on the Winona circuit, North Mississippi Conference. He has received twelve new members since Conference.

Felicity Methodist Church, this city, observed last Sunday as "Felicity in full" day, an offering being taken to meet the assessment of $678 for the Benevolences. The entire amount was secured in cash and subscriptions as good as cash.

Shreveport, La., Methodism suffered a great loss recently in the death of Mr. A. W. Baird, one of the most prominent citizens of North Louisiana. Mr. Baird was actively identified with the First Methodist Church, and was foremost in all movements for the welfaro of the community. The editor of the Advocate has lost a personal friend, and he extends sincere sympathy to the sorrowing family.

Rev. Earl B. Moll, evangelist, requests us to say that he has decided to move his headquarters from Wilmington, N. C., to Meridian, Miss. His permanent address will be P. O. Box 308, Meridian. He has some open time early in the fall, which he would be glad to give to meetings in Mississippi. He is now with Rev. J. A. Wells in a meeting at McComb, Miss., where mail will reach him until June 24. After that time, he should be addressed at Meridian.

Rev. J. W. Lee, presiding elder of the Baton Rouge District, requests us to make the following changes in his quarterly conference dates as previously announced: Slidell, July 1, p.m., instead of a.m.; Covington, at Mandeville, July 29, a.m., instead of August 5; Franklinton circuit, at Fitzgerald, July 29, 3 p.m., instead of a.m.; Franklinton station, August 5, a.m., instead of July 29, p.m. These changes were received too late for insertion in the regular list this week.

Judge H. H. White delivered the address at the Memorial Day exercises held in Alexandria, La., on Sunday afternoon, June 3. The address is printed in full in the Alexandria Daily Town Talk of June 4. The address is a review of the life and character of Jefferson Davis, and, in our judgment, it ranks with the greatest eulogies that have been pronounced upon the illustrious leader of the Confederacy. Judge White is a great lawyer, a profound student of history, an orator of no mean ability, and a Christian gentleman in every sense of the word. He would make a mighty fine Governor of Louisiana.

Dr. and Mrs. R. H. Wynn, of Shreveport, La., accompanied by their two daughters, Misses Louise and Pauline, were in New Oriens last week to attend the commencement exercises of Tulane University, at which their son, Robert S., received the degree of Bachelor of Electrical Engineering. These fine parents may well feel proud of the educational equipment of their children, the two daughters being A.B. graduates of Southern Methodist University. Robert will leave within a few weeks for Pittsburgh, Pa., where he will enter the employ of the great Westinghouse Electrical Company.

## THANKCS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. T. B. Winstead, Carthage, Miss., 3; T. M. Babington, Franklinton, La., 2; Rev. J. W. Price, Foxworth, Miss., 2; Rev. J. T. Abney, Gallman, Miss., 2; G. W. Holloway, Carson, Miss., 4; Miss Camilla Garlington, Reids, La., 2; Rev. J. E. J. Ferguson, Summit, Miss., 2; Rev. B. M. Hunt, Lorman, Miss., 2.

## METHODISM IN THE VICKSBURG DISTRICT.

(Continued from First Page)

publisher of the New Orleans Christian Advocate, to contribute $1,000 to Centenary College, was accepted. A resolution was passed, indicating that camp meeting associations were assuming rights to invite preachers to lead the meetings, whereas, according to the resolution, this was the proper function of presiding elder and pastor. The final benediction was pronounced by W. B. Hines.

With the founding of Millsaps College at Jackson, Miss., the General Conference of 1894 put the two Feliciana Parishes of Louisiana into the Louisiana Conference, thus locating Centenary College of Jackson, La., within the boundary of the Louisiana Conference, instead of within the Mississippi Conference, as it had been previously; and the Woodville District went out of existence, succeeded by the Natchez District, which by and by, with the coming of economic disasters wrought by floods and boll weevil, was, with some loppings off to other districts, merged with the Vicksburg District, and called Port Gibson District, until the Annual Conference of 1920 fixed the name as Vicksburg District.

Ten years ago, April 16, 1913, the Port Gibson District Conference met in Centerville, with T. W. Adams, presiding elder, Elmer C. Gunn, secretary. Rev. F. M. Adams was recommended for admission on trial into the Annual Conference. T. B. Holloman preached. R. A. Maddox, Conference Sunday School Secretary; W. M. Williams, Manager of Orphanage; Robert Selby, Conference Secretary of Education; L. L. Roberts, Agent for Whitworth College; C. M. Chapman, President of Port Gibson Female College; H. W. Van Hook, President of Seashore Camp Ground Training School; H. M. Ellis, Memphis Hospital Commissioner, all addressed the conference. Ira B. Robertson called attention to the poor attendance of laymen at quarterly and district conferences. R. A. Meek, Editor of the New Orleans Christian Advocate, was commended for his championship of worthy causes. At 3 o'clock the second day the conference took a recess, to attend a reception given by the ladies of the church. A committee was appointed with authority to sell all the district property except the Camp Ground, and with the proceeds to settle all debts on any of said property, and, if there should be funds remaining, build a district parsonage at any place they saw fit. In the Temperance Report joy was expressed that the overwhelming Christian sentiment of the people of the United States had found expression in a Federal statute which prevented the shipping of liquor from a wet State into a dry one. Governor Brewer's attitude in this matter was commended, and he was urged to do what he could to stop the sale of liquor on De Soto Island. A resolution was passed, directing local preachers to conform to the law of the church in reference to making their reports. W. W. Hopper, reporting for the Committee on Christian Literature, stated that one New Orleans Advocate was taken for every eighteen members of the charges reporting. A communication in regard to revivals, signed by all the presiding elders of the Mississippi Conference, was read. The conference adjourned at noon the third day, to meet at Port Gibson the following year.

At present the Vicksburg District, with J. R. Jones, presiding elder, is composed of twenty-two pastoral charges, covering all of the six counties in the Mississippi Conference which border on the Mississippi River, and parts of several other counties, including the cities of Vicksburg and Natchez, and the towns of Anguilla, Mayersville, Rolling Fork, Louise, Silver City, Port Gibson, Harriston, Fayette, Hamburg, Roxie, Knoxville, Stevenson, Gloster, Liberty, Centerville, Woodville, Washington, and other smaller towns and villages. At the 1923 district conference the reports indicated that 250 additions to the church membership had already been made. New church buildings had been erected at Stevenson and Carey; important improvements had been done on parsonage property at Port Gibson, Woodville, and other points; and a district parsonage at Vicksburg had been purchased. The presiding elder is justly proud of the fact that there has come to the laymen of the district during the four years of his administration a larger view in regard to provision for the support of the ministry, in that there has been a total of $10,000 increase in the salaries of the twenty-two pastors, some of them now receiving nearly double what they received formerly. The ladies of Port Gibson spread dinner each day of the conference under the stately oaks of the church yard. As many as thirteen of the larger, or Annual Conference, causes, were represented by their various agents; and all the other usual business and preaching accompanying a district conference had their place.

## DOG TRAMPED 592 MILES.

Our Dumb Animals tells of a Scotch collie that tramped 592 miles to reach his old home. Mr. George Schaub was the owner and he verifies the story, which first appeared in the daily papers. This is the story as Mr. Schaub tells it:

"Shep was about fourteen months old, when, on Nov. 16, 1921, we shipped him to my wife's aunt, Mrs. John Welty, who lives on a cattle ranch at Owen, Wis. He stayed at Owen till Jan. 30, 1922, as we learned from Mrs. Welty, who wrote soon after, telling us that he had disappeared. On March 2, 1922, at 4 o'clock, Shep appeared at our door. He was a skeleton, his hair was matted down, his feet were worn and almost bleeding, his toenails were worn off. He sat down in my kitchen and cried as though he was a human being. When the children asked him, "Shep, did you come home?" he would cry. And the children cried, and my wife almost cried. When I came home, Shep cried again. He could not bear for us to leave him a moment. When he would lie down he would growl, as he seemed completely worn out. For two weeks we had to treat him very tenderly. We have now broken him of his whining ways. There can be no mistake about his being my dog; I could not believe he was, as all collies look so much alike, till I recognized his only distinctive mark—his tail was broken at the third joint. Shep is the life of our family now. He will never be sent away again."—Florida Christian Advocate.

The minister's salary would not be so far behind if some saints would pay as voluminously as they pray.—Selected.

## POSITION AS TEACHER WANTED.

A recent graduate of the Mansfield Female College is open for a position as teacher in school, or governess in a good Christian home, teaching both music and literature course. Active and efficient in Epworth League, Sunday school, choir, and other departments of church work. Apply to the Advocate for information.

AN EVANGELISTIC SINGER has open time latter part of June and part of July, owing to calling off of some meetings. A member of the I. F. of Christian Workers, also a duly authorized singer of the Methodist Church. Address Panl I. Templeton, 2206 Thirteenth St., Meridian, Miss.

## FOR RENT.

Furnished Cottage on Seashore Camp Grounds. Address Mrs. J. H. McCoy, 810 Broadway, Nashville, Tenn.

**EVERY METHODIST SHOULD READ:**

"Why John the Baptist Sprinkled the Multitudes,"
Price, 10 cents. "A Modern Scholar, Modern Schol-
arship and the Form of Baptism; Methodism and
the Perilous Times; Some Remarkable Baptist Ut-
terances," price 25 cents. "The Model Church," 10
cents. All three for 30 cents. Address Rev. C. T.
Thrift, Farmville, N. C.

# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

## RESOLUTIONS

Adopted by the New Iheria Methodist Sunday school and church, May 20, 1923:

Whereas, it was the great privilege and pleasure of the young people especially, as well as the other members of this church, to be associated for two years with their friend and former pastor, REV. S. D. ROBERTS;

Whereas, his pleasant companionship with our boys and girls, in planning with them, mingling in their social events and taking part in their games and recreations, endeared him to them and aroused in them greater interest in the Master's work;

Whereas, his good fellowship among the men attracted many who had not hitherto affiliated with or joined the church and caused a marked increase in their attendance on church services;

Whereas, the happy co-operation of his estimable wife in his work with the girls and ladies of his congregation greatly quickened their interest in the League, Sunday school and Missionary work of the church and created a healthy condition in the religious life of the congregation;

Whereas, his close personal touch and companionship with the members of his official board caused them to arouse among the church membership a more liberal response in financial matters than ever before, despite generally depressed business conditions;

Whereas, his ardent zeal for the causes that appealed strongly to him sometimes caused those who were not in sympathy with his views to misunderstand and misinterpret his motives and thereby shorten his period of marked usefulness to this community; and now,

Whereas, our Heavenly Father, in His infinite wisdom and love, has taken our beloved friend and former pastor to his higher reward;

Therefore, be it resolved,

1. That we, the members of the New Iberia Methodist Sunday school and church, in joint session assembled, wish to give expression to our sense of great personal loss and to extend our sincere sympathy to his bereaved wife and mother, his little son, and the other members of his family.

2. That a copy of these resolutions be sent to his family, to the New Orleans Christian Advocate, and the local press of New Iberia and Sulphur, La.

## FROM SPRING HILL (LA.) STATION.

My Dear Brother Carley: Just a few things more from the little city that nestles quietly in the wooded hills of Wehster Parish.

We are in the Ruston District, one of the best districts in the Conference. We have as good a presiding elder as ever went the round. Dr. Dodson is a good man and good preacher. We are peculiarly blessed here at Spring Hill with as fine a little bunch of people as any place can boast. Our membership is small, but we are alive and awake and are making some progress along all lines, as can be seen in the few following statements. Our Sunday school attendance has more than doubled, and now it about equals the membership of the church. Our prayer meeting is well attended and we are preaching to practically a house full every service.

A special feature of our work is a service for men only, once every month in the afternoon. In these services I simply try to call men to Jesus and a better life. Out of these services I have taken several fine men into our church. We have three hundred and more men in these services.

We are preaching to the children one Sunday afternoon in each month. In this way we are instructing the children in a definite way.

We are trying to lend a helping hand to every influence for the good of the community at large, and feel that we have made a favorable impression along this line, as we were honored with the request to preach the commencement sermon at the close of our fine affiliated high school, also make the graduating address to the class from the elementary school.

We have organized a ball team for the boys of the high school, to hold them together through the summer and, too, to give them this clean sport to take the place of loafing, etc. We have also organized the Boys' Scout for the younger fellows, and both these arms of our work are proving a real success.

In all of these activites I have the sympathetic support of my church; indeed, this is the source of the successful execution of the plans. Our God is graciously good to us.

Brethren of the Conference, pray for us. We simply want to do our best, and I know that your prayers will prove a great asset.

We have set the fourth Sunday in June to begin our revival effort, and have been very fortunate in securing Brother W. C. Childress, of Minden, to do the preaching. We are very hopefully expecting a great meeting. After this, the matter of eliminating a church debt will claim first place for a season. Then will come the round-up for the "All aboard for Bogalusa." I hope to meet you there with the best report that you or I, either, ever had.

T. W. ST. JOHN.

## SUMMER AT MOUNT SEQUOYAH.

Methodists of Missouri, Oklahoma, Texas, Louisiana, and Arkansas who need rest, inspiration and recreation this summer should plan to visit Mount Sequoyah, where the Western Methodist Assembly will be in session from June 20 to Aug. 26.

There will be a fine program every day, beginning with Bishop Atkins and Hon. Josephus Daniels, June 20. The best people will be there and the best things will be offered. There will be opportunities for study at the University of Arkansas, and for golfing, bathing, boating, fishing, and sightseeing in the picturesque Ozark region. At an altitude of 1,720 feet the days are pleasant and the nights cool. The cost will be extremely low. Rooms may be had for 50 cents to $1, and meals at the cafeteria will be wholesome and reasonable in price. Railroad fare is only one-and-a-third fare for the round trip. An automobile camp offers every convenience for those who prefer to live in their cars or in tents. Most of the roads to Fayetteville are good.

All who expect to buy lots should come early and make selection, as the number is limited. Write to Prof. J. L. Bond, Superintendent Western Methodist Assembly, Mount Sequoyah, Fayetteville, Ark., for information.

Make your plans to see this wonderful new resort belonging to the 700,000 Methodists of the Southwest.

A. C. MILLAR,
President Board of Trustees.

## SUNDAY SCHOOL.

### REPORT OF TREASURER

### Of Mississippi Conference Sunday School Board to June 1, 1923.

Brookhaven District—Auhurn charge, all schools, $30; Pleasant Ridge, $4.50; Foxworth, $4; McComb, Centenary, $39.28; Bethel, $8.50; Summit, $10.16; Brandywine, $7.50; Fernwood, all schools, $41.51; Mount Pleasant, $1.95; LaBranch, $5.01; Bethesda, $8.10. Total, $159.51.

Hattleshurg District—Ellisville, $11.25; Sumrall, $6; Prentiss, all schools, $21.25. Total, $38.50.

Jackson District—Benton, $14.30; Brandon, $12; Camden, $10.50; Fannin, $8; Harrisville, all schools, $12.95; Capitol Street, $145.38; Ridgeland, $10; Bolton, $4.10; Greenfield, $5.35; Edwards, $10.63; Braxton, $3.55; Galloway Memorial, $95; Rankin Street, $10.70; Vaughn, $6.50. Total, $346.96.

Meridian District—Stonewall $2.85; Pachuta, $10.77; Langsdale, $13; East End, $10.86; Wahalak, $3.20; Salem, $4; Shubuta, $11.10; Central, $46.10. Total, $101.88.

Newton District—Forest, $18.10; West End, $5; Independence, $3.50; Gasque Chapel, $2.80; Burns, $2.75; Union, $7.45. Total, $49.66.

Seashore District—Biloxi, $26.25; Picayune, $6.40; Logtown, $10.79; Wiggins, all schools, $14.40. Total, $57.84.

Vicksburg District—Lorman, $6.46; Natchez, $20.79; Holly Bluff, $7.50. Total, $34.75.

Total for confeernce, $789.10.

Auhurn, Fernwood, Prentiss, Harrisville, and Wiggins have observed the DAY in each school already. Capitol Street leads with the largest amount. Several have considerably increased their offering from last year.

A. B. CAMPBELL, Treasurer.

(Sunday School continued on Page 12)

*The Sweet-Toned*
WILLIAMS PIANO
Long time favorite of such noted musicians as Excell, Gabriel and Rodeheaver.
Our method of sending pianos on Free Trial
Direct from Factory at Factory Prices
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No body knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.
THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO
—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy-holders same as stock companies. No agents. Deal direct. The oldest fire insurance company in the United States is a Mutual organized by Benjamin Franklin. Get the facts.
Write to HENRY P. MAGILL, Sec'ty. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.

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Soothe the irritation, reduce the inflammation and stop the skin troubles with
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HAS BECOME THE ACTIVE PRACTICAL IDEAL OF THE STREET RAILWAY COMPANY WITH ITS REORGANIZATION AS NEW ORLEANS PUBLIC SERVICE, INC. WE SOLICIT HELPFUL SUGGESTIONS AND WISH TO KEEP SERVICE ALWAYS
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## FROM REV. W. D. BASS.

Dear Brother Carley: I have closed a successful two weeks' meeting with that very fine man, Rev. W. W. Perry, at Standard and Olla, La., where I also had the pleasure of being with the talented presiding elder, Rev. W. L. Doss, Jr., of Alexandria District, one day, whom I judge to be an exceptionally capable man for the position he holds. Of course, his preachers and people love him.

We are now one week in a genuinely great revival with Rev. J. F. Waltman and his good people at Trout and Good Pine. Everybody here loves Brother Waltman. The Baptist people are united with us in full speed. I shall continue here through the third Sunday this month. Then I have two weeks' vacant time. Can take my tent and singer and hold another two weeks' revival somewhere before my engagement comes due in North Mississippi. Who wants a great revival? I am happy in Jesus. Write at once.

W. D. BASS.

Good Pine, La.

## QUARTERLY CONFERENCE.

## LOUISIANA CONFERENCE.

### Monroe Dist.—Third Ronud.

Seashore Divinity School, June 12-21.
Monroe, June 24, a.m.
West Monroe, June 24, p.m.
Oak Grove, at Kilbourne, June 27, 29.
Epps, at Floyd, June 30, July 1.
Tallulah, July 15, a.m.
Lake Providence, July 15, p.m.
Rayville, at Crew Lake, July 17, 18.
Eros, at Douglas, July 22, 23.
Mangham, at Union, July 29.
Calhoun, at Wilhite, July 30, Aug. 1.
Waterproof, at Wesley, Aug. 5.
Oak Ridge, Aug. 12, a.m.
Gilbert, at Gilbert, Aug. 12, p.m.
Columbia, at Boeuf River, Aug. 14, 16.
Sicily Island, at Harrisonburg, Aug. 19.
Chatham, at Lapine, Aug. 22, 23.
Winnsboro, at Boeuf Prairie, Aug. 26.
Bonita, at Bartholomew, Aug. 28, 30.

Pastors are kindly urged to be prepared to answer Questions 12, 13, 14 and 15 according to the Discipline.

W. D. KLEINSCHMIDT, P. E.

### Ruston Dist.—Third Round.

Winnfield, June 17, 8 p.m.
Bernice, at Summerfield, June 19, 2 p.m.
Dubach, at Harmony, June 21, 2 p.m.
Cotton Valley, at Bethel, June 24, 11 a.m.
Spring Hill, June 24, 8 p.m.
Elmore, at Longstraw, June 27, 2 p.m.
Bienville, at Bear Creek, July 1, 11 a.m.
Sibley, at Pine Grove, July 6, 2 p.m.
Ringgold, at Rocky Comfort, July 8, 11 a.m.
Haynesville, July 10, 2 p.m.
Haughton and Doyline, at Doyline, July 15, 11 a.m.
Minden, July 17, 8 p.m.
Gibsland, at Bryceland, July 22, 11 a.m.
Simsboro, at Salem, July 29, 11 a.m.
Marion, at Greenville, Aug. 2, 11 a.m.
Farmerville, Aug. 2, 8 p.m.
Wesley, at Carroll Creek, Aug. 5, 11 a.m.
Winnfield ct., at Atlanta, Aug. 19, 11 a.m.
Athens, Aug. 26. 11 a.m.

Where the quarterly conference includes Sunday, I hold quarterly conference Saturday if convenient.

K. W. DODSON, P. E.

### Alexandria Dist.—Third Round.

Marksville ct., at Bay Hills, June 24, a.m.
Glenmora, June 24, p.m.
Melder ct., at Fellowship, July 1, a.m.
Alexandria, July 1, p.m.
Opelousas, July 29.
Melville ct., at LeMoyne, Aug. 5, a.m.
Bunkie, Aug. 5, p.m.
Elizabeth ct., at Hopewell, Aug. 12, a.m.
Oakdale, Aug. 12, p.m.
Campti ct., at St. Maurice, Aug. 18.
Natchitoches, Aug. 19.
Coushatta, Aug. 20.
Rochelle and Standard, at Selma, Aug. 26.
Jena and Jonesville, at Jena, Sept. 2, a.m.
Trout and Good Pine, at Trout, Sept. 2, p.m.
Livonia ct., at New Roads, Sept. 9.

Question number 12, to be called at the third quarterly conference, is to be answered by a written report. Pastors will please have these written reports ready on the several items to be reported upon.

W. L. DOSS, JR., P. E.

### Baton Rouge Dist.—Third Round.

Hammond, June 17, p.m.
Denham Springs, at Alford's, June 23, a.m.
Natalbany and Pine Grove, at Montpeller, June 24, a.m.
Pearl River, at Pearl River, July 1, a.m.
Slidell, July 1, a.m.
Bogalusa Circuit, at Varnado, July 8, a.m.
Bogalusa, July 8, p.m.
Tickfaw Mission, at Pipkins, July 15, a.m.
Keener Memorial, July 15, p.m.
Springfield, at Red Oak, July 22, a.m.
Ponchatoula, July 22, p.m.
Franklinton Ct., at Fitzgerald, July 29, a.m.
Franklinton, July 29, p.m.
Covington, Aug. 5, a.m.
Amite, Aug. 5, p.m.
Greensburg, Aug. 12, a.m.
Kentwood, Aug. 12, p.m.
Baker, at Deerford, Aug. 19, a.m.
Olive Branch, at Camp Ground, Aug. 26, p.m.
Gonzales, Sept. 2, a.m.

J. W. LEE, P. E.

### Shreveport Dist.—Third Round.

June 17, a.m.
Oil City, Sunday, June 17, p.m.
Mangum Memorial, preaching, Sunday, June 24, a.m.
Vivian, Sunday, June 24, p.m.
Grand Cane, at Keithville, Sunday, July 1, a.m.
Mansfield, Sunday, July 1, p.m.
Belcher, at Dixie, Sunday, July 8, a.m.
Mooringsport, Sunday, July 8, p.m.
Longstreet, at Bethel, Sunday, July 15, a.m.
Logansport, Sunday, July 15, p.m.
Ida, at Munnerlyn's Chapel, July 21-22.
Pelican, at Benson, July 28-29.
Mansfield Mission, July 29, p.m.
Plain Dealing, at Concord, Aug. 4-5.
Greenwood, at Flournoy, Sunday, Aug. 12.
Bayou LaChute, at Casplana, Sunday, Aug. 19, a.m.
Powhatan, Sunday, Aug. 19, p.m.
Pleasant Hill, at ——, Sunday, Sept. 2.

R. H. WYNN, P. E.

### Lake Charles Dist.—Third Round.

Hornbeck, at Prospect, June 17, 11 a.m.
Leesville, at Leesville, June 17, 7:30 p.m.
Neame, at Neame, June 24, 11 a.m.
Carson, at Carson, June 24, 7:30 p.m.
Unice, at Petreville, July 1, 11 a.m.
Branch, at Church Point, July 1, 7:30 p.m.
Indian Bayou, at Indian Bayou, July 8, 11 a.m.
Lake Charles, at Belle City, July 12, 7:30 p.m.
De Ridder, at De Ridder, July 15, 11 a.m.
Merryville, at Merryville, July 15, 7:30 p.m.
Sulphur and Vinton, at Sulphur, July 22, 11 a.m.
Lake Arthur, at Lake Arthur, July 29, 11 a.m.

J. B. WILLIAMS, P. E.

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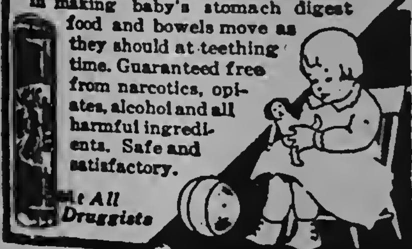

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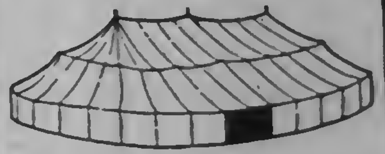

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Trenton, N. J.—"I took Lydia E. Pinkham's Vegetable Compound before childbirth on the advice of my mother for nervousness and weakness. I was irritable, cranky and easily worried. Housework seemed so hard, and at times I was really unfit to do it. Lydia E. Pinkham's Vegetable Compound overcame this condition, my nervousness disappeared and I felt like a different person entirely, and I hope this letter will lead other women who are in this condition to try it."—Mrs. L. BOCKOVER, 188 Kirkbride Avenue, Trenton, N.J.

"No Praise Too Great"

Litchfield, Ill.—"I took Lydia E. Pinkham's Vegetable Compound before my son was born as I was not strong after the birth of my first child. No praise is too great for what it has done for me. When my daughter was growing up and needed it I gave it to her and it relieved her pains. Lydia E. Pinkham's Vegetable Compound has done a great deal for me and many of my friends."—Mrs. J. B. MARTIN, 717 Clay Street, Litchfield, Ill.

It Helped Mrs. Harris

Miami, Mo.—"I was a nervous wreck before my child was born and often had to remain in bed with cramps and sick stomach. A friend recommended Lydia E. Pinkham's Vegetable Compound and I gained strength and health. It is unequaled for this purpose and I recommend your medicine at every opportunity."—Mrs. Jo W. HARRIS, Lone Maple Farm, Route 2, Miami, Mo.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contain valuable information.

# *Sunday School*

## MISSISSIPPI CONFERENCE NOTES

By some oversight, $6.51 ought to have been reported on the Monterey charge, Lodebar Sunday school. So far, the schools have been responding nicely. I trust that this will be the banner year in every respect.

Sunday was spent with Brother Hunt, at Lorman; we went to Bean's School House on this trip also. We had a good day. Brother Hunt is hard at work, and he has won the hearts of the people. There is a spirit of progress, and we trust this shall be crowned with many forward movements on the whole circuit. Lorman organizes a men's prayer meeting and proposes to move up on this line.

Thursday, Friday, and Saturday were spent at Grenada, in the Conference-Wide Sunday School Conference and the Conference Standard Training School. They had over 100 registered for credit in their courses. The Conference meeting had many good features. They set high goals and will in all probability be able to reach them. The leaders were delighted at the fine representative body who were present at the School. This is sure to be a blessing to the church at large.

The college has the finest dormitory I have ever been in—comfortable, convenient, modern. Dr. Countiss is in high favor. His student body are boosters and have the real college pep. May their tribe increase in all our schools!

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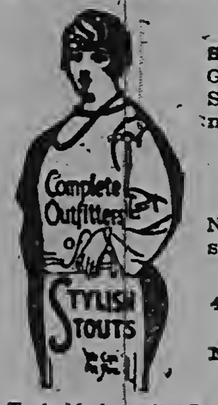
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Brother Stephens is putting over the Department of Religious Education in a meaningful way. He is also helping in no small way to make the Training School all it ought to be.

Dr. Richardson, of Northwestern University, is delivering a series of lectures on New Testament interpretation that will be of lasting benefit to all who hear.

Brother Hull is hard at work.

Yours in Him,
JOHN C. CHAMBERS.

## BISHOP DuBOSE AT DURANT, MISS.

Dear Brother Carley: The writer has lived in Durant for the past twenty yers, and during that time three of our bishops have preached for us on various occasions, one of these being the dedication of our church in 1919. We have a membership of 342 in a town of about 2,000 inhabitants, so you may imagine with what interest and enthusiasm our congregation received the announcement from our pastor that he had been so fortunate as to arrange with Bishop H. M. DuBose to preach at the morning and evening services on the first Sunday in June. We could scarcely believe that one of our leading Bishops, with his official home in San Francisco, should leave his family in their summer home in Charlottesville, Va., one day in advance of the regularly appointed time, that he might accept an invitation to preach in Durant—not Memphis, Louisville, St. Louis, or New Orleans, mind you, but Durant, Miss.

His coming was fairly well advertised, and loyal Methodists from the surrounding towns of Goodman, Pickens, Camden, Sallis, Bowling Green, and West helped to swell the large congregations which greeted the Bishop as he delivered two discourses, which were among the most powerful ever heard in our community. Scholarly, profound, logical—his utterances came from the soul of a man in whom there could be no doubt of the depth of his spiritual nature and of his strict orthodoxy. There is no taint of rationalism about Bishop DuBose, and he seems to have no fear of being classed as not intellectual when he advocates in no uncertain terms the necessity of every loyal Methodist and every loyal Christian remaining true to the "faith of our fathers" and accepting the Bible in its entirety as the inspired word of God. He accepts the old book as literally true from Genesis through Revelations—Jonah, whale and all—from the raising of the widow's son by Elijah to the raising of Lazarus from the dead by Jesus—from the creation of man and the Virgin birth to the bodily resurrection of Jesus Christ. He says he has made a study of the claims of the higher critics for the past twenty-five years, and he is having published at the present time a series of booklets, some from his own pen, and some from the pens of other authorities, refuting these claims. This series is being published by Lamar & Barton—about one a month—under the title of "The Aftermath Series." The first one is now available, and this as well as the future booklets may be procured from the publishers for 25 cents each.

To some of us who are within the Grenada District and the North Mississippi Conference, he told some things about his work which made us look upon him in open-mouthed wonder. He presides over the Arizona, Pacific, and Northwestern Conferences, and until the beginning of this year, the New Mexico Conference was under his jurisdiction. He says his territory includes an area equal to that included within an imaginary line drawn from San Antonio to Chicago, thence to Portland, Maine, thence to Key West and back to San Antonio. He has presided at every District Conference held in any of his conferences during the past six years, and has preached in nearly every church in his various conferences. Think of it! I could tell you many other things about him and his work which we gleaned from his conversation if it were not for fear of trespassing on your valuable space. But all Durant laymen join me in saying, "Long live Bishop DuBose! May his tribe increase!" Who knows? He might be assigned to the North Mississippi Conference some time!"

R. C. ELMORE.

# Epworth League.

## PAGEANT GIVEN BY LEAGUERS.

The Mount Olivet Epworth League presented the missionary pageant, "Waiting for a Doctor," at the Mount Olivet church on the evening of June 24, and at Lovejoy church, June 3. The impressiveness of this pageant was enhanced by the reverence and dignity of the young ladies taking part.

### Program.

Doxology.

Prayer—President Mount Olivet League, Mr. Fred Hill.

Song, "The Church in the Wildwood."

Pageant—"Waiting for a Doctor."

Cast: In America, Gladys Vick, and Lonie Harrison; in China, Marjorie Tidwell; in Japan, Vessie Brewer; in Korea, Louneil Vick; in Persia. Floy Tidwell; in Africa, Lois Anderson; in India, Sallie May Howell.

Song, "The Great Physician."

Song, "America, the Beautiful."

Singing by a Quartette—Ruth Howell, Jewell Anderson, Lila Ruth Ely, Lorine Anderson; accompanist, Lois Ely.

BESSIE BRAND.

## NORTH MISS. CONFERENCE.

### Corinth Dist.—Third Round.

Guntown, at Pleasant Valley, June 16 and 17.
New Albany ct., at Mount Olivet, Wednesday, June 20.
Dumas ct., at Mount Zion, Thursday, June 21.
Baldwyn, at Liberty, June 23 and 24.
New Albany sta., June 24, night; Q. C., June 25, 9 a.m.
Corinth District Training School, at New Albany, June 25 to 30.
Myrtle ct., at Friendship, July 5.
Potts Camp, at Macedonia, July 6.
Hickory Flat, at Cornesville, July 7 and 8.
Booneville ct., at Edge's Chapel, Wednesday, July 11.
Rienzi, at Pisgah, July 12.
Wheeler, at Mount Hebron, July 13.
Silver Springs, at Paul's Chapel, July 14 and 15.
Booneville sta., Q. C., July 12, night; preaching, July 15, night.
Marietta, at Siloam, July 20.
Sherman, at Bethel, July 21 and 22.
Mooreville, at Andrew's Chapel, July 28.
Mantachie, at Ozark, Aug. 4 and 5.
Paden, at Old Bethel, Aug. 8.
Belmont, at Dennis, Aug. 9.
Tishomingo, at Salem, Aug. 10.
Iuka ct., at Bethel, Aug. 11 and 12.
Iuka sta., Q. C., Aug. 10, night; preaching, Aug. 12, night.
Burnsville, at Clausell Hill, Aug. 15.
Chalybeate, Friday, Aug. 17.
Ripley, Q. C., Aug. 17, night; preaching, Aug. 19, at 11 a.m.

Let pastors give special attention to Questions 11 to 15, with answers.

JOSEPH B. RANDOLPH P. E.

(Continued on Last Page.)

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**His Headaches, Soon Headed Off**

**Kentucky Man, Who Suffered With Severe Headache, Says He Found Relief by Taking Black-Draught.**

Endicott, Ky.—Describing the trouble he used to have with headache and how he obtained relief by taking Thedford's Black-Draught, Mr. Jeff Jervis, of this place, says:

"I began having severe headaches. I can't tell just how they would begin, but soon my head felt like it would split open and I would be so sick I felt like I was paralyzed.

"I would have shooting pains in my neck, and if I turned my head I felt like it would crack at my neck. My eyeballs were tore and I would vomit. I would be 'torn to pieces' for a day or two. I would take headache medicine and feel so queer afterwards I'd be scared. I didn't feel right—I felt numb.

"I was telling a neighbor and he said: 'Get some Black-Draught and take a big dose when you feel a headache coming on.' I did it and took a few doses each night. Soon I had these headaches headed off. Now it is very seldom I have one at all. I just keep Black-Draught and use it when I need it. I don't let myself get constipated."

Thedford's Black-Draught has been found to relieve many of the symptoms described above, and others, when due to constipation or a torpid liver. It is a purely vegetable remedy, made from carefully selected herbs and roots, contains no dangerous drugs, and acts in a natural way on the system. Try it. Sold everywhere.

## AGREES WITH REV. H. T. YOUNG.

Dear Mr. Editor: Writing in the New Orleans Christian Advocate of May 31, our esteemed brother, Rev. Henry T. Young, says: "No one can read the message and statement by our Bishops published in the Nashville Advocate of May 11, and in the New Orleans Christian Advocate of May 17, and longer deny or ignore that heretical teaching and preaching is practiced to some extent in our church." Brother Young's position is well taken and is timely. The action of our last General Conference in regard to the driving away and banishing of all strange doctrines contrary to God's Word clearly indicates how serious the situation was regarded by it. Those persons who have, from time to time, pictured the church as being in a flourishing condition spiritually were simply ignoring the facts in the case. The heretical teaching and preaching that is being done within the jurisdiction of the Methodist Episcopal Church, South, ought to be strongly and fearlessly opposed and quickly stopped. Immediate action, wisely directed, is the need that the exigencies of the times demand. If the sound preachers and laymen do not make their influence felt in combatting these evils, the blame for existing conditions must necessarily rest upon their shoulders. In the third verse of Jude wo are urged to "EARNESTLY contend for the faith which was once delivered unto the saints." Efforts made to correct heresies form a moral obligation that has been endorsed and put upon us by the Bible itself, as well as by the action of our late General Conference, and are not as hurtful to the church as are the evils which they antagonize. It is a self-evident fact that God will not long continue to prosper our church if these matters are not set right.

GEORGE E. BASS.

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## FIRE INSURANCE FOR CHURCH PROPERTY.

Although the year 1922 saw a much larger amount of property value wiped out by fire in the United States than during any previous year, excepting that of the San Francisco conflagration, when as a consequence, quite a number of insurance companies were driven out of business, the National Mutual Church Insurance Company continued its increasing usefulness uninterruptedly; paying each loss promptly, and this, notwithstanding the fact that the losses sustained under its policies aggregated $150,008.53 as compared with $112,321.90 in 1921 ($23,548.67 of which occurred too late in the year to be adjusted before the books closed).

Until the late months of the year, losses were running almost twice those of the corresponding period of 1921, which was quite out of proportion to the growth in business, furnishing a striking demonstration of the adaptability of the system used, to existing condition.

The company again calls attention in its annual report to the importance of its Inspection Department, which has rendered important assistance to policy holders by bringing to their attention dangerous conditions, the remedying of which has saved many churches from destruction that would otherwiso havo occurred sooner or later.

We join tho management in earnestly recommending that prompt attention always be given to the suggestions and inquiries made by the Inspection Department. A large part of the fires each year are communicated from other buildings. In this was its experiences reflect to some degree, the effect of the generally unhealthy conditions with which society has been wrestling of late and which inevitably produces an abnomal number of fires. This condition makes the sort of service rendered by this company more valuable than ever.

We call attention to the outstanding character of its work:

Those responsible for the care of church and parsonage properties are reminded that it is their duty to keep these properties insured as carefully as though they owned them all individually. No careful business man would think of covering with insurance less than 75% of the value of his business establishment or home; and no man or woman should be continued on the Board of Trustees who cannot appreciate their responsibility to the other members of the church.

From the time the company accepts a risk, which it does on the easiest terms consistent with safety, the management gives to the policyholders the benefits of a long experience in the problems of fire prevention.

When the damaging and sometimes totally destructive fire or windstorm comes, adjustment and settlement is prompt and satisfactory. This can be testified to by the holders of the policies, who have received approximately one and three-quarters of a million dollars ($1,750,000) for losses that have been sustained during the nearly quarter of a century this company has been in business.

Those who are not already policyholders can obtain full information by writing to Henry P. Magill, Secretary and Manager, 1509 Insurance Exchange, Chicago, Ill.

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## THE NORMAL THING TO DO.

The fact is that man has turned aside from the noble life, and has deceived himself into the belief that sin is normal. They think they can find happiness in wine and revelry. They bow down to false gods and worship them. They must turn around and go back. They must find the truth which is in Christ. That is normal, and only that can feed their ravening hunger for what can give to them abiding happiness.—Methodist Protestant.

## START SOMETHING.

We detest negative characters—those silent figures in a restless, bustling world. We despise the sort that is content with the mummy life. Somehow we like the fellow who does something, and does it wrong, far more than we do the fellow who does nothing for fear he will do that something wrong. Start something! There's tonic in a dare. Scare somebody—antagonize something. Only the dead keep quiet. They are very quiet.—Northwestern Christian Advocate.

## HUNGRY FOR THE PURE GOSPEL.

We believe that there is a widespread desire among the people for a godly ministry—preachers who know the Lord, whose lives are wholly consecrated to His service, who are being consumed with a zeal for Christ, the spread of His gospol, and the salvation of souls. A prodigal people are beginning to hunger for the bread of life in the Father's house. They are growing tired of all sorts of dilutions of tho truth, and teachings that lead away from Jesus; that belittle, instead of exalting the cross; that make much of everything, instead of our Lord and His blood atonement for the sins of men.—Pentecostal Herald.

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## GET MR. WELLS TO HELP.

With the statement that the orthodox faith of the Christian church is an unfortunate inheritance from mediaeval Christianity and that the old order has passed away, the Tyson Lectureship Foundation announces through the Associated Press that a new Bible will bo written "in the light of the twentieth century" by the Rev. Stuart L. Tyson, honorary vicar of the Cathedral of St. John the Divine. We would suggest that the services of Mr. H. G. Wells might prove valuable to the promoters of this enterprise. Yet candor compels us to say that a large number of publishing firms in all quarters of the globe will continue to hold on to the plates of the old Bible for further use.—Christian Advocate (Nashville).

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666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

After Thorough Trial a Detroit, Mich., Man Endorses Pe-ru-na

The following letter written from Detroit, Michigan is no snap judgment expressed on the merits of Pe-ru-na, the well-known catarrh remedy, but rather a mature, sober opinion formed after a full year's trial.

This is the way Mr. Michael Fako of 906 East Palmer Avenue, in the Michigan Metropolis, writes: "After using PE-RU-NA for about ono year will say I have found it a very good medicine for catarrh. It has helped me a great deal and I am very well satisfied. I have gained in weight, eat and sleep well, my bowels aro regular and better color in my face.

"PE-RU-NA has done wonders and to me is worth its weight in gold. I shall continue to use PE-RU-NA as long as I live and recommend to my friends who are troubled with catarrh."

Nothing can be more convincing than an endorsement of this nature from an actual user. There are many people in every community whose experience, in using Pe-ru-na, has been identical with Mr. Fako's. It is tho standby for coughs, colds, catarrh, stomach and bowel disorders and all catarrhal conditions.

Put up in both tablet and liquid form. SOLD EVERYWHERE.

# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## NORTH MISSISSIPPI CONFERENCE.

### Greenwood District—Attention!

What? District Meeting and Young People's Rally.

Where? Inverness, Methodist Church.

When? June 20-21.

Are you coming? Mark the date on your calendar. See that all departments are represented—Adult, Young People, and Juniors. Am so anxious for a hundred per cent representation.

Be sure to send names of all delegates to Mrs. J. T. Duncan, Inverness, at once.

MRS. BESSIE F. WHITEHEAD,
Dist. Secretary, Greenwood District.

## LOUISIANA CONFERENCE.

### Shreveport District Conference.

Belcher was the scene of perhaps the most enthusiastic district conference the women have ever held in this section. Thirty-three went from First Church alone, and other Auxiliaries were represented in proportionately large numbers. Mrs. J. M. Collins, newly elected district secretary, presided with ability and poise, looking after every interest very carefully. Mrs. F. N. Breazeale, of Pelican, was secretary of the conference.

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Mrs. R. G. Dowell, of Mansfield, gave the Bible lesson, "Faith."

Mrs. S. A. Alexander, of Greenwood, spoke of her impressions of the Annual Conference in Monroe, stressing the "Candle Service" and the Children's Work very forcibly.

Miss Hattie Renfro, City Missionary of First Church, spoke, out of a fund of rich experience, on the practical methods of doing Social Service.

Mrs. B. F. Key, Conference Superintendent of Young People's Work, expressed unusual gratification at the splendid representation at Belcher, saying it was by far the largest of any district conference she had yet visited. She stated that a Rally will be held for the young people soon. She showed a poster that had been prepared in the interest of Bible Study, depicting vividly the desperate need of study of the Word if the Christian life is to be maintained in any sort of healthy fashion. She asked those who were willing to pledge to spend one hour a day in Bible study, to sign their names on the reverse side of this poster. She has followed this plan in all the conferences she has attended, upon request of our Conference Superintendent of Study, Mrs. Z. T. Gallion, of Natchitoches.

Mr. S. S. Thomas, Conference Secretary-Treasurer for the Centenary Movement, briefly outlined a plan by which those of small means may easily pay up their pledges. He said: "If you cannot pay your Centenary pledge in full, send in small amounts; pay frequently if it is inconvenient to pay in large sums." He spoke of the wisdom and foresight of the women in their investments of Centenary money as shown by the large advance in value of properties they have acquired; for example, the Los Angeles property, for which they gave $60,000, has been appraised at $97,800. St. Mark's Hall, in New Orleans, pronounced by Worth M. Tippy as the finest plant of its kind in the world, is valued at $150,000. If any one is disposed to "knock" the Centenary Movement as an extravagance, it is because they just **do not know.** In Louisiana we have the advantage, from one standpoint, that out of every seven dollars contributed, five comes back into Louisiana. Therefore, we can well afford to do everything possible through all of our activities in getting Centenary subscriptions paid. Out of $18,000 set aside for Paine College, not one cent has been appropriated for use (up to the 22d of December); of the $100,000 for Scarritt, which is strictly our own institution, not one cent has been given them just because the great demands have come in and the pledges have not come up to the demand. Out of $740,600 pledged, we have paid up $355,300—not quite one-half, and just about one more year in which to pay the balance.

Mrs. H. B. Sperry, Conference Superintendent of Social Service, newly elected, was introduced and spoke on Daily Vacation Bible School, Boys' Clubs, Tennis Clubs, and Inter-racial Work. Referring to the last mentioned, she gave it as her deliberate opinion, after carefully studying the matter, that one could not be a Christian and refuse to give the help to less-advantaged peoples, who look to us for such aid.

Special music of a high order was furnished throughout the day by Mmes. R. T. Douglas and A. F. Vaughan, of Gilliam.

The "Best Things that Have Happened in My Auxiliary" was told by volunteer speakers. Mrs. R. E. Smith, president of Noel Memorial Society, said she wished to report as her "best," the deepening spirituality of her women resulting from Bible study and clearer understanding of the prayer life, manifesting itself in larger gifts and greater devotion to His cause. Another "best" she considered was their participation in the Inter-racial work in Friendship Community Club recently formed by Mrs. W. W. Holmes and her committee at St. James M. E. Church, Shreveport.

The High School girls, under the direction of Mrs. W. J. Bynum, of Belcher, presented a most impressive pageant, "Aunt Tillie Learns to Tithe."

The elegant banquet prepared by the people of Belcher of all denominations and the Methodist folks of Gilliam, was greatly enjoyed. Mr. T. D. Connell, one of our most faithful laymen, assisted by others of his kind at Belcher, attended to the barbecue of the delicious meats, and was very attentive and helpful in every other way.

By vote, it was decided to take the district conference to Grand Cane next year.

MRS. R. H. WYNN.

### Minutes for the Ruston District Meeting.

The Ruston District Conference of the Woman's Missionary Society was held in Ruston on May 15 and 16, with Mrs. J. F. Giles, of Springhill, La., district secretary, presiding.

The Bible lesson was given by Mrs. Z. T. Gallion, of Natchitoches, who ably demonstrated the superiority of the discussion method over the lecture method.

Mrs. V. C. Cupp, president of the Ruston Auxiliary, spoke of "Our Conference Outlook."

Mrs. J. F. Giles gave "Our District Outlook," outlining her plans for the year's work and asking for the cooperation of all.

Mrs. B. F. Key, Superintendent of Young People's Work, presented the vital need of enlisting the Young People in the work and preparing our leaders for to-morrow.

Mrs. Key also presented for Mrs. W. T. Cunningham a very interesting chart, showing the need of Bible study in our lives, and asking every woman who would agree to spend one hour each day in Bible study and prayer to sign her name on the back.

Mrs. Giles and Mrs. Key told of their visits to St. Mark's Hall and Houma, La., and of the wonderful work that is being done there.

The devotional for the afternoon session was led by Mrs. N. E. Joyner, of Ruston.

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Mrs. J. H. Mullin, president of the Springhill Auxiliary, gave "Our Auxiliary Outlook," bringing out many points for discussion.

Mrs. Gallion, Superintendent of Mission and Bible Study, spoke on this phase of the work.

"Abide With Me" was beautifully rendered by the Methodist Ladies' Quartet of Ruston.

Mrs. Giles spoke on the "Social Service Work," and especially of the Inter-racial work, reading a paper persented by Mrs. R. H. Wynn, of Shreveport, to the Interdenominational Conference on Inter-racial Co-operation in New Orleans in March.

An interesting and helpful institute on minutes was conducted by Mrs. Dawson, of Haynesville, La.

Mrs. Pitts, of Ruston, closed the meeting with prayer.

The program Tuesday night was given over to the Young People, assisted by the Ruston choir, with Mrs. J. M. Henry leading the devotional. Mrs. Giles also added much to the pleasure of all by her beautiful solo. The Young People, under the direction of Mrs. N. E. Joyner, presented two pageants, "Aunt Tillie Learns to Tithe," and "The Foolish Virgins." Mrs. B. F. Key also made a short talk.

The ladies of Ruston served the delegates with lunch at noon, and after the adjournment of the meeting took them for a visit to the Methodist Orphanage, for no visit to Ruston is complete for a Methodist without a visit to this wonderful institution. It is an inspiration to all to see the work that is being done there.

MRS. R. W. AYERS, Secretary.

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## MISSISSIPPI CONFERENCE.

### Jackson Dist.—Third Round.

**Fannin**, at Holly Bush, June 9-10, 11 a.m.
**Florence**, at Braxton, June 10, 8 p.m., June 11, 9 a.m.
**Terry**, at Spring Ridge, June 24, 11 a.m. and 2 p.m.
**Rankin Street**, June 24, 8 p.m.
**Flora**, July 1, 11 a.m. and 2 p.m.
**Madison**, at Pocahontas, July 1, 8 p.m., July 2, 10 a.m.
**Bolton**, at Brownsville, July 8, 11 a.m.
**Edwards**, at Reeves Chapel, July 8, 3 p.m.
**Bentonia**, at Fletcher's Chapel, July 15, 11 a.m. and 2 p.m.
**Satartia**, at Satartia, July 15, 8 p.m., July 16, 10 a.m.
**Sharon**, at Lone Pine, July 21-22, 11 a.m.
**Camden**, at Thomastown, July 22, 3 p.m. and 8 p.m.
**Mendenhall**, at Bethany, July 28-29, 11 a.m.
**Harrisville**, at Harrisville, July 29, 2 p.m.
**Capitol Street**, Aug. 5, 11 a.m.
**Galloway Memorial**, Aug. 5, 8 p.m.
**Eden**, at Tranquil, Aug. 11-12, 11 a.m.
**Yazoo City**, Aug. 12, 3 p.m. and 8 p.m.
**Benton**, at Zeiglerville, Aug. 18-19, 11 a.m.
**Vaughn**, at Union, Aug. 19, 3 p.m.
**Monterey**, at ——, Aug. 25-26, 11 a.m.
**Brandon**, Aug. 26, 3 p.m.
**Yazoo City ct.**, Sept. 1-2, 11 a.m.
Canton, Sept. 2, 8 p.m.

M. L. BURTON, P. E.

### Newton Dist.—Third Round.

North Neshoba, at Longino, June 23.
Neshoba, at North Bend, June 24.
Philadelphia, June 24, 8 p.m.; 25, 8 a.m.
Shiloh, at Finkbine, June 30, July 1.
Rose Hill, at Hopewell, July 7.
Trenton, at Trenton, July 8.
Montrose, at Read's, July 11.
Carthage, at Singleton, July 14.
Walnut Grove, at Mount Horeb, July 15.
Bay Springs, at Holder's, July 18.
Forest and Morton, at Forest, July 20, 8 p.m.
Harperville and Lena, at Cantrell, July 21, 22.
Chunky, at Collinsville, July 28, 29.
Union, at Union, July 29, 8 p.m.
Decatur and Hickory, at Good Hope, Aug. 5.
Newton, Aug. 8.
Homewood, at Casque Chapel, Aug. 11, 12.
Lake, at Conehatta, Aug. 15.
Raleigh, at Trinity, Aug. 17, 18.
Laurel, First Church, Aug. 26, 11 a.m.; 27, 8 p.m.
Laurel, Kingston, Aug. 26, 3 p.m.
Laurel, West End, Aug. 26, 8 p.m.

J. A. MOORE, P. E.

### Meridian Dist.—Second Round.

Scooba, at Binnsville, June 24.
Meridian, East End, 8 p. m., June 24.
Meridian, Seventh Ave., at Oak Grove, July 1.
Meridian, Poplar Springs, 8 p. m., July 1.
Meridian, Central, July 8.
Lauderdale and Electric Mills, at Electric Mills, p. m., July 8.
Waynesboro circuit, at Clara, July 14, 15.
Waynesboro, at Goldwood, p.m., July 15.
Porterville, at Chapel Hill, July 18.
DeKalb, at Marvin, July 21, 22.
Cleveland, at Pleasant Grove, July 23.
Daleville, at Andrews Chapel, July 28, 29.
Pachuta, at——, Aug. 11, 12.
Quitman, p. m., Aug. 12.
Bucatunna, at Lewis Chapel, Aug. 15.
Enterprise, at Stonewall, Aug. 19.
Shubuta, p. m., Aug. 19.
Matherville, at——, Aug. 21.
Vimville, at Why Not, Aug. 26.
Meridian, Hawkins Memorial, 8 p. m., Aug. 26.
DeSoto, at——, Aug. 29.

PAUL D. HARDIN, P. E.

### Brookhaven Dist.—Third Round.

Seashore Divinity School, Biloxi, Miss., June 12-22.
Gallman, at Old Crystal Springs, June 30, July 1, 3 p.m.
Crystal Springs, July 1, 11 a.m.; Q.C., July 2, 8 p.m.
Wesson, July 1, 8 p.m.; Q. C. July 3, 8 p.m.
Adams, at Smithdale, July 7, 8.
McComb, Pearl River Ave., July 8, 8 p.m.; Q. C., July 9, 8 p.m.
Bayou Pierre, at Sweet Water, July 14, and 3 p.m. of 15.
Bayou Pierre, at Matthew's Chapel, July 15, 11 a.m.
McComb, La Branch St., July 15, 8 p.m.; Q. C. July 16, 8 p.m.
Foxworth, at Sandy Hook, July 21 and 3 p.m. of 22.
Foxworth, at Hopewell, July 22, 11 a. m.
Tylertown, July 22, 8 p.m.
Bogue Chitto and Norfield, at Johnston, July 25.
Osyka, at Holmesville, July 28, 29.
Magnolia, July 29.
Fernwood, at Knoxo, Aug. 1.
Barlow, at Rehobath, Aug. 4, 5.
Brookhaven, Aug. 5; Q. C. Aug. 6, 8 p.m.
Monticello, at Oma, Aug. 8.
Georgetown, Aug. 11, 12.
Hazlehurst, Aug. 12, 8 p.m.; Q. C. Aug. 13, 8 p.m.
Scotland, at Gallatia, Aug. 15.
Summit anl Topisaw, at Pisgah, Aug. 18, 19.
McComb, Centenary, Aug. 19, 8 p.m.; Q. C. Aug. 20, 8 p.m.

Note particularly, and be ready definitely to answer, questions 12, 13, 14 and 15.

Be ready to report subscriptions to cover all financial claims. We must pay all claims in full this year.

H. M. ELLIS, P. E.

### Seashore Dist.—Third Round.

Logtown, July 1.
Americus, at Hurley, Tuesday, July 3.
Escatawpa, at Big Point, Wednesday, July 4.
Picayune, filled by Rev. M. B. Sharbrough, July 8, 9.
Coalville, at Cedar Lake, 3:30 p.m., July 9.
Columbia, filled by W. L. Linfield, 11 a.m., July 15.
Hub, filled by W. L. Linfield, 3:30 p.m., July 15.
Ocean Springs, at Nugent, 3:30 p.m., July 15.
Lumberton, 11 a.m., July 22.
Poplarville, 7:30 p.m., July 22.
Saucier, at Lyman, 11 a.m., July 29.
Long Beach, 7:30 p.m., July 29.
Americus, at Pine Grove, Aug. 4, 5.
Carriere, at Wesley Chapel, Aug. 11, 12.
Gulfport, 7:30 p.m., Tuesday, Aug. 14.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 15.
Wesley Memorial, Mississippi City, Aug. 19.
Long Beach, Q. C., Tuesday, 7:30 p.m., Aug. 21.
Biloxi, 7:30 p.m., Wednesday, Aug. 22.
Vancleave, Aug. 25, 26.
Pass Christian, 7:30 p.m., Aug. 26.
Wiggins, 7:30 p. m., Wednesday, Aug. 29.
Brooklyn, at Batesville, Sept. 1, 2.

W. M. SULLIVAN, P. E.

### Vicksburg Dist.—Third Round.

Roxie, at Greendale, June 23, 11 a.m.
Washington, June 24, 11 a.m.
Natchez, June 24, 8 p.m.
Oak Ridge, at Flower Hill, July 1, 11 a.m.
Utica, July 8, 11 a.m.
Rosetta, at Perrytown, July 13, 11 a.m.
Centerville, at Macedonia, July 14, 11 a.m.
Woodvile, July 15, 11 a.m.
Vicksburg, Crawford Street, July 22, 23, 11 a.m.
Vicksburg, Gibson Memorial, July 22, 25, 8 p.m.
Gloster, at Liberty, July 29.
Louise and Holly Bluff, Aug. 5, 11 a.m.
Silver City, Aug. 5, 8 p.m.
Anguilla, at ——, Aug. 12, 11 a.m.
Rolling Fork, Aug. 12, 8 p.m.
Meyersville, at Fitlers, Aug. 15, 11 a.m.
Rocky Springs, at Allen, Aug. 19, 11 a.m.

J. R. JONES, P. E.

### Hattiesburg Dist.—Third Round.

Collins, at Gilmer, June 24, 11 a.m.
Silver Creek, at Oakvale, June 26, 11 a.m.
Purvis, at Talawah, July 5, 2:30 p.m.
Oloh, at Oak Grove, July 8, 11 a.m., 2:30 p.m.
Petal, at Eastabutchie, July 15, 11 a.m., 2:30 p.m.
Richton, at Ovett, July 19, 2:30 p.m.
Taylorsville, at Old Bay Springs, July 22, 11 a.m.
Eucutta, at Goodwater, July 23, 2:30 p.m.
Ellisville, at Mount Zion, July 24, 11 a.m.
Hattiesburg, Main Street, July 29, 11 a.m.
New Augusta, at Beaumont, July 29, 3:30, 7:30 p.m.
Lucedale ct., at Shipman, Aug. 5, 11 a.m.
Lucedale, Aug. 5, 7:30 p.m.
Williamsburg, at Oakvale, Aug. 7, 11 a.m.
Prentiss, at Mount Zion, Aug. 8, 11 a.m.
Heidelberg, at Sandersville, Aug. 12, 11 a.m.
Seminary, at Pleasant Ridge, Aug. 13.
Leakesville, at Clarke's Chapel, Aug. 15.
Mount Olive-Magee, Aug. 19.
Sumrall, Wednesday, Aug. 22, 7:30 p.m.
Avera, at Plave, Aug. 26. 11 a.m.

Please, brethren, be ready to report all your benevolent assessments covered by cash or good subscriptions at your third quarterly conference.

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### JEWS ARE NOT SATISFIED.

Jews, it is said, are becoming Christian Scientists in large numbers. Rabbi Lichtenstein, of New York, is reported as deploring the fact that 70,000 Jews in that city have joined the Christian Scientists. It is hard to believe that this is true. But if it is, what does it mean? At least it shows that these Jews are not satisfied with their own religion. We do not believe that as shrewd and sensible people, as the Jews as a class are, will long stay with the Christian Scientists. We can only hope and pray that having been weaned away from their prejudice to the name of Christian, they may eventually turn to the Christian church and to Christ.—Presbyterian of the South.

### NORTH MISSISSIPPI CONFERENCE.

#### Grenada Dist.—Third Round.

Durant, June 17.
Grenada, June 17, 18.
Sallis ct., at Shrock, June 23.
Pickens and Goodman, at Richland, June 24, 25.
Tie Plant ct., at Bethel, June 30.
Holcomb ct., at Sparta, July 1.
Duck Hill ct., at Mars Hill, July 7.
Winona, July 8.
Coffeeville ct., at Bethlehem, July 14.
Poplar Creek ct., at Bethel, July 15.
Kilmichael ct., at Stewart, July 15, 16.
Abbeville ct., at Union Hill, July 21.
Waterford ct., at Chulahoma, July 22.
Lamar ct., at Rice Chapel, July 28.
Ashland ct., at Liberty, July 29.
Ebenezer ct., at Thornton, Aug. 4.
Lexington, Aug. 3, 5.

R. A. TUCKER, P. E.

#### Grenville Dist.—Third Round.

Clarksdale, June 17, p.m.
Shaw and Litton, at Litton, June 24, a.m.
Shelby, June 24, p.m.
Lula and Dundee, at Lula, June 25.
Coahoma and Lyon, at Coahoma, June 26.
Merigold and Alligator, at Merigold, June 27.
Friars Point and Bobo, at Bobo, June 28.
Boyle and Pace, at Winterville, June 29.
Gunnison and Sherard, at Deeson, July 1, a.m.
Rosedale and Hillhouse, at Melvina, July 1, 3, p.m.
Boyle ct., at New Salem, July 4.
Glen Allen and Benoit, at Benoit, July 15, a.m.
Shelby, preaching, July 15, p.m.
Jonestown and Duncan, at Jonestown-Birdie, July 29.
Hollandale and Arcola, at Murphy-Arcola, Aug. 5.
Cleveland, Aug. 12.
Leland, Aug. 13.
Greenville, Aug. 15.
Lake Cormorant, at Walls, Aug. 19.

JAMES H. FELTS, P. E.

#### Aberdeen Dist.—Third Round.

Prairie and Strong, at Strong, June 16, 17.
Nettleton, at Grady's Chapel, June 22.
Buena Vista, at Ebenezer, June 23, 24.
Woodland, at Montee, June 26.
Salem and Ecru, at Salem, June 28.
Randolph, at Shady Grove, June 30-July 1.
Toccopola, at Tula, July 1, 2.
Greenwood Springs, at Friendship, July 6.
Houlk, at Van Vleet, July 7, 8.
Vardaman, at Bethlehem, July 13.
Calhoun City, at Pine Ridge, July 14, 15.
Mathiston, at Providence, July 20.
Bellefontaine, at Slate Springs, July 21, 22.
Eupora and Maben, at Eupora, July 23.
Smithville, at Trouquie, July 26.
Algona, at Palestine, July 28, 29.
Fulton, at Vanburen, Aug. 3.
Tremont, at Mount Olive, Aug. 4, 5

T. H. DORSEY, P. E.

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#### Greenwood Dist.—Third Round.

Black Hawk, at Bowling Green, June 16.
Acona, June 17.
Swift, at Morgan City, June 24, 11 a.m.
Belzoni, June 24, 3:30 p.m.
Greenwood Group, July 1, at Greenwood, 3 p.m.:
  Greenwood.
  Itta Bena.
  Sidon and Cruger.
  Tchula.
Colla, at Smith's Chapel, July 8.
Carrollton, at Longview, July 14.
Moorehead Group, July 15, at Moorehead, 3 p.m.:
  Moorehead.
  Indianola.
  Sunflower.
  Inverness.
Tutwiler Group, July 22, at Tutwiler, 3 p.m.:
  Tutwiler.
  Dublin.
  Drew.
  Ruleville.
Minter City Group, at Minter City, July 29, 3 p.m.:
  Minter City.
  Webb and Sumner.
  Schlater.

Pastors and their entire quarterly conference officials will please arrange to attend these Group Quarterly Conferences. It is entirely possible to make them great occasions of inspiration and helpfulness. Just a little out of the ordinary, a little unusual, but sometimes it is best to do just that. Let committees appointed to examine church records have written reports.

S. L. POPE, P. E.

#### Sardis Dist.—Third Round.

Byhalia, at Emory, June 22, 11 a.m.
Cockrum, at Hebron, June 9.
Olive Branch, at Oak Grove, June 24, 11 a.m.
Longtown, at McGhee's ch., preaching, June 3; Q. C., June 29, 11 a.m.
Arkabutla, at Arkabutla, June 28, 11 a.m.
Como, June 29, 4 p.m.
Batesville, July 3, 7:30 p.m.
Charleston, July 4, 7:30 p.m.
Pleasant Hill, at Lewisburg, July 6, 11 a.m.
Sardis ct., at Wesley ch., July 7, 11 a.m.
Mount Pleasant, at Marshall Inst., July 12, 11 a.m.
Horn Lake, at Eudora, July 13, 11 a.m.
Shuford, at Pisgah, July 22, 11 a.m.
Courtland, at Shiloh, July 21, 11 a.m.
Crowder, at Brook's ch., July 29, 11 a.m.
Crenshaw, at Sledge, July 31, 11 a.m.
Tyro, at Mount Vernon, Aug. 2, 11 a.m.

J. T. LEWIS, P. E.

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#### Columbus Dist.—Third Round.

Louisville, June 24, a.m.
Noxapater, at Flower Ridge, June 24, 25.
Sturgis, at Bevil Hill, June 30, July 1.
Kosciusko Ct., at Spring Dale, July 6.
Kosciusko Sta., July 6, p.m.
High Point, at Macedonia, July 7, 8.
Ethel, at Tabernacle, July 9.
Columbus, Central, July 10.
Crawford and Schaeffers, at Crawford, July 15, 16.
Mashulaville, at Middleton, July 17.
McCool, at ——, July 21, 22.
Ackerman and Wier, at Wier, July 22, 23.
Shuqualak, at Ridgeway, July 26.
Brooksville, at New Bethel, July 27.
Cedar Bluff, at ——, Aug. 5, 6.
West Point, Aug. 8, night.
Starkville, August 9, night.
Artesia, Preaching, July 15th, a. m., Q. C. Aug. 9.

A. T. McILWAIN, P. E.

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| First Methodist Episcopal Church | Spokane, Wash. |
| First Methodist Episcopal Church | Guthrie, Okla. |
| First Methodist Episcopal Church, South | Temple, Texas. |
| Lipscombe Avenue Episcopal Church, South | Ft. Worth, Texas. |
| Oak Cliff Methodist Episcopal Church, South | Dallas, Texas. |
| Oklahoma City College | Oklahoma City, Okla. |
| Southern Methodist University | Dallas, Texas. |
| Travis Street Methodist Episcopal Church, South | Sherman, Texas. |
| Hyde Park Methodist Episcopal Church, South | Tampa, Fla. |
| Union Ave. Methodist Episcopal Church, South | Memphis, Tenn. |

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# NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 70—No. 25. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3515.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 21, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

### "LET THIS MIND BE IN YOU."

We do not believe in a morbid introspection that produces unhappiness and misery; but we do believe in a self-examination that enables us to know whether or not we are in the way that leads to everlasting life. In application of this belief, it is well for every professing Christian, preacher and layman, now and then to consider his state of mind in comparison with that of the Master to see what his real state is. The first care of the Christian is to be sure that he himself practices the teachings of Christ. He may well be concerned about what other people do and think, but he must be clear in his own conduct before he can claim to be in a position to regulate the lives of others. The world has never had much respect for the opinions of those who "say and do not," and it is not likely at this late day to take as its chief exponent of the Christian faith those who fail to manifest in their own attitude the mind that was in Christ. The form of godliness without the power thereof, is, of all things, the most helpless.

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### IT IS SUFFICIENT.

Judge Elbert H. Gary, the president of the American Iron and Steel institute and one of the best known business men in the world, recently made a trip through the Orient, including the Holy Land. Upon his return, at the annual meeting of the Iron and Steel Institute, held in New York City on May 15, he took occasion to speak of his travels and, in connection therewith, to say something concerning religion and the Bible. His statements are so straightforward and definite that we believe they are well worth reproducing for the benefit of any who may be inclined to think that the Bible is in danger of being discarded and that religion is losing its hold upon people. Among other things, Judge Gary said:

"There is only one way of fairly and finally settling any controversy or question, and that is, in consonance with the principles of the Christian religion. Whenever a nation or an individual reaches a point where, as the result of war or of shipwreck, or otherwise, immediate destruction is inevitable, assent to the idea expressed is natural and well-nigh universal. There are multitudes of people who believe that the fundamental and controlling doctrine of the nation's laws should be in accordance with the principles of the Holy Bible and that every lawmaker and administrator should be compelled to endorse and practice its undeniable precepts. * * * One who reads of or personally witnesses evidences of the rise and fall of great nations and communities and cities, whose ruins are so great that they attract the attention and admiration of the entire world, is led to believe that an over-ruling God determined their destinies. * * *

"If you should decide to visit Palestine, which it is hoped you will, before and after doing so thoroughly read again your Bible, this classic of classics, all in all the most interesting and fascinating of books. There are contained many things which, taken literally, we may not understand. It is not necessary and it would perhaps be a waste of time to try. Our minds are too small, our understanding too limited. Possibly in some material respects the published interpretations are literally incomplete, misleading, or inapplicable to our time. But in the main the language, as used, is accurate and well authenticated by science and by actual observations. The moral and religious principles of the Bible, both Old and New Testaments, have never been and can never be successfully combated. Since the preservation of history commenced there has never been anything approaching the Holy Bible as a literary production or a code for proper and desirable human conduct, or as the foundation for future hopes. If any here should believe this is an exaggeration, which is not probable, read again this book and you will be surprised. Visit Palestine, in the light of and under the inspiration of the Bible. Things that could easily be destroyed are there. The landmarks of Palestine are as described in the Bible. The River Jordan, the Dead Sea, the Sea of Galilee, Mount of Olives, the Valley of Jehoshaphat, and many other places familiar to Bible readers—all these are indisputable evidence of the accuracy of that book in historical recitation. * * * In short, the more we read and study, the more we must be convinced of the absolute reliability of the 'Book of books.' Much more than all this, the better men we will be, the more grateful we will be, and the more anxious to have our country and the affairs of all its inhabitants carried on in conformance to its precepts."

Judge Gary does not speak, of course, from the standpoint of the technical scholar; but he does give the matured convictions of a mind that has proved itself able to grapple with the intricate problems that arise in connnection with the management of one of the greatest business enterprises on the face of the earth. He finds it "sufficient"—which is all that needs to be said to the man who would know God's will concerning him and who is looking for a way to be saved from his sins. The Bible stands the "pragmatic test"—and that is enough.

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### GOOD-BYE, MR. SMITH.

Governor Smith, of New York, has been "prominently mentioned" in various quarters as an available candidate on the Democratic ticket in the next presidential election. Governor Smith doubtless possesses many qualifications for the highest office in the gift of the people, and, so far as we know, he is an estimable gentleman personally; but when he signed the bill repealing the enforcement law of the State in support of the Constitutional prohibition amendment, in our humble judgment he eliminated himself from any possibility of being elected to the presidency. The Democratic politicians may think that the "solid South" will stand for any candidate they may choose to bring out; but let them attempt to foist upon the people of this section a man who has definitely aligned himself with the forces that are fighting prohibition and they will find that they have sadly mistaken the temper of the South If Governor Smith had any hopes of becoming president, he might as well relinquish his aspirations in that direction and busy himself with plans that have some prospects of success. As a presidential candidate—good-bye, Mr. Smith.

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### WHAT THE SECRETARY OF WAR THINKS.

At the recent conference in Washington on religious and moral training for soldiers, Secretary of War Weeks delivered a brief address in which he said, among other things: "I feel personally, as all men must who have passed the meridian of life, a growing inclination towards religion and religious life. I speak in the broadest sense, of course. I am fearful about the results that have come and are coming from the late war. Civilization is not, as I see it, as stable a quantity as it was before the great war. The civilization of the world is threatened. Nothing will hold mankind better together or be of as much benefit to men of all nations as religion."

There are two significant things, we think, in this statement. The first is that as men grow older they become more and more inclined toward the religious life in a general way. We do not mean to say that their tendency is to espouse vigorously the cause of religion as they pass the meridian of life, but to look with greater seriousness upon the things that have to do with the spiritual nature, with moral obligations, and with the future. They have had experience with the things that are temporal and know what is involved in them; but as these begin to fade away, their minds inevitably turn to a consideration of the things that abide forever. We imagine a fruitful ministry might be exercised by our preachers among those of advancing years who are thus forced to think upon the spiritual verities.

The second significant thing is the added testimony of the Secretary of War to the value of re-

(Continued on Eighth Page.)

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## THE LATE ATTACK ON THE VIRGIN BIRTH.

By H. Walter Featherstun, D.D.

There was a weak attack on it made in the first century and carried over into the second by a sect of "Judaizing Christians," nicknamed Ebionites, signifying "poor," or rather a term often heard on the lips of our negroes before the Civil War, "poor white trash." As many of Christ's early followers were, like himself, "poor in this world's goods," the fact was not a reproach, although it was often accompanied with a haleful degree of illiteracy; though some of these poor were like our Lord and his Apostles, who were by no means illiterate. Against this Ebionite heresy John inveighed fiercely: "Many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh (hath come) in the flesh. This is the deceiver and the antichrist." II John, 7. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not (this) is not of God: and this is of antichrist." I John, iv, 3. Ignatius, the earliest of the Apostolic Fathers, and said by some to have been the "little child" mentioned in Matt. xviii:2, writing to the Ephesians, not long after the death of John, says: "Where is the wise man? Where is the disputer? For our God Jesus Christ was, according to the dispensation of God, conceived in the womb of Mary, of the seed (or line) of David, by the Holy Ghost." To the Trallians, he writes: "Stop your ears, therefore, as often as any one shall speak contrary to Jesus Christ, who was of the race of David, of the Virgin Mary." Polycarp, a little later than Ignatius, who suffered martyrdom about 150 A. D., wrote to the Philippians, evidently quoting John: "Whosoever does not confess that Jesus Christ is come in the flesh, he is antichrist."

Under these and similar sledge-hammer blows these Ebionites passed away, some becoming orthodox as to the Virgin Birth issue, and others blending with a later sect called Gnostics, some schools of which denied the Virgin Birth, while others did not. Dr. James Orr, in his great book, "The Virgin Birth of Christ," page 138, says: **"Apart from the Ebionites, or narrower section of Jewish Christians, and a few Gnostic sects, no body of Christians in early times is known to have existed who did not accept as part of their faith the birth of Jesus from the Virgin Mary"** (black-faced type his). Dr. Orr quotes Harnack, one of the most radical of German doubters, thus: "It is certain that already in the middle of the second century, and probably soon after its beginning, the birth of Jesus from the Holy Ghost and the Virgin Mary formed an established part of the church tradition."

Beginning about the fifth century of the Christian era, there raged for several centuries bitter controversies over the two natures—the divine and human—in Christ: but not at any time, so far as this writer can discover, was the Virgin Birth involved. The ages-long old doctrine as stated in our creed has been all along the Christian centuries denied by Jews, Pagans, and infidels of various grades; but not until 1892, and only then in Germany, was any denial of it heard in any real Christian church. **See Dr. Orr's book, pp. 5 and 6.** So the title given to this booklet, **"The Late Attack on the Virgin Birth,"** is strictly accurate.

On what grounds is this **late attack** based?

1. They say that Mark and John make no mention of the Virgin Birth. Were this statement accurate, it would in no sense and to no degree be an argument against it. **Neither of them denies the Virgin Birth.** Their silence, if a silence there is, cannot be construed into a denial. While they do not give details as Matthew and Luke do, because those details having been already given did not need a restatement—Matthew having given them for Jewish Christians, and Luke for Greek-speaking disciples; but the fact is, **both John and Mark do affirm the Virgin Birth.** John, in his first chapter, says: "The Word was God * * * and the Word became flesh and dwelt among us." The only way ever indicated for God to become flesh is through a Virgin Birth. If John did not believe in the Virgin Birth, when he came to state that God became flesh in the person of Christ he most assuredly would have contradicted the statements made by Matthew and Luke long before. No man has ever undertaken to show that the details of that Virgin Birth in Matthew and Luke were interpolated or smuggled in after John had written his Gospel.

Three times in his Gospel John speaks of Christ as "the only begotten Son of God." The language is strongly guarded: good men are spoken of as "sons of God"; but Paul explains by **adoption:** "Ye have received the spirit of adoption whereby we cry, Abba, Father." Rom. viii. 15. "Having predestinated us unto the adoption of children." Eph. 1:5. Christ is presented here not as an adopted Son, but as a "begotten Son"; and as the **"only Son of God"**—all other sons of God have become "sons of God" by some other method. The phrases, "Son of God," when applied to Christ, and "only begotten Son of God," involve the fact of a Virgin Birth. That John did strongly believe in the Virgin Birth is indicated in his Epistles; notably in the passages already quoted in his vigorous attacks on the Ebionites from his First and Second Epistles.

Mark begins his Gospel with a strong endorsement of the Virgin Birth: "The beginning of the Gospel of Jesus Christ, the Son of God." The man Jesus is the Son—"the only begotten Son" of God. How? By means of a Virgin Birth. If not, why not? How otherwise?

## METHODISM IN LOUISIANA.

By Rev. S. J. Davies.

When the early Methodist itinerant preacher began to declare his gospel of "free grace and full salvation" in Louisiana, he found a people different from the inhabitants of the upper States. In fact, we may say that religion as we understand it—a factor in the life and conduct, a social and pervasive power among people—was a negligible quantity. The type of Catholicism which prevailed was tolerant and easy; a revolt against the narrow and bigoted Spanish type of intolerance which had prevailed. In fact, the average Louisiana citizen of to-day has little disposition to persecute any one on account of religious views—he simply smiles and passes on. Pioneer preachers from the "Natchez country," as that vast tract of country lying east of the great river was called, appeared from time to time and preached as opportunity afforded. The history of their heroic struggles forms an epic in annals of early Methodism, too extended for full treatment in this paper.

In 1847 the Louisiana Conference was organized in the town of Opelousas. A regular charter was granted it under the signature of P. O. Hebert, who was at that time governor of our State. This charter grants all the rights and privileges usually conferred upon corporate bodies. The charter members of the Conference were John C. Keener, H. N. McTyeire, R. Randle, J. B. Walker, S. J. Davies, L. Parker, Philo M. Goodwin, and L. A. Reed. Three of these were afterwards elected to the office of bishop, and all were eminently useful in the work of the church. Never did heroic soldiers of the cross contend more earnestly to gain a foothold in some far-off missionary field than did these early preachers and their immediate successors.

* * *

Louisiana Methodism is also represented by a large contingent of colored people. All the well-known branches of Methodism obtain among them. The Colored Methodist Episcopal Church is well represented. This branch is in "apostolical succession," since it is confined to the negroes and their descendants who were loyal to the church under whose care and tutelage they were converted. Besides these, there is a large membership of the M. E. C. in Louisiana. Their membership in total, I think, exceeds that of the whites. The writer, having been a member of the Louisiana Conference some forty years, has never known of a trial for heresy among any of their churches, nor has any man limited the freedom of thought. But they have thought right thoughts and preached a "Gospel that is the power of God unto salvation," believing that only the truth attested by the Holy Spirit can save men. They have for the most part been kept too busy to spend much time in controversy.

This State is the birthplace of many men who are prominent in the church to-day or those whose names were household words among us during the two preceding decades. Charles W. Carter was a man of rare oratorical power and gifted with a style, both in speaking and writing, that was remarkable for purity and convincement. Pure and unsullied in his private life, unostentatious to a marked degree, simple in his wants, kind and fatherly to the younger preachers, his name and fame linger among his brethren like the echo of a silvern horn receding in the distant hills. We fain would hear its jubilant note again. The Parker brothers, Frank and Fitzgerald, the one a profound, eloquent preacher, the other a man of rare literary ability as well as a symposium of knowledge, occupy leading places in the church to-day. The Knickerbockers, Percy, Hubert and Herman, are recognized as leaders and preachers of pronounced ability in Texas. John F. Wynn, father of the presiding elder of the Shreveport District, was one who won many souls to the Master by his kindly ministries by the hearthstone and his faithfulness in the discharge of his duties as a preacher. Robert Parvin, father and founder of some ninety camp meetings in his day, was as original and unique in his methods of winning souls perhaps as any man known among us. His preaching was intensely hortatory, discursive, tremendous, violating all the rules of the rhetorician, except the one of "action," yet withal tender as a child, simple in his faith as St. Francis of Assisi, and successful in winning souls for his Master. Captain T. K. Fauntleroy, child of the King, was noted for his intense earnestness, a conviction of spirit that not infrequently baffled his stammering speech, and a sincerity that bound him to his friends devotedly. A man who had met death so often on many hard fought fields and never faltered, he displayed the same invincible spirit as a soldier of the Cross. Robert J. Harp needs no eulogy from us. His career as a presiding elder, publicist, and preacher is so well known that it almost precludes mention. Industry was almost a passion with him. He fulfilled the Wesleyan injunction never to be idly employed. Shreveport Methodism owes him a large debt of gratitude.

For efficiency, faithfulness and fruits of their ministry, it [illegible] be difficult to find any who surpassed the Randle brothers, Robert and Thomas. The Lord of Life has called one to his reward; the other finds a home with his son Robert, a useful and earnest worker in the church of his fathers. J. B. Walker, of New Orleans, humorous, brilliant, eloquent; Jno. T. Sawyer, intense, earnest, a revivalist of rare power and a leader in his palmy days; John Pipes, whose name and memory linger like a benediction among the pine-clad hills of North Louisiana; John B. Cassity, masterful as an exhorter and winner of souls; Jas. A. Parker, logician, with a mind of penetrative quality and a command of language which carried conviction to his hearers; B. F. Alexander, quaint almost to eccentricity, yet with an honesty of purpose and a loving heart that disarmed criticism; the Keener brothers, Christian and Samuel, worthy sons of a worthy sire, the grand old man whom we all loved and honored, though he gave rough marching orders at times. The old Bishop knew more about Louisiana preachers and Louisiana ways than any other man who may have tried to honor the office among us. The three White brothers, Frank, Thomas, and Henry, were eminently useful in their ministry. This trio, though brothers, neither looked alike, preached alike nor acted alike. But they were loved by many for their earnestness and zeal.

Who can write worthily of these men or measure the roll call of the saints? They lived and died in the faith and wrought well in their day. But I must close their brief sketch of Louisiana Methodism, leaving much unwritten. May younger men prove worthy in every way as these elder men did.

But no sketch of Louisiana Methodist preachers would be complete without the mention of John A. Miller, whose saintly life and genial character, replete with love for God and man, was not unlike that of St. John; Thomas J. Upton, the man of indefatigable industry and unchanging conviction once he espoused a cause; James L. Wright, a veritable wrestling Jacob at the lofty altar steps of prayer; J. D. Harper, safe, conservative, trustworthy; Dr. Felix R. Hill, eminent as pastor, and college president, with the spirit of Abou Ben Adhem, loving his fellowmen; N. S. Cornell, theologian, well-balanced, quiet, unobtrusive in his life, a man who knew much and said little; Joseph W. Medlock, suave and quiet in his manner and a useful and successful preacher; S. H. Whateley, church-builder and gentleman, with the manners of the old school; Thomas H. McClendon, who was eminently useful as presiding elder and preacher; J. M. Johnston, whose ministry and faithfulness to his church have left their results on many circuits in Louisiana; and Reynolds S. Trippett, who could read a sermon to the delight of his auditors, and who crossed the Atlantic fifteen times to visit his loved English home and, when worn with age and labor, went from his own land to the everlasting shores. All these and many others have in the past wrought so well for God's Kingdom in the earth, but they have left a goodly heritage, wherein we rejoice.

The following items taken from the Journal of the Louisiana Conference are of interest:

| | |
|---|---|
| Number of church members in the Louisiana Conference | 49,670 |
| Number of preachers in the Louisiana Conference | 153 |
| Number of preachers on probation | 15 |

## GIVE THE YOUNG A SQUARE DEAL.

Young men may be gifted, studious, and aspiring, and yet not reach the highest standard of efficiency without the encouragement that is due them from those who stand higher in the scale of wisdom and experience than they. Occasionally there may be found one whose courage is indomitable, who will not be repressed by any amount of discouragement or difficulty, one who is determined to succeed against all opposition. But such a one is only an exception to the rule.

While this is true with reference to young men in their chosen profession, it applies also, in a very special manner, to young men of the ministry. The aspiring young lawyer or physician, if he has no other encouragement, knows that by close application he can acquire the ability to force his way by those who stand before him; there are none who can hold him back. With young ministers it is different. They are strictly under authority, subject to those who are in authority. At best their promotion depends upon the judgment of a few men, who may not have had ample opportunity of measuring their ability. And then there are others to be considered and provided for, who, because of their rating in the scale of appointments, may be preferred, regardless of either their ability or acceptability. "The young man has plenty of time yet, and if he continues faithful his promotion will come eventually." And the decision is finally made to hold the young fellow down awhile longer, rather than displace some one in order to give the deserving young man his rights.

Is it possible, yea probable, that there are some men who are held in preference simply for the reason that for a given length of time they have held prominent appointments? We have many good mediocre men who will never be anything but mediocre, whereas, if they had been duly encouraged and promoted as their ability warranted, some of those very men would have been competent and in demand almost anywhere they might be assigned. Instances have come under our observation that verify our assertion. For example: a vacancy is to be filled in one of the leading appointments, and to fill out the unexpired term a good young man from the circuit was sent. Perhaps he never would have reached an appointment of that class by the regular process; but when the end of the year came, his acceptability had been universal, and his success so satisfying that the congregation petitioned his reappointment. Such instances are not infrequent.

Young preachers are men still; they need encouragement, and must be promoted as rapidly as their ability will warrant, if they are expected ever to come to their full strength. Under conditions, some of which have already been mentioned, a few of our capable young men have settled down to be only mediocre men, while some have gone to other fields, where the possibilities are more in their favor.

When our fine young men uniformly receive the encouragement that they should have from their seniors, and the consideration that their attainments really warrant at the hands of the appointing powers, we will not only develop a stronger generation of preachers, but there will be less of the spirit of restlessness among them. I am fully persuaded that some young men who have been called to the ministry hesitate, and in not a few instances have entered secular professions, because they observe that in the ministry sometimes they fail to get the consideration that is due them.

I have had heart-to-heart talks with those whom I have reason to believe felt that the hand of God was upon them, and I have asked them why they halted. They have been very frank with me in expressing their minds. They have said: "Not because we do not regard the ministry a noble calling, high and holy; not because the support is meager, nor because of the hardships of the itineracy; nor yet because we love other professions better; but because our destiny is too entirely in the hands of those who exercise authority irrespective of the rights and privileges that we may think should be accorded us."

"But does not that kind of spirit savor of insubordination?" I have asked.

"Not that," they say, "but we think we have a right to confer with those whose duty it is to send us out."

One splendid young man said to me only recently: "I am in accord with our episcopal form of church government; I think the itinerant system as nearly perfect as any system could be, but in the minds of so many observers there is a question mark as to the wisdom and justice with which the affairs of the church are administered under our system."

Brethren, these things are worth thinking about. Young men of the ministry, and those who are called to the ministry and are struggling to yield, are men every inch, as a rule; young men not only with marvelous possibilities within them, aspiring, self-respecting, and courageous, but still in need of, and expecting that brotherly consideration from those with whom they have cast their lots, and without which they can never come to their best.

A METHODIST.

## BISHOP H. M. DuBOSE AT BROOKHAVEN, MISS.

Dear Brother Carley: I just want to tell you about one of the most delightful privileges I have had in a long while. I was fortunate, along with a number of the brethren of the Mississippi Conference, to be able to attend the Epworth League Assembly at Brookhaven last week. It is a rare privilege indeed to come to know so many of the fine young people of our church, and to have a part in helping them in their life decisions and training for Christian service. I thoroughly enjoyed every moment of my association with these young people and those who had part on the program. You will doubtless receive a communication from some one who will give the details of that great Assembly. But there was one feature of our stay in Brookhaven I want to relate.

On Thursday afternoon, Dr. and Mrs. I. W. Cooper invited the preachers of the Assembly to be guests in their home at a 6 o'clock dinner given in honor of our beloved former Mississippian, Bishop H. M. DuBose. It was indeed a very happy gathering and long to be remembered. Every guest was made to feel perfectly at home by the gracious welcome given by the host and hostess. In his own inimitable way, Dr. Cooper first had Dr. H. Walter Featherstun to introduce the first speaker, Rev. Henry G. Hawkins, our pastor at Woodville, who gave a very interesting account of the early days of Methodism in that section of the State, calling attention especially to some of the outstanding laymen and preachers of that time.

Rev. J. T. Leggett was then called on to introduce the guest of honor, which he did in a very happy manner. Bishop DuBose was deeply moved by the welcome accorded him to his home Conference, and laying aside all restraint he entered heartily into the spirit of the occasion. It was thrilling to hear him give reminiscences of his boyhood and early ministry in this Conference. With tender feeling he called attention to some of the great men of the Conference in the past whose lives had influenced his, but among them, no one had meant quite so much to him as the late Charles B. Galloway.

A charming addition to the circle of friends gathered was the presence of Mrs. C. B. Drake, the mother of Mrs. Cooper. The lone layman who was a special guest also was our greatly loved Epworth League President, W. D. Hawkins. The young folks were well represented by John Satterfield. The preachers who were present and so thoroughly enjoyed the gracious hospitality of Dr. and Mrs. Cooper, were: Bishop H. M. DuBose, Dr. H. W. Featherstun, J. T. Leggett, A. M. Broadfoot, A. J. Davis, L. J. Snelgrove, S. B. Watkins, A. A. Sims, Sterling Fisher, J. L. Sells, J. F. Campbell, J. S. Purcell, A. J. Beasley, W. P. George, L. F. Alford, E. A. King, J. B. Cain, H. G. Hawkins, H. J. Oakley, E. D. Simpson, J. W. Thompson, W. H. Vaughn, a superannuate of the Texas Conference, and the writer.

O. S. LEWIS.

Laurel, Miss.

Of the reality of fellowship with God every religious man is assured. Religion implies such a relationship of love and grace on the part of God. How such a consciousness brings strength and comfort to a human heart let every one who knows the power of salvation attest.—Hugh Black.

It's all right to make an inventory of yourself, my son; but let somebody else do the appraising. —Selected.

## ECHOES FROM GRENADA TRAINING SCHOOL

We had an attendance of something like 125. Of that number, twenty-seven were precahers and several others just looked in and passed on. They did not have the spirit of the Scribe and the Levite of whom we read, but they had made other arrangements, like the man spoken of in the Book who had married himself a wife and, therefore, he could not come. Many fine teachers and department superintendents and young people, Missionary Society women, Epworth Leaguers, and others were there seeking a better equipment for life's high tasks. It was a wonderfully fine school. It has been said that the spirit of the American soldiers won the world war; I am sure that the Grenada College spirit, backed up by the superb faculty we had, put the school over in such fine shape. It was spirit all the way through.

Miss Nannie Fraser, of Louisville, Ky., taught a very popular course in story telling, and she had a great class. Dr. Norman A. Richardson, of Northwestern, taught a large class in Adult Psychology. Both Dr. Richardson and Miss Fraser will go in a few weeks to teach in the great school at Northfield, Mass., the school founded by Mr. Moody. This fact speaks eloquently of the type of people we are bringing to Grenada from year to year, people as good as the best anywhere. Besides the two already mentioned, we had Miss Spratt, of South Carolina, who taught Intermediate and Senior Psychology. Her class was not so large as some others, but we were delighted with her work. Professor Ferguson, of Millsaps College, gave a course in Old Testament, and Rev. Melville Johnson, the Grenada pastor, taught "The School," which is a course in organization and administration. Chaplain Randolph, who for nearly twenty-five years had been in the service of the nation, rendering particularly fine service during the world war, gave a most illuminating address one evening on his experiences during the war, especially as it bore on the question of religious education. Other addresses were given from time to time, either by some member of the faculty or some one else. A reception one evening near the opening of the school served the good purpose of getting them all acquainted. Stunt night was a howling success if one measures it by the approval accorded the various actors.

The spiritual tides ran high. Sometimes in the class room and sometimes in the chapel at the devotional hour tears were plentiful and many a new resolution was registered. Many volunteered for whatever they could do to help on the great Sunday school program of the church.

Eight or ten of the choice girls of Grenada College will go out to do extension work for the Sunday School Board. This work will consist of teaching classes in Sunday school organization, and in giving whatever aid they can to the Sunday school work wherever they go. About twenty-five schools have already been arranged, and other calls are coming in rapidly. Most of these classes will be taught in connection with revivals being held at the points visited. These young women are seniors, having already received their diplomas from the college. They sing, pray, do personal work or anything that may come up. At many points, two, or in some cases three, churches go in together and have a ten-day meeting. We are expecting some glorious results from this work.

For a day just preceding the training school, there was held a very helpful Sunday school conference. Mr. A. B. Campbell, of Jackson, Mr. Fred Sullens, of the Jackson News, and Mr. Waddy West, of Greenville, made very helpful addresses. Rev. W. C. Owen, of Nashville, was very helpful, not only in his public utterances, but also in his practical suggestions as to the best methods of doing the work laid out for the church. Quite a number of our best workers were present and took an intelligent part in the proceedings. Mr. Waddy West was elected president of the conference for another year.

Among the many things which contributed to the pleasure of our stay at the college were the comforts in the splendid new dormitory, the well prepared meals, the unfailing attentions of the college authorities, and last but not least, the magnificent spirit and tireless enthusiasm of a large group of college girls who kept up their good cheer till the trains were gone. My, what fine girls! If J. A. George and Julian Duncan can't find a girl out of that crowd that they like, they are mighty hard to please. Go it, boys. Tell Mark Guinn how it is done!

Grenada College is an ideal place to hold such schools. This is our fourth year, and we are just getting a good start. Brother Gladney deserves a great deal of praise and commendation for his untiring devotion to the work and for the splendid success which is attending his efforts. The work is taking deep hold of the people, and those who see it first-hand appreciate its value. In this case, seeing is believing.

E. S. LEWIS.

Columbus, Miss.

## SWAPPING "SLIGHT ERRORS" WITH BROTHER FEATHERSTUN.

By Rev. Arthur Madison Shaw.

Brother H. Walter Featherstun has my sincere thanks for his graceful compliment to the recent "Musings of a Mental Ruminant"; but the slight error which he discovers is an error, I believe, only when erroneously interpreted. In the statement that "no theory of evolution teaches that man descended from an ape," the writer, of course, had reference to current theories. In harking back to Darwin for an answer to this, he is doing much the same as one who, in reply to the remark that no theory of the inspiration of the Scriptures involves a belief in witchcraft, should quote from Wesley's Journal the statement that we had as well give up the Bible as give up witchcraft! If the modern Methodist may be Wesleyan without accepting every idea of Wesley's, surely an evolutionist may be even a Darwinian without accepting all that Darwin ever taught.

The current theory of evolution is more in line with Darwin's later remark, quoted by Brother Featherstun, that "Man is certainly descended from some ape-like creature." The theory is that men and apes and many other creatures derive their physical being from a remote ancestor who was unlike any of them; that he, in turn, came—along with other species—from an ancestor further back, and so on, back to where life began in its lowest form. Being but a theory, it may not be true. But it is certainly an error to call it absurd. It is not only plausible—supported by a vast array of evidence—but it is surpassingly beautiful. Nor need any one be "shamed to confess such an ancestry." Low as it is, it is far higher than the dust of the ground.

It is a slight error to call Darwin the "father of the evolution theory." The theory was old before Darwin was born. But he was undobtedly its greatest expositor; as he was the greatest naturalist of the last century. His grandfather was an evolutionist, with much the same viewpoint. And it may not be an "error," but it certainly is unjust, to brand the man who humbly believes that the theory is true as a "so-called learned man," while no such reproach is cast at him who is cocksure he knows it is false!

Yes, I agree with Brother Featherstun that God "made man a little lower than God, and crowned him with glory and honor." But, let me tell my brother a story: When I was a little tot, they told me that God made me. Like any child, I wanted to know how He made me: and they said, "Out of the dust of the ground." I believed that then; and I believe it yet. But I now understand it very differently. Then, with the mind's eye of a child, I saw God, in human form, stand and stoop and take up a handful of dust, moisten it and shape it into a tiny human form, and hide it in the woods—where later "Old Grandma Prewitt found it," and brought it to my mother. Later, I learned that the process was very different. At first—for lack of a wise teacher—I was greatly shocked, and my faith in God was mightily staggered. But I learned yet more: I learned that the wisdom and goodness of God are nowhere more manifest than in the very process by which I received my being. God did make me. He did not more truly create Adam than He created me. But He created me by a wonderful process: by organizing a bit of parent life around a new center, and nourishing it with the elements of earth and heaven. God was present every moment in every stage of my development—and He still drives my every heart-beat.

But how did He make the first man? For a long time, I still saw God in human form, making man out of dust in a moment of time. When scientific men told me that here, too, a long, orderely process of development was used, I would have none of it. I thought that it did away with God, by making nature self-sufficient; and so some materialistic evolutionists have thought. But not so. If nature is not self-sufficient, God is sustaining it every moment now. And so He is. He is making the two great gum trees that stand in front of my home; but the process is beautifully slow; He adds a little to them every year. So made He the human race. At least, so very many wise men think.

And why not? If in embryo I passed through numerous animal stages before I was born (eight distinct ones, I believe embryologists claim), do we dishonor God or disgrace man by thinking that the race passed through innumerable lower stages before the first man was reached? In babyhood I was a savage; in childhood—which I remember distinctly back to my third year—I was a pagan and barbarian; in youth I was a half-civilized nomad; and I am somewhat above that now. The world's best minds believe that the race has had a similar development. Has God been less in it than if all His processes had been miraculous and cataclysmic? I used to think so; but I believe I know better now. Why accept the man's view of the genesis of the individual life, and yet cling to the child's view of the genesis of the race? If it be answered, "Because the theory contradicts the cosmogony of Genesis," I reply, "Not more than geology contradicts the literal story of the earth's formation." And the conclusions of geology are indubitable; and they who try to hide the contradictions merely juggle with words. Yet no intelligent Christian worries over giving up the notion that the earth and heavens were made in six days!

After all, the question of creation and Creator is not involved. Darwin declared his belief in a Creator; and his use of the word "creature" involves it. It is merely a question of process. "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things." To me, God is not "lost among His stars." But He is an infinitely greater God than the one my childhood knew.

However, I am still enough of a child to want to know about processes. Men who loudly denounce evolution hold a view, which, as to process, seems purely negative. We are agreed that God made man; that He made him in His own image. But my mind must visualize a process. In my thought, it takes the form of evolution. Brother Featherstun says it is "absurd." It wasn't that process at all. All right. But there certainly was a process. Now what was it, Brother Featherstun? Put it in concrete, thinkable form.

Oakdale, La.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

In the halcyon days of boyhood, when I lived and dreamed among the orange groves and cane fields of Southern Louisiana, there, flourished a beautiful ornamental tree known as the shaddock. Its fruit was usued occasionally for preserves. No native would eat it, for it was ranked with the sour and bitter citrus group. Some one down in Florida called this citrine, "grape fruit," and began shipping it to the acid-liking denizens of the

North. It is now found in the market stalls of every city in our land and is served on the breakfast tables of thousands. It is fairly "good eating" if one is lavish with sugar. But I verily believe its size, light golden color, and general appearance have done more for its universal use than its real merit as a comestible. I much prefer the fragrant flavor and delightful, delicate taste of a genuine orange. After all, your boasted grape fruit is only the "introduction" to breakfast, and the real entertainment comes afterward. I eat it just to "carry on" with the company. Maybe the bacon, eggs, and toast are better by the contrast of their real merit.

Ordinary things, ordinary men, may become extraordinary from position, power, place. The glory of the unseen, the [illegible]ert rose and village Hampden, after all, ma[illegible] the forbears of American beauties and Glad[illegible]es of coming centuries. Seed, soil and sunshine and the ever-recurring seasons can and do accomplish miracles. But it does not always depend on heredity or descent. Bluff and Boost are twin brothers. It is right hard sometimes to recognize them apart. Shaddocks become grape fruit because people want it after this manner. I'll leave this field for other moralists.

* * *

"Without controversy, great is the mystery of godliness." Then follows that hymn of the primitive church summarizing the mission of Christ. Commenting on the opening clause—so runs the story—an old-time Baptist preacher added, "but with controversy it is all plain; therefore, baptism by immersion is proven." In the affairs of men, truth, like grain, must be threshed out, and only truth inborne by its convincing evidence to our conscious souls can save us from error. Those never-ceasing energies that promote life, growth and development are the giant-like, titanic forces of nature. They disintegrate granite-like hills to build smiling valleys. All the reachings of a larger, loftier life in the intellectual and spiritual worlds are begun, continued, and ended in struggle and striving. I believe the mighty throes among the nations to-day are precursors of a larger kingdom of human welfare and righteousness.

The Fundamentalist and the Modernist are battling right royally in the churches of America. The creed, Nicene, Athanasian, or Apostolic, in our church is a statement of doctrine and faith about which all parties agree. But concerning the inspiration of the Bible and what is meant thereby, the Methodist crowd in Texas and elsewhere are making as much noise and clatter as a Ford with a wet motor stalled in a mudhole. Now don't let any one get alarmed—Lizzie will pull out. The saving grace of a man's life and religion is his conviction of truth, and he is not a good Methodist nor even a loyal Protestant, unless he is loyal and true to its sincere convincement. If you don't believe this, go to Rome; they have authority and tradition there that are hoary with the moss of ages.

The sons of Wesley are the sons of truth, and no one who really has the spirit of this great master would put his brother out of the synagogue because his version and viewpoint of truth may differ. The whole world looks stormy to one who is wearing smoked glasses. After all, the ark is in God's keeping, and charity is the crowning grace of Christ-likeness. Prejudice and passion never settle things, but have a wonderful power to stir them up. I am learning more every day. Columbus was seeking a short passage to the East Indies and found a continent—a new world. The dauntless souls who venture forth on unknown seas find the undiscovered isles that lie in God's great ocean of life.

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## THE GOLDEN HOUR AND THE GOLDEN CROSS.

By Rev. Charles C. Jarrel, D.D., Secretary, General Hospital Board.

The American people are acquiring the hospital habit. In thirty-six years our population increased 196 per cent and our hospitals increased 4700 per cent. Building contracts for hospitals and sanitariums in 1919 amounted to $32,000,000; in 1920 they were a little less than $42,000,000; in 1921 they were over $55,000,000; and in 1922 they had reached the enormous total of $71,507,400. In addition to the contracts of 1922, there were contemplated enterprises to the amount of $97,255,600. The largest class of patients, by far, is made up from those suffering from mental and nervous disorders. The tubercular patients form the next largest group. The general hospital, or those admitting general and surgical cases, constitute 72 per cent of the total number of all hospitals and 42 per cent of the total hospital capacity.

### The Hospital in the Sky-Line.

Let us draw the industrial sky-line of the country. Let us shape buildings in relative sizes, according to the number of persons engaged in each particular industry. The hospitals will be as big as the iron mill and steel mill put together; it will be larger than the boot and shoe factory; it will be nearly three times the size of the packing house.

These hospitals minister to 8,000,000 persons a year, and in serving these 8,000,000 men, women and children, the hospitals must house and feed 1,250,000 people, resident physicians, nurses and employees.

### Hospitals in the South.

The nine Southern States of Alabama, Arkansas, Louisiana, Mississippi, Florida, Georgia, Kentucky, North Carolina, South Carolina, while having 18 per cent of the total population of the territory, have only nine per cent of its hospital capacity. Mississippi comes lowest, with a ratio of one hospital bed to 1,222. Georgia's ratio is one bed to 673. Arizona is best supplied, with one bed to 77. The States having one bed to less than 200 population are, in relative order, Ariona, District of Columbia, Montana, California, Nevada, New York, Massachusetts, and New Mexico. The hospital of average size would have 92 beds.

### The Hospital Tendency.

Our modern civilization has so greatly changed in its domestic life that the hospital has come to be a veritable necessity. Various causes have contributed to this. The domestic woman has been largely replaced by the business woman and the feminine wage-earner; neighborhood nursing has largely passed away; the domestic servant has become a thing of the past in many places, and where present increasingly unwilling to share the extra burdens incident to the care of the sick. Doctors tend more and more to require or persuade patients to go to the hospital. The spread of medical information among the masses has created a new attitude toward the hospital and its facilities for sanitation and healing. Last, the maternity hospital is coming to be looked on as a necessity.

The hospital has thus become a pressing necessity for suffering humanity. This constitutes an open door to the church. The church which washes the feet of to-day will hold the heart of to-morrow. The church which heals the sick is carrying out the command of our Lord and walking into the affections of humanity. The sick man needs a threefold ministry—truth, for his mind; grace for his heart, and medical care for his body. Feeble, faint, depressed, discouraged, lonely, full of foreboding and sick, he needs his church. She can make his sick-room radiant with hopefulness, serene with resignation, and restful with the consciousness that "underneath are the everlasting arms." Those appointed to die need the consolation of the gospel. Our church must build her hospitals, and make them "Hotels of God." She must complete her evolution and round out her fourfold ministry. She must go—that is missions; she must preach—that is evangelism; she must teach—that is Christian education; and she must, though late, discharge her healing ministry to humanity.

### The Golden Cross.

As the Methodist Episcopal Church, South, faces this door of golden opportunity, the "Golden Cross Society" is in her hand—a golden key with which to enter in. Its human appeal, its inspiring pledge, its flexible organization, its vast possibilities, will stir all classes, rich and poor, young and old, learned and illiterate, until it "covers Dixie like the dew." The purpose of this Golden Cross Society is to promote kindness in thought and speech, charity in giving, helpfulness and mercy in daily service to the unfortunate, and love to one's fellow-men. It is auxiliary to the General Hospital Board of the Methodist Episcopal Church, South.

### Adult Memberships.

Any one desiring to aid needy and suffering humanity may become a member of the "Golden Cross Society" by the payment of $1.00 a year.

### Other Memberships.

Children under fourteen years of age may enroll as Junior members by paying 25 cents a year.

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| Supporting Memberships | $10.00 per year |
| Sustaining Memberships | 25.00 per year |
| Service Membership | 50.00 per year |

Those who give $100.00 become Life Members. Those who give $500.00 become Life Patrons, and the donor who is privileged to give $10,000 will be invested with the distinguished order of Knight of the Golden Cross.

### Use of Funds.

Eighty per cent of funds accruing from membership fees shall be used for the erection, endowment, or support of hospitals having connection with patronizing Annual Conferences indorsed by the General Hospital Board of the Methodist Episcopal Church, South; and 20 per cent of the funds shall be paid into the General Hospital Board. All the money, however, is to be sent to the General Board and administered by it according to the law of the church.

The membership pledge-cards are to be sent in to the General Office, 416 Wesley Memorial Church, Atlanta, Ga., with money to cover. The Golden Cross button is a receipt to the new member. The unused buttons are to be returned to the General Office.

The local Director of the Golden Cross has an important field of service opening up as this new chapter of Methodist history is being written.

Atlanta, Ga.

## NEWS FROM THE WESLEYAN METHODIST CHURCH, ENGLAND.

The Connectional Membership returns, reported by the District May Synods, again show an increase for this year in full members, 7,068; on trial, 3,473; junior members, 3,350.

The words, "on trial," mean that all those who join the church are put "on trial" for three months before being reckoned as "full members." Children and younger folks are for a time reckoned and meet in "Junior Society classes." Is this a better plan than in our American churches? A very significant column is, "Ceased to meet, 13-683."

News of "Revivals" is being reported all over England and Scotland. An almost unanimous vote has been given throughout the Connection for Methodist Union, which may be an accomplished fact in the coming Annual Conference, to be held in Bristol.

F. B. HILL.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## A GOLDEN AUTUMN FOR OUR VETERAN HEROES.

By Rev. George Cleaton Wilding.

For fully a hundred and fifty years in this country have our veteran preachers been neglected, overlooked and uncared for. Truly is our venerable superannuate the "forgotten man," despite all he has done for us personally, for the general Church, and for the nation.

**Too Busy to Be Square.**—The people have been too busy building homes and providing for their own future to pay any attention to the well-being of him who baptized them as little children, led them into the light of the life beautiful, married them, and buried their dead—in a word, made them the sort of folks they are.

The Church has been so absorbed in garnering the abundant golden harvest which has followed the sowing of these devoted leaders that they have lost sight of the sowers and left them to look out for themselves.

The nation has been so taken up with extending and developing its abounding natural resources that it has entirely overlooked these pioneer pathfinders who really are the makers of our civilization, the builders of the republic. They have created the moral tone of our people which alone could hold us together during the stormy years of our national life.

Overlooked, forgotten, neglected, uncared for! What cold, cruel words those are! And yet to quite an extent it is the way of this old world in which we live. Let us look at the record:

**Scriptural Indictment.**—I read from the book of Esther: "On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hands on the King Ahasuerus. And the king said, 'What honor and dignity hath been done to Mordecai for this?' Then said the king's servants that ministered unto him, 'There is nothing done for him.'" (vi. 1-3.) So as we read the records of these old heroes of our beloved Methodism our hearts are thrilled by their noble deeds. With tears in our eyes we ask: "What has been done for them?" And the cold, chilling answer is: "Nothing!"

Now let us turn over to that rather strange book of Ecclesiastes. In the ninth chapter, verses thirteen to sixteen, I read: "This wisdom have I also seen under the sun, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, . . . Wisdom is despised, and his words are not heard." What marvelous deliverances have our heroic veterans of the burning heart wrought for us and our people! And yet, like this poor wise man, they are not remembered.

One day the enthusiastic people strewed palm branches in the path and spread their garments out before Christ and cried: "Hosanna to Him who cometh in the name of the Lord!" And in a few days they wildly shouted: "Crucify him! Crucify him!" Think of the fate of the noble old Jeremiah and Savonarola! The writer of the book of Hebrews, speaking of the heroism and devotion of God's faithful preachers of that far-off day and recounting their noble deeds, exclaims: "Of whom the world was not worthy." The same expressive declaration could truly be made in regard to the humble and faithful old Methodist preachers of our day.

**We Live in a Time of Progress.**—This is an age of vast enterprises. Nothing appalls the American courage and devotion. And the best and highest type of manhood the world has ever known is being developed in our day. Never was the feeling of brotherhood warmer and stronger than it is at this time.

A keen sense of obligation for favors bestowed and blessings received is one of the finest and severest tests of character. Who have done more for us than these blessed men of God, his prophets, whose teachings turned our youthful feet into the paths of righteousness and truth?

The claim of the old preachers, our Methodist veterans, upon the heart and purse of the Church is a just and weighty one and cannot be lightly set aside. All honorable men and women in our fold feel it keenly and frankly admit it. Feeling thus about it, there is no honorable course open to our great Church save to meet it practically and bravely.

The old-age pension idea is growing rapidly in most of the Christian nations, and it readily commends itself to all right-thinking people. In our own country it is making rapid advancement. Our nation makes generous provision for its old soldiers and sailors. Most of our cities so care for their policemen and firemen, and some of the States are taking up the idea of a pension for their retired school teachers. Carnegie and Rockefeller have built up a fund for the comfort of aged college professors. Of late years a number of the great corporations are devising pension plans for their retired workmen. In all of the long list of burden bearers no public servant more richly deserves a generous old-age pension than the white-haired ministers of Jesus Christ.

**A Near View of the Preacher.**—In most of our commercial callings men take up their life work at about sixteen years of age. To-day the minister of the gospel cannot begin his work till he is about ten years older than that. His training for his high vocation holds him back during these important early years. Thus the business man has ten years start of the minister and is getting well forward in life when the minister is just beginning.

The requirements of the Church are such that the preacher is required to pursue a lengthy, laborious, and costly course of study to qualify himself for his great life work. Most of our pastors are in school continuously for from twelve to fifteen years. The last seven years spent in college and theological seminary are generally at their own expense, say, on an average of about $4,000 in the total, for usually they are the sons of humble parents who are unable to help them.

During these years in the higher institutions these students earn by the labor of their hands what they can, especially in the vacation season. But nearly all of them are compelled to borrow what they lack and pay it back after they get into the regular work of the ministry. Thus they are handicapped when they begin their ministry, and it takes them years to pay what they owe on their education and books.

The first ten years of their ministry will require them to spend a large sum for the necessary books, and this must be kept up during their entire ministry. During these early years their salaries are small, and they are likely to be debt burdened continually. The minister's library is an expensive chest of tools. By this time the family in the little parsonage is growing, and the demand for money becomes more pressing every day.

The congregation feels that the pastor's family must be as well dressed as the families of the chief men of the flock. And the minister's children must be well educated. What church wants rough, ignorant, boorish children in their parsonage? That is a law which must not be broken. Out of the pitifully meager salary of the pastor these promising children must be educated. It is the only way that the educated preacher may endow his children to start them out into the world, and they make good use of it, too. The children of ministers go to the top in all of the callings of life. Why doesn't somebody write a book on "The Children of the Parsonage"?

In most of our village and country churches the preacher's family entertains the most of the church's special guests. If there comes to the church a lecturer, evangelist, a special singer or musician, usually they are entertained at the parsonage, and they are cheerfully and graciously entertained there. But it all costs heavily and comes out of the pastor's slender purse.

In many of our Methodist churches the modest pastor is virtually the overseer of the poor for that community. More cases of need are investigated and more deserving cases of poverty are relieved at the parsonage than in any other half dozen houses of the parish. Out of his humble store he makes many hearts glad every year of his ministry, and his people hear little about it.

In most of our churches the pastor is among the largest and freest givers of his church. His name is usually to be found very near the head of the list in all subscriptions taken in his parish for all sorts of good work. He usually leads his people.

The minister's natural abilities and education fit him for a place in any of the learned professions—law, medicine, college professor, school principal, etc.—or he could have entered upon a business career, being well equipped for such a calling. In any of these lines of life he could have earned a much larger income and thus have provided for the shadowy days of oncoming age. But called of God to preach the gospel of Christ for our sake and the gospel's sake, he turned down all these calls, "esteeming the reproach of Christ greater riches." He thus chose a life of comparative poverty when he might have been comfortably fixed for life.

**Be Gracious to Them in Their Old Age.**—While ministers' salaries have improved, they have not kept pace with the increased cost of living. To save for old age is an utter impossibility. The value of these men of God to the country cannot be estimated. They have kept the face of the people turned toward God these past two centuries. They have educated the individual and public conscience and made our American civilization. We owe all that we have to-day to them. Can we ever repay them? What a claim they have upon our affection and care! Thank God for them! In return for their sacrifice let us sacrifice freely in this great new pension movement. Let us truly be "stewards of the manifold mercies of God."

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A little trouble in a church puts big headlines in the newspapers.—Selected.

# *The Home Circle*

## WHAT IS YOUR STATE FLOWER?

Most of the States of the Union, by legislation or by vote of the public school children, have adopted State Flowers.

Not all the States have taken into themselves a floral emblem. Why not see that your club, your school, your lodge or your society is instrumental in starting the movement to provide your State with an official flower if it is not in the list below?

If your State has chosen a State Flower, you will find it in the following list:

Alabama—Golden Rod.
Alaska—Forget-me-not.
Arkansas—Apple Blossom.
California—Golden Poppy.
Colorado—Columbine.
Connecticut—Mountain Laurel.
Delaware—Peach Blossom.
Florida—Orange Blossom.
Georgia—Cherokee Rose.
Idaho—Violet.
Indiana—Carnation.
Iowa—Wild Rose.
Kansas—Sunflower.
Kentucky—Golden Rod.
Louisiana—Magnolia.
Maryland—Black-eyed Susan.
Michigan—Apple Blossom.
Minnesota—Moccasin.
Mississippi—Magnolia.
Missouri—Golden Rod.
Montana—Bitter Root.
Nebraska—Golden Rod.
New Mexico—Cactus.
New York—Rose.
North Dakota—Wild Rose.
Ohio—Scarlet Carnation.
Oklahoma—Mistletoe.
Oregon—Oregon Grape.
Rhode Island—Violet.
South Dakota—Anemone Patens.
Tennessee—Daisy.
Texas—Blue Bonnet.
Utah—Sego Lily.
Vermont—Clover.
Washington—Rhododendron.
Wisconsin—Violet.
Wyoming—Blue-fringed Gentian.
Hawaii—Islima.

—Tuscaloosa News.

## "YAM, TOO."

Billy looked after his mother with big, half-timid eyes. Aunt Edith and Uncle John were almost strangers to him yet, for all his little life he had lived in the West until now. Mother had been called away from the house just as they were about to sit down to supper.

"O you darling!" cried nine-year-old Sue as she hugged her small cousin. "Mother, please let me have his chair right next to me."

"Yes, dear, Billy may sit between us."

It was a very good supper, and little Billy was so hungry. There was a great platter of lamb stew, one of his favorite dishes, and there were peas and mashed potatoes, and a dish of big moist sweet potatoes, which Uncle John, who served them, called "yams."

Sue tied on Billy's Peter Rabbit bib with motherly fingers, and Uncle John piled the little boy's plate with good things. At first Billy ate rather shyly, but he was so hungry that his plate was soon emptied.

"What can I give you, Billy?" asked his uncle.

"Some more yam, please," said Billy shyly.

"Good for you," said Uncle John, as he selected a nice, fat, golden-brown sweet potato from the dish. "I raised these yams in my own garden, Billy."

Billy looked expectantly at the platter of meat, but he said nothing else, only politely thanked Aunt Edith, who buttered another piece of bread for him. It took him a long time to eat that big sweet potato, and then he looked wistfully from his plate to Uncle John.

"Well, Billy boy, what can I do for you?" asked his uncle, who had just helped himself to another sweet patato.

"Some yam 'tew, please," murmured Billy.

"You'll have some yam, too? Good!" said his uncle. "I'm glad you like them."

"Are you sure mother lets you eat so much sweet potato, darling?" asked Aunt Edith. "Wouldn't you rather have mashed potatoes?"

"No, thank you," said little Billy. "I—I don't want any potatoes; I want some yam, please."

"Let him have it. How could it hurt the child, Edith?" asked Uncle John.

It was Sue, who had been three and a half years old herself not so very, very long ago, who suddenly discovered that Billy's lip was quivering and was not eating his yam.

"What's the matter, darling?" she whispered. "Tell Sue. What was it you wanted?"

"I—I wanted yam—yam 'tew," he said with a catch in his breath. And then it all flashed over Sue.

"Why, of course, you darling!" Sue's blue eyes signalled mother over Billy's head. "He wants some lamb stew. We—we just didn't understand."

"Why, of course," replied Aunt Edith quickly. "How stupid we were! John, he would like some lamb stew."

"But he said—" Uncle John began, then stopped short at the look in Aunt Edith's face. (How could they have forgotten that little Billy couldn't say all his words quite plainly yet?) "Let me have your plate, old man."

Under the tablecloth Sue's hand found Billy's chubby fingers and squeezed them tight. "After supper," she said, "We will have some fun with the bean bag game, won't we, Billy?"—Northwestern Christian Advocate.

## IS YOUR CHILD WELL-BRED?

I remarked to a friend the other day, "Do, you think it well-bred for Jimsy to sit in the house with his hat on?"

"Oh, my dear, you are perfectly absurd! Jimsy's only five and a half."

Which was the prologue to a rather lengthy and a bit hectic discussion of when, where and how a child should acquire good breeding.

My friend contended that a parent need not bother with "such little things" until the child is old enough to become interested himself.

"When he is interested enough, he'll pick it up," she declared.

Good breeding is not picked up. It is either learned in childhood, or not at all. Of course, a certain superficial type of good breeding may be acquired, but not the way-down-deep, always-have-had-it kind that is really charming and worth while.

A young banker in our town, a chap about 21, has passed me repeatedly on the street and spoken, without so much as touching his hat. It seems unbelievable.

It should be as natural for a small boy to lift his hat at the proper time, to stand when a woman enters the room, and to do the hundred and one other little things that are so charming, as it is for him to eat three meals a day, and go to Dreamland at night. If these habits are inculcated in youngsters at an early age, they will never be forgotten.

I was calling at a friend's home the other day, when the son and heir of the household joined us on the porch. He was a handsome youngster, just ready for high school. He had no sooner sat down than it was apparent he had tarried only long enough for a first-class manicure. I could see his mother was very much embarrassed. Personally, I think she deserved to be.

She asked: "John, isn't your bedroom the place for that?"

John was unimpressed. His mother had spoken eight years too late. The manicure was completed with flying colors.

You can tell a well-bred child, one taught the many little niceties of life when quite young, by his lack of self-consciousness. This is the beauty of it all. This and his thoughtfulness.

And, after all, courtesy, charming manners and good-breeding are synonymous with forgetfulness of self.—Selected.

Charity suffereth long and is kind. But it is well enough to remeber that charity did not say that of herself.—Selected.

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# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

### DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters, should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# Editorial

## WHAT THE SECRETARY OF NAVY THINKS.

(Continued from First Page.)

ligion in meeting the needs of the world at the present time. What religious leaders have always known is becoming a profound conviction of those who have not, hitherto, given much thought to the matter. Almost every day some great statesman, some great business executive, some outstanding representative of the business affairs of the world, is expressing it as his belief that the only hope of the world lies in the cultivation of the religious life.

The signs of the times are encouraging. We are passing through a crisis in the world's history, but more and more the things that make for righteousness are emerging in the thought of men as the things upon which we must base our hopes for the future, and more and more Christianity—for Christianity is the one adequate religion of the world—is coming to be recognized as the only possible solution of the perplexing problems with which we are confronted. Light is constantly breaking through the encircling gloom.

## THE DEATH OF REV. PAUL M. BROWN.

With great sorrow we announce the death of Rev. Paul M. Brown, of the Louisiana Conference, at Mineral Wells, Texas, on Wednesday, June 13. Brother Brown had been in poor health for several years, at the time of his death being in the supernumerary relation; but the news of his passing came as a great shock, and we are in deep sorrow because of his going.

Brother Brown was one of the strong men of the Louisiana Conference. He was a profound thinker, a vigorous speaker, a diligent pastor—a faithful servant of the church in many responsible positions. In addition to his work as pastor, he served at different times as financial agent of Centenary College and as presiding elder of the Shreveport District, and he gave himself unreservedly to the performance of all the tasks the church laid upon him. He was always a student, keeping thoroughly abreast of the times and meditating deeply upon the things that make character and determine destiny. He will be sadly missed by his brethren, with whom he labored so faithfully for the advancement of the Kingdom of God.

The funeral services were held at De Ridder, La., on Saturday, June 16, at 10:30 a. m., and were conducted by Rev. H. T. Young, pastor, and Rev. J. B. Williams, presiding elder. The following were present and took part in the service: Revs. J. G. Snnellig, N. E. Joyner, A. W. Turner, Briscoe Carter, R. M. Brown, W. W. Holmes, R. H. Wynn. There was a large concourse of De Ridder people present, and many evidences of the esteem in which Brother Brown was held in the community.

Brother Brown is survived by his wife and two splendid sons, S. Perry Brown and Paul M. Brown, Jr., to whom we extend heartfelt sympathy. We shall expect to have a suitable memoir for publication in due time.

## PERSONAL AND OTHER NOTES.

We appreciate a call by Rev. A. A. Bernard, of Gueydan, La., on Thursday of last week.

A joint quarterly conference of all the Methodist churches in Shreveport, La., will be held on July 25.

In spite of unfavorable agricultural conditions, Rev. J. W. York, of New Albany, Miss., is looking forward to good things in the work of the church.

Mrs. Henry G. Hawkins, wife of our pastor at Woodville, Miss., is on a visit of a month to her sister, Mrs. Nowland M. Reid, at Long Beach, Cal.

It has been announced that Bob Jones, the famous Alabama evangelist, will hold a tabernacle meeting at New Albany, Miss., beginning on July 29.

Bishop W. F. McMurry has been elected a member of the Board of Trustees of Emory University to fill the vacancy caused by the death of Bishop John C. Kilgo.

Dr. J. C. C. Newton, for many years a distinguished missionary of our church in Japan, has retired from active service. He and Mrs. Newton will make their home in Atlanta, Ga.

Asbury College, Wilmore, Ky., conferred the degree of Doctor of Divinity upon Rev. R. L. Russell, Home Mission Secretary, at its recent commencement. Hail, Dr. Russell!

Mr. Stephen S. Thomas, writing from Mansfield, La., under date of June 15, says: "The League Assembly is the largest and best ever held. Bishop DuBose is doing wonderful work."

Rev. George H. Thompson, pastor of Centenary Methodist Church, McComb, Miss., is spending some time at Allison's Wells for the benefit of his health, which has not been robust recently. We pray that he may soon be entirely restored.

Rev. W. L. Doss, Jr., presiding elder of the Alexandria District, honored the Advocate office with a call on Thursday of last week. He was passing through the city en route to the Seasbore Divinity School.

The Epworth League of the First Methodist Church, Laurel, Miss., led the Mississippi Conference in pledges and payments to the African Special, and captured the honors on "Stunt Night" at the recent Assembly at Brookhaven.

Bishop W. N. Ainsworth was compelled to cancel his engagement at the Seashore Divinity School as a result of a fall in his bath tub, in which he was painfully, though not seriously, injured.

Hon. W. S. Campbell, Superintendent of Education of West Carroll Parish, and Miss Sybil Ross, of Pioneer, La., were married at the Courthouse in Oak Grove, La., on June 12, Rev. George Fox officiating. The Advocate extends all good wishes to the happy couple.

The 11 o'clock service of the First Methodist Church, Shreveport, La., on next Sunday will be devoted especially to the young people. Dr. H. F. Brooks, the pastor, will preach on the subject, "The Service of Young People to the Church."

Rev. Burke Culpepper and Rev. John W. Robertson will begin a meeting at McComb, Miss., on July 1, to continue about three weeks. The services will be held in the tabernacle, which will seat about three thousand people. The meeting will be under the auspices of the Methodist church.

Dr. John T. Sawyer, in the absence of the pastor, occupied the pulpit of our Epworth Church at the morning hour on last Sunday. After the sermon he administered the communion. He reports a large congregation, and a goodly number of communicants.

The meeting of the Commission on Temperance and Social Service, Bishop James Cannon, Jr., chairman, at Lake Junaluska, N. C., July 1-8, will bring together leaders of national and international prominence, who will discuss special phases of the work within the scope of the Commission.

We take the following from the bulletin of the First Methodist Church of Blytheville, Ark.: "Rev. A. M. Shaw, of Oakdale, La., lecturer, poet, preacher, scholar, author, and withal a man, en route from New Madrid, Mo., where he had gone to preach a commencement sermon, stopped here Monnday night to visit the pastor of this church." Our pastor at Wytheville is Dr. W. C. Watson.

The Monroe District Standard Training School will be held at Winnsboro, La., June 24-29. Five courses will be offered, as follows: Bible, Rev. N. E. Joyner, teacher; Pupil Study, Miss Cora Perkins, of New Orleans, teacher; Sunday School Organization, Dr. Alonzo Early, teacher; Primary Work, Miss Caroline Hess, teacher; Junior Work, Mrs. S. W. Ray, Fort Worth, Tex., teacher.

Rev. and Mrs. J. M. Wyatt, of Lula, Miss., will leave for Junaluska, N. C., on June 30. The Missionary Society made Mrs. Wyatt a present of the expense of the trip. Mrs. Wyatt has been appointed a delegate to the Social Service Conference, to be held at Junaluska July 1-8.

One of the results of the recent Gipsy Smith, Jr., meeting in Laurel, Miss., is the increased attendance upon the mid-week prayer meetings of the city. More than one hundred people were present at a recent prayer meeting at the First Methodist Church, and many of them testified to the power of prayer and the blessings of a consecrated life.

Rev. W. H. Saunders, our pastor at Hazlehurst, Miss., called at the Advocate office on Friday of last week, being en route to Biloxi, Miss., to attend the Seashore Divinity School. He gave a glowing acocunt of the recent visit of Bishop W. N. Ainsworth to Hazlehurst, stating that the Bishop's suggestion concerning a new church would probably bear fruit in the near future.

Dr. G. Campbell Morgan, the distinguished Bible student and lecturer, began a series of lectures last Sunday afternoon at the Galloway Memorial Methodist Church, Jackson, Miss. The series will last twelve days, with addresses at 3:45 in the afternoon and 7:45 in the evening, except on Saturdays. The song service in connection with the addresses will be conducted by Mr. Allen and Miss Abernathy.

We clip the following from the Lincoln County Times, Brookhaven, Miss.: "The Epworth League Assembly closed Saturday night with an inspiring service. About fifteen young people expressed their desire for special life service in the Lord's Kingdom. More than two hundred were in attendance and a live interest throughout the session has doubtless done much for every individual."

We learn from a note received from Rev. W.

T. Griffin that he is assisting Rev. M. J. Miller in a meeting at Mayersville, Miss. Brother Griffin recently assisted Rev. J. W. Price in a meeting at Foxworth, Miss.

The Seashore Divinity School closed this week one of the best sessions in its history. The attendance was good, and the class work and addresses were unusually fine. Bishop W. B. Murrah delivered the opening address, and Bishop Warren A. Candler gave a series of lectures that were characteristically great. Bishop W. N. Ainsworth was greatly missed, and the sympathy of the brethren went out to him on account of his painful accident. His place was filled by Dr. W. R. Hendrix, of Birmingham, Ala., whose service was greatly appreciated.

At the annual meeting of the Book Committee, held at Richmond, Va., May 8-9, Lamar & Barton, Publishing Agents, submitted a report which was gratifying in every respect. The total sales for the year ending Feb. 28 were $2,187,297.97, an increase of $41,031.99 over the preceding year. The Advertising Department of the House has been reorganized and enlarged. The position of Purchasing Agent for the House has been established, and Mr. P. L. Turner placed in charge, and the Department of Circulation has been established, with Mr. H. H. Ahrens in charge. A new factory building is being erected in Nashville, which will greatly increase the efficiency of the House. A press name for books of more than denominational circulation was decided upon, and the name, "Cokesbury Press," was adopted. The total assets of the House now amount to $2,262,000, an increase of $101,000 over last year. The sum of $30,000 was appropriated for tho benefit of the superannuated preachers and widows and orphans of preachers from the proceeds of the business for the year.

## AN APPEAL ON BEHALF OF THE ANTI-SALOON LEAGUE.

The fight against the liquor traffic in Louisiana, as in the whole of the United States, is in a critical stage. This fact is emphasized by the recent repeal, signed by Governor Smith, of tho New York State enforcement law, which will doubtless be followed by efforts in other States to break down the force of the Eighteenth Amendment. The powerful and unscrupulous forces which are determined to discredit prohibition are fighting a desperate battle. This fact makes it necessary for all Christian people to unite and persevere in the holy purpose to overthrow forever the reign of the liquor evil.

The active leadership of the Anti-Saloon League has been for the last twenty years, by common consent, the force that has done more than any other to drive the liquor traffic from every battle field, until now it is an outlaw under the fundamental law of our land. The Anti-Saloon League is the fighting force which the outlawed liquor interests dread more than any other, in their desperate fight to come back. Perhaps never before was the necessity for an active and united support of the League in Louisiana and in the nation more imperative than to-day.

In view of these facts, the Louisiana Anti-Saloon League has realized the necessity of strengthening its force of workers by the addition of an Associate Superintendent, in the person of Rev. O. L. Jones, formerly of South Carolina, who comes to us with the highest recommendations from those with whom he has previously worked.

At the same time that this enlargement has become necessary, the League in the State has been thrown more than ever upon its own resources. For years past, the National League has been spending thousands of dollars more in sustaining the work in Louisiana than was collected in the State. The time has come when the National League, with its great program extending over the entire nation, is no longer able to do this. So that at the very time that our activities must be enlarged, we are forced to rely more entirely upon our own resources for financial support. The only way to meet the situation is the securing of a wider support of the League from all those who are interested in the fight against the liquor evil.

We are sure that our people are willing and ready to carry the full support of the League and its work whenever the situation is laid definitely before them. With this confidence, this plain statement is offered as an appeal to all our peoplo to give generous support to the League, and particularly to our pastors to co-operate in getting the appeal of our work before the people. It will mean much to the final success of the work if all our churches will give to Brother Turner, Brother Jones, and Brother Ziemer the opportunity to lay the work and its needs before the people in the regular services of the churches, in mass meetings, and in "field days" in the different cities of the State.

The main office of the League has been moved to New Orleans, and the office, 1011 Carondelet Building, will be glad to help in any way the work throughout the State.

W. WINANS DRAKE,
Chairman Headquarters Committee.

## THE SEASHORE CAMP GROUND—SOME REMINISCENCES.

By Payton A. Sowell.

As I am a part of "a past" aged, it cannot be expected that I should be too brief, nor that I should come immediately "to the subject." The majority of great bridges have "approaches." The old "model" of a proper sermon had **three parts**—in that sense it was like "ancient Gaul." It had **exordium, main body and peroration.**

Therefore, before I touch the **body** of the story I must be allowed the privilege of an **exordium.**

The nomenclature of Methodism is incomplete without the term, "camp meeting."

The invention of "camp meetings" has been credited to that eccentric, yet remarkable man, Rev. Lorenzo Dow. This may be literally true. But one thing we can have no hesitancy in accepting, that is, "camp meetings" were invented by the brain of some "circuit rider" or early itinerant Methodist preacher.

It is natural to fancy, as the lonely, homeless circuit rider followed the blazes along the trail, seeking the scattered settlements swallowed up by the unbroken forests, with the "holy fire" shut up in his bones, dreaming of the best way to reach and save these lost sheep, he had a vision of a **"camp meeting."**

He recalled some bold spring and wide plateau of land, sheltered by ancient oaks or poplars. He saw a vast circle of "covered carts," used as homes for seven or ten days by the people from the adjacent communities or "settlements." He saw a long, rough, board table, loaded with the plain food of the wilderness, and the hundreds, or thousands, fed without money and without price. When the circuit rider had this vision, I imagine it occurred while reading the story of ancient Israel dwelling in booths, at the "Feast of Tabernacles."

With this vision in his mind, he rode on to meet the presiding elder, and he opened up the vision to him; the presiding elder told Bishop Asbury or McKendree; and I fancy the first camp meeting was planned, to meet at some great spring in a central location for a vast area of the wilderness. The time selected was after the "crops were laid by"—during the "full moon" in August.

I have often tried to fancy how Methodism for three-quarters of a century could have succeeded if it had not been for the "full moon" and the "month of August." I came in one August at "full moon," fifty-seven years ago.

At that first "camp meeting," I presume Francis Asbury, William McKendree, and perhaps ten or more poorly clad circuit riders and one hardy, consecrated presiding elder, were present, and from the crude board pulpit they preached—preached the "flaming" law and "gracious" gospel of hope.

I can readily imagine that Bishop Asbury's first text was: "Ho, every one that thirsteth, come ye to the fountain: He that hath no money come ye," etc.

Although I am 74 years young, and am from the hills of Middle Tennessee, yet my eyes have seen a few old, widespread arbors, covered with boards rived from the majestic oaks, and seated with "split open" logs—hewed **punchen** seats—arranged to accommodate the vast congregations. Under these arbors, many of Methodism's pulpit giants preached and swayed the thousands, as a storm does the trees of the forest.

"Camp meetings" in their day were the training processes by which the wonderful orators and moving preachers were prepared. Hero, as the thousands looked up in sympathy, they learned the high art of reaching the sympathies and consciences of men.

These peculiar facilities for training, and the great pulpiteers trained, have passed, never to return. If we do not have them, if we do not now need them as we remember them, let us as Methodists thank God—we **have** had them.

It is hardly possible for us to realize that Henry B. Bascom, all over Kentucky, Tennessee, Alabama, and many other States, attended these far-known "camp grounds," receiving no financial rewards, scarcely receiving enough to pay for the feed and lodging of himself and his faithful horse, as he rode from State to State and swept into the kingdom and the struggling ranks of Methodism, in those needy years of formation, thousands. An evangelist of our time will receive for "conducting" one evangelistic campaign more dollars than all the great preachers of those "camp meeting" years did through a quarter of a century of the active existence of those meetings.

These great and devout men literally laid down their lives in this particular form of service.

I will not burden my mind to recall the names of the "old camp grounds" of Middle Tennessee, nor the reader's patience to write them. I will say our wonderful preachers in Tennessee of those olden days, and the like of whom we have no more, wero "trained to preach" at these "camp meetings"—men like McFerrin, Pitts, Paine, Baldwin, Hanner, and A. L. P. Green.

Their tuition made A. L. P. Green one of the greatest word, or story painters of his generation, and of the United States. Once, as he drew the picture of the "manslayer" running to the city of refuge, and the "avenger of blood" gaining on his heels, and almost near enough to seize him, the thousand or more auditors, leaning forward looking at the two men as if with their eyes, the preacher said: "Here is the gate—once in it he is safe; but the gate is shut: he cannot enter unless some one open it; who will open it?" An excited man of the assembly leaped to his feet and shouted at high voice: "My God, I will!"

Theso men preached long sermons, but one could afford to listen an hour to their arguments—to be swept off by the burst and swell of their perorations!

## WANTED HIM TO GET "NOLEGE."

It was a Pike County woman who indited a note to the teacher concerning the punishment of her young hopeful. The note ran thus:

"Dear Miss ——: Yo rite me about whippin' Sammy. I hereby give you permission to beat him up any time it is necessary to learn his lesson. He is just like his father—you have to learn him with a club. Pound noledge into him. I want him to get it and don't pay no attention to what his father says. I'll handle him."—Reading Eagle.

Henry arrived at breakfast in a cross frame of mind. He informed his wife that Tommy had taken some change from his pocket.

"It isn't fair to accuse Tommy," his wifo remonstrated. "Henry, you might as well say I took it."

# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Though on the 9th day of April, 1923, the spirit of MISS LUGENIA OWENS winged its way into God's eternal heaven, the influence of her noble Christian life lives on and on. One hath truly said, "We live in deeds, not years." The life of Miss Owens, so replete with good deeds, was as a ripened sheaf, ready to be garnered by the Master. "She hath done all she could." Doing God's will was her life work. Of calm dignity, gentle spirit, ambitious for high attainment, ever serving God, she passed into her own. She lived to the good age of 63 years. On the day following her death she was laid to rest in Pleasant Hill Cemetery, in the presence of a large concourse of loved ones and friends, beneath a bank of beautiful flowers, which attested the high esteem of all.

Her Pastor,
WALTER M. HESTER.

## RESOLUTIONS.

Whereas our Heavenly Father saw best to remove from our midst, on May 19, 1923, our beloved pastor, Rev. S. D. ROBERTS, by death.

Resolved, That while we are called upon to bow submissively to the Father's will, we feel deeply for the bereaved ones, and the churches he leaves behind to mourn his passing away. A kind husband, father, son, brother, a true friend, a good preacher, has gone to his reward.

Resolved, That the Epworth League of Vinton offer to the bereaved ones our sympathy and prayers in this hour of their deep sorrow.

Resolved, That a copy of these resolutions be sent to the family, the Lake Charles American Press, the New Orleans Christian Advocate, and the Epworth Era for publication.

Signed: M. Bessie Hampton, Norma Bares, Florence Schang, committee.

Vinton, La.

On Thursday morning, June 21, 1923, the spirit of WILLIAM R. BURT left its earthly house and ascended to that home not made with hands, eternal in the heavens. The Methodist Episcopal Church, South, suffers a great loss, the town and community wear weeds of sorrow because a useful citizen has gone from our midst; six good, obedient sons and two excellent daughters grieve because their kind, gentle, loving father has been called to his reward. He was born on Sept. 1, 1858, of Mr. and Mrs. A. R. Burt, of Duck Hill, Miss. In early manhood he married Miss Mary Rebecca McNamara, of Grenada, Miss., and they lived happily together until Feb. 8, 1911, when she quietly slipped away from her husband and precious children and went to live with the angels in heaven. Notwithstanding the twelve lonely years he has been looking for a summons from above, he has been as kind and gentle as a mother and a good, brave, affectionate father to his children. He is survived by six sons: Roy Burt, Grenada, Miss.; Ennis Burt, Eureka, Kans.; William Burt, Philip, Miss.; Robert, Roger, and Earl Burt, Duck Hill, Miss.; two daughters, Mrs. R. S. Mason, of Nowater, Okla.; Hazel Burt, of Duck Hill, Miss.; two brothers, Mr. Rowland P. Burt, of Eskridge, Miss., and Walter K. Burt, of Grenada, Miss. He remembered his Creator in the days of his youth, and, before the evil days drew near, he joined the Methodist Episcopal Church, South, at the age of 15 yaers; when but 16 years old he was steward in his church, which office he held at the time of his death. He was superintendent of the Sunday school also. No preacher ever had a better friend or a more faithful official than he. He was a true and loyal friend to every presiding elder and to every pastor he ever had. Nothing was too little or insignificant, nor was there anything too big and difficult for him to undertake in the name of his Master. We can truly say of him, as was said of Barnabas, "He was a good man and full of the Holy Ghost." God bless and keep the loved ones he left behind, and may he use them as he used him.

GUY D. BURT, Pastor.

## THE GENERAL SUNDAY SCHOOL BOARD AND WEEK-DAY RELIGIOUS EDUCATION.

The following is the action of the General Sunday School Board regarding Week-Day Religious Education, taken at its recent annual meeting in Nashville:

"The General Conference has specifically authorized the General Sunday School Board to encourage the expansion of the Sunday school program to include this week-day undertaking. (See paragraphs in the Discipline, 361 and 365.

"Since the oversight of the developments of this enlarged program extending into week-days is committed to this Board, it is fitting that the Board should at this time call attention to certain principles underlying and governing this development.

"First of all, it should be distinctly set forth that the enlarged and more effective program of religious education now called for involves not only the use of more time, but also demands a better and more rounded program both of instruction and training, and likewise a more uniform program, and one that takes into account the entire experience of the pupil.

"With reference to the relationship which the church must sustain to the public schools in providing this enlarged program, two things should be said: First, the program of religious education, in so far as practicable, should be arranged with the pupil's day school program in mind both with a view to utilizing the interests and information gained in the day school for the more vital and intelligent study of the materials of religious education, and with the purpose of supplying a religious motive that shall spiritualize the materials of the week-day school, and, altogether, to unify the educational experience of the child and to give that experience a distinctly Christian character.

"Second, this must not be understood as in any sense a move to induce the public schools to undertaken to offer courses in Religious Education. Even though some States may permit the teaching of Bible as literature in tax-supported schools, this cannot be considered in the proper sense religious education, since the State is not free to give religious interpretation and the advantages to religion of teaching the Bible as mere literature is an open question. It is perfectly clear, however, that the separation between church and State prohibits tax-supported schools from teaching religion; nor is it in the interest of the furtherance of Christianity that the State should be asked to assume this primary function of the church.

"Let the church take up her own responsibility in this matter, since this is above all else the first duty committed to her hands.

"Let the church, then, in every proper way, seek to co-operate with those who share in the responsibility for the developing life of the child, but let her assuredly know that the day of her enlarged opportunity has come and that it is her glory and her high calling to become the teacher of the things of God to the life of America.

"Again it is most important to insist upon unity in the development of the program of the Church School. There have been entirely too many well-meant undertakings in the past which tended to complicate the program of religious education in the local church.

"Nothing could be more unfortunate and divisive of the forces engaged in religious education than to undertake to create a new institution in the field of religious education known as The Week-day Schools of Religious Education. The importance of working out a unified program for the local Church School is fundamental. In order that this may be done, it is necessary to give consideration to unity of administration, co-ordination of supervision, and harmony, if not unity, in the curriculum.

"The Board also took action authorizing the employment of the Director to have special supervision of this work."

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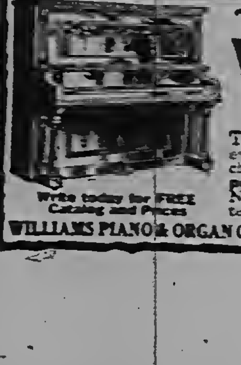

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# *Epworth League Department*

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## THE MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

### The Second Assembly.

We arrived at the Assembly grounds early Monday morning, expecting to be among the first to arrive; but we found our president, Mr. Hawkins, had preceded us by several hours. However, the writer was with the very first delegation to arrive in Brookhaven.

Even before our train stopped at the station, we knew that we were welcome, for we could hear many voices of the Brookhaven Leaguers singing their welcome to us. As soon as we stepped off the train, we were given the "glad hand" and taken in charge by Miss Flowers and her welcoming committee, who hustled us and our baggage into waiting automobiles and drove us to the college campus.

Miss Hoskins arrived early and opened her office, and she and her assistants were kept busy until late in the night registering the continual stream of delegates, which kept pouring in until every available room was filled, and by Tuesday night we had begun to crowd them some.

At 6 p. m., we heard the supper bell and proceeded to the dining room, where Miss Williams had prepared to feed the hungry. After supper we were called to the Methodist church, where Miss Edith Willis delivered the welcome address, after which all doubts of our welcome, had there been any, were dispelled. Truman Lewis, in his reply, did his very best to show Brookhaven that we believed every word of what they said when they said, "You are welcome."

The entire city certainly did their best to make us feel that the city was ours. And had we stayed a few days longer, we would have begun to believe that it did belong to us. Hobbs' Drug Store was the first on the ground, with a free ticket for every delegate to come and drink whatsoever he would, one time. We will not soon forget this kindness. Other firms furnished tickets to the entire Assembly for the ball game one afternoon, and invited us a second time. We were sorry our Assembly schedule would not permit our going.

Tuesday morning, we got down to work in dead earnest. Classes were organized and teachers assigned and the real work of the conference began, the first service being the morning watch in the Y Hut, led by President Hawkins. We went from this service to breakfast. After breakfast there was a meeting of faculty and officers. Then we went to classes. Dr. Featherstun, who has been in the League work possibly lower than any other person in Mississippi and who is loved by every Leaguer in the Conference, had charge of one class in "What Every Methodist Ought to Know." The writer was a member of this class, and had we gotten nothing else from the Assembly, we would have been repaid for going. The other class in this book was in charge of Rev. J. B. Cain, and we are told by those who attended that they, too, were very much enlightened on the subject and were well repaid for their time and trouble. One member of the class, on being asked about it, said, "It is simply great."

Rev. J. S. Purcell, acting dean of the Assembly, and Rev. J. T. Weems had charge of the classes in "Taking Men Alive." And those who were taking this study were loud in their praise of their teachers and the manner in which the subject was handled in both classes.

The Mission Study classes, taught by Rev. H. G. Hawkins and Mr. Sterling Fisher, were not as largely attended as some of the other classes, but the interest was good. Mr. Fisher has recently returned from Japan, where he has spent some time in mission work, and was well fitted for teaching this particular book. Classes in "A Choice of a Career" were in charge of Rev. O. S. Lewis and Miss Oscie Sanders. The attendance was large and interest was exceedingly good. "The Child and America's Future" was in charge of Rev. Mr. Campbell, and they, too, had a fine class. In fact, every class was well filled.

In classes in Methods, the First Department was in charge of Mr. Fisher; Social Service was in charge of Miss Addie Greely; Recreation and Culture, Rev. James Sells; Missionary Department, Miss Saunders; Junior and Intermediate, Miss Edna Mathews; Administration Problems, Mr. W. D. Hawkins. All these did excellent work.

Dr. H. W. Featherstun was the platform speaker on the first day, 12 noon to 12:30 p. m. Every Leaguer present was thrilled with his "Reminiscences of the Epworth League in the Mississippi Conference."

Our first disappointment came in the nature of a telegram from Dr. Parker, saying that his physician refused to permit him to leave home; but the address of Dr. Burrow, who came in his stead, was very much enjoyed.

Our platform addresses certainly were the best we have ever heard. Bishop DuBose, our very own Epworth League bishop, came to us on Wednesday and gave us some very fine, soul-stirring addresses.

The Bishop seemed to like us, and certainly we were proud to have him and enjoyed having him. He worked with us and played with us; yes, and he ate with us. And if one is to judge by the smile he carried, he enjoyed nothing more than the fun in the dining room. During the League songs, the district yells, and even when we sang, "Stand up, Bishop, Stand up," he still carried that broad smile, which seemed to say, "Have your fun, my children, I am with you." He liked to call us his children, and we liked to be called such.

Possibly our greatest services were the vespers and the morning watch. We seemed to be drawn closer to God in these than in any other. God certainly was with us, and he was working mightily with our young folks, and the results were very gratifying.

Our morning watch, Sunday morning, was to us the best and sweetest service we have ever attended. We have never seen anything like it before. Led by one of our young men whom we have known at almost every Conference since the Columbia Conference, where he attended as a Junior, God was certainly with us in this service.

It is hard to describe the Assembly to one who did not attend. In a spiritual sense, we have never seen anything to equal it. Young folks came to have a good time, and they had it. But they got something else that will go with them throughout their entire life and finally be the means of bringing them into that promised land after a life well spent in the service of their King.

We do not know just now, but it is safe to say that 95 per cent of the League chapters in the Conference were represented, some having come long distances under difficulties, but determined to get something to carry back to their home chapters that would benefit those who could not come. Next week we are going to tell you something about some of these delegations, and give you some "Side Lights" on the Assembly. But don't expect us to tell you all about it. We can't. Come next year and see for yourself.

J. A. WEEMS.

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# *Sunday School*

### MISSISSIPPI CONFERENCE NOTES.

Last Sunday, June 10, we were on the Collins charge. We were at Bethel church in the morning and Collins at night. The Bethel Sunday school placed a "C" Type Program on the walls. They are ready for work and seem to be looking forward. Brother Thompson is in favor with his folks and they are responding.

Collins has improved their building till they are now "B" Type. The Junior Department is in fine working order. They still need to do more work in order for the Beginners and Primaries to reach "B." This can be done, and I trust will be done at an early date. Their Cradle Roll checks "B."

The Gallman Circuit-wide Institute was held Sunday. Rev. C. A. Bowen represented the Board at this meeting. The Mount Pleasant Sunday school on the Gallman charge is showing great activity: They have organized one of their classes and are to organize two more classes. They have the Cradle Roll started, and start the home department next quarter. They are now working on a training class. I did not receive the reports from the other Sunday schools on the charge, but feel sure they were all of high order.

Jackson District Institute meets June 27, at 10 a. m. The Seashore Institute meets June 28, at 9:30 a. m.

Ninety-one Sunday schools have held Sunday School Day with offering of $1,027.79.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

### COMMITTEE REPORTS ADOPTED BY THE BATON ROUGE DISTRICT CONFERENCE.

#### Sunday Schools.

We, your Sunday School Committee, beg to submit the following report:

We rejoice to note, according to the reports in our church press, that a new spirit of interest in the development of the Sunday school is manifest throughout the Conference; that the standards recommended by the General Sunday School Board are being given serious and intelligent attention, the efforts of which show a considerable degree of progress in the important field of religious training and evangelical results; that many of the schools are introducing the graded literature, conducting teacher training classes, sending delegates to standard training schools and conferences looking to more efficient leadership.

This committee hereby wish to express their heartfelt appreciation of the diligent work being done by our Conference Sunday School Field Secretary in providing Standard Training Schools and programs towards the greater development of the schools in the State.

#### Resolutions.

Whereas, the pastor is the official head of the Sunday school, in charge of its general supervision in assisting the superintendent and officers in the operation of the school, and in the instruction of leaders who are to give religious training to our children, which he cannot properly do until he has previously informed himself through the study of Sunday school methods of instruction and organization;

Therefore, be it Resolved:

1. That each of our ministers acquire at least one unit in the Standard Training Course recommended by the General Sunday School Board during each Conference year until he has acquired a Gold Seal Diploma thereby. We urge the same qualifications for every local superintendent, the pastors impressing upon them the importance of this qualification.

2. That this Conference request the College of Bishops and the General Sunday School Board to co-operate in including in the prescribed course of study for undergraduate preachers, such books as shall entitle them to credit for four units in Sunday school methods and training, whether such work be done through the correspondence school or standard training school.

3. We recommend a Teacher Training Class in every Sunday school in this district; and where the circumstances are such that a training class cannot be maintained, that the individual teachers study the standard books applicable to their particular work in the school, taking the examinations thereon.

4. We recommend at least one Standard Traing School in the district during each Conference year, and as many non-standard as possible; and urge that the several pastoral charges send at least one delegate to the annual Louisiana State Sunday School Conference of our church.

5. That the preacher in charge give intelligent and prayerful attention to his personal qualifications in Sunday school leadership, and urge the leaders in his school to work with him in attaining the highest degree of efficiency that surroundings and equipment will permit.

Respectfuly submitted,

Signed: W. H. Giles, J. R. Abels, B. D. Tally, Miss Margie Underwood, Mrs. C. B. Johnson.

#### Christian Literature.

Whereas, it is evident from the reports of our pastors that our Conference and General Organs—the New Orleans Christian Advocate and the Nashville Christian Advocate — together with the Missionary Voice and the Discipline of our church, are not being properly circulated, read and studied by the people of this district; and,

Whereas, we deplore the pernicious influences that are both potential and active in the circulation of vicious literature, and in the capitalization by the daily press of sordid stories of social scandal and the violation of moral and civil law, without proper emphasis upon the principles of justice and righteousness, and with a very apparent prejudice and bias in the handling of news items, which things ought to be counteracted by a vigorous circulation of literature that is pulsating with the life blood of moral purity and spiritual power;

Therefore, be it Resolved:

1. That we urge our pastors to give personal attention, through their local committees, to the widespread circulation of the several Conference and general papers, the book of Discipline and such other tracts of doctrinal and spiritual merit as may be deemed helpful to our people.

2. That we reaffirm our position against the attitude of the press in giving emphasis to vice and law violations, as opposed to righteousness and moral upstanding citizenship.

3. That copies of these resolutions be furnished to the several daily papers circulating in our district.

Signed: B. H. Andrews, chairman; A. L. McQueen, Secretary; A. E. Rogillio, J. L. Cady, Charles E. McLean.

#### Sabbath Observance.

We, your Committee on Sabbath Observance, submit the following:

Judging by the reports of the pastors of this Conference, the Sabbath is being desecrated throughout the greater part of the district.

We humbly recommend that our ministers lay the example of proper observance, by refraining from making purchases, or receiving mail on the Sabbath.

We would urge, with all the power at our command, that the State Fair be closed on the Sabbath.

We recommend that our ministers preach, or put special emphasis on the proper observance of the Sabbath.

Rsepctfully submitted,

Signed: J. T. McVey, J. L. Cady, H. C. Murphey, J. S. Rutledge, F. N. Sweeny, committee.

#### Concerning the State Fair.

Whereas, the Florida Parishes Fair Association is an organization for the building and development of the agricultural, educational and moral resources of the Florida Parishes; and,

Whereas, we, the delegates of the Baton Rouge District Conference of the Methodist Episcopal Church,

(Continued on Last Page.)

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## EXPENSIVE FUNERALS.

Would there be any impropriety in discussing the subject of investing not ours, but the Lord's money in expensive coffins and tombstones? Certainly all that class who belong to the numerous families of Dives and the unjust judge may be expected to supply themselves and families with expensive outfits of this sort, but surely those who have any proper realization of their relation to the great Landlord as stewards who are to give an account to him for the way they use his money, as well as for every idle word they speak, will ponder well the matter of paying much for something that does not help the departed, which, if used some other way, might do great good in feeding tho hungry, clothing the naked, sending the gospel to those who still wait in vain for it.

If, instead of getting a $150 casket and a $500 tombstone, a ten-dollar coffin and a $15 stone wero bought, the rest might bo used to help the old superannuates, orphans, or even the Centenary movement.

While we may feel very partial to our kinfolks who have passed beyond our reach, does not the great Father love the living more than we do the deceased, and ought not his pleasure to be consulted rather than our own or our critical neighbors?

A READER.

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## NORTH MISSISSIPPI CONFERENCE STANDARD TRAINING SCHOOL, GRENADA, JUNE 8-14.

When you come to see us again in the summer time, Dr. Carley, make it June, and come to our Conference Training School. We promise you a happy time. For a week we have drunk at the fountain of real joy—humor, fellowship, intellectual stimulation, and spiritual quickening have been blended in just the proportion to make us say from full hearts, "Surely tho Lord is in this place." "It is good for us to be here."

So many elements went into the School to make it the great occasion it was, that to all a part of the credit belongs. Dr. and Mrs. Countiss and all the other members of the College household made their home a delightful place in which to meet. There were eighteen college girls all at one long table, and from the time they greeted us with,

"Howdy do, everbody, howdy do,
Is there anything that we can do for you,"

until the last echo of "God be with you 'till we meet again" sounded the farewell, they made the air sweet with their music. They made the vesper services beautiful by their presence and their songs, and there has rarely been a more impressive service than the one held at noonday by these ten girls who are going to work this summer in some of our rural communities in the field of religious education.

There were lectures three evenings, which added to the entertainment and instruction, which were so thoroughly mixed during the week. On Sunday morning Dr. Richardson preached the sort of sermon that carries conviction to the hearts of hearers and makes them determine to become doers. In the evening the Sunday school of the Methodist church presented the beautiful and impressive Sunday School Day pageant.

Of course there were stunts one night. Practically every one joined in, and we did those absolutely foolish, silly things that make one laugh until ho is weak, but let him wake up the next morning with a good taste in his mouth.

There were ono hundred and twenty-five in attendance, and ninety-eight received certificates on the closing day.

The best has been saved for the last and that was the daily round of classes. Thero is nothing more inspiring than to sit at the feet of a great teacher. Twelve men did that long ago, and eleven of them were so transformed that they gave their lives to give his message to the world. The Master speaks to-day through those men and women who have consecrated their minds as well as their hearts to him, and have made themselves fit to "go teach." Those of us who had the privilege of being at Grenada for the week of the Training School felt that God was speaking to us through the lessons we learned there, and leading us into wider fields of service.

Each teacher was a specialist in his or her field, and brought to us that inspiration that is always found when scholarship and spiritual insight dwell in the same soul. Each student paid tribute to the message of his own teacher, and I am sure that the increased enthusiasm and efficiency with which the work of religious education in North Mississippi is done will bear out the testimony.

It was my privilege to have the work in Story Telling, and to visit the class in Adult Psychology. To those teachers I must pay my special tribute. Miss Frayser led us into the presence of a little child as one who treads on holy ground, and helped us to look into his heart and realize that all the delicate beauty there would grow into fine young life, or wither and die according to the touch of our hands. Dr. Richardson took us a little way along that upward road that leads to knowledge, and let us see how broad the view from there, and how big the field for service, and made us wonder what the vision would be if only we could reach the top of the mountain.

V. R. McDONALD.

## FINE MEETING AT ELLISVILLE, MISS.

Dear Brother Carley: From May 27 through June 3, we held a revival in the church at Ellisville of unusual interest and spiritual power. Rev. J. H. Jolly, pastor of our church at Leakesville, did the preaching in a very earnest and effective way that won the hearts of all the people. Rev. J. L. Carter, from Caseyville, led the song services and organized prayer groups of men, women, and children, which groups will continue after the close of the meeting. Brother Carter is not only a diligent and effective pastor, but a song leader much in demand for evangelistic services. The presence and efforts of both men were most helpful to the spiritual life of the community. Members of the other churches joined heartily in the services and sang, prayed, and testified. Tho Spirit was present in great power on Saturday morning at the tetsimony meeting. None of the morning services had less than sixty present. Fourteen were received into the church on profession of faith and about half that many by certificate. To God be all the glory.

J. B. CAIN.

## NORTH MISSISSIPPI CONFERENCE.

### Grenada Dist.—Third Round.

Sallis ct., at Shrock, June 23.
Pickens and Goodman, at Richland, June 24, 25.
Tie Plant ct., at Bethel, June 30.
Holcomb ct., at Sparta, July 1.
Duck Hill ct., at Mars Hill, July 7.
Winona, July 8.
Coffeeville ct., at Bethlehem, July 14.
Poplar Creek ct., at Bethel, July 15.
Kilmichael ct., at Stewart, July 15, 16.
Abbeville ct., at Union Hill, July 21.
Waterford ct., at Chulahoma, July 22.
Lamar ct., at Rice Chapel, July 28.
Ashland ct., at Liberty, July 29.
Ebenezer ct., at Thornton, Aug. 4.
Lexington, Aug. 3, 5.

R. A. TUCKER, P. E.

PHONOGRAPHS OF ALL MAKES REPAIRED
COLUMBIA GRAFONOLAS
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BARRE MUSIC SHOP
1500 DRYADES ST. Phone Jackson 2364

**HOWELL'S 999 WILL CURE LaGrippe, Flu and Dengue. 25c**

### Grenville Dist.—Third Round.

Shaw and Litton, at Litton, June 24, a.m.
Shelby, June 24, p.m.
Lula and Dundee, at Lula, June 25.
Coahoma and Lyon, at Coahoma, June 26.
Merigold and Alligator, at Merigold, June 27.
Friars Point and Bobo, at Bobo, June 28.
Boyle and Pace, at Winterville, June 29.
Gunnison and Sherard, at Deeson, July 1, a.m.
Rosedale and Hillhouse, at Melvina, July 1, 3, p.m.
Boyle ct., at New Salem, July 4.
Glen Allen and Benoit, at Benoit, July 15, a.m.
Shelby, preaching, July 15, p.m.
Jonestown and Duncan, at Jonestown-Birdie, July 29.
Hollandale and Arcola, at Murphy-Arcola, Aug. 5.
Cleveland, Aug. 12.
Leland, Aug. 13.
Greenville, Aug. 15.
Lake Cormorant, at Walls, Aug. 19.

JAMES H. FELTS, P. E.

### Aberdeen Dist.—Third Round.

Nettleton, at Grady's Chapel, June 22.
Buena Vista, at Ebenezer, June 23, 24.
Woodland, at Montee, June 26.
Salem and Ecru, at Salem, June 28.
Randolph, at Shady Grove, June 30-July 1.
Toccopola, at Tula, July 1, 2.
Greenwood Springs, at Friendship, July 6.
Houlk, at Van Vleet, July 7, 8.

(Continued on Last Page.)

**666** Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

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*You can save money by getting our prices before you buy. Write our nearest factory today.*
FULTON BAG & COTTON MILLS
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Here is the opportunity you have been waiting for. We have several splendid openings for a few alert, wide-awake men and women who have a desire to add more dollars to their income, and who have vision enough to recognize the immense possibilities there are in selling a magic, wonder worker that will exchange all wornout complexions for new ones. "Derma Lava" Beauty Clay sells instantly to every woman. No woman can resist it. This is an opportunity for you to earn $25 or more weekly without leaving your home. No canvassing or soliciting. Our sure success sales plan makes soliciting absolutely unnecessary.

Act quickly before some one else snaps up this opportunity. Only one man or woman is wanted in each town of 500 or more population. Write to-day for free particulars. It costs nothing to investigate.

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NEW ORLEANS, LA.

# *Woman's Missionary Society*

All communications for this Department should be sent to
Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## LOUISIANA CONFERENCE.

### Baton Rouge District.

The annual meeting of the Woman's Missionary Society of the Baton Rouge District convened at Baton Rouge, La., May 1-2, at the First Methodist Church.

The opening session was the evening of May 1, with "Children's Night." A delightful little play, "The Mite Box," was given by the Baton Rouge Juniors. Mrs. J. W. Peyton, of Shreveport, was unable to attend, but we had a capable substitute, Mrs. R. H. Harper, of New Orleans.

The program for the day of May 2 dealt entirely with the work which the women are doing. Stress was laid upon the Social Service work, having a paper by Mrs. Fred Sheppard, a report of the Inter-racial Commission, which met in New Orleans the latter part of March, and most interesting talks from Miss Snell and Miss Knowles, of New York, of the work they are doing in Baton Rouge with the negroes.

Mrs. B. F. Key, of Shreveport, presented a poster, urging more Bible Study, and a great number signed the covenant that they would give one hour each day to Bible Study and prayer.

Mrs. J. W. Darby, the Conference Corresponding Secretary, gave a concise and interesting account of the Council meeting held in Mobile, after which Mrs. Fairchild, president of the Baton Rouge Auxiliary, "passed on" to the ladies the good things she got at the State Conference at Monroe.

A workers' conference was led by Mrs. J. W. Darby. She used the Standard of Excellence as an outline for the discussions.

The evening session of May 2 was devoted to the work of the Young People. Dr. C. W. Crisler, pastor of Baton Rouge First Church, gave a splendid talk on young people, and Mrs. B. F. Key, our Conference Superintendent of Young People, talked in an earnest, pleading manner of the work, making us feel more than ever the responsibility for the young people.

The play, "The Missionary Clinic," was beautifully presented by the Baton Rouge Young People.

I regret that the attendance at the District meeting was very poor, less than half of the Auxiliaries being represented, but I thank God for what he has enabled me to accomplish, and pray that much greater things may be done.

MRS. R. E. STEARNS,
District Secretray.

Baton Rouge, La.

Take
Calotabs
TRADE MARK REG
for the liver
Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.

RANDOLPH-MACON INSTITUTE, Danville, Virginia for Girls. College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address Chas. G. Evans, A. M., Principal, Box C.

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Nerve Blocking our Specialty.
Eliminates all Pain.
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## THE GIPSY SMITH, JR., MEETING AT LAUREL, MISS.

Dear Brother Carley: I wanted to write you last week about the great Gipsy Smith, Jr., revival meeting held here in Laurel, April 29 to May 20, but all my time was taken up at the Epworth League Assembly in Brookhaven.

From practically every viewpoint the meeting was a great success. Careful preparation had been made along lines suggested by Gipsy Smith, Jr., and all was in readiness for the greatest co-operative movement for a revival Laurel has ever known. In fact, this is the first union meeting ever held in Laurel. A few days before the meeting began, Brother Charlie Allen, the song leader, and Miss Abernethy, the pianist, came and organized the choir. Not only did they render a great service in the music and singing, but were very effective as personal workers.

From the very beginning, the gospel messages of Gipsy Smith gripped the hearts of the people, and each message added to the spiritual power already accumulated. He knew just how to present the life and message of Christ in modern terms and adapt them to the problems of modern life. There was nothing of the conventional about him. Out of his own rich experience he was able to give a vital message. For the most part, his messages were directed to those already in the churches, but who were not truly representing Christ to the world. Every form of sin was exposed in the light of the Cross, and every duty made plain by the shining example of Christ. The one central purpose was never lost sight of, and that was to bring people to the life that is in Christ. In his preaching and his personal work he made it plain that the Christian life is the most winsome and attractive life to live.

In his appeals for decisions, he was careful not to use any clap-trap method, but made it plain just what the response should mean. He preached ten days before giving an invitation. No one was stampeded into answering the call.

As to the results: First of all, there was a very large number of re-consecrations on the part of church members who had been backsliders, or had not lived up to their highest and best; a large number of people came into the various churches by certificates also, and there were a great many who were converted and united with the church of their choice. Some of the most outstanding sinners in Laurel were converted and made into new creatures. I have not had time to tabulate all the results, but, speaking for First Methodist, more than 50 have already been enrolled, 33 on profession, and several more are yet to be added as a result of the meeting.

The week-night prayer meeting has increased three or fourfold. Preaching services are better attended than ever before. The women continue their cottage prayer meetings once a week, and the men continue their noon prayer service at the Strand Theatre on Thursday of each week. They have organized a Gipsy Smith, Jr., Religious Club, and eleven teams of workers are being trained to "Go tell the story" to all parts of the country within a radius of fifty miles. One of these teams held my prayer meeting last week, and another had charge of the evening service last Sunday night. Never before has there been such interest in the churches in Laurel, never a time when it was so easy to talk about Jesus Christ. A young man said to me to-day that before the meeting, though he was not living any bad life, yet he would not have been glad to see Jesus Christ, but now he could fling his arms around the dear Saviour who has become so real to him. This is a typical case. The beautiful harmony and co-operation of the various churches is one of the great results of the revival.

Gipsy Smith, Jr., has gone his way, but he has left behind a greater love for Jesus Christ and appreciation of the Cross than ever before existed in Laurel. Our aim and prayer is that this love and appreciation may increase more and more.

OSMOND S. LEWIS.

## AN OLD COPY OF THE ADVOCATE.

Dear Brother Carley: By accident, I recently came across a copy of the Advocate dated Jan. 19, 1893. It contained many interesting articles, among them (to me) the announcement of the marriage of W. H. Underwood to Miss Julla Howard, by the bride's father, Rev. P. Howard, who also officiated at a "grand and glorious" wedding at Brother J. A. Tillery's, in St. Helena Parish, Jan. 3, 1889, on which happy occasion the undersigned was one of the principal actors, the other being Miss Kittie V. Nettles, who has journeyed along with me through thirty-four years to this good day.

"CHOICE SONGS NO. III" NOW READY

Contains 16 beautiful songs, such as, "Seek to Scatter Sunshine," "Awake, ye Saints, Awake," "O My Heart Will Be Happy," "The Amen Line," and that fine new song, "God, Then the U. S. A." The lot for 25c. Two sets for 40c.
If you wish "Choice Songs" Nos. I and II and the beautiful sheet song, "The U. S. A. for Me," make your remittance 65c, and the entire lot, priced at 85c, will be sent you. Two complete sets $1.00.
REV. L. L. PICKETT,
Wilmore, Ky.

I am writing this note to say that if you have not a complete file of the Advocate, I should be glad to send you this copy; and to inquire if Brother and Sister Underwood are still living, and if so, where, etc.

Among other interesting articles is "A War Reminiscence," by Rev. H. Armstrong, Lafayette, La., Dec. 31, 1862. There was an article also by Mrs. Thomas P. Fullilove, and one to Mrs. Fullilove from Sallie M. Phillips from Collegio Paraclcabano.

Trusting that this will add to the pleasure and knowledge of some, I am,

Yours fraternally,
J. E. WILLIAMS.

Bunkle La.

## IT MAKES A DIFFERENCE.

So long as there is a radical difference between truth and falsehood, and so long as truth sustains relations to life, it will make a difference whether men believe true or false doctrine. Doctrines are the root of life. Great lives do not grow out of false beliefs. A Christian truth in the heart brings forth Christian acts in the life, as naturally as the root pushes its stalk up into the air and the root dies. A faith without works is soon dead. If our doctrines do not flower and fruit in Christian living, they die.—Selected.

NO FEAR OF EVIL resulting from change of diet, water or climate, concerns those who take on the short trip, summer vacation or long journey,
CHAMBERLAIN'S
COLIC and DIARRHOEA
REMEDY
Ready for emergency - night or day.

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## MISSISSIPPI CONFERENCE.

### Jackson Dist.—Third Round.

Rankin Street, June 24, 8 p.m.
Flora, July 1, 11 a.m. and 2 p.m.
Madison, at Pocahontas, July 1, 8 p.m., July 2, 10 a.m.
Bolton, at Brownsville, July 8, 11 a.m.
Edwards, at Reeves Chapel, July 8, 3 p.m.
Bentonia, at Fletcher's Chapel, July 15, 11 a.m. and 2 p.m.
Satartia, at Satartia, July 15, 8 p.m., July 16, 10 a.m.
Sharon, at Lone Pine, July 21-22, 11 a.m.
Camden, at Thomastown, July 22, 3 p.m. and 8 p.m.
Mendenhall, at Bethany, July 28-29, 11 a.m.
Harrisville, at Harrisville, July 29, 2 p.m.
Capitol Street, Aug. 5, 11 a.m.
Galloway Memorial, Aug. 5, 8 p.m.
Eden, at Tranquil, Aug. 11-13, 11 a.m.
Yazoo City, Aug. 12, 3 p.m. and 8 p.m.
Benton, at Zeiglerville, Aug. 18-19, 11 a.m.
Vaughn, at Union, Aug. 19, 3 p.m.
Monterey, at ——, Aug. 25-26, 11 a.m.
Brandon, Aug. 26, 3 p.m.
Yazoo City ct., Sept. 1-2, 11 a.m.
Canton, Sept. 2, 8 p.m.

M. L. BURTON, P. E.

### Newton Dist.—Third Round.

North Neshoba, at Longino, June 23.
Neshoba, at North Bend, June 24.
Philadelphia, June 24, 8 p.m.; 25, 8 a.m.
Shiloh, at Finkbine, June 30, July 1.
Rose Hill, at Hopewell, July 7.
Trenton, at Trenton, July 8.
Montrose, at Read's, July 11.
Carthage, at Singleton, July 14.
Walnut Grove, at Mount Horeb, July 15.
Bay Springs, at Holder's, July 18.
Forest and Morton, at Forest, July 20, 8 p.m.
Harperville and Lena, at Cantrell, July 21, 22.
Chunky, at Collinsville, July 28, 29.
Union, at Union, July 29, 8 p.m.
Decatur and Hickory, at Good Hope, Aug. 5.
Newton, Aug. 8.
Homewood, at Casque Chapel, Aug. 11, 12.
Lake, at Conehatta, Aug. 15.
Raleigh, at Trinity, Aug. 17, 18.
Laurel, First Church, Aug. 26, 11 a.m.; 27, 8 p.m.
Laurel, Kingston, Aug. 26, 3 p.m.
Laurel, West End, Aug. 26, 8 p.m.

J. A. MOORE, P. E.

**Why Worry With Ants?**

**DICKS' ANT TRAPS**

will guard your home like a Roman Sentinel against these pests.

**SAFE, SURE.**

**50 CENTS AT DRUG STORES.**

**ECZEMA**

**CAN BE CURED**

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1900 Park Square,
SEDALIA, MO.

**DROPSY** TREATMENT. It gives quick relief. Swelling and short breath soon gone. All distressing symptoms rapidly disappear. Liver and kidneys act better. General improvement is realized. I send by mail a trial treatment absolutely FREE. Try it. Never heard of anything its equal for dropsy. Write to DR. THOMAS E. GREEN, Bank Building, Box 4, CHATSWORTH, GA.

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Soothing, healing, antiseptic. Stops pimples, rash, hives, eczema—

**TETTERINE**

Used by mothers everywhere.
60c at your druggist's or from the
SHUPTRINE CO. SAVANNAH, GA.

### Meridian Dist.—Third Round.

Scooba, at Blunsville, June 24.
Meridian, East End, 8 p. m., June 24.
Meridian, Seventh Ave., at Oak Grove, July 1.
Meridian, Poplar Springs, 8 p. m., July 1.
Meridian, Central, July 8.
Lauderdale and Electric Mills, at Electric Mills, p. m., July 8.
Waynesboro circuit, at Clara, July 14, 15.
Waynesboro, at Goldwood, p.m., July 15.
Porterville, at Chapel Hill, July 18.
DeKalb, at Marvin, July 21, 22.
Cleveland, at Pleasant Grove, July 23.
Daleville, at Andrews Chapel, July 28, 29.
Pachuta, at Orange, Aug. 11, 12.
Quitman, p. m., Aug. 12.
Bucatunna, at Lewis Chapel, Aug. 15.
Enterprise, at Stonewall, Aug. 19.
Shubuta, p. m., Aug. 19.
Matherville, at Salem, Aug. 21.
DeSoto, at Manassa, Aug. 22.
Vimville, at Why Not, Aug. 26.
Meridian, Hawkins Memorial, 8 p. m., Aug. 26.

PAUL D. HARDIN, P. E.

### Brookhaven Dist.—Third Round.

Seashore Divinity School, Biloxi, Miss., June 12-22.
Galluman, at Old Crystal Springs, June 30, July 1, 3 p.m.
Crystal Springs, July 1, 11 a.m.; Q.C., July 2, 8 p.m.
Wesson, July 1, 8 p.m.; Q. C. July 3, 8 p.m.
Adams, at Smithdale, July 7, 8.
McComb, Pearl River Ave., July 8, 8 p.m.; Q. C., July 9, 8 p.m.
Bayou Pierre, at Sweet Water, July 14, and 3 p.m .of 15.
Bayou Pierre, at Matthew's Chapel, July 15, 11 a.m.
McComb, La Branch St., July 15, 8 p.m.; Q. C. July 16, 8 p.m.
Foxworth, at Sandy Hook, July 21 and 3 p.m. of 23.
Foxworth, at Hopewell, July 22, 11 a. m.
Tylertown, July 22, 8 p.m.
Bogue Chitto and Norfield, at Johnston, July 25.
Osyka, at Holmesville, July 28, 29.
Magnolia, July 29.
Fernwood, at Knoxo, Aug. 1.
Barlow, at Rehobath, Aug. 4, 5.
Brookhaven, Aug. 5; Q. C. Aug. 6, 8 p.m.
Monticello, at Oma, Aug. 8.
Georgetown, Aug. 11, 12.
Hazlehurst, Aug. 12, 8 p.m.; Q. C. Aug. 13, 8 p.m.
Scotland, at Gallatia, Aug. 15.
Summit ani Topisaw, at Pisgah, Aug. 18, 19.
McComb, Centenary, Aug. 19, 8 p.m.; Q. C. Aug. 20, 8 p.m.

Note particularly, and be ready definitely to answer, questions 12, 13, 14 and 15.

Be ready to report subscriptions to cover all financial claims. We must pay all claims in full this year.

H. M. ELLIS, P. E.

### Seashore Dist.—Third Round.

Logtown, July 1.
Americus, at Hurley, Tuesday, July 3.
Escatawpa, at Big Point, Wednesday, July 4.
Picayune, filled by Rev. M. B. Sharbrough, July 8, 9.
Coalville, at Cedar Lake, 3:30 p.m., July 9.
Columbia, filled by W. L. Linfield, 11 a.m., July 15.
Hub, filled by W. L. Linfield, 3:30 p.m., July 15.
Ocean Springs, at Nugent, 3:30 p.m., July 15.
Lumberton, 11 a.m., July 22.
Poplarville, 7:30 p.m., July 22.
Saucier, at Lyman, 11 a.m., July 29.
Long Beach, 7:30 p.m., July 29.
Americus, at Pine Grove, Aug. 4, 5.
Carriere, at Wesley Chapel, Aug. 11, 12.
Gulfport, 7:30 p.m., Tuesday, Aug. 14.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 15.
Wesley Memorial, Mississippi City, Aug. 19.
Long Beach, Q. C., Tuesday, 7:30 p.m., Aug. 21.
Biloxi, 7:30 p.m., Wednesday, Aug. 22.
Vancleave, Aug. 25, 26.
Pass Christian, 7:30 p.m., Aug. 26.
Wiggins, 7:30 p. m., Wednesday, Aug. 29.
Brooklyn, at Batesville, Sept. 1, 2.

W. M. SULLIVAN, P. E.

**PAINFUL NEURITIS**

If you have it, write to

THE BIGGS SANITARIUM, ASHEVILLE, N. C.

and they will send you interesting and instructive printed matter regarding the latest methods for alleviation and cure of this distressing ailment.

### Vicksburg Dist.—Third Round.

Roxie, at Greendale, June 23, 11 a.m.
Washington, June 24, 11 a.m.
Natchez, June 24, 8 p.m.
Oak Ridge, at Flower Hill, July 1, 11 a.m.
Utica, July 8, 11 a.m.
Rosetta, at Perrytown, July 13, 11 a.m.
Centerville, at Macedonia, July 14, 11 a.m.
Woodvile, July 15, 11 a.m.
Vicksburg, Crawford Street, July 22, 23, 11 a.m.
Vicksburg, Gibson Memorial, July 22, 25, 8 p.m.
Gloster, at Liberty, July 29.
Louise and Holly Bluff, Aug. 5, 11 a.m.
Silver City, Aug. 5, 8 p.m.
Anguilla, at ——, Aug. 12, 11 a.m.
Rolling Fork, Aug. 12, 8 p.m.
Meyersville, at Fitlers, Aug. 15, 11 a.m.
Rocky Springs, at Allen, Aug. 19, 11 a.m.

J. R. JONES, P. E.

### Hattiesburg Dist.—Third Round.

Collins, at Gilmer, June 24, 11 a.m.
Silver Creek, at Oakvale, June 26, 11 a.m.
Purvis, at Talawah, July 5, 2:30 p.m.
Oloh, at Oak Grove, July 8, 11 a.m., 2:30 p.m.
Petal, at Eastabutchie, July 15, 11 a.m., 2:30 p.m.
Richton, at Ovett, July 19, 2:30 p.m.
Taylorsville, at Old Bay Springs, July 22, 11 a.m.
Eucutta, at Goodwater, July 23, 2:30 p.m.
Ellisville, at Mount Zion, July 24, 11 a.m.
Hattiesburg, Main Street, July 29, 11 a.m.
New Augusta, at Beaumont, July 29, 3:30, 7:30 p.m.
Lucedale ct., at Shipman, Aug. 5, 11 a.m.
Lucedale, Aug. 5, 7:30 p.m.
Williamsburg, at Oakvale, Aug. 7, 11 a.m.
Prentiss, at Mount Zion, Aug. 8, 11 a.m.
Heidelberg, at Sandersville, Aug. 12, 11 a.m.
Seminary, at Pleasant Ridge, Aug. 13.
Leakesville, at Clarke's Chapel, Aug. 15.
Mount Olive-Magee, Aug. 19.
Sumrall, Wednesday, Aug. 22, 7:30 p.m.
Avera, at Plave, Aug. 26, 11 a.m.

Please, brethren, be ready to report all your benevolent assessments covered by cash or good subscriptions at your third quarterly conference.

W. W. GRAVES, P. E.

**INDIGESTION**
causes bloating—gassy pains that crowd the heart—constipation.
*Always find relief and comfort in*
**CHAMBERLAIN'S TABLETS**
**No griping—no nausea—only 25 cents**

**Bilious Attacks**

***Are Usually Due to Constipation***

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.

**Nujol**

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"Saved my baby"

Zolfor Springs, Fla.
March 5, 1920

Anglo-American Drug Co., 215 Fulton St., New York.
Dear Sirs:
I am using Mrs. Winslow's Syrup. It saved my baby from dying of colic, which she had for three months. Some one advised me to get Mrs. Winslow's Syrup and I did. Yours truly.
(*Name on request*)

Colic is quickly overcome by this pleasant, satisfactory remedy, which relieves diarrhoea, flatulency and constipation, keeping baby healthy and happy. Non-narcotic, non-alcoholic.

**MRS. WINSLOW'S SYRUP**

***The Infants' and Children's Regulator***

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## SUNDAY SCHOOL.

(Continued From Page 12.)

South, wish to co-operate in the wonderful program that has been so ably launched; and,

Whereas, to get the best and most permanent results, the moral development must be protected; be it

Resolved, That the Baton Rouge District of the Methodist Episcoapl Church, South, in session in the town of Kentwood, Tangipahoa Parish, La., on May 24, 1923, go on record as protesting against and being opposed to all forms of gambling and other law violations; and especially gambling at the Florida Parishes Fair; be it further

Resolved, That the protection, development and growth of the entire community, especially the school children who attend the Florida Parishes Fair, demand the suppression of all gambling and strict law enforcement; be it further

Resolved, That a copy of this resolution be forwarded to the directors of the Florida Parishes Fair Association at Hammond, La., the District Attorney at Amite, La., the City Attorney at Hammond, La., and a copy published in the newspapers of the Florida Parishes of Louisiana.

Signed by: J. R. Abels, W. E. Cope, Roy M. Stewart, James E. Selfe, J. W. Booth, E. C. Gunn, L. W. Cain, J. M. Boykin.

**Take Business Training at Home.**

We will train you just as thoroughly at your home as at our College. Write for big, FREE book, "Guide to Business Success." Draughon's Practical Business College. Dept. N. O., Nashville, Tenn.

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Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

The reason why we do not feel the power of evil is partly because we are not resisting it—we are sailing a good deal with the stream; and partly because it is like the pressure of the atmosphere—it presses equally in every direction; it is inside of us as well as outside, and the pressures seem to neutralize one another.—Selected.

## NORTH MISS. CONFERENCE.

(Continued from Page 13.)

Vardaman, at Bethlehem, July 13.
Calhoun City, at Pine Ridge, July 14, 15.
Mathiston, at Providence, July 20.
Bellefontaine, at Slate Springs, July 21, 22.
Eupora and Maben, at Eupora, July 23.
Smithville, at Trouquie, July 26.
Algona, at Palestine, July 28, 29.
Fulton, at Vanburen, Aug. 3.
Tremont, at Mount Olive, Aug. 4, 5

T. H. DORSEY, P. E.

### Greenwood Dist.—Third Round.

Swift, at Morgan City, June 24, 11 a.m.
Belzoni, June 24, 3:30 p.m.
Greenwood Group, July 1, at Greenwood, 3 p.m.:
    Greenwood.
    Itta Bena.
    Sidon and Cruger.
    Tchula.
Coila, at Smith's Chapel, July 8.
Carrollton, at Longview, July 14.
Moorehead Group, July 15, at Moorehead, 3 p.m.:
    Moorehead.
    Indianola.
    Sunflower.
    Inverness.
Tutwiler Group, July 22, at Tutwiler, 3 p.m.:
    Tutwiler.
    Dublin.
    Drew.
    Ruleville.
Minter City Group, at Minter City, July 29, 3 p.m.:
    Minter City.
    Webb and Sumner.
    Schlater.

Pastors and their entire quarterly conference officials will please arrange to attend these Group Quarterly Conferences. It is entirely possible to make them great occasions of inspiration and helpfulness. Just a little out of the ordinary, a little unusual, but sometimes it is best to do just that. Let committees appointed to examine church records have written reports.

S. L. POPE, P. E.

### Corinth Dist.—Third Round.

Baldwyn, at Liberty, June 23 and 24.
New Albany sta., June 24, night; Q. C., June 25, 9 a.m.
Corinth District Training School, at New Albany, June 25 to 30.
Myrtle ct., at Friendship, July 5.
Potts Camp, at Macedonia, July 6.
Hickory Flat, at Cornesville, July 7 and 8.
Booneville ct., at Edge's Chapel, Wednesday, July 11.
Rienzi, at Pisgah, July 12.
Wheeler, at Mount Hebron, July 13.
Silver Springs, at Paul's Chapel, July 14 and 15.
Booneville sta., Q. C., July 12, night; preaching, July 15, night.
Marietta, at Siloam, July 20.
Sherman, at Bethel, July 21 and 22.
Mooreville, at Andrew's Chapel, July 28.
Mantachie, at Ozark, Aug. 4 and 5.
Paden, at Old Bethel, Aug. 8.
Belmont, at Dennis, Aug. 9.
Tishomingo, at Salem, Aug. 10.
Iuka ct., at Bethel, Aug. 11 and 12.
Iuka sta., Q. C., Aug. 10, night; preaching, Aug. 12, night.
Burnsville, at Clausell Hill, Aug. 15.
Chalybeate, Friday, Aug. 17.
Ripley, Q. C., Aug. 17, night; preaching, Aug. 19, at 11 a.m.

Let pastors give special attention to Questions 11 to 15, with answers.

JOSEPH B. RANDOLPH P. E.

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# The Centenary Emergency Campaign

With the beginning of this year an emergency call was made for the payment of Centenary pledges. Every mission of the Methodist Episcopal Church, South, was facing a real emergency. Without a substantial payment on these pledges further advance could not be made. Those responsible for missionary administration felt that our loyal people would respond when the facts were made known to them.

It was not possible to reach all of the 17,000 congregations of our Church by direct appeal, but special speakers did reach about one thousand of these, and, in addition, presiding elders, pastors and lay leaders reached most of the others.

The response from every part of the Church was such as to give hope that Centenary obligations will be met. In fact, more money has been collected since January than in the same period during the past two years. This is evidence that the pledge is still alive in the hearts of our people, and that they are emerging from the period of financial depression which has been manifest everywhere.

In a recent report of Colonel John E. Edgerton, Treasurer, to the Centenary Commission he said:

"There is so much more to be thankful for and proud of than there is to be complained at or dissatisfied with that I am sure the Commission will make this an occasion of great rejoicing at the continuing triumphs of the greatest pioneer movement ever inaugurated among men. We are going forward with renewed determination and with every encouragement. Our people are responding marvelously, and I have not a doubt that we are going to get our money."

The money received made it possible for the Boards to meet the most pressing demands, although very many worthy calls could not be adequately met.

Our people are still loyal to the great mission of the Church, which is to make Jesus Christ known and loved throughout the world.

We assure the Church that the Centenary money is being used for this purpose and we rejoice that in every field the most gratifying results have been secured.

We are greatly indebted for the magnificent leadership and co-operation of our bishops, presiding elders, pastors and laymen in the emergency call, and they have made possible the success of the campaign.

W. G. CRAM,
Directing Secretary Missionary Centenary.

NEW ORLEANS
# CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 28, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

### ANOTHER WAY OF LOOKING AT IT.

There are some who assert that the present state of theological unrest is due to the attempt of certain men, preachers and teachers, to reduce Christianity to a purely human religion by eliminating from it all supernatural elements, making it nothing more than a system of moral maxims and ethical precepts that have been developed during the history of civilization. There may be such men—but we do not believe there are enough of them to cause the slightest uneasiness as to the integrity of the Scriptures or the validity of a religious experience which grows out of a conscious work of divine grace wrought in the heart of the individual believer. There always have been deniers of the faith, and we suppose there always will be; but Christianity has gone steadily forward in its conquering march until to-day it is, without question, the greatest force for righteousness in the world—it fixes the standard of right even in heathen countries. We have not the slightest fear that what has withstood the attacks of its enemies for a score of centuries and is daily being authenticated in the experience of multiplied thousands of intelligent men and women is to be overthrown within the next few weeks, months—or years.

Instead of assuming that the present state of theological unrest is due to the speculations of certain men, preachers and teachers, who are determined to eliminate the supernatural from Christianity, we believe that this unrest is but a part of the general unrest that has come from the events of the past few years which have forced men everywhere to look the facts of life absolutely squarely in the face—a situation that has produced an intellectual alertness that, in some respects at least, is comparable with the state of mind that produced the Renaissance; and we believe that the vast majority of those against whom is brought the charge of being rationalists, modernists, destructive critics, are men who, in the midst of the most perplexing situation the world has faced during recorded history, are earnestly, diligently, conscientiously trying to interpret Christianity in terms that will vindicato its claims as the supreme religion of mankind and at the same time enable it to command the intellectual respect and allegiance of those to whom the purely material has seemed to put all else into eclipse. We do not find them as a class denying the sovereignty of God, rejecting the lordship of Jesus Christ, disputing the fact of sin, or calling in question the reality and power of a transformed life; rather, in times when the temptation is to grow lax, and in places where the path of least resistance is easy to see and follow, we find them exalting the spiritual and contending vigorously for all that Christianity contends for—a life characterized by faith, hope, love, personal purity, social righteousness, spiritual passion.

That some of these men have made wrong interpretations, reached wrong conclusions, made wrong applications, is not to be doubted; it is equally to be granted, we believe, that many of them have made and are making real contributions to the solution of the problems that are so grievously vexing us. The fight is for truth, and in that fight we can well afford to look anywhere and everywhere for help. In an age of unrest, we must find rest if we can. It is altogether possible that we have been putting an effect for a cause, thus holding good men responsible for the existence of an unhappy situation which, as a matter of fact, they are doing their best to remedy.

### A TIME-CLOCK FOR PREACHERS.

As is well known, a great many business establishments maintain time-clocks, which their employees "punch" in order to show exactly the time they begin work and the time they stop. By means of this device, the employer is always able to tell who is "on the job" and who is not. While we were in conversation with an intelligent layman not a great many days ago, he suggested that it would be a good thing, perhaps, if some preachers were compelled to "punch the clock." He brought no railing accusation against the ministry as a whole, but he said there had come under his own observation enough cases of ministerial indolence to make him fear that some preachers are altogether careless as to their habits of industry; and he added that the laity like to feel that their pastor is as diligently engaged about his business as they are about theirs. We do not supposo we shall ever see time-clocks installed as a regular part of the church or parsonage equipment—but it is a pity for a lazy man and a shirker to have spiritual oversight of a charge most of whose members work diligently at their vocations throughout the week.

### WHAT BISHOP AINSWORTH THINKS OF TRAINING SCHOOLS.

What Bishop W. N. Ainsworth thinks of the training schools for Sunday school workers is very clearly expressed in the following statement: "The training schools for Sunday school teachers that are being held at this season in all the Annual Conferences and nearly all the presiding elders' districts of the church are of the greatest importance in the development of the life of the church. "We will never take this country for Christ until we take hold of our Sunday school work in a much more vigorous way than has characterized us in the past. Slipshod methods and poorly equipped teachers cannot do the work of this day. The clock has struck the hour when every preacher must be a Sunday school man from top to bottom and lead his people out into the best methods of a new day. I trust no single church in any of our territory will be left untouched by this important teacher training work." We say, Amen.

### NO "SWEATING BLOOD" FOR THEM.

There are doubtless a good many cases where the assessment upon the local church for the benevolent causes has already been secured in full and the amount remitted to the treasurer; but our attention has recently been especially called to the fact that the West Monroe Methodist Church, Rev. J. Lambuth Evans, pastor, some weeks ago secured theso claims in full and made the remittance. In congratulating pastor and people upon this fine and rather unusual achievement, we want to suggest that the same thing might be done in many other places, thus avoiding that "blood sweating" process that so many of our congregations are familiar with at the close of the Conference year. In addition to the sense of satisfaction that comes from knowing that the report at Conference will be, "Everything in full, Bishop," there is the greater joy of knowing that the way is open for a campaign of evangelism between now and the end of the year that will almost inevitably produce gracious results. Where it is at all possible—and in practically every case it is altogether possible—for a congregation to meet its financial obligations in full, there is very little ground upon which to believe that the Lord will pour out a spiritual blessing unless those obligations are met. If we are not faithful stewards in material things, have we any right to expect that God will entrust us with the infinitely greater responsibility of being administrators of that spiritual power through which sons and daughters are born into the Kingdom? Pay your assessments and have a revival.

### MAKING ENDS MEET.

The church papers are still finding it hard to "make ends meet" in the management of their business affairs. The Arkansas Methodist has recently increased its subscription price from $1.50 to $2 a year; the Florida Christian Advocate finds it necessary to increase its club rates, the increase to take effect on June 30; the editor of the Alabama Christian Advocate announces that he will dispense with the services of his stenographer during the summer and handle the correspondence himself, in order to cut down expenses. If all the church papers had the circulation they deserve, their burdens would be greatly lightened.

### READ THE BIBLE.

It is to be feared that a great many good people know much more about the Bible through hearsay than they do through reading its inspired pages. If we believe that God has spoken to us through the sacred volume, it is strange that we devoto so little attention to becoming personally familiar with the terms of that revelation. Honestly, now, do you read the Bible every day?

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## FUNDAMENTALISM AND METHODISM.

By Bishop Edwin D. Mouzon.

Fundamentalism is a recent development chiefly among the Calvinistic churches of America. It has set itself up as the exponent and guardian and champion of orthodoxy. Unfortunately, some good people among the Methodists, not knowing the genesis of this movement, and not knowing much about theology, but knowing Jesus Christ and the supreme importance of the Christian religion, have cast in their lot with the Fundamentalists, having been misled into believing that the men who stand in places of influence and leadership in their own church have proved traitors to their trust.

My own conviction is that so contrary to the spirit of historic Methodism is the spirit of Fundamentalism, that if Fundamentalism should succeed in capturing Methodism, Methodism would cease to be any longer the Methodism of John Wesley and our Methodist fathers. I purpose, therefore, to set down here my Methodist objections to the Fundamentalist Movement:

1. **I object to its confusing things good with things bad.** As some one has said, "The mixing of things is the great Bad." Well, Fundamentalism has got things badly mixed. The Fundamentalists assert that "there are nine basal doctrines to which every one, if he is a Christian, will and must subscribe." These are as follows: (1) The Verbal Inspiration of the Bible; (2) the Trinity; (3) the Virgin Birth of our Lord; (4) the Fall of Man; (5) Substitutionary Atonement; (6) the Physical Resurrection of Christ; (7) the New Birth; (8) Eternal Salvation and Damnation; and (9) the Physical Second Coming of Chirst.

Now, this is a confusion of things good and bad. Some of the doctrines set forth in this list are scriptural, and some of them are not. And, anyhow, this is a pretty long creed to ram down a man's throat with the exhortation that he must believe it or be damned. There are some things in the above list that all orthodox Christians believe; there are some things which Methodists have never been called uuon to believe; and there are some things which one cannot believe and remain a Methodist in his thinking and in his relation to the activities of his church.

The Fundamentalists first started out with "prophetic conferences" in which they gave chief attention to the discussion of the **Physical Second Coming of Christ.** It is this that has shaped the entire theology of the movement. For Fundamentalism has its own theology. And the central principle—the principle which gives form and substance to all Fundamentalist thinking—is the doctrine of the **Immanent, Physical, Second Coming of Christ.**

Now I would speak with the greatest respect of many holy men in all ages of the church who have held to the premillenarian view of the Second Coming of our Lord. And one may be a premilleniarian, or a post-millenarian, or no millenarian at all, and at the same time be a faithful and useful member of the Methodist Church. But this recent doctrine of the Second Coming is a new thing in the Christian church. There is no time to discuss it in this article. I will, however, say briefly three things: (1) Its conception of God out-Calvins John Calvin himself. Indeed, it is a Mohammedan conception of God; (2) Its conception of Salvation is neither ethical nor spiritual, but mechanical—a doctrine of salvation by force; (3) Its teachings concerning the work of the church of Christ is contrary to the teachings of the New Testament. It is a terrible mistake, they all say, for the church to try to convert the world. Denunciation of the church is one of the invariable marks of Fundamentalism.

At the present time our Fundamentalist friends seem to be giving more attention to insistence upon the "Verbal Inspiration of the Bible" than to any other matter. Now, in the inspiration and spiritual authority of the Holy Scriptures all Christians believe. We Methodists believe, according to Article V, that the "Holy Scripture containeth all things necessary to salvation"; and, according to our Article VI, that "the Old Testament is not contrary to the New," but that while there are certain things in the Old Testament which "do not bind Christians," yet, notwithstanding, no Christian whatsoever is free from the obedience to the commandments which are called "moral."

Now let it be carefully observed that Fundamentalist insistence upon what they are pleased to call "the Verbal Inspiration of the Bible" is necessary if they are to get out of the Bible their wholly Jewish and entirely un-Christian conception of the reign of Christ on earth. For the Old Testament must be taken **literally** if this is to be done. Just this was the mistake that the Scribes and Pharisees made in the days of Jesus—they looked for a temporal king who was to set up his throne in Jerusalem and make the Jews supreme all over the world. But the Jews had misread the prophecies, and so do our misguided friends, the Fundamentalists, misread them, not profiting by the mistakes of the Jews and not understanding the mission of Jesus and the teachings of the Apostles.

Just now the Fundamentalists are tremendously exercised in asserting their claim that the Biblo is final authority in scientific matters, particularly in geology and biology, as well as in matters of faith and practice. And they go so far as to assert with vehemence that if you do not agree with them you are an infidel. Well, I do not agree with them, and I am an orthodox Methodist all the way from "prevenient grace" to "perfect love." Of one thing I am sure, certain well-intentioned brethren are making Christian faith very difficult, and, if the Fundamentalists should have their way, impossible to our educated young people, and are driving away from Christ men and women whom Christ would not drive away. "Come unto me all ye that labor and are heavy laden, and I will give you rest," said Jesus. What burden is so heavy as the burden of truth sought and not found? What heart is so weary as the heart that longs for God and has missed the way? "Come unto me," Christ calls, "and I will give you rest."

"I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting place,
And he has made me glad."

This is why it grieves me so to see well-meaning, but misguided men putting a stumbling block in the way of honest and sincere people who would come to Jesus—men and women whom Christ sorely needs just at this hour in human history.

The trouble with this verbal dictation theory of the Bible is that it is not true, and it would be harmful and not helpful if it were true. Stop and think just for a moment. On this theory, what Version of the Scriptures shall a Christian read as being verbally infallible? Shall it be the original Hebrew and Greek? Or shall it be the Latin Version according to Roman Catholicism? Or shall it be Martin Luther's translation? Or shall it be our Authorized Version of A. D. 1611? Now John Wesley did not hold the verbal dictation theory—neither do we who have escaped from bondage to the "letter that killeth" and who understand what is meant when it is said that "the spirit giveth life."

Another theological doctrine insisted on as central by the Fundamentalists is "Substitutionary Atonement." Now, when we come to speak of the Atonement made by Christ in his own precious blood, it behooves us to take off our shoes, for we stand on "holy ground." But as I understand our friends, the Fundamentalists, to use the words, "Substitutionary Atonement," they mean that the penalty that was due me on account of my sins fell on Christ—that violated law demanded a victim, and that Christ was punished in my place. If this is what they mean, then this is the old Calvanistic doctrine over again in its naked form, and we Methodists are not Calvanists. **And this is not my chief objection. My chief objection grows out of the fact that it is not theology that saves a man; it is Christ that saves.** It is not a theory of the atonement that saves—"He is the propitiation for our sins"—He, Christ himself, not some theory, is the propitiation. And so, I say, our Fundamentalist brethren have mixed up "things bad" with "things good," and the bad things which I have just mentioned are among the characteristic things in their system. If, therefore, "the mixing of things is the great Bad," then we have here a pretty bad "Bad."

2. **I object to Fundamentalism because of its insistence on "creed" rather than on "faith" and "the Christian life."**

"Faith" is a personal word; it deals with personal relationships—the relation of one soul to another. "Faith" means personal trust in Jesus Christ. Out of this "personal trust" comes the Christian life—the spirit of Jesus. "Now, if any man have not the spirit of Christ, he is none of his." How seldom does one hear the Fundamentalists talk about these great themes at all. Rather do they insist that you must give intellectual assent to a written creed—the items of which I have named above. Now, I myself believe in creeds. The man who discounts theology usually has a very crude theology of his own which he insists on having others accept. Christianity must come with a reasoned and reasonable presentation of the Faith if it is to conquer the world. But Methodism has always put its primary emphasis on Christian Experience and a Saintly Life rather than on an intellectual presentation of the facts and principles of our holy religion. Against the pure intellectualism of Fundamentalism I protest.

One recalls in this connection the beautiful words of Ian Maclaren: **"I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beautitudes; I promise to trust God and follow Christ, to forgive my enemies, and to seek after the righteousness of God."**

Let not Methodism depart from the principles of her founder; for when John Wesley laid stress on personal faith and a holy life he was giving us Christianity according to Christ and the New Testament.

3. **I object to Fundamentalism because of its un-Christian intoleranec.**

Romanism was never more intolerant than is Fundamentalism. The cry of "Heresy" is raised by the Fundamentalist against leading preachers and teachers, not so much because these teachers and preachers are heretics according to Methodist doctrine, but because they are not willing to swallow the Fundamentalist creed, especially the three items in its named above as being highly objectionable. I raise the serious question: Shall Methodism permit an outside organization, made up largely of representatives of other denominations, to discount and set aside men who are faithful to that spiritual interpretation of Christianity which we have inherited from our fathers? The danger is more serious than some people imagine. For so little do some men know about Methodism that they have permitted themselves to be misled by Fundamentalists into a movement certain, if not checked, to destroy our sacred inheritance.

The intolerance of Fundamentalism finds a parallel only in Roman Catholicism. Its methods remind one of the days of the Inquisition. The Fundamentalist Hierarchy have constituted themselves "Inquisitors-general" for the Protestant churches of America. They do not have the power to torture men, but they do seek to deprive them of place of influence. Following the example of the Romanists they have, in effect, gotten up an "Index Expurgatorium" listing certain books as highly dangerous for the faithful to read. I ask: Will Methodism be content to allow an extra-church organization to decide what the standards of Methodist orthodoxy are? Surely we will be warned in time. This modern Inquisition is the saddest development in the life of the church in recent years.

**4. I object to Fundamentalism because of its stress on the purely individualistic aspects of the Gospel to the exclusion and denial of the social application of the teachings of Jesus.**

Now for myself, I believe that the Gospel of Christ is sufficient to save the world and that it was designed to save the world. I believe that finally the leaven is going to leaven the whole lump; I believe that the mustard seed will one day become a great tree in the branches of which every weary wing shall find rest. I believe that the spiritual principles of the Gospel are abundantly able to accomplish this. I believe that it is the purpose of Christ that all our homes, and schools, and halls of legislature and places of business—that all human institutions—should come under the influence of the Gospel—toward that end I labor day and night. I have no patience with the "dogmatic pessimism" of Fundamentalism—the doctrine that the world is getting worse and worse—that the preacher's one business is to save a few individual souls—that the worse the world gets the sooner Jesus will come again. I view with abhorrence the language used by a leading and representative Fundamentalist during the Great War: "As awful as conditions are across the sea, and as awful as they may become in our country, the darker the night gets, the lighter my heart gets." Just think of it—"The darker the night gets, the lighter my heart gets!" And so with Fundamentalists, as another has put it, "Hopelessness becomes a mark of faith, and the discovery of evil a ground of encouragement."

It is not to be wondered at, therefore, that our Fundamentalist friends have little interest in the educational and missionary work of the church. For in our educational and missionary work we are trying to save the world—to bring about the reign of Jesus Christ in human institutions and in human hearts, while our Fundamentalist brethren think only of the salvation of a few individuals, as individuals—not as members of society, hoping and believing that human society will soon become so corrupt that it will end in collapse and ruin. As opposed to all this I pray every day:

"Our Father, which art in Heaven,
Hallowed be thy name;
Thy kingdom come,
Thy will be done
On earth as it is in Heaven."

**5. I object to Fundamentalism because of the methods of propaganda used by Fundamentalists.**

So-called "Bible Schools" are conducted in leading cities each year, and earnest and devout Christians are drawn into them without knowing the purpose of such "schools." Good Methodists desire to learn all they can about the Bible; our people are hungry for the Word of the Lord. It must be confessed that our church has failed to a degree in its teaching function. And thus it comes about that when men of some ability come with well prepared lectures and a theological scheme arranged with all the simplicity and logic of Calvanism, our people are led to accept what they hear. Let it be freely granted that they hear much that is good. But they hear much that makes them uneasy; they have their minds filled with suspicion; they are urged to rally to the defense of the faith as against the infidelity of their own teachers and preachers. Now I object to such methods of propaganda. Let our Fundamentalist fellow-Christians announce openly the purpose of these "schools."

Another method is the appeal that is made to laymen. Our laymen are being told that our schools and colleges are full of heresy, that our preachers can no longer be trusted to preach the faith "once for all delivered unto the saints," and that now the laymen themselves must rise up and save the church from heresy. Now, I believe in laymen. When I was a teacher of young preachers, I used to say to them that I would rather have the good opinion of a noble layman and the approval of a saintly mother in Israel than the applause of all the worldly-minded scholars in the world. I do not believe that the final settlement of the fundamental questions of religion will be left to scientists and scholars; I believe that the faith is "delivered unto the saints." I believe that the essential truths of Christianity are level to the understanding of simple and unlettered men. But let me urge our laymen not to distrust the leadership of the church. Your pastors and college professors are just about as trustworthy as the Fundamentalist brethren are, to say the least; and I am sure that they are much more to be relied upon than those men in our denomination who are sowing suspicion and endeavoring to create discord while Christ and the church are calling for brotherly love and for a united attack on all the forces of iniquity.

6. **Once more, I object to Fundamentalism because it is sowing dissention among the churches.**

The spirit of Christ is the spirit of concord among Christians. "We know that we have passed from death unto life, because we love the brethren." Christ's High Priestly prayer for his disciples in all ages was, "that they be one, that the world may know that thou didst send me." Never possibly in the history of the world was there greater need that we should pray that prayer—**and ourselves seek to answer it.** The outstanding feature of these post-war days is division, misunderstanding suspicion. Governments have fallen to pieces, authorities have broken down, class has been arrayed against class. **The love of Christ is the only thing that will save this world.** Let the church of Jesus Christ show the way. Let us call no man "Master" but Christ. And let us call every man "Brother" who calls Jesus "Lord." The time has come for some one to stand in the midst of the churches and cry out with the tenderness and passion of Saint John—"Little children, love one another."

And this is the historic attitude of Methodism. What we need as Methodists is to go back and read our own history. Some of us seem to have forgotten John Wesley. Turn and read how Wesley said: "Is a man a believer in Jesus Christ, and is his life suitable to his profession? Are not the main, but the sole inquiries I make in order to his admission into our societies." Read in his "Character of a Methodist": "The distinguishing marks of a Methodist are not his opinions of any sort. Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship." This spirit of Christian catholicity Methodism inherited from her founder. And this is the spirit of the religion of the New Testament. Recall how Saint Paul summed up the essentials of Christian unity—"One Lord, one faith, one baptism." "One Lord," our Saviour Jesus Christ—therefore, we will call no man "Master," for human masters divide. "One faith"—one common personal experience of salvation in Christ Jesus the Lord, for Christian faith unites. "One baptism"—one solemn ceremony of public profession of faith in Him, separating us forever from the world and making us members of his visible church. **The things that really matter are not many; they are few.**

Did Wesley's position grow out of the fact that he was uncertain in his own mind touching the fundamentals of the Christian fatih? And does our historic Methodist position mean that we Methodists of to-day have no well defined theological positions? By no means and never! But Wesley believed that a genuine experience of religion and a holy life, a life separated from the world, and consecrated to God, and filled with the love of Jesus—that these would keep a man sound in his theology. And so do we Methodists believe to-day.

The one purpose of this paper is to call upon our Methodist people to rally to their own standards. Learn again what our Methodist "fundamentals" are, and turn a deaf ear to those who would—to use Saint Paul's words—"zealously seek you, that ye may seek them."

## THE LATE ATTACK ON THE VIRGIN BIRTH.

By H. Walter Featherstun, D.D

II.

### Who Deny the Virgin Birth.

2. They who deny the Virgin Birth, tell us that Paul knew nothing of a Virgin Birth—he said nothing about it. Is this true? In Romans 1:3, he writes of "the gospel of God concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God." How was the Son of God of the seed of David? Only through the Virgin Mary. In Gal. iv:4, he writes: "God sent forth his Son born of a woman"? Of what woman? Long ago Luke, his "beloved physician," had written that the woman was the Virgin Mary—and Luke and Matthew had written it down for all the world to read. Did he doubt it? In Ephesians 1:3, he writes, "God * * * the Father of our Lord Jesus Christ"—by what mother? He incidently indicates in the passage from Galatians that it was the Virgin Mary. In Timothy 3:16, writing of Christ, he says: "He was manifested in the flesh"—he did not have to explain to Timothy. Both of them thought through that sentence of the Virgin Birth.

In the anonymous Epistle—that to the Hebrews—Christ is spoken of as God's Son—1:1 and 2—and in 5:5, we read, quoting from the second Psalm: "Christ also glorified not himself to be made a high priest, but he that spoke unto him, Thou art my Son, this day have I begotten thee." Referring to the Psalm, we find that he that "spake" was God. The author of the Epistle applies the quoted passage to Christ, thus endorsing the Virgin Birth history.

In Matt. xxvi:63, 64, we read: "The high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. Jesus said unto him, Thou hast said," which was the Hebrew way of saying "Yes." See Luke xxii:70, 71 (margin). Mark xxiv:61-64. In that notable conversation told in Matthew xvi:13-20, when Peter says: "Thou are the Son of the living God," Jesus answered: "* * * flesh and blood hath not revealed it unto thee, but my Father who is in heaven." In all of these passages Christ accepts and declares his own Virgin Birth; for in each of these instances there is clearly indicated that his sonship to God was such as no mere man could claim, a sonship to God only thinkable by means of a Virgin Birth.

While the Jewish hierarchy rejected Jesus' claim to Christhood, there is no intimation that they did not accept the prophesies declaring that the Messiah would come through a Virgin Birth. Modern Jews, like modern infidels, deny it and tell us that the word **almah** in the Hebrew of Isaiah vii:11 does not really mean **virgin**, but merely **a young woman**; but when learned Jews, possibly B. C 180, translated the Hebrew Bible into Greek, they translated the Hebrew word **almah** in Isa vii:11, with the Greek word

(Continued on Page Five.)

## NEW ORLEANS DISTRICT NOTES.

The New Orleans District is a territory of unmeasured resources and opportunities. In addition to being the second port in America, it includes the national "sugar bowl," the center of the great cane sugar producing area, some of the largest deposits of rock salt in the world, large fish and oyster industries, and great forests of cypress timber. These resources indicate that the future holds a marvelous development of human life and civilization. More and more, new population, accessible to our church, is coming to New Orleans and the surrounding country. Our church must do its part in redeeming this section.

The district also contains several distinctive religious efforts. Our French Mission work, including Wesley House at Houma, St. Mark's Hall, with its great program of social service and religious effort, and our Memorial Home for unfortunate girls, are all doing great work to meet the needs of this inviting territory.

One of the interesting events of recent days was the informal opening of St. Mark's Hall, when hundreds of our people saw its work, and heard a fine address from Dr. Paul B. Kern, of S. M. U., on the meaning of its work, as being in line with the message of Methodism, the message of Jesus, and the message of modern Christianity. Pledges of more than $500 were made by those present toward the support of the work.

The Daily Vacation Bible School, opened at St. Mark's on June 18, has already about doubled the enrollment of last year, and numbers about 150.

At Houma, the Wesley House force has opened a similar school, and on the first day, when it was my privilege to be present, 56 were enrolled.

Another such vacation school has been started at Morgan City, where Brother Schuhle and his fine force of workers have planned well for the work which is new in most parts of the section. Another notable item about the work in Morgan City was brought out in the report at district conference, that the Sunday school attendance is greater than the church membership.

A Daily Vacation Bible school was also in prospect at Jeanerette, under the leadership of the pastor, Brother Seegers.

Our French Mission people deeply appreciate the attention given to that work by the church at large, as illustrated in the missionary lesson for Sunday, May 24, devoted to it. Brother Hebert has recently made a tour of a number of our North Louisiana churches, and received many contributions toward the expansion of the work. He is engaged for the next six weeks in a series of meetings in our mission churches in Terrebonne and Lafourche, in which he is being assisted by Rev. A. M. Sarex, a native of Switzerland, a student of Emory University in preparation for work in Belgium. We hope that the prayers of all our people will unite for the success of these meetings.

The Bayou Blue and Lafourche charges have recently adopted a system of monthly contributions to the support of the church, looking toward the development of self-support. Brother La-Grange, at Bayou Blue, reports the organization of two new Sundnay schools during the quarter, and Brother A. D. Martin is reorganizing one on the Lafourche work.

The Memorial Home has been improved very much by the addition of about $1,400 worth of repairs recently. Brother Snelling has his hands full with this great institution and the Louisiana Avenue Church. He has employed a young woman as assistant at Louisiana Avenue, which will greatly help that work.

Brother Wier is preaching a series of sermons on the book of Genesis on Sunday evenings at Algiers, and is having large congregations. In addition to the reception of 59 members since Conference, 48 of them by profession of faith, he has a class of ten or more to be received the first Sunday in July.

A great rally of the Sunday schools of the city was held on May 20, at which the Rayne Memorial school won the silver loving cup offered by Mr. G. W. Rowbotham for the largest attendance in proportion to enrollment.

## A DELAYED REPORT FROM THE NEWTON DISTRICT CONFERENCE.

The Newton District Conference convened in the little town of Hickory, at 9 a. m., Wednesday, May 8.

The presiding elder, Rev. John A. Moore, conducted the devotional exercises, reading from Acts 1:1-8, and, after a fervent prayer, gave a most helpful message on the "Power of the Holy Ghost."

The secretary of the previous district conference, Rev. O. S. Lewis, called the roll of pastors and delegates, after which the present writer was elected secretary.

All the pastors were present save E. H. Cooley, of Bay Springs, and Rev. J. C. Long, supply on North Neshoba circuit. Sickness in Brother Cooley's family kept him at home.

A large number of the lay delegates were present, and all of them were very much interested in the work committed to their hands. The regular program of a district conference was carried out. The reports from the several pastors showed that the work of the church was moving forward throughout the district.

Among the special visitors and speakers introduced to the conference were: W. M. Williams, of the Board of Church Extension, speaking in the interest of the obligation of this Conference to the Washigton City Church. Following his speech, provision was made for the presiding elder to apportion the $225 needed from this district to the several pastoral charges, and then proceed to raise the same. A. S. Oliver came in the interest of the church at Columbus, Miss., and he got what he asked for; Rev. J. M. Morse spoke briefly on the progress made in the Educational funds raised from the drive of 1921; Dr. J. R. Lin represented Millsaps College; Dr. J. M. Sullivan the laymen's work of the Conference; Mrs. Riley, the Orphans' Home; and Miss Daisy Davies delivered one of the most stirring appeals of the conference on the Centenary work. Rev. N. B. Harmon delivered the one sermon preached during the conference.

On the day preceding the conference, a splendid Sunday School Institute was conducted by Rev. J. C. Chambers and his co-laborers.

One of the important questions which came befor the conference was the method of raising $250,000 endowment for Whitworth College. The plan presented to the conference was represented by Rev. J. Loyd Decell, of Central Church, Meridian. The plan was adopted only in part. The conference was unwilling to accept any allotment that might be interpreted as an assessment on the district, but appointed the following committee to co-operate in this work of raising the needed endowment: Clerical—O. S. Lewis, N. B. Harmon, L. E. Alford, H. J. Moore, C. H. Strait, J. F. McClellan, and W. F. Baggett; Lay—W. C. Mabry, O. S. Hopkins, Dr. G. W. Mars, N. H. Holyfield, M. S. Buckly, W. A. Davenport, and W. H. Jones.

There were no persons licensed to preach, and no recommendation for admission into the Annual Conference.

As an expression of appreciation of the services rendered by Rev. J. A. Moore, presiding elder, during this quadrennium, the pastors and laymen of the district had purchased a handsome gold watch for him. The presentatoin speech was made by Rev. N. B. Harmon. An appropriate response was given by Brother Moore.

The following persons were elected lay delegates to the Annual Conference: N. H. Holyfield, P. L. Blackwell, W. H. Jones, O. C. Hull, W. A. Davenport, O. S. Hopkins, W. C. Mabry, J. R. Rowzie. Alternates: Mrs. T. M. Bennett, J. H. Currie, A. S. McClendon, G. R. Nobles, and J. E. Oakey.

Rose Hill was chosen as the next place for holding the conference. The conference manifested a fine, hopeful spirit from beginning to end. We were delightfully entertained, and we were well pleased with the beautiful new church they have in Hickory.

L. E. ALFORD, Secretary.

## PAUL M. BROWN.

Doubtless other memoirs of our beloved friend, Paul M. Brown, will be sent in to the Advocate, but I cannot let this occasion pass without expressing our appreciation of this splendid man.

On Friday morning, June 15, as we were having prayer in the little parsonage living room, the telephone rang. We stopped reading "Though I speak with the tongues of men and of angels and have not love"—and received the message that Paul Brown had passed away.

Awe-stricken and in tears, we tried to conclude our worship. "Love suffereth long and is kind." Ah! How like our friend, who for thirty long years bore the hardships and trial of an itinerant preacher's life, but uttered no complaint. And he was just as patient in the two years of suffering that closed his life.

"And is kind." Kind to every one, small or great. Kind to the young preacher and his wife, facing the hard, untried field. A score of incidents arose in our minds when he had shown a kindly interest in our work, even to the smallest detail. The personal touch—that was the secret of his winning so rapid and sure a way into our hearts.

We were on our first appointment. Cooking and presiding elders were alike new and awe-inspiring events. With trembling heart but bravado smile I invited him and a lady of the congregation to have dinner with us after "church" that day, then rushed home to set the table. But the cats had crawled through the warped cupboard doors (ice-boxes are not always present on one's first charge), and the precious beef-roast was under the table with the browned potatoes and gravy marking the trail.

I fell into a chair and wept. To me, that was a near-tragedy, but when I said to him, "The cats have got the meat and potatoes, and there is only the salad and dessert left—would you mind going to the restaurant with my husband?" Brother Brown laughed and said, "Why, that's the best joke I ever knew on a newly-wed's dinner. We'll have lots of fun eating that salad and dessert!" And we did! (though my husband did slip out and get a dish of roast veal and some turnips from the restaurant). My husband already loved him dearly, but from that moment he was my presiding elder, too.

To go back to our worship that sad morning, as we proceeded with the Love chapter, it seemed that each verse emphasized some striking element of his character. "Love envieth not"—knows no jealousy. Though younger and sometimes less able men came up and passed him in places of distinction, he never seemed to feel mistreated, nor did he "seek his own," and some of us feel that he did not always receive his own, or that which his gifts and graces ably endowed him to hold. Surely in the Church Triumphant he is holding a high place among "just men made perfect." Verily, he did not "live in the thirteenth chapter of First Corinthians," but the thirteenth chapter of First Corinthians lived in him.

"Enduring all things"—even when his own son was taken, he sought to advance the interests of others, and of his country. It was this spirit of unselfishness, amounting to heroism, that drew the great crowd together on last Saturday morning at the De Ridder Methodist church. As the many handsome floral offerings were brought in until there was not space to contain them; as the ladies of the local Red Cross entered with a huge red cross of flowers and the silver loving-cup bearing testimony to his patriotism; as the brother-ministers spoke tenderly of the place he held in their hearts; as the little woman from Dry Creek told how he had led her to Christ long ago; and as the long procession passed for a farewell look upon his beloved face, the scene seemed to change from one of mere grief and sadness to one of the rare moments of life when one is privileged to stand on the mountain-top and sees the sun setting in all his splendor and glory. The scene fills the heart with a sense of God's nearness and glory, and so we felt, as we reviewed his life, that "it is good to be here," and our hearts were lifted nearer to God in a longing to live as Paul Brown had done, to "walk humbly with thy God" and to serve others. That is his life-story—others.

"Love took up the harp of Life and smote on all
the chords with might;
Smote the chord of Self, that, trembling, pass'd in
music out of sight."

MRS. ROBERT M. BROWN.

Merryville, La.

### A PROTEST.

The attitude of the world towards the ministry has been with me a life study, and this attitude has many curious phases. In one respect this world attitude shows a curious combination of diverse characteristics.

In the matter of suggestion and advice preachers are assumed to possess a patience that is God-like and an incapacity that is infantile.

Everybody knows how a preacher should act in the discharge of his office and work, and from the beginning to the end he is the patient recipient of endless suggestions. It would seem that the church should know better, but in fact in this matter the church is the chief sinner against its ministry. In illustration of this assertion let us look into the mail of a Methodist pastof. What a wonderful thing is the mail of a Methodist preacher! It contains:

1. Letters from the presiding bishop, often bearing the look of having a rubber stamp signature, as though it had been prepared in some secretary's office and signed with a rubber stamp. I say it looks so. I hope it is not so, for to rubber stamp these circular letters is not in keeping with the dignity of the great episcopal office.
2. Letters from the elder, some of his own composition and some apparently prepared in some executive office and "sent out" for distribution. I hope this is not the case, but sometimes it surely looks this way.
3. Letters from the General Secretary of Missions.
4. Letters from the Secretary of Home Missions about Rural Work.
5. Letters from the Church Extension Secretary.
6. Letters from the Sunday School Board.
7. Letters from the Board of Lay Activities.
8. Letters from the Board of Education.
9. Letters from the Director of Centenary Movement.
10. Letters from the Conference Secretary of Centenary Movement.
11. Letters from General Director of Educational Movement.
12. Letters from Local Educational Director.
13. Letters from the Secretary of Superannuate Endowment.
14. Letters from Conference Secretary of Superannuate Endowment Fund.
15. Letters from Conference Sunday School Secretary.
16. Letters from General Epworth League Secretary.
17. Letters from Conference Epworth League Secretary.
18. Letters from the Orphanage Manager.
19. Letters from the Secretary of Church Hospitals.
20. Letters about summer mission schools.
21. Letters about summer training school for rural pastors.
22. Letters about summer divinity schools.

These are denominational letters, and I may have forgotten some. And then we receive:

1. Letters about Church Federation.
2. Letters about concerted action for preserving peace.
3. Letters from Anti-Saloon League.
4. Letters about Conference on Faith and Order.

Add to these an appeal for money for objects over part of the earth.

What a waste of money in postage, envelopes, paper and typewriters and office space and salaries! Most of these young men should be studying rural missions, with a horse and saddle bags. They should not even have Ford cars, for a large percentage of people in Mississippi live where not even a Ford can go. Ford car preachers visit at the big houses on the good roads, but the tenant on the back side of the farm or the little follow hidden away in the woods can't generally be reached in autos.

With all our writing and talking of good roads and with all our bonds and high taxes, but a small per cent of people in the rural sections of Mississippi live on "good roads."

The days on which we shall do certain things are suggested to us, even our sermons and addresses are sent to us.

I have just read a letter written by one of our general secretaries to a preacher in our church who reported no additions to his church last year. This letter first reprimands this pastor as if he had the power of converting men. We used to be told that God converted men, and then it suggested an attempt this year to attain an increase of 10 per cent, as if the preacher could control the decision of free moral agents.

Of course, this is a pretty strong story, but it is true nevertheless. Who shall deliver us from this body of bureaucratic death?

Such a condition leaves no place for individuality or initiative.

It leaves no time for study or thought or understanding of the truth which we are called to declare to lost men. If yielded to, such a condition unmans and enervates our ministry, and in the end destroys the vitality and power of the church, for the church depends on the virility and power of its ministry for its very existence.

The remedy must come from the ministry. They must not be driven from the greater side of their calling by any merely human pressure.

Our remedy at least is in our hands. This writer has about ceased to open or read these secretarial mandates.

After all this compalint and protest, allow me to add something that I consider of real value.

We live in a day when a deluge of worthless printing almost drowns the thought of the modern world. To put a young man in the way of reading a real book is a favor indeed. Many "Lives of Christ," so-called, have been written in the last seventy-five years. It has remained for a converted skeptic, an Italian, a Florentine and a Catholic to write the greatest of these which it has been my fortune to read. The average Southerner thinks of an Italian as a Dago who peddles fruit and makes a market garden, or is a ward-heeler in city politics, or the operator of a bootlegging joint. We forget that the three greatest creations of the human intellect, the Roman Government, the Civil Law, and the Papacy, have all been the creations of Italian genius. Giovanni Papapini's Life of Christ, with its "Dantesque" intensity of thought and vividness of description, bids fair to take permanent rank with the great religious books of the ages.

We, of the present, cannot, of course, stand sponsor for the taste of those who are to come after us, but my judgment is that this book is to rank with the Imitation of Christ and the Pilgrim's Progress.

N. G. AGUSTUS.

Byhalia, Miss.

### TENT WANTED FOR JULY.

If any brother has a tent that would seat as many as 400 people that could be rented for the month of July, I would be glad to get in touch with him at once. We are planning for a great meeting for our church at Zwolle, La., and would like to use a tent for the meeting. I trust that some one can help us out and we will be glad to pay for its use and promise good care of the property. Please write me at once if you know of one, or have one yourself.

REV. FLOYD W. DICK,
Pastor Methodist Church,
P. O. Box 153, Zwolle, La.

### THE LATE ATTACK ON THE VIRGIN BIRTH.

(Continued from Page 3.)

parthenos, which does mean virgin and nothing else. So when the Jews for centuries read in Isa. vii:14: "A virgin shall conceive and bear a son, and shall call his name Immanuel," which means "God with us," they recognized it as a God-given, sure prophecy of a coming Messiah or Christ who would be born of a Virgin.

It has been said by some, if not all, who reject the Virgin Birth, that it is a fiction borrowed from sundry paganisms which have fables of a Virgin Birth. If it be true, and it is, that legends of Virgin Births may be found in the mythologies of some pagan peoples, it is in no sense even probable that our notion of a Christ born of a Virgin was borrowed from any one of these pagan myths. May it not be that these pagans borrowed their notion from ours? There is absolutely no evidence that any of these pagan myths antedates the first intimation of our Virgin-born Christ found in Gen. 111:15. A statement that presents no proof calls for no disproof.

As early as 150 A. D., the statement of our doctrine of the Virgin Birth so clearly and fully presented by Matthew and Luke, endorsed by Mark, supported by Paul, vigorously defended by John, and re-enforced by Christ himself, was put into credal form; and this Apostles' Creed is accepted by the Christian world to-day. Can any Christian discredit it? It is said that the fact that it involves miracle is against it. Only with infidels can it be an objection. "They (the Virgin Birth records in Matthew and Luke) must be received or else the whole superstructure of Christianity totters and falls. It is only by the way of the fact here declared, that it is at all possible to comprehend the great facts which are evident in the whole subsequent work of this person (Jesus)."—**G. Campbell Morgan, D.D., The Crisis of the Christ, p. 71.**

The same great preacher says, in his booklet entitled **The Christ of To-Day**, p. 9: "To lose the Christ of Virgin Birth, and virtuous life, and vicarious death, and victorious resurrection, is to lose the New Testament."

In Methodism the existence of any objection to the Virgin Birth of Christ seems impossible. In every Sunday morning service, at least, we say: "I believe in * * * Jesus Christ his (God's) only Son our Lord; who was conceived by the Holy Ghost and born of the Virgin Mary." Every man, woman and child received into the Methodist Church is required to accept this creed. It is inserted into our baptismal service, and those who are baptized in infancy are required to "ratify and confirm" this "vow of faith" before being received into full membership. Our Article II says: "The Son, who is the Word of the Father, the very eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin."

This writer knows of no preacher in the Methodist Episcopal Church, South, who does not believe heartily in the Virgin Birth of Christ. If there be such an one, he is in honor bound to withdraw from this ministry and church.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## THE TRAGEDY OF BEING FORGOTTEN.

By Mrs. S. H. C. Burgin.

It is pitiful to see a white rosebud, the result of months of skilled care by an expert florist, carelessly thrown to a muddy street and bruised by a sturdy heel; the forgotten bird's nest tells a pathetic story; an old home, blinds swinging half shut, curtains awry, tall grass in place of the close-cropped lawn, doors half open, suggests that the joy of life and love has given place to the process of death; but the supreme tragedy is a human being who has been cast aside and forgotten.

Our superannuated ministers have been the leaders, promoters, confessors, and inspirers of many a church and neighborhood. The platform, the center of the stage, the public eye, and generous acclaim have formed their habitat. For them to be left not only homeless but stripped of everything that made the sum and pattern of their lives, even as the flotsam and jetsam of the community, is a disgrace to the Church. This forgetfulness of the Church is not premeditated. It is not intended as cruel and vicious. It is merely the result of careless indifference, wherein is shown an utter lack of Christian care and forethought. We spend useless pages of print and froth of words trying to find why the Church has seemingly failed in its great task in the world. There is just one reason, and that is our failure to be true to the tenets of our faith. When we allow worn-out preachers and widows of preachers to spend their old-age period without the commonest necessities for comfortable living, is it any wonder that the Church fails to make creditable progress?

Industry takes care of worn-out task doers automatically; but we, purporting to be representatives of that tender, loving Christ, who always helped in time of need, have for long, weary years allowed our white-haired, decrepit, and sweet spirited ministers to live almost as beggars of the street. If we do not change this program, the Church will soon lose the respect of people who stand for a square deal.

The superannuated preachers are a real asset to any communinty. They help the younger pastors, inspire the youth of the Church, and cheer the old people of the flock. If they could be domiciled in pleasant little homes, unworried by the fear of sickness and want, they would be able even more to serve the needs arising in situations where they dwell. Let them not be superannnuated and left in utter loneliness, but make it possible for them out of their retirement to give unto others the benefit of their ripened lives.

Everybody likes to be remembered with even a small wild flower, but how much more pleasure comes to the heart of the one who does the remembering! How sweetly and soundly Methodism will sleep that blessed night after we have provided for our old preachers! The Church will be rewarmed and remade. Out of doing our duty to these veterans of the cross will come upon us a gracious spiritual baptism from Him whose worn-out prophets we shall have remembered. In such an atmosphere of love we will press on to victory with every program of the Church which comes into our hands.

Let love, tenderness, gratitude, and personal appreciation not die out of the hearts of Methodists. We could afford just as well to lose the red of sunset and golden yellow of the heart of the rose. For love's sake, let us take care of our preachers. For the sake of our good standing in the world we must do it. Because it is expedient and right, we must do it and speedily.

## REFLECTIONS WHILE AT SEA.

By Bishop Hoyt M. Dobbs.

Returning recently from South America, I met on board the ship at the close of the service on Sunday a number of loyal Christian men and women, and among them some splendid Methodist people who also "had not left their religion at home." A worthy Methodist layman and wife introduced themselves and were kind enough to manifest intelligent interest in the owrk of the Church and to let me know something of the congregation of which they were members. Among our topics of conversation were the "Centenary," "Education," "Missions," and other phases of the work of the Methodist Episcopal Church, South. I found that upon starting upon their tour of the Western Hemisphere they had been wise enough to direct their means and estate to certain benevolent institutions "in case anything should happen." One had selected the Orphans' Home at Waco, Tex., and the other had chosen the Superannuate Endowment Fund to which to give their holdings. Happily they were blessed with health and were homeward bound and had decided that they would not cancel their bequests. They had begun to enjoy the fruits of giving to worthy causes and to plan for the investment of the coming years in the welfare of their fellow-men.

"An honored old age is the beginning of immortality."

"He who has been my teacher for an hour has become my father for a lifetime."

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

In these proverbs we discover the distilled wisdom of the peoples of antiquity. I have always thought that the venerable men who have preached the gospel to the younger generations might rightly be considered as the fathers of the younger age. There is no more practical way in which we could honor our "fathers in the gospel" in their sunset hours than by setting aside a sum of money for their use against the day when they can no longer sustain or support themselves. "God gave us memory in order that we may have roses in December." But the heroes of the long road deserve to have along with their flowers other evidences of love and esteem.

Ingratitude, whether in a man, an institution, or a nation, is one of the basest sins of mankind. To do less than what is planned for the superannuates is to manifest an ingratitude unworthy of the Church. It is not a matter of sentiment only; it is also a matter of justice. These venerable men ought not to suffer discomfort or indignity because of our lack of appreciation. They guided the forces of civilization which have shaped and molded the order in which we enjoy so large a degree of freedom and self-realization to-day. They labored, and we are entered into their labors. It would be impossible for us to put the measure of the dollar mark upon their abundant labors. There are some things which money cannot buy. Not until the years have ended will we know the full significance of their toil. The Church loves her aged ministers. The funds are not lacking. The time is ripe. The cause is just. The General Conference has spoken. It remains for us to do for these white-haired servants of Jehovah that which is in keeping with our means and our station among the other great denominations.

## A WORTHY EXAMPLE.

By Luther E. Todd.

There came to my desk this week a special edition of the Pacific Methodist, edited by Rev. W. H. Nelson. The entire paper was taken up with pictures and articles concerning the cause of the "forgotten man." It was all conceived and wrought out by Brother Nelson and came as a pleasant surprise. The paper contained full-page pictures of the Board of Finance and all the representatives of Conference Boards of Finance who were in attendance upon the annual meeting which was held in St. Louis April 23, 24.

If the publicity thus given the cause of the superannuated preachers by the Pacific Methodist is a sample of what the various Conference organs expect to do looking to promote the success of the special effort for superannuate endowment, we may be assured right now that the Church is certain to be properly informed on this subject. Other Conference organs have lately been printing various articles calculated to stimulate interest in this movement, and all of them hold out the promise to do even more of this sort of thing as the time approaches for the special effort to begin.

May I suggest to those who are disposed to assist in the work of publicity for this cause that they seize every opportunity to send appealing matter on the subject to the editor of this page! We must not fail in this critical period of publicity by means of the Church press to arouse in the Church a passion for the success of this movement. After waiting and suffering through all the history of Southern Methodism for recognition of his claim for adequate support, the superannuated preacher is about to have a real chance with the people. It will be a tragedy if we fail to give the people full information concerning the justice of his claims.

# *The Home Circle*

### SYMPATHETIC.

Whenever I start out to walk, our dog he seems to know,
And runs along ahead of me to show he's coming, too;
And when there is a reason why he really mustn't go,
The hollering "Go home" to him is awful hard to do.

He wags his tail and jumps around, and seems as if he said:
"I guess you didn't mean it; you were only jokin' then!"
But when he sees I'm serious he kinder droops his head,
Or looks up at me sorrowful, an' looks away again.

And then at last he minds me if I keep an angry tone.
It's awful hard to do it, but I try with all my might;
And sometimes when I look around I see him all alone
A-watchin' me and watchin' me until I'm out of sight.

You see I know just how it is, 'cause some days when I find
My brother's got to hurry off with bigger boys to play,
And when he says I mustn't go and tag along behind,
He leaves me sittin' somewhere and a-feelin' just that way!

—From "Rhymes of Little Boys," by Burgess Johnson.

### THE FROG'S COUSIN.

If the doctor's boys had not been mowing the grass, they might never have noticed him; for he was a little fellow, and he was trying hard to escape their notice when the lawn mower ran him down.

Now he lay quite still, and Harry and Ralph looked down at him sorrowfully. He was only a toad; but, as Ralph said, he might have a wife and family waiting for him at home; and, anyway, maybe even toads were some good in the world.

The doctor was looking out of his study window, and he overheard them.

"Bring him in, boys," he called to them. "Maybe we shall be able to restore Mr. Toad to his family."

"Now, while I am trying to bring him back to life," he said, "I should like for you to tell me what you know about a toad."

"He's—he's a kind of first cousin to the frog, isn't he?" Harry asked doubtfully.

"But a frog has a smooth skin and he is rough," Ralph put in.

"And he gives people warts when they touch him," declared Harry. "That's why we brought him in on a leaf."

The doctor laughed and looked at his own hands. "Then I seem to be in for it," he observed. "I have touched him more than once in the last few minutes. What else?"

"I'm afraid that's all we know," Ralph said, after a pause.

"Suppose you look it up in the 'Natural History,'" the doctor suggested. "When you come back, maybe Mr. Toad will be on his feet."

Sure enough, they returned in a few minutes to find the little fellow looking very spry indeed.

"O, I'm so glad!" Harry exclaimed. "We wouldn't want him to die now for anything. Why, we've found that toads are useful. The 'Natural History' says they kill more than their weight of caterpillars and bugs in a single day. We need him in the garden."

"How about the wart?" asked the doctor.

"There isn't much in that," Ralph asserted. "The book says that they have a liquid which roughens the skin when you get it on your hands; but then, that's their only way of defending themselves."

"Because they haven't any teeth, like the frog," Harry explained. "Frogs have tiny teeth on their upper jaw and palate. A frog has a forked tongue, but a toad hasn't."

"Good! Now I think our patient is ready to go. He can do duty in the garden for a few weeks longer, then he will be ready to take his winter's sleep in some hole or burrow. Who will carry him out?"

"We'll both go," the boys exclaimed, and they took up the leaf to escort Mr. Toad out again. But just as they reached the last step he gave a flying leap and landed in a flower bed. Then he started away at a lively pace, as if to make up for the time lost.

"Good-bye, Mr. Toad," Harry called after him. "Remember us to your family."—Paul Suter, in Sunday School Times.

### PRAIRIE DOG, "PETE."

By Dorothy C. Retsloff.

When the Bensons first moved to Montana, they lived on a ranch ten miles from the nearest white people.

George Benson was nine years old. He had no play-fellows, so he made friends with all the little wild creatures that he could.

One morning his father came in from the pasture with a baby prairie dog in his pocket. The little thing had been very much hurt by some animal, probably a coyote.

Mr. Benson handed it to George and said: "Here, son, see what kind treatment will do for a prairie dog."

So "Pete" became an inmate of the Benson home. The hair on his back and sides was a reddish gray, on his belly it was a very light gray. His legs were short, his breast and shoulders wide. His little ears looked as if they had been cropped. The two inner toes of his front feet were long and sharp. George's father explained that they grew that way, so that Pete could dig his home in the hard earth.

George bound up Pete's injured leg and washed the cut places on his back. He kept him in a box and fed him with tender green grass. He never handled him roughly nor spoke in gruff tones. After four weeks of kindness and care, Pete was following George everywhere and was as playful as a puppy.

When Pete was full grown, he measured twelve inches from the tip of his nose to the root of his shaggy tail, and the tail itself was five inches long.

One day in October, while Mrs. Benson was working in the kitchen, Pete ran in. He sat up on his haunches, and barked in his high-pitched voice. She went on with her work. Pete got as close to her as he could, sat up and barked again. It was the first time he had ever acted in such a strange manner. She went to the other end of the kitchen. Pete followed and repeated his strange performance, then he hurried to the door.

Mrs. Benson followed him. She saw two-year-old Helen going down the road toward the creek. Evidently Pete knew that the water was no place for baby Helen, and he found a way to tell her mother.

Prairie dogs live in burrows in the ground. They damage thousands and thousands of dollars' worth of crops every year. Farmers consider them great pests and try to get rid of them by putting poison down in the burrows.

Pairie dogs are nearly always plump and fat. They seem to be happy little creatures in spite of the unfriendliness of the world about them.—Our Dumb Animals.

### MEN ARE FOUR.

He who knows, and
Knows he knows—
He is wise—follow him.

He who knows, and
Knows not he knows—
He is asleep—awake him.

He who knows not, and
Knows not he knows not—
He's a fool—shun him.

He who knows not, and
Knows he knows not—
He is a child—teach him.

—Texaco Star.

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bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## Editorial

### THE SEASHORE DIVINITY SCHOOL.

The session of the Seashore Divinity School which came to a close last Thursday was, we believe, one of the best in the history of the institution. The attendance was good, 114 preachers being regularly enrolled. The addresses, delivered by Bishop W. B. Murrah, Bishop Warren A. Candler, and Dr. W. R. Hendrix, were appropriate, thought-provoking, and inspiring, and the class work of the undergraduates was satisfactory.

The appearance of the grounds has been greatly improved since the session last year, and the physical surroundings are more inviting than ever. Keller Lodge has been repainted and refurnished, and the dining-room has been made attractive in various ways. The meals served were well prepared, sufficient in quantity, and of fine quality, and the School unanimously passed a vote of thanks to Rev. H. W. Van Hook for the excellent provision he had made for the entertainment of visitors.

Credit for the success of the Divinity School—not only for this year, but also for the years preceding—is largely due to Rev. H. M. Ellis, the retiring president. Brother Ellis was really the originator of the School in that he was the author of the resolutions providing for its establishment, and from the very beginning he has spared neither time nor effort to make it fulfill its mission.

The board of directors acceded to the request of Brother Ellis to be relieved of the presidency, and the following officers were elected for the ensuing year: President, H. T. Carley, of the Louisiana Conference; Vice-President, J. T. Leggett, of the Mississippi Conference; Secretary, H. W. Rice, of the Alabama Conference; Treasurer, H. M. Andrews, of the Alabama Conference; Dean, H. H. McNeill, of the Alabama Conference; Publicity Agent, R. H. Harper, of the Louisiana Conference.

The Board of Directors is as follows: Mississippi Conference—H. M. Ellis, J. T. Leggett, I. W. Cooper; Louisiana Conference—C. W. Crisler, H. T. Carley, R. H. Harper; Alabama Conference—H. H. McNeill, H. M. Andrews, H. W. Rice. Plans are already under way for the next session, and it is hoped that the program and attendance will measure up to the high standard already established.

### AN IMPORTANT BOOK BY DR. F. N. PARKER.

There has just come from the press of the Publishing House a book, "What We Believe," by Dr. Franklin N. Parker, Dean of the Candler School of Theology, that ought to have, and we believe will have, a wide reading. The chapters of the book appeared first in the Epworth Era and were intended primarily for use in Epworth League study classes; but they are so well adapted to a much wider circle of readers that the Publishing Agents have done well to bring them out in the present attractive and permanent form.

The book is written in a simple and untechnical style that will appeal to the general reader, and its spirit is such as to develop and increase the devotional life. It is not controversial, but positive and constructive. Taking the Apostles' Creed as the basis of approach, Dr. Parker undertakes to give a Biblical statement of the doctrines steadfastly held by Christian people, especially Methodists. Those who are looking for a controversial discussion of present-day theological questions will be disappointed in the book—but those who want to be able to give a reason concerning the hope that is in them will find it inspiring and uplifting. The book may be had of Lamar & Barton, Publishers, Nashville, Tenn., for seventy-five cents.

### PERSONAL AND OTHER NOTES.

Rev. C. C. Norton has been appointed assistant pastor of the Centenary Methodist Church, McComb, Miss.

A new brick church building is being enterprised at Summit, Miss., under the leadership of the pastor, Rev. J. E. J. Ferguson.

Rev. W. B. Hogg, pastor of Trinity Methodist Church, El Paso, Tex., is assisting Rev. W. L. Linfield in a meeting at Gulfport, Miss.

We regret to learn that Mrs. H. B. Thomason, wife of our pastor at Colfax, La., received severe injuries in a fall recently. We trust she will soon recover.

Ground was broken at Franklinton, La., on Wednesday of this week for the erection of a new Methodist church. Rev. L. W. Cain is the efficient pastor at Franklinton.

Miss Edna Raley, daughter of Rev. H. E. Raley, our pastor at Osyka, Miss., added greatly to the pleasure of the Seashore Divinity School by her faithful and skillful work at the piano.

The Supreme Court of Mississippi has rendered a decision confirming the right of the district trustees to sell the district parsonage at Durant, Miss., the sale of which had been enjoined.

At the recent commencement of Asbury College, Wilmore, Ky., the degree of Doctor of Divinity was conferred upon Rev. Henry Felgar Brooks, pastor of the First Methodist Church, Shreveport, La.

The Siberia-Manchuria Mission is to have a Christian Advocate of its own, published in Russian. It will be edited by Rev. H. W. Jenkins, superintendent of our Russian work at Harbin, Manchuria.

Rev. Elmer C. Gunn, our pastor at Bogalusa, La., has been appointed chaplain of the One Hundred and Fifty-sixth Infantry, Louisiana National Guard, with the rank of captain. Congratulations, Captain Gunn!

Rev. Otto Porter, of the Mississippi Conference, who received the Bachelor of Divinity degree from the Candler School of Theology on June 5, has entered upon his duties as associate pastor of Galloway Memorial Church, Jackson, Miss.

The new memorial organ in the Methodist church at Bogalusa, La., given by her life-long friend, Mrs. Charles W. Goodyear, of Buffalo, N. Y., in memory of the late Mrs. Elizabeth Sullivan, will be used for the first time on the first Sunday in July. At the morning service the sermon will be preached by Rev. J. W. Lee, presiding elder of the Baton Rouge District; the evening service will consist of an organ recital, given by Mrs. J. T. Blackmar.

Prof. J. O. Dampeer, of New Hebron, Miss., and Miss Pauline Felder, of Summit, Miss., were married at the Topisaw Camp Ground on Sunday, June 17, Rev. W. T. Griffin officiating. The Advocate extends all good wishes to the happy couple.

Mr. Stephen S. Thomas, Centenary Secretary-Treasurer of the Louisiana Conference, has been called to Centenary Headquarters in Nashville, Tenn., where he will spend several weeks doing special work under the direction of Dr. W. G. Cram, Directing Secretary.

Rev. Mark N. Terrell, general evangelist, of Sherman, Tex., requests us to say that he has an open date for a two-weeks' meeting, beginning on July 15. Any one desiring his services at that time may reach him at Camden, Miss., where he is now engaged in a revival campaign.

We were in error, of course, in stating in the Advocate of June 7 that Rev. A. S. Byrd is pastor of the Camden charge, Mississippi Conference. Brother Byrd is the faithful and efficient pastor at Vaughan, Miss. We beg his pardon for the slip.

Mr. Henry Bending, assistant superintendent of our Sunday school at Raymond, Miss., and teacher of the Bible class, has recently removed to another place to make his home. In appreciation of his faithful work at Raymond, the Sunday school adopted suitable resolutions.

Our church at Tunica, Miss., Rev. C. A. Parks, pastor, is making a splendid record. Already $1,000 has been paid on the Centenary, salaries and benevolent claims are in full to date, and 51 members have been received since Conference—28 of them on profession of faith. Brother Parks is in the fourth year of his pastorate at Tunica.

We learn with great sorrow of the serious accident that befell Mrs. A. D. George, wife of our pastor at Bunkie, La., recently. The car which she was driving was overturned and her right arm and shoulder were crushed. We earnestly pray that she may recover from the injuries. Her children and Rev. J. H. French, who were also in the car, were not seriously hurt.

Rev. A. Inman Townsley, formerly of the Louisiana Conference, now pastor at Columbus, Texas, recently visited some of his friends in Louisiana, the special object of his visit being to preach the commencement sermon for the Rayville High School. In the "Columbus Community," his church bulletin, Brother Townsley gives an interesting account of his visit.

Our church at Durant, Miss., has suffered a great loss in the recent death of Mrs. Martha Catherine Howard. She was a devoted Christian, a life-long member of the Methodist Church. The funeral service was conducted by Rev. N. G. Augustus, assisted by Rev. R. P. Neblett and Rev. J. M. Metts, of the Baptist Church. The Advocate extends sincere sympathy to the sorrowing loved ones.

Emory and Henry College, Emory, Va., has on a campaign to raise $200,000 in order to secure a conditional gift of $75,000 from the General Education Board. Ex-Governor Comer, of Alabama, an alumnus of Emory and Henry, who delivered the literary address at the recent commencement, announced that he would give to the college endowment fund $100 for every minute it took him to deliver his address. It is reported that he spoke exactly fifty minutes.

At a great service at the First Methodist Church, Shreveport, La., after a sermon by the pastor, Dr. H. F. Brooks, from the text, "Here am I, send me," many parents expressed their willingness for their sons and daughters to enlist in the active work of the church, a great host of young people renewed their church vows, three young men—two of them college graduates—offered themselves for the ministry, and one young woman volunteered for missionary work. The Shreveport Times speaks of the service as one of the most impressive ever held at First Church.

We learn with sorrow of the death of Mrs. Lovie Lee Ellis, at the home of her sister, Mrs. Nancy Fulton, on the old Silliman plantation in East Feliciana Parish, La., on June 14. Mrs. Ellis went to East Feliciana about thirty years ago, with her husband, from near Yazoo City, Miss. She was the mother of Rev. J. C. Ellis, of the Mississippi Conference. She had 101 direct descendants, 83 of whom are still living, 62 of them being present at the funeral services, which were conducted by Rev. L. C. Wilson. Sister Ellis was an exemplary Christian, a life-long Methodist, and one of the oldest readers of the Advocate. We extend sincere sympathy to the sorrowing family.

### THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. L. S. Howell, Grangeville, La., 2; Rev. R. G. Moore, Coldwater, Miss., 3; Rev. C. A. Parks, Tunica, Miss., 2; Rev. D. E. Vickers, Meridian, Miss., 3; Rev. N. G. Augustus, Byhalia, Miss., 2.

### FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Here are letters asking me when "Home Life in Dixie During the War" will be out. It reminds me. When I was a student at Emory and Henry College fifty odd years ago, I was riding one day with Mr. Wm. R. Stuart, the noble father of Ex-Governor Stuart, and brother of the great Confederate Cavalry General, J. E. B. Stuart. We crossed a little bridge that had recently been repaired, and Mr. Stuart told me that a few days before he came to the bridge, and found the Irishman who was doing the work in distress: the plank was an inch too short, and that spoiled the whole job. Mr. Stuart said to Pat: "O Pat, don't be worried over a little thing like that. Just stretch it an inch, and it will be all right." Pat replied: "And faith, Mr. Stuart, if I could stretch plank, I wouldn't be mending bridges"! Now I am in Pat's fix. The financial "plank" is just a little too short to bridge the gap between the manuscript and the printed page, and the job halts. If all ye editors for whose papers I write would do like Brother Lazenby recently did in the Alabama Christian Advocate, the gap would soon be bridged. He put a note in his paper, suggesting that the subscribers pay in advance, set the example, and at once there was a shower of checks. As it is, the best I can say is, be patient, and as soon as the steam gets up, we will play Dixie.

I call my study my "Den." People who call plain old-fashioned ——ache "hyper-nutrition" might call it my library, but "Den" is more in keeping with its rough simplicity. I built it myself with the aid of a negro carpenter in laying the floor and putting on the shingles, and squared it to a dot. Here I have housed my literary friends from Homer to Papini, and I have classified them in sections as Theology, Philosophy, Science, History, Biography, Literature, and Miscellaneous. A separate section contains Confederate History. Above this are two Confederate flags and a picture of Lee and Jackson. I haven't room for many pictures, but a few adorn the walls. One is the interior of Westminster Abbey. It silently inspires devotion. Another of Paul Revere with his foot in his stirrup, about to mount his horse for his famous ride as the light flashes in the steeple. It touches a patriotic chord. Another of my garden in Columbia, S. C., where I am standing with several of the family, holding my hoe among the tall corn. I belong to the soil, and still enjoy holding the plow handles. Another is a panel picture of the lawn of the University of Virginia and a group picture of the Faculty of the University fifty years ago. I am proud of that picture, for it recalls the romance of my youth. I was only 24, but my face is in the group with those of Gildersleeve, Smith, Peters, John B. Minor, Venable, Holmes, Davis, and the other eminent scholars who then formed the corps of Instructors. I was Chaplain, and the Chaplain had the rank of a Professor. I call the University of Virginia my "Alma Mater," not because of what I learned in its class-rooms, but because of its inspirational influence on my life. The two years I spent there as the pastor of those famous men of letters fixed forever the lofty ideals I have imperfectly followed since. Association with such men was in itself a liberal education. And I believe the University of Virginia is still a "nursing mother" of those ideals of American democracy which are the core of our civilization.

My "Den" opens into my garden. Now watch the proboscis of the golf-player take a skyward tilt. Yes, sir, and I happen to know that some of these golf-players who put on airs on the links once held the plow-handles themselves. I was brought up "on the links," but we got a bale of cotton to the acre then, which was a far better yield than they get with their crooked sticks. And I could name some illustrious companions in gardening. By the way, if Malthus had worked in a garden he probably would never have written that famous "Essay on Population" that wrought such havoc in the world. When Pitt read it he arrested the pending measures in the British Parliament intended to relieve distress, because the fallacious reasoning of Malthus convinced him that famine, disease, and war, were nature's agents to keep down population to the food level. Nature, perhaps, laughed at his ignorance. His theory was a slander on nature. There seems to be practically no limit to the productiveness of nature. Two, and even three crops of food products can be made on this ground. Properly handled it would demonstrate the truth of Goldsmith's lines,

"Time was, e'er England's griefs began,
When every rood of land maintained its man."

O yes, it takes work to make a garden, and that is what I like about it. I love to work, to divide my time between that elegant classical gossipper, Plutarch, and hoeing in my garden. And if Shaw could see my garden, he would say: "Whatever you do, don't shorten the line so as to leave Steel's tomatoes out!" The bushes hang with fruit fifteen inches in circumfercnce by actual measurement. And if Rice could sit under my vine and see my grapes, he would get in a good humor with me, and say: "After seeing Steel's grapes, the story of the Spies is credible"! I am sure a bowl of my raspberries would be so agreeable to Mouzon's inner man, he would say: "Let's overlook Steel's faults for the sake of his berries. A man can't be wholly bad who can grow such fruit." And if more proof were needed, a few of my Rockyfords would do the job!

My boy is pastor of the church in Lewisburg, Tenn. He thinks that section of the country is a bit of the original Eden, and has turned down the offer of big city pastorates rather than get out of hearing of the waterfalls. I think he has made a mistake, but that is his business. He started out sensibly enough as an expositor of the Scriptures. When he was about four years old, he was perpetual motion incarnate' It was hard to get him to be still long enough to have prayers. On one occasion we were all seated in a circle in the hall. He had held in pretty well while his aunt read for us the twenty-third Psalm in her impressive manner. When she came to the passage, "My cup runneth over," she paused, the emphatic pause of a good reader. The little fellow looked around, as if he thought somebody ought to say something, and as all were silent, he blurted out: "He oughter had a bigger cup"! He hit the nail on the head. There is where the trouble is. Tillett told me once my boy can preach. Well, if he will stay in the sticks, I hope he will set the woods on fire.

I know E. B. Ramsey can preach. He is homely, and modest, and plain as an old shoe, and yet even he has been infected with the stuckup malady. He sat with me in Britling's Cafeteria, and wouldn't eat a bite; said he liked to be waited on at table! He is a spiritual dynamo in trousers, and can preach the socks off a whole college of bishops. He used to be so pious that he had his doubts about my having been made perfect because I now and then lectured. Now I understand he lectures occasionally himself. One day when his children were small, I passed his parsonage, and seeing his little girl on the steps, I said: "Alma, is your father at home?" "No, Uncle Sammie; he's gone to Mississippi to lecture." "To lecture," I exclaimed, "what does he lecture about?" "Mules and Snakes," she replied. "How much does he get for his lectures?" "He gets five dollars for his mules and ten dollars for his snakes." "What, are snakes worth more than mules?" I asked. "Papa's are," she replied. I never heard his "Snakes," but if his "Mules" don't kick the stuffing out of a lot of shams, I'm a monkey. I would rather have Ramsey with me in a revival than any man I know. He carries fire with him.

Unification, thank the Lord, is a closed incident for this generation. Now let us cultivate fraternity and all try to love each other. Let us stop this unbrotherly talk about rearing "altar against altar." Let us welcome our Northern Methodist brethren in the South, and bid them do all the good they can. I was recently in a city where there was a Northern Methodist church on one side of the street and on the opposite side, not more than a square away, a Southern Methodist church. Both were full of people, and if they were to unite, what would be gained? As it is, both are growing rapidly, and if they will cultivate a brotherly fellowship, they can be mutually helpful. At any rate, I won't have to go to the woods on Grand Army Days, and Lincoln Days, and put cotton in my ears when the organ rolls out "Marching Through Georgia." I had to stop my ears, however, in one of our own churches when they sang that lurid lyric of hatred to the South, the "Battle Hymn of the Republic." God save us from introducing into our worship hymns that insult the memory of the men who laid down their lives for our freedom on the battlefield! I don't know just where to line up theologically in these times of confusion. I am too conservative for the radicals, and too radical for the conservatives; but I know where I am in Dixie, an Unreconstructed Rebel, and it knocks my piety clear through the ceiling to hear the Northern songs a shrewd propaganda has slyly slipped into our hymnology sung in our Southern churches. You sing these songs, and it won't be long till the sentiment they enshrine will unconsciously inoculate your mind, and Lee and Forrest be regarded as traitors to their country. The South is the hope of this nation, admitted to be so now by many in the North; and the strength of the South is in her fidelity to herself and the proud traditions of her past. The Methodist Episcopal Church, South, has had a great part in making the South, and if she will be true to herself, she may become one of the anchors of the Nation, holding her steady in the storm. New York has got a case of sulks because Uncle Sam objects to having drunkards on his premises. Well, they wouldn't let us either nullify or secede, and now I'm in favor of dosing New York with her own medicine, and making her act like a lady, if we have to revert to force, and give her a spanking. No drunkards around. Mouthing Brisbane is enough.

Mansfield, La.

### PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

MRS. CLARA BRYANT BUBENZER, nee Chatham, was born in Minden, La., Oct. 22, 1853, the oldest of seven children. As a young girl, in Trenton, La., near the present site of West Monroe, she united with the Methodist Church, of which she was a faithful member till the end of her life. She moved in her girlhood to Avoyelles Parish, La., and there, at the age of sixteen, she was married to Christian Bubenzer, a native of Germany. Eleven children were born to this union, seven of whom survive her. After twenty-six years of married life, the death of her husband left her a widow with nine living chidren. Until about ten years ago she lived on her plantation home near Bunkie, La., where her presence and influence were felt in the community and in the church for good. During the last years of her life she spent much of her time traveling in the West, making her home from time to time with her two daughters in Shreveport. Soon after her arrival there she connected herslf with Noel Memorial Church, where she joined heartily in the activities and enjoyed the fellowship of the Sunday school and other phases of church life. It was my privilege to be with her during these years in various experiences of sickness and sorrow, including the last days of her own final illness. In all these experiences she exhibited a fine Christian spirit of faith and resignation. She was in her manner and spirit quiet and unostentatious, characterized in all the relations of the home, the church and other responsibilities by a spirit of thoughtful faithfulness. Her offerings to the support of the church and its benevolences were generous and spontaneous. When travelling far from the home church she was scrupulously careful in remembering and meeting her pledges for the Centenary, the Orphanage, and other benevolent obligations. Even in the closing days of her last illness, she was careful to give directions about caring for the pledges that were to come due after her going. In a life of quiet and faithful piety, in the careful discharge of the duties of a mother, giving her life largely to the Christian training of a large family of children, she has left to those who survive her a precious heritage. On June 4, 1922, she passed quietly and confidently away from the home of her daughter in Shreveport, and was carried for burial to her old home at Bunkie.

W. WINANS DRAKE.

## DR. PAUL FOSTER—IN MEMORIAM

### A Good and Great Man Has Fallen.

DR. PAUL FOSTER was translated from the earthly to the Triumphant Church on Sunday, May 20, 1923, at 7:30 p. m.

As was his custom, he attended Sunday school that morning, made a talk to the Bible class, and at the evening hour he was worshiping with the Heavenly congregation.

He was the son of the late Dr. D. W. Foster and Mrs. Melissa Spurlock Foster, devout Methodists living on Bayou de Glais in Avoyelles Parish, where Dr. Foster was born, Dec. 11, 1857. His parents moved to Opelousas when he was a small boy. Here he received his early training in the Sunday school and at the Opelousas Female Institute, under the care of that peerless woman, Mrs. M. M. Hayes, who did so much for the education of the young in this place.

Dr. Foster's educational advantages were good. He attended Prof. J. W. Bauchman's celebrated school, located at Sweetwater, East Tennessee; Southern University, Greensboro, Ala., and Vanderbilt University, Nashville, Tenn., and graduated from the medical department of the University of Louisville, Ky., Feb. 27, 1879, at the age of twenty-one years.

He believed he should be born again, and have the witness of the Spirit with his, that he was a child of God, before uniting with the church; and at the old Spring Creek camp meeting in Rapides Parish he was brightly converted on Oct. 11, 1879, and ever after testified that God was his Saviour.

At the time of his death he was president of the board of stewards, member of the board of trustees, lay leader, and treasurer of the hospital committee. He was also president of the St. Landry Parish Medical Society, served as police juror twelve years, and at one time was a member of the School Board. He was prominently connected with all the public and private interests of our parish. On Sept. 15, 1881, he was married to Miss Emma Daniel, a devoted Methodist, who lived near Washington, La., Rev. M. C. Manly officiating. To this happy union were born three children, two of whom, with his wife, survive him—Dr. M. H. Foster, of Alexandria, and Wilbur C. Foster, of Grand Cane.

He was a devoted and affectionate husband and father, and in his home the fires of the family altar burned night and morning. Every one who knew Dr. Foster admired his fidelity to the cause of truth and righteousness.

He was buried from the Methodist church, and interred in the Protestant cemetery, May 21, 1923.

Thus the old Methodist church of the Louisiana Annual Conference has produced a great and good man, and his place will be hard to fill in the life of our community.

May God raise up many more of his character in our church.

S. L. RIGGS, P. C.

Opelousas, La.

## RIPLEY HOLDS A REVIVAL.

Dear Dr. Carley: We closed a very successful revival meeting here last night. Bro. W. M. McIntosh and his wife have been here two weeks, and Brother E. E. McKeithen, our pastor at Houston, Miss., conducted the singing. The preaching was of a high order, interesting and convincing. The tent was often filled to overflowing, and there was not a single dull service. There has been a gracious revival in the church. Many declared their purpose to live a better life. There were fifty-five young people over 15 years of age that surrendered for life service. Some new family altars were erected, but few as compared to the number that ought to be. Twenty-eight have united with the Methodist church, nearly all of them on profession of faith. Fourteen gave their names for membership in the other churches. The whole town fell in love with Brother and Sister McIntosh and Brother McKeithen, and his daughter, who was with us a few days and assisted with the singing. We look for better days in Ripley as a result of the meeting.

S. A. BROWN.

Ripley, Miss.

## THE REAL DYNAMIC.

"But as most important of all, I plead for emphasis, on the part of secretary and committee, upon the great spiritual aspects of our advance. The one impression coming to me most clearly out of all my experiences in the East is the conviction, keen, compelling, supreme, that the real dynamic, and the force most practical, in all our work, is the personal Presence and power of the Spirit Himself. I have come to feel profoundly that it would be more than a pity, it would be a great tragedy, if, at home or abroad, we who stand in the place of leadership should suffer ourselves to be so engaged with the tables of finance and material [illegible] as to lose for one moment our clear vision of that business which is the supreme concern of the church in the spiritual conquest of the nations."—E. H. Rawlings.

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# *Epworth League Department*

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference.
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference.
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## LOUISIANA CONFERENCE.

### Fifth Annual Assembly.

Tuesday, June 19, closed one of the finest Assemblies ever held at Mansfield College. Something like 200 young people attended, and each and every one expressed themselves as having such a spiritual uplift that they were going home to do much more effective work for the Kingdom and their Master.

One of the very beneficial services was the morning chapel services, led by Dr. R. H. Wynn. These services always started our days with song and praises to our Master.

Then followed classes in "Introducing Men to Christ," "Methods," and "Missions," taught by very competent instructors, from which all Leaguers have derived great benefit.

Among the rarest treats, however, was the presence of our beloved Bishop DuBose. Every morning at the 11 o'clock hour the Bishop spoke to the Leaguers and Mansfield folks on "The Fundementals of Methodism," and these addresses were a great help and blessing to all attending.

There is no doubt but that the vesper services, held on the lawn in front of the college each evening at 7 o'clock, were the ones which strengthened the Leaguers more than any other service, for it was at these services that many prayed and testified for the first time in public; they were all very tender services, and will never be forgotten by those attending.

At the 8 o'clock hour the Bishop addressed the Leaguers each evening, and his sermons will ever be remembered.

Saturday night was given over to a little fun called "Stunt Night." All of the districts presented a short stunt, and the Monroe-Ruston District won first place, New Orleans District coming in second. After the stunts, a very beautiful pageant, entitled "Crossroads House," was presented by the Mansfield Leaguers.

The good results of the Assembly were shown already Monday night, when, after Brother Lutz, of Shreveport, preached, nine young people volunteered for Life Service. It was later learned that four more had volunteered in their prayer groups, held just before retiring that night, making a total of thirteen. No grander climax could be asked for our Assembly, and the prayer of all the Leaguers is that they may remain steadfast in their purpose and let God be their guide.

At the closing banquet, several of the faculty members who had attended previous Assemblies stated that Tuesday closed one of the finest Assemblies ever held, and we unanimously agreed that this was due to the entire faculty's faithfulness and splendid help they gave toward making it such. Words cannot express how much we owe to our newly-elected president, Rev. James B. Grambling, for his untiring efforts to make this Assembly such a wonderful success.

Alas, alas, one fine day our dining-room had to be draped in black, for our vice-president, Mr. Cayard, was in mourning. Why? you ask. Because Miss Shreveport had to leave on Sunday night and Monday was a very black day for him.

Every afternoon a business session was held, and next week the main features taken up at these meetings will be published, also the names of the State officers and other interesting features.

There was a pang of regret when the good-byes had to be said, but every one cheerfully answered "See you next year," and thus closed one of the best Assemblies held in the State of Louisiana.

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**For Women Who Rely upon Lydia E. Pinkham's Vegetable Compound**

Greenville, Pa.—"I took your medicine through the Change of Life and it did wonders for me. I was down in bed when I started to take it and weighed 95 pounds. I had hot flashes and was so nervous and weak that everything would get black and I could not see. I would sit and cry and did not know what I was crying for. Since I have been taking Lydia E. Pinkham's Vegetable Compound I feel younger than I did ten years ago, and my friends all tell me I look younger, and I owe it all to the Vegetable Compound. I do all my housework for a family of seven now. I will be glad to answer any woman who writes me in regard to my case."—Mrs. JOHN MYERS, 55 Union St., Greenville, Pa.

Many letters similar to this have been published testifying to the merit of Lydia E. Pinkham's Vegetable Compound. They are sincere expressions from women who describe as best they can their feelings before and after taking this well-known medicine.

Many times they state in their letters their willingness to answer women who write them. It is an offer dictated by gratitude and a desire to help others.

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## MISSISSIPPI CONFERENCE.

### Side Lights on the Assembly.

Miss Emma Taylor Hoskins was about the busiest Leaguer at the Assembly Monday and Tuesday. Miss Hoskins is a very willing worker as long as she is well fed. Mr. Harrell says she eats every thirty minutes by the clock, or she won't work.

* * *

The Brookhaven Weekly Messenger gives Mr. Hawkins the titlo "A. O. L. P." (Ancient Order of League Presidents). Mr. Hawkins has served us a long time. But the Assembly refused to release him this year, and he must serve at least one more term.

* * *

There were several large delegations at the Assembly. Possibly the largest outside of the Brookhaven District was that of the Hattiesburg District. We believe Broad Street Chapter, Hattiesburg District, had the largest chapter delegation in attendance. Brookhaven District was awarded the bannner, and probably the Brookhaven Chapter will be custodian of it. Probably the delegation deserving the greatest credit, however, was one from Pascagoula, Seashore District. Brother Alford came by Ford, bringing seven delegates, driving 230 miles to reach the Assembly. There was one volunteer for definite service from this delegation.

The Mississippi Industrial School sent eight delegations, and they had two volunteers for definite service. We are proud of this record from Columbia. Miss Langley, who was in charge of the delegation, certainly has reason to be proud of what she has been able to accomplish in the work there.

Another large delegation was one from Leakesville. They, too, had to travel a long way by Ford.

* * *

Wray Bowlo was conspicuous by his absence, but the "Head" of the district was present (Miss Janet). We hardly know how we could have operated without Miss Head. She makes a very efficient secretary. Then, too, she could help keep Mr. Hawkins straight by "whacking" him on the head.

* * *

If any one is looking for a song leader, we recommend Miss Flowers. And, by the way, she is some entertainment director, too.

* * *

Louis Davis and Jim Sells came near working us to death in the directed play, but every one enjoyed it greatly.

* * *

Yes, girls, Mr. Fisher is single.

* * *

No, Lucy May is not twins. She just knows how to get in a picture twice.

* * *

Louise Davis has the record of being the first person to commit suicide with a kitchen spoon. Some said it was just heart trouble caused from losing "Handsome Harry."

* * *

We can't see how the officials of the Cotton States League overlooked Rev. O. S. Lewis when they picked their umpiring staff.

* * *

The ball game was a scream, and, of course, the girls did most of the screaming. Mr. Hawkins was official

(Continued on Page 13.)

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

# *Sunday School*

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Our Conference is to be represented at Lake Junaluska with a few of our workers who are to spend the entire six weeks; a few will remain four weeks, and a considerable number for the first two weeks. One who has been there is anxious to go again. The first term opens July 12.

Applications for schools to be held at Durant, Booneville, Sunflower, and Clarksdale are being considered. In each case you will find a man or woman back of these enterprises who has a passion for souls and a willingness to spend and be spent. A training school is not a lazy man's job.

Our great, good Bishop Ainsworth has written a strong appeal to our pastors and other leaders calling upon them to attend these training schools. The only way one can find out their value is to attend and take a course for one week. It is pathetic to hear intelligent men and women cry out of their souls, "How can we get our preacher to take an interest in our Sunday school?" This cry is being heard and heeded by those in authority.

The enrollment and publicity committees at Sardis are busy making arrangements for a full school to be held July 5th to the 11th. Already thirty have enrolled for work from the Sardis church. Davis Chapel has sent in ten names. Como and Batesville have promised to send a creditable number. Mrs. J. B. Randolph, of Corinth, is to teach Pupil Study; Rev. Mellville Johnson is to teach the course in Organization and Administration; Mrs. V. R. McDonald is to teach a class in Old Testament; and Rev. Julian Duncan will teach the Program of the Christian Religion. Rev. J. T. Lewis, Rev. John A. Randolph, and Rev. Mellville Johnson are scheduled for public addresses. The young people are planning for a good time on "Stunt Night." Hon. John W. Kyle, the director of the school, is working for a record attendance.

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We are planning to have not less than five hundred to attend our Sunday School Conference next year. Waddy West, of Greenville, knows how to get big things done. Busney Friend, of Sardis, will make an able and efficient helper. When we get five hundred Bible classes to testify of the saving grace of our Lord Jesus Christ all over the Conference, something will happen. More than twenty of our best teachers promised to hold a service in the home churches to tell of the great benefits of the Conference Training School. The fourth session of our school was the best we have held, and we are going to make the fifth still richer and fuller.

## MISSISSIPPI CONFERENCE NOTES

Last Sunday all engagements were broken by first one thing and then two. We had the pleasure of being at home. We spent the time with the Primary Department of the Capitol Street Church, which pledged to go to 100% "A" Type. I trust they will maintain this.

I was sent to hold a burial service for Mr. Louis Russell at Brandon. He was a member of the church at Avera, and had joined during the meeting held by Rev. A. J. Davis. I was glad to help on this occasion.

We have had the pleasure and profit of hearing Rev. G. C. Morgan part of the time this week. It has been a great pleasure and opportunity.

Brandon is 90% "C" type now. They keep coming up. I trust before long some one will cross the goal of 100%.

District Institute at Wiggins, June 28-29. All come with written reports.

Pray for the work and the workers.

Yours in the work,

JOHN C. CHAMBERS.

## TO THE ADULT BIBLE CLASSES OF NORTH MISSISSIPPI.

Dear Co-workers: The Wesley Bible Class Federation, with its accompanying adult deparamental meetings, held at Grenada College, June 7-8, was a distinct success, though not so largely attended as we had hoped it would be.

Many of you were not represented. We missed you, and felt the need of the encouragement your presence would have brought. You lost the inspiration and help its program and open discussions would have lent to your class.

Our program—planned to set forth Adult Bible Class work from every angle—was developed in a most helpful way through the following topics: "Conference and District Organization"; "The Adult Class as an Asset to the Pastor"; "The Opporunity of the Adult Bible Class, as Seen by a Field Secretary"; "The Adult Bible Class as an Agency of Evangelism"; "What a Men's Bible Class Can do to Tell the Story"; "Some Specific Lines of Work for Women's Classes."

Our General Superintendent, Rev. W. C. Owens, was present, a veritable tower of strength in every phaso of our departmental work.

Rev. J. C. Chambers, of the Mississippi Conference, brought us a helpful message, which was an appreciated part of our program.

Our own untiring Field Secretary, Rev. R. H. B. Gladney, in the midst of many duties, lent us of his time and presence.

Several of our most efficient and consecrated North Mississippi workers made helpful talks, replete with helpful suggestions, which we wish could be "gotten across to you." This is impossible. But that you may know the high standard set for your attainment during the next twelve months, we are urging you to note the following goals which were unanimously agreed upon at Grenada. We beg you to make them your own, and to work and pray for their achievement:

1. Twenty-five per cent increase in class membership.
2. One hundred per cent increase in organization; to be attained by every Adult Bible class organizing one new class.
3. Good standing for all classes to bo reached by sending a class report and a fee of $1 for renewal of certificate to W. C. Owens, 810 Broadway, Nashville, by March, 1924. (These report blanks can be secured from Mr. Owens, or your Conference superintendent.)

The slogan for a Conference-wide organization campaign is, "Every available adult lined up for study and service."

With fervent prayers for God's blessings upon our Adult Bible classes, let us "go forward" in His name!

Faithfully yours,

MRS. J. M. WYATT,
Conference Adult Superintendent.

**It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.**

## QUARTERLY CONFERENCES.

### NORTH MISS. CONFERENCE

### Corinth Dist.—Third Round.

Corinth District Training School, at New Albany, June 25 to 30.
Myrtle ct., at Friendship, July 5.
Potts Camp, at Macedonia, July 6.
Hickory Flat, at Cornesville, July 7 and 8.
Booneville ct., at Edge's Chapel, Wednesday, July 11.
Rienzi, at Pisgah, July 12.
Wheeler, at Mount Hebron, July 13.
Silver Springs, at Paul's Chapel, July 14 and 15.
Booneville sta., Q. C., July 12, night; preaching, July 15, night.
Marietta, at Siloam, July 20.
Sherman, at Bethel, July 21, Q. C., preaching at Chestervillo, July 22.
Mooreville, at Andrew's Chapel, July 28.
Mantachie, at Ozark, Aug. 4 and 5.
Paden, at Old Bethel, Aug. 8.
Belmont, at Dennis, Aug. 9.
Tishomingo, at Salem, Aug. 10.
Iuka ct., at Bethel, Aug. 11 and 12.
Iuka sta., Q. C., Aug. 10, night; preaching, Aug. 12, night.
Burnsville, at Clausell Hill, Aug. 15.
Chalybeate, Friday, Aug. 17.
Ripley, Q. C., preaching July 1, 11 a.m.

Let pastors give special attention to Questions 11 to 15, with answers.

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### Sardis Dist.—Third Round.

Como, June 29, 4 p.m.
Batesville, July 3, 7:30 p.m.
Charleston, July 4, 7:30 p.m.
Pleasant Hill, at Lewisburg, July 6, 11 a.m.
Sardis ct., at Wesley ch., July 7, 11 a.m.
Mount Pleasant, at Marshall Inst., July 12, 11 a.m.
Horn Lake, at Eudora, July 13, 11 a.m.
Shuford, at Pisgah, July 22, 11 a.m.
Courtland, at Shiloh, July 21, 11 a.m.
Crowder, at Brook's ch., July 29, 11 a.m.
Crenshaw, at Sledge, July 31, 11 a.m.
Tyro, at Mount Vernon, Aug. 2, 11 a.m.

J. T. LEWIS, P. E.

### Columbus Dist.—Third Round.

Sturgis, at Bevil Hill, June 30, July 1.
Kosciusko Ct., at Spring Dale, July 6.
Kosciusko Sta., July 6, p.m.
High Point, at Macedonia, July 7, 8.
Ethel, at Tabernacle, July 9.
Columbus, Central, July 10.
Crawford and Schaeffers, at Crawford, July 15, 16.
Mashulaville, at Middleton, July 17.
McCool, at ——, July 21, 22.
Ackerman and Wier, at Wier, July 22, 23.
Shuqualak, at Ridgeway, July 26.
Brooksville, at New Bethel, July 27.
Cedar Bluff, at ——, Aug. 5, 6.
West Point, Aug. 8, night.
Starkville, August 9, night.
Artesia, Preaching, July 15th, a. m., Q. C. Aug. 9.

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707 Common St.,
NEW ORLEANS, LA.

# Epworth League.

(Continued From Page 11.)

rooter for the girls, and Miss Louise Davis was official score-keeper. They decided the game in favor of the girls, and the umps said they were correct, and we never did like an argument with the umps. Miss Saunders batted a thousand, and Miss Mathews should be catching in the Southern League.

* * *

The Newton District won first honors on Stunt Night with what they were pleased to call, "A usual Epworth League meeting." Some Leaguer from Laurel made the remark that it was very real to them, but we rather think it is the "unusual" rather than the usual with them. One thing is certain, O. S. Lewis will develop into a great acrobat if he continues to practice his sermons in the manner in which he did on that occasion.

* * *

Some one wants to know if there is anything that Rev. J. F. Campbell cannot do. We don't know. He did everything we asked him to. We think he would make a good "Peck's Bad Boy." There is one thing certain, he is the worst schoolboy in the Seashore District.

* * *

Say, folks, the Assembly was great. If you come next year you had better start early. All those of us who were there this time will be back, and if you come late you had better bring your camping outfit. There is plenty of room on the campus, but the dormitories may be full before you get there. Many young folks who came just for the fun went away with something worth telling to their folks at home. They found Christ and invited him home with them, and in many cases it was plain to see that Christ had accepted the invitation, as he always will when he is asked to come into our hearts and homes. We have never attended a revival meeting that was able to reach more of the young people than the Assembly. Miss Greely and Miss Saunders meant more to the young life there than any one can ever tell. Surely, God was working through them, bringing his message of love and service. And the large number of volunteers is the result. We speak of those who volunteered for definite service.

We believe at least 75 per cent of all the young people (possibly 85 per cent) responded to the general invitation to be volunteers for Christ.

J. H. WEEMS.

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Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., to-day. He will send you a catalog and tell you about what this school can do for your boy.

## CARD OF THANKS.

We thank our many friends who have written to us in our sadness.

Your kindly letters were to our sad hearts as dew upon the mown grass. No one can really know the value of a friendly letter until in an hour like this, and you, each of you, have gotten into our hearts more fully than ever before.

Our daughter, Minnie Lee, had finished at Port Gibson, and I went over to Brookhaven to be at the Epworth League Assembly and to secure a room for her for the next session. But she has gone away to be under the Great Teacher in whom is hid all wisdom and knowledge.

We thank Rev. J. A. Moore, presiding elder of Newton District; Rev. N. B. Harmon, pastor at Newton; Rev. E. H. Cooley, pastor at Bay Springs, and Rev. G. G. Yeager, pastor at Rose Hill, for their ministerial service, so blessedly rendered at the sanctuary and cemetery; the Young Ladies' Bible Class, for the beautiful wreath of flowers; the many other friends for beautiful flowers, and last but not least, tho good people of Montrose for their carefulness of us through sickness and death. They must have moved under the gentlo touch of the Great Sympathizer to perform so perfectly their deeds of kindness. Dr. Lamb, our good physician, will never be forgotten for his faithful service.

Wo greatly appreciate the kindly words of the many friends.

Mrs. D. S. Hogg, wife of our president of Port Gibson Femalo College, and two of Minnie Lee's classmates, Miss Grace Wilkinson and Miss Kathleen Carmichael, were at the burial service, and greatly endeared themselves to us by their sympathy. And Sister Hogg made a beautiful talk that was greatly appreciated.

Lovingly, your friends forever,

M. R. JONES AND FAMILY.

## BIRDS AT LAKE JUNALUSKA.

Bird lovers who come to Lake Junaluska for the summer season are assured by J. Dale Stentz, manager of the Southern Assembly of the Methodist Episcopal Church, South, that no hunting will be allowed and that the feathered habitants will be given ample protection. A last summer's visitor at this resort, which is headquarters for Southern Methodists during July and August, announces the following field list of birds seen and heard at Junaluska: Bluebird, bob white, blackbird, redwing, bunting indigo, catbird, cardinal, chickadee, cowbird, crow, brown creeper, yellow-billed cuckoo, mourning dove, mallard duck, flicker, crested fly-catcher, acadian fly-catcher, least, purple finch, goldfinch, bluegray gnatcatcher, bronzed grackle, rosebreast grosbeak, big blue heron, little blue heron, hummingbird, sparrow hawk, blue jay, junco, kildeer, kingbird, kingfisher, meadow lark, purple martin, mockingbird, night hawk, white-breast nuthatch, Baltimore oriole, screech owl, phoebe, pewee, robin, spotted sandpiper, Wilson's snipe, chipping sparrow, yellow-bellied sapsucker, field sparrow, grasshopper sparrow, song sparrow, bank swallow, tree swallow, chimney swift, summer tanager, tufted titmouse, brown thrasher, wood thrust, towhee, red-eyed vireo, warbling vireo, yellow throat vireo, black and white warbler, black-throated blue warbler, hooded warbler, Kentucky warbler, Maryland yellow throat, golden-winged warbler, prothond warbler, cedar waxwing, whippoorwill, downy woodpecker, hairy woodpecker, pileated woodpecker, red-head woodpecker, bewicks wren, Carolina wren, turkey vulture.

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## TOO POPULAR WITH THE ENEMY

The daily papers print the picture of a cat in Los Angeles surrounded by a litter of mice. This cat is raising this unusual family. This picture reminds us of a certain Civil War General who was severely criticized because he was "too popular with the enemy." We do not blame anybody for criticizing a man who is too popular with the enemy. There is a lesson in this picture for the preacher: Don't get too popular with the human rodents who are preying on life. You aro sent to guard against them, not to chum with them.—Pacific Methodist Advocate.

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Theodore H. Jack, Ph.D., Dean
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8. THE EMORY UNIVERSITY ACADEMY (The old Emory College plant), situated at Oxford, 41 miles east of Atlanta, and offering full secondary instruction for College entrance requirements for training in citizenship.
Rev. Albert W. Rees, A.B., Principal
Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter.
Second half of Summer Session opens July 26, 1923; Fall quarter opens Sept. 26, 1923; Winter quarter opens Jan. 2, 1924; Spring quarter opens March 18, 1924.
For general University Catalogue and other information, write the Registrar, J. G. Stipe, Emory University, Ga.

# *Woman's Missionary Society*

All communications for this Department should be sent to
Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## MISSISSIPPI CONFERENCE.

### Seashore District Meeting.

To get together, to counsel one with another, to get inspiration for greater Christian activities, especially along missionary lines, to gain a clearer knowledge of the work the Master would have us do, the secretary of the Seashore District accepted the invitation of the Gulfport Auxiliary to hold a district missionary meeting in First Church.

On June 6 and 7 was held a most delightful and profitable meeting, with a number of delegates and three Conference officers present. Mrs. R. E. Johnson, district secretary, presided over all sessions with dignity, calling the conference to order at 3 o'clock on Wednesday afternoon. After the devotional exercises, Mrs. S. E. Cowan, of Pascagoula, was elected secretary, and the reading of her minutes gave proof of the wisdom of the choice.

The conference was fortunate indeed to have available at all times the wise counsel of Mrs. McClesky, Conference president, and Miss Mable Porter, Conference corresponding secretary, with their lucid explanation of all doubtful points. Those who failed to hear both of these gifted women in their inspiring and instructive talks on Wednesday evening were indeed the losers.

Throughout the conference, Rev. W. M. Sullivan, presiding elder of the district, was helpful with kindly advice and information. With his assistance, a chart of the district had been prepared by Mrs. Castle, of Long Beach, which gave a clear insight into the missionary situation in the district. The charges or churches in the district without a missionary society were marked with small golden stars; wherever a missionary society existed a large star was placed. This brought out the thought of the circuit plan: Where it is not possible to organize an Auxiliary in every church, to have one on the circuit at least. The delegates were urged to go home, go out in the district and help organize new Auxiliaries. A poster made by Mrs. Castle was displayed, "A Missionary Society in Every Church," as was also another poster, a missionary roster of the conference officers, made by this same interested woman.

Misses Tinsley and Alexander, of the Biloxi Wesley House, were present and told of the splendid work accomplished there. They named among the many things needed at the Wesley House, bedspreads, more books for children, toys for nursery, toilet soap, talcum and wash clothes, thimbles, thread and emories.

A delightful luncheon was served by the Gulfport Auxiliary on Thursday, and at this time a playlet showing just how some missionary societies are conducted when the officers and members are not interested, was given by home talent.

Reports of an encouraging nature were made by the delegates, and the work in all its phases was discussed. Systematic giving was stressed and many told of personal tithing. Brother Sullivan encouraged the conference when he said the Woman's Missionary Society was the most thoroughly organized department of our church.

Explanations of the Belle H. Bennett Memorial were made by Mrs. McClesky and Miss Porter that were explicit in detail as well as general information. Mrs. Dacey, superintendent of supplies, presented her work as encouraging thus far. A birthday idea was brought to the notice of the conference by some lady whose name we did not get, but the idea will no doubt bear fruit. Mrs. W. W. Syfan made a forceful plea for the Voice in every home. Resolutions of appreciation were presented by Mrs. W. F. Hopkins, Mrs. J. T. Rankin, and Mrs. H. D. Mason.

Mrs. R. E. Johnson stressed the importance of the week of prayer as a last word to the conference, and in parting each one felt this June conference had been the best she had ever attended, and a benediction indeed. An invitation to meet next year in Wiggins was accepted.

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## A NEW SCHOOL.

The Summer School of Missions at Mount Sequoyah, Western Methodist Assembly, Fayetteville, Ark., is a new enterprise of the Board of Missions, Methodist Episcopal Church, South. For two years it has been conducting a Missionary Conference and Summer School of Missions at Lake Junaluska, N. C. The attendance and results of this School have been very gratifying. It has been discovered, however, that many persons who wish to attend such a School could not do so on account of the distances which they would have to travel and the expense involved for that reason. It was, therefore, decided to provide another School in the central area of our church. This one will be similar in character and comparable in the coures of study offered, platform programs presented, and the type of work done, to the Junaluska School. Credit will be given by each School for work done in the other.

### The Purpose of the School.

The purpose of the Summer School of Missions is to help train an adequate missionary leadership for our church. A thoroughly trained leadership is essential to the success of any enterprise. No great objective can be reached or program can be carried out without an adequate number of carefully trained leaders. This is especially true of as great and far-reaching a program as our church is now contemplating of evangelization and Christianization — Missions, in the Home Field and on our Foreign Fields.

Recent surveys reveal that we have an evangelistic responsibility alone of five million in the Home Field and more than sixty million in the Foreign Fields in which we are now working. This means we have twice as many people in the Home Field and twenty times as many in our Foreign Fields to evangelize as we now have members. In addition to this, there is before us the even greater problem and task of Christianizing these peoples—getting them to make the program of Jesus their program in every relationship of life. This is the contemplated missionary program of our church. It is a stupendous task. A great leadership is needed to accomplish it. To help to train such leadership adequately is the purpose of the Summer School of Missions being conducted by the Home Cultivation Section of the Board of Missions, Mount Sequoyah being one of them.

## FROM MER ROUGE, LA.

Dear Brother Carley: We are still on the map at Mer Rouge, La. While we are not getting as much publicity as in other days, we are not dead (the church). We have a loyal membership that stands by the church and preacher. We have just closed one of the best meetings at Mer Rouge in many ways, perhaps, in the history of the church. We began our meeting on May 13, with Brother G. D. Anders doing the preaching for one week; then Brother Dan Kelly and Brother John, with his horn, another week. They make a grand team. Brother John knows how to blow his horn. I need not speak of Dan's work—he is equal to the task. We had fine crowds from the beginning. Great good was done, which only eternity will reveal. As a result of the meeting, several joined the church.

Collinston, my other point of preaching, is doing fine. We have as fine a little hunch as can be found. We are going to build a nice little brick church at Collinston in the near future. We have nearly $5,000 on it now. We hope to begin the building in the next two months.

I am rounding out my four years at Mer Rouge—of course, I will move. I think four years is long enough at one place. So if any of the brethren are looking for a good place, look this way; but you must have something better to trade—and that's hard to find.

J. R. ROY.

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## MISSISSIPPI CONFERENCE.

### Jackson Dist.—Third Round.

Flora, July 1, 11 a.m. and 2 p.m.
Madison, at Pocahontas, July 1, 8 p.m., July 2, 10 a.m.
Bolton, at Brownsville, July 8, 11 a.m.
Edwards, at Reeves Chapel, July 8, 3 p.m.
Bentonia, at Fletcher's Chapel, July 15, 11 a.m. and 2 p.m.
Satartia, at Satartia, July 15, 8 p.m., July 16, 10 a.m.
Sharon, at Lone Pine, July 21-22, 11 a.m.
Camden, at Thomastown, July 22, 3 p.m. and 8 p.m.
Mendenhall, at Bethany, July 28-29, 11 a.m.
Harrisville, at Harrisville, July 29, 2 p.m.
Capitol Street, Aug. 5, 11 a.m.
Galloway Memorial, Aug. 5, 8 p.m.
Eden, at Tranquil, Aug. 11-12, 11 a.m.
Yazoo City, Aug. 12, 3 p.m. and 8 p.m.
Benton, at Zeiglerville, Aug. 18-19, 11 a.m.
Vaughn, at Union, Aug. 19, 3 p.m.
Monterey, at ——, Aug. 25-26, 11 a.m.
Brandon, Aug. 26, 3 p.m.
Yazoo City ct., Sept. 1-2, 11 a.m.
Canton, Sept. 2, 8 p.m.

M. L. BURTON, P. E.

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SEVERE PAINS AND SO WEAK

Florida Lady Says She Suffered Greatly, but Found That Cardui Helped Her, and She Got "Stout and Well."

Dady, Fla.—"For a long time I had trouble each month, and suffered a great deal, evidently some womanly weakness," says Mrs. E. E. Pagett. who resides here on Route 1. "I would have very severe pains down on each side and across my back. and feel so weak I would have to lie down, and then have a bad headache.

"I knew there was trouble somewhere, and with all the doctoring I had done I didn't get relief. Teas and such didn't reach my trouble, so I decided to take Cardui.

"I found as the time came around, the pain was less, but I kept on till I took six bottles. I am stout and well ....and give Cardui all the praise."

Thousands of other women praise Cardui, for beneficial results.

Cardui is a mild, harmless, vegetable tonic medicine, found valuable in the treatment of many common womanly ailments. If you suffer as many women do, don't let your troubles run on without doing anything for yourself. Take Cardui! Since it has helped so many, Cardui may be of valuable assistance to you, in regaining your health.

Take CARDUI The Woman's Tonic

### Newton Dist.—Third Round.

Shiloh, at Finkbine, June 30, July 1.
Rose Hill, at Hopewell, July 7.
Trenton, at Trenton, July 8.
Montrose, at Read's, July 11.
Carthage, at Singleton, July 14.
Walnut Grove, at Mount Horeb, July 15.
Bay Springs, at Holder's, July 18.
Forest and Morton, at Forest, July 20, 8 p.m.
Harperville and Lena, at Cantrell, July 21, 22.
Chunky, at Collinsville, July 28, 29.
Union, at Union, July 29, 8 p.m.
Decatur and Hickory, at Good Hope, Aug. 5.
Newton, Aug. 8.
Homewood, at Casque Chapel, Aug. 11, 12.
Lake, at Conehatta, Aug. 15.
Raleigh, at Trinity, Aug. 17, 18.
Laurel, First Church, Aug. 26, 11 a.m.; 27, 8 p.m.
Laurel, Kingston, Aug. 26, 3 p.m.
Laurel, West End, Aug. 26, 8 p.m.

J. A. MOORE, P. E.

### Meridian Dist.—Third Round.

Meridian, Seventh Ave., at Oak Grove, July 1.
Meridian, Poplar Springs, 8 p. m., July 1.
Meridian, Central, July 8.
Lauderdale and Electric Mills, at Electric Mills, p. m., July 8.
Waynesboro circuit, at Clara, July 14, 15.
Waynesboro, at Goldwood, p.m., July 15.
Porterville, at Chapel Hill, July 18.
DeKalb, at Marvin, July 21, 22.
Cleveland, at Pleasant Grove, July 23.
Daleville, at Andrews Chapel, July 28, 29.
Pachuta, at Orange, Aug. 11, 12.
Quitman, p. m., Aug. 12.
Bucatunna, at Lewis Chapel, Aug. 15.
Enterprise, at Stonewall, Aug. 19.
Shubuta, p. m., Aug. 19.
Matherville, at Salem, Aug. 21.
DeSoto, at Manassa, Aug. 22.
Vimville, at Why Not, Aug. 26.
Meridian, Hawkins Memorial, 8 p. m., Aug. 26.

PAUL D. HARDIN, P. E.

### Brookhaven Dist.—Third Round.

Gallman, at Old Crystal Springs, June 30, July 1, 3 p.m.
Crystal Springs, July 1, 11 a.m.; Q.C., July 2, 8 p.m.
Wesson, July 1, 8 p.m.; Q. C. July 3, 8 p.m.
Adams, at Smithdale, July 7, 8.
McComb, Pearl River Ave., July 8, 8 p.m.; Q. C., July 9, 8 p.m.
Bayou Pierre, at Sweet Water, July 14, and 3 p.m. of 15.
Bayou Pierre, at Matthew's Chapel, July 15, 11 a.m.
McComb, La Branch St., July 15, 8 p.m.; Q. C. July 16, 8 p.m.
Foxworth, at Sandy Hook, July 21 and 3 p.m. of 22.
Foxworth, at Hopewell, July 22, 11 a. m.
Tylertown, July 22, 8 p.m.
Bogue Chitto and Norfield, at Johnston, July 25.
Osyka, at Holmesville, July 28, 29.
Magnolia, July 29.
Fernwood, at Knoxo, Aug. 1.
Barlow, at Rehobath, Aug. 4, 5.
Brookhaven, Aug. 5; Q. C. Aug. 6, 8 p.m.
Monticello, at Oma, Aug. 8.
Georgetown, Aug. 11, 12.
Hazlehurst, Aug. 12, 8 p.m.; Q. C. Aug. 13, 8 p.m.
Scotland, at Gallatia, Aug. 15.
Summit and Topisaw, at Pisgah, Aug. 18, 19.
McComb, Centenary, Aug. 19, 8 p.m.; Q. C. Aug. 20, 8 p.m.

Note particularly, and be ready definitely to answer, questions 12, 13, 14 and 15.

Be ready to report subscriptions to cover all financial claims. We must pay all claims in full this year.

H. M. ELLIS, P. E.

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### Seashore Dist.—Third Round.

Logtown, July 1.
Americus, at Hurley, Tuesday, July 3.
Escatawpa, at Big Point, Wednesday, July 4.
Picayune, filled by Rev. M. B. Sharbrough, July 8, 9.
Coalville, at Cedar Lake, 3:30 p.m., July 9.
Columbia, filled by W. L. Linfield, 11 a.m., July 15.
Hub, filled by W. L. Linfield, 3:30 p.m., July 15.
Ocean Springs, at Nugent, 3:30 p.m., July 15.
Lumberton, 11 a.m., July 22.
Poplarville, 7:30 p.m., July 22.
Saucier, at Lyman, 11 a.m., July 29.
Long Beach, 7:30 p.m., July 29.
Americus, at Pine Grove, Aug. 4, 5.
Carriere, at Wesley Chapel, Aug. 11, 12.
Gulfport, 7:30 p.m., Tuesday, Aug. 14.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 15.
Wesley Memorial, Mississippi City, Aug. 19.
Long Beach, Q. C., Tuesday, 7:30 p.m., Aug. 21.
Biloxi, 7:30 p.m., Wednesday, Aug. 22.
Vancleave, Aug. 25, 26.
Pass Christian, 7:30 p.m., Aug. 26.
Wiggins, 7:30 p. m., Wednesday, Aug. 29.
Brooklyn, at Batesville, Sept. 1, 2.

W. M. SULLIVAN, P. E.

### Vicksburg Dist.—Third Round.

Oak Ridge, at Flower Hill, July 1, 11 a.m.
Utica, July 8, 11 a.m.
Rosetta, at Perrytown, July 13, 11 a.m.
Centerville, at Macedonia, July 14, 11 a.m.
Woodville, July 15, 11 a.m.
Vicksburg, Crawford Street, July 22, 23, 11 a.m.
Vicksburg, Gibson Memorial, July 22, 25, 8 p.m.
Gloster, at Liberty, July 29.
Louise and Holly Bluff, Aug. 5, 11 a.m.
Silver City, Aug. 5, 8 p.m.
Anguilla, at ——, Aug. 12, 11 a.m.
Rolling Fork, Aug. 12, 8 p.m.
Meyersville, at Fitlers, Aug. 15, 11 a.m.
Rocky Springs, at Allen, Aug. 19, 11 a.m.

J. R. JONES, P. E.

### Hattiesburg Dist.—Third Round.

Purvis, at Talawah, July 5, 2:30 p.m.
Oloh, at Oak Grove, July 8, 11 a.m., 2:30 p.m.
Petal, at Eastabutchie, July 15, 11 a.m., 2:30 p.m.
Richton, at Ovett, July 19, 2:30 p.m.
Taylorsville, at Old Bay Springs, July 22, 11 a.m.
Eucutta, at Goodwater, July 23, 2:30 p.m.
Ellisville, at Mount Zion, July 24, 11 a.m.
Hattiesburg, Main Street, July 29, 11 a.m.
New Augusta, at Beaumont, July 29, 3:30, 7:30 p.m.
Lucedale ct., at Shipman, Aug. 5, 11 a.m.
Lucedale, Aug. 5, 7:30 p.m.
Williamsburg, at Oakvale, Aug. 7, 11 a.m.
Prentiss, at Mount Zion, Aug. 8, 11 a.m.
Heidelberg, at Sandersville, Aug. 12, 11 a.m.
Seminary, at Pleasant Ridge, Aug. 13.
Leakesville, at Clarke's Chapel, Aug. 15.
Mount Olive-Magee, Aug. 19.
Sumrall, Wednesday, Aug. 22, 7:30 p.m.
Avera, at Plave, Aug. 26, 11 a.m.

Please, brethren, be ready to report all your benevolent assessments covered by cash or good subscriptions at your third quarterly conference.

W. W. GRAVES, P. E.

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## QUARTERLY CONFERENCE.

### LOUISIANA CONFERENCE.

#### Alexandria Dist.—Third Round.

Melder ct., at Fellowship, July 1, a.m.
Alexandria, July 1, p.m. Aug. 6, p.m.
Opelousas, July 29.
Melville ct., at LeMoyne, Aug. 5, a.m.
Bunkie, Aug. 5, p.m.
Elizabeth ct., at Hopewell, Aug. 12, a.m.
Rochelle and Standard, at Selma, Aug. 26.
Jena and Jonesville, at Jena, Sept. 2, a.m.
Trout and Good Pine, at Trout, Sept. 2, p.m.
Livonia ct., at New Roads, Sept. 9.

Question number 12, to be called at the third quarterly conference, is to be answered by a written report. Pastors will please have these written reports ready on the several items to be reported upon.

W. L. DOSS, JR., P. E.

#### Baton Rouge Dist.—Third Round.

Pearl River, at Pearl River, July 1, a.m.
Slidell, July 1, a.m.
Bogalusa ct., at Varnado, July 8, a.m.
Bogalusa, July 8, p.m.
Tickfaw Mission, at Pipkins, July 15, a.m.
Keener Memorial, July 15, p.m.
Springfield, at Red Oak, July 22, a.m.
Ponchatoula, July 22, p.m.
Franklinton ct., at Fitzgerald, July 29, a.m.
Franklinton, July 29, p.m.
Covington, Aug. 5, a.m.
Amite, Aug. 5, p.m.
Greensburg, Aug. 12, a.m.
Kentwood, Aug. 12, p.m.
Baker, at Deerford, Aug. 19, a.m.
Olive Branch, at Camp Ground, Aug. 26, p.m.
Gonazles, Sept. 2, a.m.

J. W. LEE, P. E.

#### Lake Charles Dist.—Third Round.

Unice, at Petreville, July 1, 11 a.m.
Branch, at Church Point, July 1, 7:30 p.m.
Indian Bayou, at Indian Bayou, July 8, 11 a.m.
Lake Charles, at Belle City, July 12, 7:30 p.m.
De Ridder, at De Ridder, July 15, 11 a.m.
Merryville, at Merryville, July 15, 7:30 p.m.
Sulphur and Vinton, at Sulphur, July 22, 11 a.m.
Lake Arthur, at Lake Arthur, July 29, 11 a.m.

J. B. WILLIAMS, P. E.

#### Monroe Dist.—Third Round.

Oak Grove, at Kilbourne, June 27, 29.
Epps, at Floyd, June 30, July 1.
Tallulah, July 15, a.m.
Lake Providence, July 15, p.m.
Rayville, at Crew Lake, July 17, 18.
Eros, at Douglas, July 22, 23.
Mangham, at Union, July 29.
Calhoun, at Wilhite, July 30, Aug. 1.
Waterproof, at Wesley, Aug. 5.
Oak Ridge, Aug. 12, a.m.
Gilbert, at Gilbert, Aug. 12, p.m.
Columbia, at Boeuf River, Aug. 14, 16.
Sicily Island, at Harrisonburg, Aug. 19.
Chatham, at Lapine, Aug. 22, 23.
Winnsboro, at Boeuf Prairie, Aug. 26.
Bonita, at Bartholomew, Aug. 28, 30.

Pastors are kindly urged to be prepared to answer Questions 12, 13, 14 and 15 according to the Discipline.

W. D. KLEINSCHMIDT, P. E.

#### New Orleans Dist.—Third Round.

Dates of preaching services for New Orleans churches are given; quarterly conferences to be arranged.

Franklin, July 1.
Carrollton Ave., July 8, 11 a.m.
Second Church, July 8, 8 p.m.
Louisiana Ave., July 15, 11 a.m.
Algiers, July 15, 8 p.m.
Morgan City, July 22, 11 a.m.
Patterson, July 22, 8 p.m.
Lydia, at Pecan Island, July 29.
Ville Platte, at Bayou Chicot, Aug. 5.
St. Martinville, at Palmetto, Aug. 12.
First Church, Aug. 19, 11 a.m.
Epworth, Aug. 19 8 p.m.
Joint quarterly conference and rally for Houma, Bayou Blue and Lafourche, at Wesley House, Houma, Aug. 23.
Rayne Memorial, Aug. 26, 11 a.m.
St. Mark's, Aug. 26, 5 p.m.
Parker Memorial, Aug. 26, 8 p.m.

W. W. DRAKE, P. E.

#### Ruston Dist.—Third Round.

Bienville, at Bear Creek, July 1, 11 a.m.
Sibley, at Pine Grove, July 6, 2 p.m.
Ringgold, at Rocky Comfort, July 8, 11 a.m.
Haynesville, July 10, 2 p.m.
Haughton and Doyline, at Doyline, July 15, 11 a.m.
Minden, July 17, 8 p.m.
Gibsland, at Bryceland, July 22, 11 a.m.
Simsboro, at Salem, July 29, 11 a.m.
Marion, at Greenville, Aug. 2, 11 a.m.
Farmerville, Aug. 2, 8 p.m.
Wesley, at Carroll Creek, Aug. 5, 11 a.m.
Winnfield ct., at Atlanta, Aug. 19, 11 a.m.
Athens, Aug. 26, 11 a.m.

Where the quarterly conference includes Sunday, I hold quarterly conference Saturday if convenient.

K. W. DODSON, P. E.

#### Shreveport Dist.—Third Round.

Grand Cane, at Keithville, Sunday, July 1, a.m.
Mansfield, Sunday, July 1, p.m.
Belcher, at Dixie, Sunday, July 8, a.m.
Mooringsport, Sunday, July 8, p.m.
Longstreet, at Bethel, Sunday, July 15, a.m.
Logansport, Sunday, July 15, p.m.
Ida, at Munnerlyn's Chapel, July 21-22.
Pelican, at Benson, July 28-29.
Mansfield Mission, July 29, p.m.
Plain Dealing, at Concord, Aug. 4-5.
Greenwood, at Flournoy, Sunday, Aug. 12.
Bayou LaChute, at Caspiana, Sunday, Aug. 19, a.m.
Powhatan, Sunday, Aug. 19, p.m.
Pleasant Hill, at ———, Sunday, Sept. 2.

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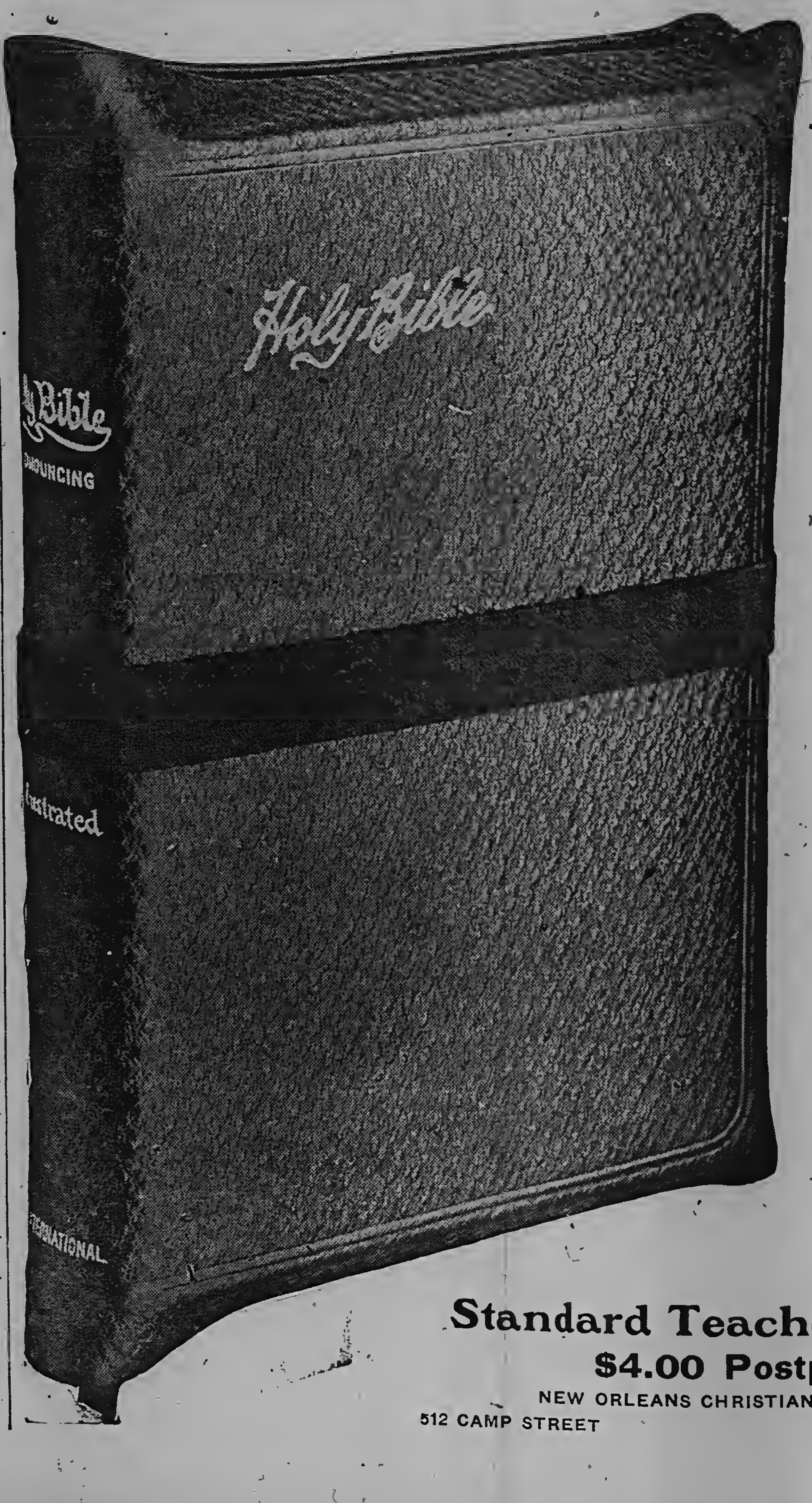

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 5, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

## THE HOME STRETCH.

The dictionary defines the home stretch as that part of a race course between the last curve and the winning post. If we may be so bold as to apply a figure of the sporting world to the work of the church, we would say that we are well into the home stretch and the results of the year will be determined largely by the way we run from now to the end of the race. The fact that we are in the home stretch makes it self-evident that the course has been run thus far—we do not know of anybody who has been "left at the post." We pray that nobody may tire and be left in the stretch. Between now and the meeting of our Annual Conferences there should be increased effort to complete successfully the tasks that have been assigned us, and renewed diligence in striving to meet the obligations resting upon us.

There is an almost irresistible temptation to "let down" in our work during the summer. The weather itself seems to militate against a vigorous prosecution of our plans for advancement; a good many members of the church in various communities are away on visits and vacations; the season is one during which social diversions and dissipations seem to be more powerful than at other times. All the more, therefore, should those who are in positions of leadership in the church give themselves diligently to the work of keeping things moving steadily and successfully. If the feeling becomes prevalent that not much is to be done—not much can be done—during the summer, it is almost inevitable that valuable time be lost at the beginning of fall in reorganizing the forces and laying out plans for the future.

The goal of our work is not, of course, merely "a good report at Conference," though that is worth striving for, but the accomplishment of as much as possible in the establishment, maintenance, and extension of the Kingdom of God upon earth. We are in the home stretch—let us make the most of it.

## INDEPENDENCE DAY.

With the annual recurrence of July 4 we turn to a contemplation of the spirit and principles that made possible the existence of our great nation—that spirit and those principles that made independence the only thing that would satisfy the longings of our forefathers. To attain independence, the heroic men of that day were willing to give their all. The memorable words of Patrick Henry simply gave expression to the feeling of all his compatriots: "Sink or swim, live or die, survive or perish, I give my hand and my heart to this cause."

As we commemorate the day upon which the Declaration of Independence was signed, we may well pause to ask ourselves if we have preserved the independence for which the patriots fought, and if we of this day are characterized by the spirit that characterized them. What is worth dying for to obtain, is worth dying for to retain. If life, liberty, and the pursuit of happiness appealed to the colonists strongly enough to cause them to organize their troops, muster their armies, and brave the trained forces of England on the field of battle, surely we ought to value those things highly enough to-day to be willing to give our best efforts to the maintenance of the same inalienable rights.

Our conflict, however, is not as theirs was—with an enemy from without—but with the forces within the nation that would nullify our laws and override our Constitution. The test of a democracy is not in the establishment of a democratic form of government, but in the ability to maintain that form. It profits us nothing to say that for one hundred and forty-seven years we have preserved the heritage of our fathers if now we are willing to see that heritage swept away by those who place selfish interests above the prosecution of their own selfish plans. An appropriate sentiment for every patriotic citizen to express on this memorial day is contained in the words, "The Constitution—it must and shall be obeyed."

## "WAR IS HELL."

So far as we are able to see, there is no escape from the truth of the statement attributed to General Sherman that "war is hell." There is, of course, merit in the contention that methods of warfare should be made as humane as possible; but when nations engage each other in physical combat we may be sure that the most effective weapons for winning the fight will be adopted, regardless of conventions and agreements to the contrary. A recent writer has pertinently said:

"The stupidity and futility of making rules as to how men shall be killed in time of war have become a matter of wide discussion within recent months. The proponents of chemical warfare defend their mode of killing by gas as more humane than the bayonet, while the old-fashioned soldiers express bluntly their abhorrence of this modern invention and make rules against using it. The submarine and the airplane have their enemies and their defenders. Sentiment seems to play as large a part within the service as outside.

"Meanwhile, the fact of the matter seems to be, as General Bliss has expressed it, that all the rules in the world will not prevent the use of any effective weapon in a war whose issues are victory or extermination. Consequently, there is a rapidly growing body of discussion from the standpoint of declaring organized murder a crime between nations exactly as it is between individuals."

The only way to abolish the cruelties of war is abolish war itself.

## THE DAY OF OPPORTUNITY.

Sometimes we hear a young man lamenting because all the great opportunities for gaining wealth have been seized, and there is nothing now for him to do but plod along as a kind of slave of the men who have already acquired vast fortunes. To such we commend these words attributed to John D. Rockefeller, who ought to qualify as an expert in business affairs: "The most important thing for a young man starting life is to establish credit—a reputation, character. He must inspire the complete confidence of others. To get on, young men should study their business thoroughly; work carefully, accurately, and industriously, and save their money. **As for opportunities, there are ten to-day for every one there was sixty years ago."** It is true that the mill will never be run by the water that has passed over the dam—but the stream is still running and, too, a new dam can be built below the old one.

## IT CERTAINLY DOES!

The following is worth passing along: "It is not easy to apologize; to begin over; to admit error; to be unselfish; to take advice; to be charitable; to be considerate; to endure success; to keep on trying; to avoid mistakes; to forgive and forget; to keep out of the rut; to make the most of a little; to maintain a high standard; to recognize the silver lining; to shoulder a deserved blame—BUT IT ALWAYS PAYS." It certainnly does.

## "THERE ARE NO ALPS."

At the recent commencement of Southern Methodist University, Dallas, Texas, a diploma conferring the degree of Bachelor of Arts was awarded to Mrs. Clemence M. Simpson. There is nothing especially significant in this simple statement of fact; but when we learn the history of her achievement we realize that something out of the ordinary has occurred. Mrs. Simpson is the widowed mother of eight children; a grandmother; an active teacher in one of the Dallas public schools; and at the same time that she received her degree at Southern Methodist University, one of her sons received his degree in engineering at the Texas A. and M. It took Mrs. Simpson eight years to get her diploma, as she was able at first to spend only a few hours in study after she had finished her daily duties as a teacher, and her first courses were taken during the summer sessions; with the establishment of evening extension courses, however, she took work throughout the year. In speaking of those who say they are "unable" to get a college education, Mrs. Simpson said: "Any one who wants a college education badly enough can have one. One must give up some pleasures, forego some social diversions; but it can be done, and the compensation far outweighs the sacrifices."

We hope this incident will be read by many of our young people who really want a college education, but who are discouraged from unndertaking to secure one by the unmistakable difficulties in the way. **Hard?—yes, but it can be done.**

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## FUNDAMENTALS OF METHODISM: ARTICLE I.

### The Apostles' Creed and the Twenty-Five Articles.

By Bishop Edwin D. Mouzon.

In certain quarters so much is being said nowadays about "fundamentals" that it seems necessary for some one to call our Methodist people away from emphasis upon things contrary to the spirit and genius of Methodism to an understanding of what the fundamentals of Methodism really are. For it would be nothing short of disastrous—indeed, it would be to turn the clock of spiritual progress back nearly two hundred years and to undo the work of the great Wesleyan revival—if certain alien principles, now being clamorously proclaimed by the literalists, should gain the ascendancy and be mistaken for the sum and substance of Methodism.

What I mean to say is this: **Fundamentalism is the religion of the letter; Methodism is the religion of the Spirit. Fundamentalism lays stress on doctrine; Methodism exalts the Living Christ. Fundamentalism insists on acceptance of a Calvinistic creed; Methodism calls men to a happy experience of salvation and a holy life.**

As showing this Methodist emphasis, I set down here certain words from the pen of John Wesley: "There may be some well meaning persons who aver that if they have not clear views of those capital doctrines—the fall of man, justification by faith, and the atonement made by the death of Christ and his righteousness transferred to them—they can have no benefit from his death. I dare in no wise affirm this. Indeed I do not believe it. I believe the merciful God regards the lives of men more than their ideas. I believe he respects the goodness of the heart rather than the clearness of the head; and that if the heart of man be filled (by grace of God and the power of his Spirit) with the humble, gentle, patient love of God and man, God will not cast him into everlasting fire, prepared for the devil and his angels, because his ideas are not clear, or his conceptions are confused." And if this is not plain enough, take another quotation from Wesley: "A string of opinions is no more Christian faith than a string of beads is Christian holiness. We do not lay the main stress of our religion on any opinions, right or wrong; neither do we begin, nor willingly join in any dispute concerning them. The weight of all religion rests on holiness of heart and life."

Now it is one thing to be liberal in reference to theological opinions, and it is another and a different thing to be lax. Laxness grows out of indifference or ignorance; liberality shows depth of soul and springs from a genuine experience of vital godliness. Wesley had opinions of his own; there was nothing nebulous and uncertain about his theological beliefs. Everybody knew where he stood on all the great truths of the Christian faith. But Wesley had had a transforming experience of the grace of God, and he knew that this was the one thing to be sought above all else. Before his "conversion" he had been thoroughly orthodox—just as orthodox as he was after his conversion. But his orthodoxy did not save him. What made a new man of Wesley was the experience he had in Aldersgate Street, at that memorable prayer meeting, when he "felt his heart strangely warmed." Wesley knew what was of first importance to him; and what was of first importance to him he believed to be of first importance to all men. And this is precisely why we Methodists have always allowed others large liberty in thinking. **With us, conversion and a Christ-like life are the things that really matter.** But this does not mean that we Methodists do not hold strongly to very definite views touching Christian belief and Christian life. There are certain very important Methodist fundamentals, and about these I propose saying some things in language which all can understand.

In a word, then, Methodism comes to the world **with three great documents in her hand and with a glorious experience in her heart.** It would be more logical, and more in keeping with the genesis of Methodism, if I should speak first of this glorious experience. But for the sake of emphasis, I shall leave this till I have spoken of the three great documents which Methodism holds in her possession. These documents are the **APOSTLES' CREED**, the **TWENTY-FIVE ARTICLES OF RELIGION**, and the **GENERAL RULES OF THE UNITED SOCIETIES**. The **Apostles' Creed** shows our connection with the church of the early centuries; the **Twenty-five Articles of Religion** show our connection with the great Protestant Reformation in England; while **the General Rules**, which came from the hand of Wesley himself, keep ever before us the type of piety which is the standard and ideal for all who seek to live the life of the people called Methodists. To repeat, here are the fundamentals of Methodism: The Apostles' Creed, the twenty-five Articles, the General Rules, and a Glorious Experience of Religion. I shall discuss these fundamentals briefly in the order given. I had hoped to be able to set down in one communication all that I have in my heart to say at this time touching these "Fundamentals of Methodism"; but I find that I must at this time confine myself to the consideration of the first two documents, the Apostles' Creed and the Twenty-five Articles, reserving for later discussion the General Rules and the Glorious Experience of Religion out of which came the Methodist presentation of the essential doctrines of Christian experience, a complement of doctrines distinctive of Methodism and peculiarly our own.

1. **The Apostles' Creed.** As it stands in our Book of Discipline this historic creed reads as follows:

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

This brief and simple statement of the fundamental facts and doctrines of the Christian religion is an inheritance from the early centuries of the Christian church. It was of gradual growth and traces far back into the earliest period of Christian history. With us Methodists, it is used as a baptismal confession of faith, and is recited every Sunday as the united confession of the faith of the worshiping congregation. **This is the one and only creed which we Methodists require for admission into our communion.** In this, we are in perfect harmony with the early church. This Apostolic confession we do require, but we require nothing more whatsoever in the way of creed from those who seek our fellowship in working out their salvation. Thus Methodism builds where the Apostolic Church built. One may hold any view whatsoever touching historical, scientific, and literary matters which do not contradict or deny the facts and doctrines herein set forth, and be a true Methodist. Furthermore, one may hold to doctrines not in harmony with the scheme of Wesleyan Arminian theology preached by Methodism, and still be a member of the Methodist Church. For we steadfastly hold with John Wesley that we have no more right to object to a man for holding different opinions from ours than we have a right to object to his wearing a wig while we wear our own hair. But as Wesley said, "when he takes off his wig and begins to shake the powder in my eyes then I do have a right to object." And this is precisely what I am objecting to in the things I have said about my friends, the Fundamentalists—**they insist on carrying their wigs in their hands and shaking their dusty powder in my eyes.**

I rejoice that we of the Methodist Episcopal Church, South, in particular, are true to the early Apostolic tradition and to early Methodist practice in requiring for church membership no further creed. It should be clearly understood that we do not require those who seek to become members of our church to subscribe to the Twenty-five Articles of Religion. For clearly that would shut most people out of the church entirely. What I mean to say is this: The language of some of the Twenty-five Articles is highly metaphysical and theological, and the majority of people are not theologians and metaphysicians. To require our children to affirm that they believe them would be to make belief mean nothing having any relation to the understanding and the life; and to call upon the busy man from the farm and the office and the store to affirm his belief in difficult theological terminology, would be to shut out a very large number of honest and useful Christian men. Not theology, but faith in Christ makes a man a Christian. And this faith in Christ that makes a man a Christian is very simple and not the complex and involved affair which we are told we must believe or be cast into outer darkness. It would be a tragedy to see our Methodism, with her glorious record of catholicity, tied up in a theological straight-jacket. But even so, Methodism could not long be held in bondage; for when once more the power of the Spirit came upon her, she would break her bonds and assert her God-given freedom.

2. **The Twenty-five Articles of Religion.**

The Twenty-five Articles of Religion are one of the doctrinal standards of Methodism. According to the general scheme of religion as set forth in this historic document, all Methodist preachers are under solemn obligation to teach and preach. These Articles constitute one of the most important and significant "fundamentals" of Methodism. And as has already been suggested, these Articles of Religion show our connection with the great Protestant Reformation, especially in England. Methodism, indeed, brought forward and completed the English Protestant Reformation. One always has the feeling that the Church of England stopped half-way between Roman Catholicism and Protestantism, in spite of the fact that she began so nobly with the statement of evangelical faith in her Edwardine and Elizabethan Articles.

The beginning of the Methodist Revival was under the leadership of clergymen of the Church of England and laymen whose early lives had been spent under the influence of that great church. When the Methodist Episcopal Church in America was organized at the Christmas Conference in Baltimore in 1784, John Wesley, Thomas Coke, Francis Asbury, and the others did not suppose that there would ever be organized in America another and a second Protestant Episcopal Church. For it needs to be remembered that the Protestant Episcopal Church was not organized until something more than two years later and by special act of the English Parliament. Meantime, the Methodist Episcopal Church, which had served itself heir to the noble Protestant inheritance of the Church of England and the priceless spiritual riches which came from God through Wesley and those associated with him, had entered upon her glorious career as the great Episcopal Church of America. These facts need to be stated and to be understood. For in the light of our historic connection with the Reformation in England must the Twenty-five Articles be read and interpreted.

The Twenty-five Articles, then, are taken from the Thirty-nine Articles of the Church of England. When Wesley sent over Thomas Coke with authority to organize the American Methodists into a church, he placed in his hand for the Methodists of America these Articles as we now have them, with the exception, of course, of the Twenty-third. He had left out certain Articles and had altered certain others, thus reducing the number. Concerning our Articles of Religion as they have come to us from the Church of England through the hands of our spiritual father, John Wesley, there are several things to be said:

(1). There are Articles here which are common to universal Christendom, such as Articles I to IV —"Of faith in the Holy Trinity," "Of the Word, or Son of God, who was made Very Man," "Of the Resurrection of Christ," and "Of the Holy Ghost." As there is nothing peculiar or distinctive about these great articles, nothing further need be said about them at this time.

(2) The changes which John Wesley made in the Articles as sent over to America are quite significant. It is evident that he was determined to rid Methodism of Calvininsm. For instance, he left out entirely Articles XVII, "Of Predestination and Election." And he left out Article XIII in which it is declared that good works done before justification "are not pleasant to God," but "have the nature of sin." And to take only one other illustration, from the Article on "Original or Birth Sin" he cut away half in his effort to get the Calvinism out of it, in particular eliding that part which declares that "in every person born into this world, it (Original Sin) deserveth God's wrath and condemnation."

Methodism and Calvinism do not agree the one with another. One may, indeed, be a Calvinist and a good member of the Methodist Church—for we welcome all who love and serve Christ, no matter what their theology may be. But Methodism cannot tolerate the **teaching and preaching** of Calvinism. It would be a singular and a sad thing if Methodism, having in the beginning spewed Calvinism out of her mouth, should now at this late hour go to sleep and permit the Fundamentalists to make her swallow the worst form of Calvinism that the world has ever known. **For the Fundamentalist's whole conception of religion—of God, of Christ, of Salvation**—is distinctly an exaggerated form of Calvinism. We are not willing for Calvinism, having been driven out of the front door, to come bursting in at the back.

(3) But the most significant thing about our Articles of Religion remains to be said. **They are overwhelmingly Protestant.** That is to say, they were written when the protest against Roman Catholicism was at its height, and they were written by Cranmer, who, it will be remembered, was burned at the stake because of his Protestant faith. Methodism finds herself in this holy, Apostolic succession. More than half of all our articles are in protest against the errors of Rome. Methodism, that is to say, is overwhelmingly **Protestant.**

We have not time in this discussion to go into details. However, I will indicate a few things of special importance.

**Articles V and VI**—"Of the Sufficiency of Holy Scripture for Salvation," and "Of the Old Testament" are Protestant Articles, written to meet and overturn the Roman Catholic view of the Bible. Let it be noted, in passing, that not one word is said about "the verbal dictation" theory of inspiration. That is not a Protestant doctrine. And note also that concerning the Old Testament two important things are said: "The Old Testament is not contrary to the New; for in both everlasting life is offered to mankind by Christ." That is the first thing of importance. To discount and to neglect the Old Testament is to suffer great spiritual loss. But also another thing is said: In the Old Testament there are certain "Ceremonies and rites" which "do not bind Christians"; notwithstanding, no Christian whatsoever is free from the obedience to the commandments which are called moral." **That is to say, according to our Methodist Article, it is the moral and spiritual message of the Old Testament which has significance and eternal worth.**

We need to keep in mind the essential difference between the Roman Catholic and the Protestant conception of the Holy Scripture. According to Roman Catholicism, "the Bible was a sort of spiritual law-book, a storehouse of divinely communicated knowledge, of doctrinal truths, and rules for moral conduct, and nothing more." The Roman Catholic theologians were utterly lacking in the historical sense. To them one part of the Bible was as of much value as another—if they could only find out what that part of the Bible meant. So, in order to make the Bible mean what they wanted it to mean, the Church of Rome resorted to its fourfold sense—**literal, moral, allegorical, and anagogic.** Now, as no layman could possibly understand such a Bible, the Church of Rome took the Bible out of his hands and declared that he had no right to try to understand it. Rome alone could tell him what it meant.

Now behold, in our Protstant churches, Roman Catholicism risen from the dead! Several sects arise in America whose very existence is based upon a Roman Catholic view of the Bible. The "Christian Scientists" have their infallible authority in **"Science and Health, with Key to the Scriptures"**—and the Bible becomes a curious thing in their hands. The followers of "Pastor" Russell have their carefully prepared literature, and to study that literature is of more importance than to study the Bible. And the Fundamentalists, with their Roman Catholic view of the Bible, have their "Bible Schools" and their "Correspondence Courses," and when they are done with you, you will be able to read their scheme of ultra-Calvinism on every page of the Word of God. And when we do not agree with them, we are denounced as heretics.

Now, how far is all this removed from the true position of Protestant Christianity? "It is the unanimous declaration of the Reformers that Scripture is Scripture because it gives us that knowledge of God and of his will which is necessary for salvation; because it presents to the eye of faith God Himself personally manifesting Himself in Christ. It is this presentation of God Himself and of His will for our salvation which is infallible and authoritative. But this manifestation of God Himself is something spiritual, and is to be apprehended by the spiritual faculty which is faith; and the Reformers and the Confessions of the Reformation do not recognize any infallibility or divine authority which is otherwise apprehended than by faith. With the mediaeval theologian infallibility was something which guaranteed the perfect correctness of abstract propositions; with some modern Protestants it consists in the conception that the record contains not even the smallest error in word or description of fact—in its inerrancy. But neither inerrancy nor the correctness of abstract propositions is apprehended by faith in the Reformer's sense of that word; they are matters of fact, to be accepted or rejected by the ordinary faculties of man. The infallibility and authority which need faith to perceive them are, and must be, something very different; they produce the conviction that in the manifestation of God in his word there lies infallible power to save." (For an adequate discussion of this important subject, the reader is referred to Lindsay's **History of the Reformation**, Vol. I, pp. 453-467, from which the above quotation is taken. Lindsay's monumental work is, by appointment of our College of Bishops, in the course of study for the proper instruction of our young preachers.)

Articles IX, X, XI and XII, are all Protestant Articles, setting forth the New Testament doctrine of Salvation through Faith, and through Faith alone. And barely to mention in passing such important Protestant Articles as "Of the Church," "Of Purgatory," "Of Speaking in the Congregation in such a Tongue as the People Understand," "Of the Marriage of Ministers," and "Of the Rites and Ceremonies of Churches," I call attention a little more carefully to the Articles "Of Baptism," "Of the Lord's Supper," "Of Both Kinds," and "Of the One Oblation of Christ Finished upon the Cross," as giving the Protestant doctrine touching the Sacraments of the Church.

Roman Catholicism had built up a wall between man and God. The only way to come to God was by means of some mysterious "sacrament"; and the key to this door was in the hands of the church. In addition to such institutions as Christ had ordained, Rome had added many others. And so Rome stood with her doctrine that "grace," with its saving power, flows down through the sacraments of **Baptism, Confirmation,** the **Eucharist, Penance, and Extreme Unction,** in a mysterious and magical way. Thus through **Baptism** came salvation; through **Confirmation,** the Holy Ghost is given; in the **Eucharist,** the soul is fed; by **Penance,** sins are forgiven; in **Extreme Unction,** all sin is cleansed away and the soul is made fit for Heaven. This unscriptural doctrine put enormous power in the hands of the priesthood, and put the priest directly between man and God. All this Protestantism brushed aside. For when Martin Luther went directly to God in Christ, the whole Roman system collapsed. This is the great glad news of the gospel of Jesus Christ which Methodism sounds out to all the world—the fact that every man may come directly to Christ for salvation—the proclamation of the priesthood of all believers. And when a man has thus come to Christ and found salvation in Him alone, he is filled with a sense of certainty and confidence which enables him to sing with the great Reformer:

"Though the whole world with devils swarmed,
And threatened us to swallow;
We will not fear for we are armed
And victory will follow."

This then is the sum of the things which I have written. The one creed which Methodism requires of those who seek the fellowship of our communion, is that ancient creed known as the Apostles' Creed, the creed of Christendom. It matters not what else a man may believe or may not believe, if he heartily accepts the brief statements set forth in this ancient symbol, then he may become a Methodist. Besides this baptismal confession, we have (in the Twenty-five Articles of Religion) an important historical document connecting Methodism directly with the Protestant Reformation; and this Protestant document is a standard of doctrine for all our teachers and preachers. In harmony with the Protestant interpretation of Christianity, we must preach and teach. If it be asked: Has there not been in recent years a great apostasy from these doctrinal standards? I answer without a moment's hesitation: Among Methodists I do not believe that there has been. There is, indeed, some considerable stir among the Calvininstic churches of the country, but that is **largely because they are** discarding their Calvinism. And our Fundamentalist brethren, who believe that a "great apostasy" **must** occur before Christ comes again, are loudly declaring that such an "apostasy" has now arrived. But I, for one, am sure that my good friends are mistaken. It is to be hoped that the reading of this paper has led more than a few to come to a better understanding of Methodism and to join with the writer in saying

"Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach thee too, as love knows how,
By kindly words and virtuous life.
Faith of our fathers! Holy faith!
We will be true to thee till death."

---

The man who is guided by his own feelings travels in zigzag ways.—Selected.

# NEWS FROM THE DISTRICTS.

## NORTH MISSISSIPPI CONFERENCE.

### Notes from the Aberdeen District.

The Aberdeen District Conference has just been held, and a good conference it was. Two young men, R. T. Carter and H. C. Davis, were licensed to preach, and four were recommended to the Annual Conference for admission on trial, as follows: J. E. Lawhorn, W. C. Mattox, W. C. Newman, and A. M. West. The following were elected delegates to the Annual Conference: W. T. Reems, S. C. Lensey, R. H. Furr, C. A. Lamb, Dr. C. B. Baker, Mrs. Jeff Wilson, P. W. Shell, E. C. Driskell.

R. H. Furr was elected District Lay Leader. W. L. Elkin and S. C. Lensey were elected Associate District Lay Leaders.

The preaching was well done by D. H. Crowson, W. N. Dodd, and G. C. Gregory.

The hospitality of Verona was all that could be asked.

* * *

Bishop Murrah preached in Aberdeen on Sunday, June 24, and dedicated the beautiful church. We were not honored with the privilege of hearing the Bishop, but have heard that the service was most inspiring.

* * *

A revival meetng is in progress in Amory at this time. The pastor, Rev. J. T. McCafferty, is being assisted by Evangelist Wiegle, of Florida. We have had favorable reports from the meeting.

* * *

Bob Jones will begin a county-wide meeting at Houston on the 1st of July, all pastors co-operating. It is hoped that a great victory will be won.

* * *

The outlook in this District encourages us. We have recentnly had good quarterly conferences with the following pastors: Cunningham, at Aberdeen; McCafferty, at Amory; Mounger, at Pontotoc; McKeithen, at Houston; Cunningham, at Okolona; Collins, at Shannon and Netfleton; Evans, at Verona; Gregory, at Nettleton circuit; Driskell, at Buena Vista; Johnson, at Woodland circuit.

* * *

Bishop Ainsworth has appointed Rev. C. C. Alexander, of Tennessee, who has just finished his work in Princeton, to fill the vacancy at Tupelo created by the death of Brother J. A. Hall, the most beloved pastor.

* * *

The pastors and laymen of the Aberdeen District will "pull together" to do the whole task for this year.

T. H. DORSEY, P. E.

## LOUISIANA CONFERENCE.

### Ruston District Notes.

Bishop W. F. McMurry preached the commencement sermon for the Louisiana Polytechnic Institute at Ruston. Hih subject was appropriate, and was delivered well to the satisfaction and edification of all.

In the afternoon of the same day he preached and dedicated the Dubach church. Brother J. W. Faulk and the good people of that charge had planned the service for the occasion, so that the sermon, music, and the entire service were impressive.

* * *

The building committee at the Orphanage has let the contract for two cottages. These have been much needed for some time, and we are glad that they are able to start.

* * *

Elmore circuit is planning to remodel their parsonage and make it into a beautiful bungalow. Brother Smart has held one or two of his meetings. He reports that Brother D. C. Barr, who assisted him at Elmore, did some fine preaching. The meeting was good. The third quarterly conference was held on the 27th of June at Longstraw. At this church they have one of the best rural Sunday schools I have ever seen. Brother Hartwell Riser is superintendent.

* * *

A revival meeting started at Springhill on June 24. Brother T. W. St. John has to assist him Rev. R. W. Tucker, our pastor at Homer, to do the preaching, and Rev. J. H. Williams, our pastor at Farmerville, is doing the singing. The outlook is good for a great meeting.

* * *

The pastor and people of Jonesboro are engaged in a meeting. Rev. L. I. McCain, of Lafayette, is doing the preaching, and Rev. C. K. Smith is leading the singing. Good interest is manifest.

* * *

Notwithstanding the rain and unfavorable crop conditions, the pastors and people are optimistic and heroic in their efforts to make this a great year in each charge.

* * *

I had the privilege of attending the Divinity School at Biloxi. I had not been there in quite a while, and things had changed very much. I heard two or three of Bishop Candler's lectures. The Bishop's theme was well selected, and he presented it in his characteristic, forceful manner. I wish they could be delivered in every charge.

* * *

We are talking the Advocate in every quarterly conference, and some of the committees on Christian Literature are making good reports.

K. W. DODSON, P. E.

### Shreveport District Notes.

What has been known for a number of years as the Bayou La Chute charge was in the succession of the historic Red River circuit, including a group of churches on opposite sides of Red River, and composed for the most part of well-to-do planters and their families. The work is now a half-station, the Taylortown and Atkins churches having united at Elm Grove. The entire membership of the charge is small, but maintains a high standard of benevolence. The institutions of the church owe a debt of gratitude to the Hutchinsons, Robinsons, McDades, Mercers. Professor D. B. Raulins, of Centenary College, is the very highly esteemed pastor.

* * *

Rev. W. E. Thomas, after assisting in successful revival services at Cedar Grove and Texas Avenue churches, assisted Brother Parker in a successful tabernacle meeting in Bossier City. The meeting was preceded by a survey taken under the direction of Mr. S. S. Thomas.

A special quarterly conference was held recently in Bossier City by the presiding elder for tho purpose of carrying out the new provisions of Discipline for the management of the Sunday school.

* * *

Rev. B. C. Taylor, a graduate of Centenary College and a one-year theological student in Southern Methodist University, has entered upon the work of the Grand Cane charge with enthusiasm, and has been given a cordial welcome. The reports made at quarterly conference show that his predecessor left the work in a well organized condition, and that there is every prospect of healthy advance.

* * *

Rev. D. L. Griffin assisted the pastor, Brother Akin, in a meeting at Hosston beginning June 8, and Rev. T. W. St. John will assist him at Ida, July 8-15. Considerable improvements have recently been made in the parsonage at Ida.

* * *

The State Epworth League Assembly in Mansfield was a success from every standpoint. Bishop H. M. DuBose each day at 11 o'clock delivered a series of exceedingly timely and profitable messages to the young people on "Our Articles of Religion," and, in addition, delivered great spiritual messages at the evening hours. A detailed account of the Assembly will no doubt appear in the League column of the Advocate.

* * *

The newly elected President of Mansfield College, Professor W. M. Bratton, has entered upon his work with consercrated purpose and energy. The Shreveport District should be largely represented in the student body when the new session opens. Increased endowment must be secured for Mansfield College, and more money must be raised for building. The citizens of Mansfield must take the lead and the friends of Christian Education and the Methodist Church throughout the State must follow. The Baptists are planning to establish a Woman's College in Shreveport. We already have a Woman's College ideally located, with splendid atmosphere and traditons. The Louisiana Conference is under a debt, which it cannot repay, to the common sense, the administrative ability and the consecration of R. E. Bobbitt.

* * *

At the time of writing, Brother W. E. Thomas is assisting Brother Reames in a successful revival service in Mooringsport. This is the fourth metting he has held in the bounds of the Shreveport District, and the writer commends him without reserve to others who need revival help.

* * *

Quarterly conferences have recently been held in Oil City and Vivian, in both of which places there have been great revivals, one with the assistance of Evangelist Earl B. Moll, and the other of Rev. L. I. McCain. Brother Bozeman reported 47 accessions and Brother Ware reported 116. In each place the good work goes on. At Vivian there has been a complete organization of the Board of Lay Activities, and the various committees are at work. Mr. S. P. Peters is the efficient Lay Leader. As Associate Lay Leader he will be glad to assist in organizing any charge north of Shreveport, where his assistance is desired.

* * *

Rev. S. J. Davies will supply the Lake End church during the remainder of the year and, during the summer, will also supply the Trees City church.

* * *

Dr. George S. Sexton is now engaged in raising $100,000 for the new building that is absolutely necessary on account of the extraordinary expansion of Centenary College. The effort will succeed. Two million-dollar plants, hotel and office building, are now in process of erection, in addition to very many other enterprises. What a pity that so small a number of men who have fortunes to invest can see the great value of investment in Christian Education! Through the confidence that the community has in Dr. Sexton, Centenary College is completely "sold to" Shreveport, but many men of wealth will have to experience a miracle of grace before they will part with their money for any other purpose than a material investment.

R. H. WYNN, P. E.

## PORT GIBSON COLLEGE COMMENCEMENT.

The graduating exercises were held Tuesday morning at 11 o'clock in the college auditorium The program was as follows: Prayer, by Rev. W. B. Ainsworth, of Utica; piano solo, Fourth Barcarolle (Goddard), by Miss Quenie Pearson; a short talk by Dr. L. A. Smith, president of the Board of Trustees; talk by Mr. M. M. Satterfield, in which he appealed to the people for co-operation in the work of tho college. The Baccalaureate address was delivered by Rev. Robert Selby. of the Crawford Street Church of Vicksburg. His subject was, "The Phases of True Education," and was one of the best ever delivered in Port Gibson, and made a profound impression upon his audience, and was greatly enjoyed by those fortunate enough to hear it.

The scholarship medal was won by Miss Katherine Carmichael; Senior Bible medal, Miss Katherine Carmichael; Junior Bible medal, Miss Marjorie Allen; and the School of Expression medal, J. C. Satterfield.

President Hogg delivered the diplomas to the four graduates, Misses Katherine Carmichael, Minnie Lee Jones, Grace Wilkinson, and Minnie Price. There were also delivered to the same graduates the two-year teachers' certificates which are granted to those who finish the course in Education and make the required grades.

### Religious Life Stressed.

The Port Gibson Female College, one of the oldest, if not the oldest girls' colleges in the State, is the pride of the town of Port Gibson, and its alumnae are scattered over the world, several of whom are missionaries in the East. While its Collegiate Department does the A Grado college work and its graduates in the school of education receive the two-year teachers' license to teach, one of its strongest departments is the Biblical department, as is evidenced by the interest taken therein by the students of the college and by the fact that one-half of the gold medals given are given to encourage the study of the Bible, which is taught in this institution to be true from the beginning to the end as written therein. No evolutionary or materialistic theories are allowed to be taught there, and will not be as long as it is under the control of the present trustees.

Every boarding pupil of the session just closed was a member of some church. This is one of the schools that are endeavoring to develop in the pupil the Christian life along with the educational, and one of its advertisements last year, "No Flappers Wanted," brought inquiries from several States. The prospects for next session are encouraging to the officers of the college.

The seventy-fifth commencement of the Port Gibson Female College was completed by the graduating exercises Tuesday morning, held in the college auditorium. This is the seventy-fifth commencement of which record has been kept, but the college was in existence for some time before the first commencement of which there is any record.

The commencement program was begun by the commencement sermon, preached by Rev. C. C. Evans, of Natchez, Sunday night, May 27.

A meeting was held in the college parlors Monday evening at 4 o'clock. A large reunion was held, and many members of former graduating classes were present. The meeting was opened by a prayer delivered by Rev. W. H. Huntley, D.D., pastor of the Methodist church here, and the Memorial Roll was read by Mrs. Maggie Musgrove. This included Mrs. Sarah Jeffries Buck, of Baltimore, Md., who was buried in the Greenwood cemetery here this past spring. She was a member of the class of '63; Mrs. Ethel Mounger Stevens, wife of Dr. Stevens, of Hattiesburg, a member of the class of 1890; Mrs. Mollie Kaufman Meyer, of Waynesboro, La., also a member of the class of 1890, and Mrs. (Dr.) R. H. Winters, of Jackson, Miss., who was a member of the class of 1848. Messages from the absent alumnae were read by Miss Katie Drake, president of the association. This was one of the most interesting events of the meeting, as messages, both telegraphic and by mail, were received from seven States, wishing success to the Alma Mater and telling of the blessings received while in the school, and especially of the great work done by Miss Armenta Kennard, who has been there thirty years.

The following officers were elected for the ensuing year: Mrs. M. J. Spencer, president; Mrs. C. D. Humphreys, vice-president; and Mrs. J. T. Drake, secretary and treasurer. At the close of the meeting a charming reception was given to the class of 1923 on the college lawn.

### Class Night Observed.

Monday night was celebrated as Class Night, but the seniors' play was also given. The program was divided into three parts: the reading of the class selections, declamation contest between Mrs. Hogg's pupils, and the senior play. The Class Will was read by Miss Minnie Lee Jones; Class History, Miss Grace Wilkinson; Class Poem, Miss Minnie Price. The declamation contest was as follows: "The Vagabond," Mrs. J. C. Satterfield; "The Highwayman," Miss Frances Little; "The Littlest Rebel," Miss Bettie Chapman, and "That Hat in the Pit," by Miss Caroline Allen. The Senior Play, "Not a Man in the House," was, for the audience, a chorus of merriment and laughter from start to finish.—Jackson (Miss.) Daily News.

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## MUSINGS OF A MENTAL RUMINANT.

By Arthur Madison Shaw.

The intellectual need of the church to-day is neither an irresponsible liberalism nor a hidebound orthodoxy; but an open, inquiring mind, a spiritual faith, a vital experience, a courteous candor, and a charitable patience. If it is a wise and Christian policy to make no excuses for faults in ourselves, but large allowances for human frailties in others, it accords no less with wisdom and the Christian spirit to make no allowance for faulty thinking in ourselves, but be very charitable in dealing with the erroneous opinions of others, "considering thyself," lest thine opinion should turn out more erroneous than the other fellow's!

* * *

The rank and file of the ministry and laity are growing weary of several things. A "Big Drive" is about as popular now as an epidemic of measles. If we adopt a few more special "Days," we shall soon have to add a few weeks to the calendar. We have a great many general secretaries, field secretaries, and financial agents, to keep us reminded of our duties; and their tribe tends steadily to increase. It would be a great saving, in several kinds of values, if we could get some one man to send out all the literature, telling the pastor that he is the "key-man" in all the campaigns and multifarious activities of a much-besecretaried church. Doubtless all these extra men are needed—they may be worth thousands to the church—but it is safe to say that nobody would give a nickel for another one! And, in addition, the tendency to push assessments higher and ever higher is choking out the spirit of voluntary benevolence, and straining loyalty well nigh to the breaking point.

* * *

The writer recently addressed the student body of Hendrix College, Conway, Ark., and enjoyed pleasant conferences with the president and several members of the faculty. He found it here, as elsewhere among our schools: notwithstanding much ill-advised and hurtful criticism of these institutions, they represent higher intellectual standards than most secular schools, saner theology than the average pulpit, and more genuine piety than the general run of Sunday schools. Whatever defects may exist, your boy or girl is safer in the small denominational college than anywhere else in this restless world.

* * *

What is the matter with the world? Sin!—that's all; just what has been the matter throughout the ages. Sin is no worse than it has always been—and there is no more of it. People have merely learned to sin in different ways; and even the ways are but superficially different. The picture show, the automobile, the moonlight swimming party, the Sunday joy ride, and the possibility of popularizing the air-plane, all reveal a sinful world in such rapid motion as to make us dizzy, and cause faint-hearted saints to fear the collapse of all religion and morals, and the downright failure of the purposes of God. But light travels faster than the auto, angels can outfly the swiftest plane, the Cross outshines the brilliance of the screen, and love has greater drawing power than swimming pool or Sunday picnic! If the times are sick, the church knows the remedy. Prayer still moves the arm that moves the world; and the Gospel is still the power of God unto salvation. "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

If the Psalmist is right, then the church has only to furnish the Holy Spirit instruments through which to work, and men will not outdistance Him in automobiles and flying machines!

Oakdale, La.

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## TO THE PASTOR AND HIS PEOPLE.

Dear Co-workers: In a few days some of your fellow-citizens will want you to send them to the Legislature to make and unmake Louisiana laws. Please be sure to send only such as want to see the Hood Law remain on the statute books. To repeal the Hood Law will be to tie the hands of every sheriff, district attorney, and judge in the State and leave only a few Federal prohibition agents to enforce the Prohibition Law in all of Louisiana.

Ask your candidates for the Legislature, including State Senators, to pledge themselves to vote against any attempt to modify or repeal the Hood Law. I hope the good women, as well as the men, will make themselves heard in this matter. Drop me a card and tell me how you are getting along with this good work.

A. W. TURNER.

State Superintendent, Louisiana Anti-Saloon League.

Box 32, Shreveport, La.

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## "IF GOD WILLS."

By George E. Bass.

A prominent scientist recently declared that he would live to be 120 years old. He based this prediction on the average age at which his relatives had died. Of course, members of a long-lived family are apt to live longer than those of a short-lived family. However, the Scripture well says, "Boast not thyself of to-morrow; for thou knowest not what a day will bring forth." How long a man will live is with God to determine. If any man wants to live a long life, let him keep all of God's laws, and there is a possibility that he will reach a ripe old age. If any man does not care to live long, let him break God's laws—particularly those that have to do with the physical health—and he will pay the penalty in suffering and very probably in premature death. The future is unknown to man except to the extent that light is shed upon it by the Bible. Only God can speak concerning it with knowledge.

It does not show any wisdom on his part for a scientist to declare how long he will live. There are thousands of things that can happen to a man to bring about his physical death. Whenever a person is tempted to make a declaration like this scientist's, let him remember to consider God. He alone rules the world, and he guides our destinies. How fitting it is that he should do this on account of his great wisdom! He is directing affairs intelligently—not blindly as human beings would have to do if they had no loving Father to plan wisely for them. What this man ought to have said is, "I shall live to be 120 years old if God will permit my doing so." There is but one safe course for a man to pursue in this life. It is found in this verse: "In all thy ways acknowledge him, and he shall direct thy paths." Let the Lord decide what things are best for us in this life and give us those things. We are not able to choose safely for ourselves.

Black Hawk, Miss.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## THE 1923 DISTRIBUTION TO CLAIMANTS.

On July 1 the Board of Finance will mail the checks going to the claimants for the 1923 distribution. The total amount distributed by the Board on July 1, 1922, was $36,273.23 The Board will distribute on July 1, 1923, $41,375.23, an increase of $5,102 over the distribution of 1922. The amount distributed per year of service in 1922 to superannuates was .779 and to widows .532. The amount to be distributed per year of service for 1923 to superannuates is ,885 and to widows .589. The number of superannuates a year ago was 907, while the number at the present time is 908, an increase of one. The number of widows a year ago was 1,349, while the number at the present time is 1,422, an increase of .73. The total number of both superannuates and widows a year ago was 2,256, while the total number at the present time is 2,330, an increase of 74. Considering the fact that the number of claimants has increased 74 in one year, the Board is showing splendid progress when it is able, notwithstanding this increase, to pay to superannuates about ten cents per year of service more this year than last and to widows about six cents per year of service more this year than last. In the distribution to the claimants a year ago all the checks sent to the claimants have been returned to the bank for payment except nine. One check for that distribution, payable to Mrs. R. A. Giddens, Holston Conference, has not been mailed for the reason that the office does not have her address.

## CARE OF AGED IS TEST OF CIVILIZATION.

A very prominent bishop of a denomination other than that of the Methodist Episcopal Church, South, has recently appeared in the secular press with certain statements on this caption that should cause all of us to do some serious thinking. He says:

"We have very little place in our modern civilization for the poor who are old. They do not arouse that pity that the little child does. There is no place for them in your homes any more. You haven't room for them. The time was in the family associations when there was always a place near the hearthstone for the old father or the grandfather. But there is not much left for a great many of the old folks to-day, except to get out into the night and die. Our commercial life has little use for them unless they have money, and in that event they will be well treated in proportion to the amount they have, no more. Our civilization does not permit the majority to accumulate, and our methods of living make it impossible for the average worker to take care of himself and wife when they have reached that stage where they are no longer able to work. There is nothing left them but the poorhouse, and even that is badly kept.

"Many of our social service promoters seem pretty certain that the old folks ought to die and get out of the way. They forget that these old people have souls. I tell you the test of civilization and of culture is not how you care for the young but how you take care of the old folks. In the brute creation the young are cared for by their parents. Tigers and lions fight to the death for their young. That instinct of theirs goes out to the young; but as for the old, they may go off and die. Not one of them bothers where the old ones die or how they die. They fall, and where they fall there let them lie. Our civilization, so far as we have any, is an advance over the brute creation; but how far have we advanced? If we do no more than take care of the young and let the old die, we have not progressed very far beyond the lions and tigers."

## THE CHURCH IS NOW BEING TESTED.

We all admit that a clean-cut Christian civilization should be the supreme goal of our aims. If it be true, as stated in the foregoing paragraph, that the care of the old is a test of civilization, it should not be a difficult matter for us to apply the test in our thinking to discover how civilized we are. If these thought processes cause us to wince in our thinking of society in general, what will happen if we turn them on ourselves as a Church? Can it be be true also that one test of a church is the care of her aged and used-up servants? I believe this is true; and if we are failing at this point, we are likely to fail at every point. If we as a Church disregard our obligations to those veteran servants who have made us what we are, we can hardly expect to have sufficient moral stamina properly to regard anything that is worth while. To-day men everywhere in all callings of life are turning their attention to what is due the aged, the sick, the poor, the distressed. The Church of Jesus Christ cannot fail to keep step with this mighty tendency now setting in and hope to maintain herself in the estimation of people who think and plan in this direction. The test of the Church is the care she gives to those who have consumed themselves in her behalf.

## THEY ARE TALKING ABOUT US.

It is gratifying to know that the "forgotten man" is now receiving attention not only in the Church press, but the great secular newspapers as well are publishing strong editorials in his behalf. The following words are extracts from an editorial appearing in the Charlotte Observer, Charlotte, N. C., Sunday, May 27, 1923:

"The whole religious world will be animated with the broader thought of the General Conference of the Methodist Episcopal Church, South, in connection with the future care of the superannuated preachers. But the Board of Finance has been authorized to create a fund of $10,000,000, the income from which will be applied to making the evening of the superannuated minister and his family one of greater peace and comfort. The superannuated preacher is one who has served the ministry to the point when the infirmities of age have imposed a burden on his activities or his frame has been shattered by the encroachments of poor health. He is transferred from the vineyard to the pasture, and there he too often finds the grazing but scant. Sometimes it has appeared that the Church has forgotten him, but who has ever heard of the superannuate complaining of his lot? Hardships but cement his spirit of devotion and strengthen his faith. He accepts privations with the resignation of the martyr, but there is none who has seen martyrdom in his experience.

"In this movement for relief of the superannuated preachers we may be sure the Methodist world will be united in cordial and generous support. The Southern Methodists are determined on removal of the one source of neglect which may have been lodged against their Church in times past, and the new prospect ahead for the laid-aside ministers is occasion for such discussion in the religious papers and to some extent in the secular journals. The proposition meets with an approval that is impressive in its enthusiasm. One writer in the Christian Advocate has sensed the situation with an unusual degree of intelligence. Speaking from observation, he declares that every preacher stands at the bar of the Conference with all personal preferences and selfish interests surrendered, willing to go anywhere. He surrenders the right to select his field, name his salary, or decide upon the house in which he shall live. He goes where he is sent and lives in the parsonage designated. His good and heroic wife adjusts her furniture, arranges her rugs, and hangs the pictures according to the house. The pastor plans his hours according to the work, and they arrange to live on the salary provided, however small. The preacher and his wife surrender the joy of owning a home, planting a bit of shrubbery, constructing the outside or the inside of the building to their taste, and repeating to themselves the exquisite and comforting sentence: 'This is our very own.' They spend their lives in another's house, live in constant expectation of a move, and must be ready to pack up and obey orders at the end of every Conference year.

"In continuation of his experience: After forty years more or less of this moving, mending furniture, adjusting things and selves to new surroundings, taking what is offered and bearing what is imposed, surrendering their personal choice and executing the will of others, going forth in winter and summer, in clear and cloudy weather, then what? When the preacher is old and feeble and can go no more to his work, when he and his heroic wife come up to the Conference to acknowledge that their work is done, what then? Put them on the superannuate list. No work, no salary, no home, no provision for a living—where will they go, and what will they live on? 'Can the Methodist Church in the face of the altruism of the age longer practice this criminal injustice to the heroes of the cross?' asks the writer in the Advocate, immediately adding: 'This is the horrible, inhuman, and non-Christian part of our great system. It must be changed.'"

# *The Home Circle*

## HAPPINESS.

Half the happiness of living
Comes from willing-hearted giving;
Comes from sharing all our pleasures,
From dividing all our treasures.
And the other half is loving
First the Lord, then all things living.
So, each mortal should be sowing
Love seeds while his life is growing,
For all happiness in living
Comes from loving and from giving.
—Selected.

## THE DISCONTENTED LITTLE SPRUCE TREE.

(A Danish Legend.)

Once a discontented little spruce tree lived in a wood. The reason the little spruce tree was discontented was that it was covered from top to bottom with short, stiff little needles, though all the other trees in the wood were covered with leaves that fluttered in the wind and were never stiff and straight.

"All the other trees in the wood have pretty leaves. I have only prickles. Nobody touches me. I wish I might have leaves like the others, only much prettier. I wish I might have leaves of shining gold."

When the spruce tree awoke in the morning, it was covered with leaves of gold that shone in the sunlight and brightened all the wood.

The little tree was so proud all that day that it wouldn't look at the trees with common green leaves. "No other tree has leaves like mine, and I am now the most important tree in the forest," it said in its heart. But that evening an old miser came with a huge empty sack and stole every gold leaf. Then he went away with his huge sack full of leaves and left the poor little tree naked and shivering in the moonlight.

"O," it said, "I wish I might have leaves of glass!"

The next morning when the little tree awoke it was covered with sparkling leaves of glass that shone like diamonds in the sun; and when the gentle winds came singing through the wood, the glass leaves made tinkling music. The little tree was then prouder than ever until a wild storm came and broke the leaves into tiny bits that soon covered the ground below.

The poor little naked tree wailed with grief. "Ah me," it said, "now I wish I had asked for common green leaves!"

When the little tree awoke the next morning, it was covered with the prettiest, softest green leaves that had ever been seen in the wood; but an old goat came along and ate every one of them, and the little tree was left bare again.

"O!" cried the little tree. "Why did I ask for gold or glass or green leaves? If only I had my old prickles back again, I should be so happy."

The next morning when the little tree awoke it was glad to find that the prickles had come back. All the dear little old straight prickles once more covered it from top to bottom. It had not realized before how comfortable the little prickles could be or how pretty they looked. But ever after that the little tree was contented with its prickles, no matter how straight and stiff they were. From that day to this no little spruce tree has ever been known to ask to have its leaves changed.—Frances Margaret Fox, in Youth's Companion.

## ANIMALS AND STORMS.

I have heard a story of a young artist who, after painting a picture of a horse facing a storm, was not satisfied with it, and, feeling that something was wrong, asked Landseer to look at it. Instantly the great artist said to him, "Turn the horse around."

The cow turns her head to the storm, the horse turns his tail. Why this difference? Because each adopts the plan best suited to its needs and its anatomy. How much better suited is the broad, square head of the cow, with its heavy coating of hair and its ridge of bone that supports its horns, to face the storm than the smooth, more nervous and sensitive head of the horse! What a contrast between their noses and their mode of grazing! The cow has no upper front teeth; she reaps the grass with the scythe of her tongue, while the horse bites it off and loves to bite the turf with it. The lip of the horse is mobile and sensitive. Then the bovine animals fight with their heads, and the equine with their heels. The horse is a hard and high kicker, the cow a feeble one in comparison. The horse will kick with both hind feet, the cow with only one. In fact, there is not much "kick" in her kind. The tail of the cow is less protection to her than is that of the horse to him. Her great need of it is to fight flies, and, if attacked in the rear, it furnishes a good hold for her enemies. Then her bony stern, with its ridges and depression and thin flanks, is less fit in any encounter with storm or with beast than is her head. On the other hand, the round, smooth, solid buttock of the horse, with their huge masses of muscles, his smooth flanks, and his tail—an apron of long, straight, strong, black hair—are well designed to resist storm and cold. What animal is it in Job whose neck is clothed with thunder? With the horse, it is the hips that are so clothed. His tremendous drive is in his hips.—John Burroughs, in Harper's Magazine.

## THE BIRD THAT TOLD.

Jay had been sent on an errand to Mrs. Green's, and when he got there Mrs. Green was not at home. A young lady asked him to wait in the living room while she emptied his basket; so Jay amused himself while she was gone by teasing a big, handsome parrot in a brass cage. Jay had never seen the parrot before, but it was such fun to hold a peanut near the bars and then when Polly reached a big claw for it to draw it back and eat it himself.

"Squawk!" Polly ruffled her feathers and made a plunge at the little boy, but of course the bars held her back.

"Pretty Polly!" said Jay with a grin. "I played a trick on you, didn't I?"

Presently the young lady came back and Jay took his basket and went home, forgetting all about Polly until several weeks later when his mother took him along to call on Mrs. Green.

"O, I'm so glad you brought Jay," said Mrs. Green when she saw him. "I have been wishing he would come over and see Aunt Emily's beautiful parrot. She is going home to-morrow, and this will be the last chance. Polly is so fond of children."

But when Polly saw Jay, she ruffled her feathers and gave a loud squawk instead of saying what Mrs. Green coaxed her to do. All in vain the cracker and the bit of meat she loved were given her. All she would do was to sulk.

"This certainly is very strange," said the lady who owned Polly. "She sometimes acts this way when children have teased her, but Polly never saw this little boy before. I am so ashamed of her bad manners." Then she turned to Jay and said: "Will you please excuse my naughty bird? She certainnly must mistake you for some rude, bad boy."

For answer Jay ran to put his head in his mother's lap and sobbed out the story. "I was the rude, bad boy," he said. "I'm sorry."

Of course, the lady forgave Jay when he said he was sorry; and though Polly could not be coaxed to say anything to him, the little boy went home forgiven and very much relieved. On the was he said: "Mamma, Johnny Snow is always talking about a little bird that tells on bad boys. Is Polly that bird?"

"Well," said his mother, "I don't know whether Johnny Snow ever saw Polly, but I do know that this particular bird told on one small boy."—Exchange.

## TIME OUT.

"Now, about this life insurance I contemplate taking out. Premiums vary."

"Premiums?" chirped his wife. "I want a plush-covered post-card album, John."—Selected.

It was Sunday evening. The minister had arrived at "thirdly," and the hour was nine. Suddenly he noticed a man sleeping—and in the front pew. "Will you please wake up that brother next to you?" he said in a low tone to a man sitting beside the sleeper. The latter replied loudly: "Wake him yourself. You put him to sleep."—The Methodist Times, (London.)

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**New Orleans Christian Advocate**

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# Editorial

## THE NEW EDITOR OF THE GENERAL ORGAN.

We learn from the Arkansas Methodist that at a special meeting of the Book Committee, held at Nashville, Tenn., June 27, Dr. A. F. Smith was elected editor of the Christian Advocate to succeed the late Dr. T. N. Ivey.

Dr. Smith is a member of the St. Louis Conference, and a graduate of Central College. He has held some of the leading appointments of the church, Galloway Memorial, Jackson, Miss., being among them. For three years he was editor of the St. Louis Christian Advocate, resigning that position to become chaplain of Barnes Hospital, St. Louis. Dr. Smith is fifty-four years of age, and is splendidly qualified in every way for the high position to which he has been called. We predict for him a brilliant career as editor of the General Organ, and we congratulate the Book Committee upon its choice of so competent, gifted and sweet-spirited man for this important position.

## WHY IGNORE THE SOUTH AND WEST?

President Harding has announced his list of appointments of ten delegates from the United States to the International Congress Against Alcoholism, meeting in Copenhagen in August.

It is a surprising fact that not one of the ten delegates is from the territory south of the Potomac, and only one—Ex-Congressman Volstead—from the territory west of the Mississippi. The entire delegation, with that one exception, is from the territory which, taken as a whole, is the wettest section of the United States. It would seem that the solidly Prohibition section of the nation would contain some persons qualified to represent the United States at such a Congress. It would seem that two of the greatest Protestant denominations of our country—the Southern Baptist and the Southern Methodist—both aggressively Prohibition bodies, should have furnished at least one or two representatives for such a Congress. It is the most sectional list of appointments which has ever been made to a Conference of that kind.

## SADDLEBAGS WANTED.

Representatives of the Louisiana Conference will present a pageant at Lake Junaluska, N. C., this summer, "The Spirit of the Gray Moss," written by Dr. R. H. Harper, pastor of the First Methodist Church, New Orleans. Several circuit riders will appear in the pageant, and saddlebags are needed for their proper equipment. So far, the saddlebags are not available, and Miss Caroline Hess, Elementary Superintendent of the Louisiana Conference Sunday School Board, under whose direction the pageant will be given, is asking for the loan of them by any who may have them. They will be taken care of properly and will be returned to the owners. To be of service, they must be in her hands by July 15. Her address is 911 Guaranty Bank Building, Alexandria, La. We trust there will be an immediate response to this request.

## PERSONAL AND OTHER NOTES.

The Epworth League Assembly at Lake Junaluska, N. C., will be held Aug. 16-26.

Rev. J. W. Lee, presiding elder of the Baton Rouge District, paid the Advocate office an appreciated call on Monday of this week.

Good reports come to us of the work of Rev. W. B. Baker, our pastor at Maben, Miss. He is greatly liked on the charge, and the work prospers under his leadership.

The Methodist church at Holly Springs, Miss., is having the church building overhauled. The walls and furnishings, inside as well as outside, are being made more attractive.

Pilgrim's Progress has been translated into 107 languages and dialects—more than any other book ever written except the Bible, which has been translated, in whole or in part, into 770 languages and dialects.

Rev. A. Brulet, our pastor at Gonzales, La., requests us to say that he would like to rent a good-sized tent for a meeting in August. Let anybody who has such a tent communicate with Brother Brulet at the address given.

A conference on "The Social Task of the Church" is being held this week at Lake Junaluska, N. C., under the direction of the Commission on Temperance and Social Service, Bishop James Cannon, Jr., president.

Because of the service he has rendered in promoting the educational interests of Japan, the Japanese Empire has conferred the Blue Ribbon Medal upon Dr. J. C. C. Newton, who has recently retired from active missionary work.

Rev. W. D. Bennett, our pastor at Moorhead, Miss., writes that everything goes well with him. The Sunday School Day services were well attended, the pageant being given, and the Epworth League is doing good work during the summer.

Beginning on the first Sunday in July and ending with the last Sunday in August, all the Protestant churches of Greenville, Miss., will hold union services at the evening hour. The first service was conducted by Rev. E. Nash Broyles, pastor of the Methodist church.

Rev. James M. Lewis, pastor of the Hawkins Memorial Methodist Church, Meridian, Miss., is meeting with fine success in his work. He has recently held a successful revival at the Thirty-fourth Avenue Church, which he has organized in connection with his other work.

We learn with sorrow that Rev. L. L. Roberts, our pastor at Columbia, Miss., was stricken with an attack of appendicitis recently, and that he had to undergo an immediate operation. We are glad to know, however, that the operation was successful. At last accounts, he was doing well.

Rev. J. C. Ellis, Jr., writes as follows: "Being unable to get the course in the summer school of Millsaps College that I had planned for, I find that I shall be able to give almost the entire summer to holding revivals. If any pastor has a church where he can not get a more experienced minister to go, or has been disappointed in his help and can not get any one else, and is willing for one who is hungry to preach to hold his meeting, then write James C. Ellis, Jr., Cottage No. 1, Millsaps College, Jackson, Miss. Money is no consideration."

Rev. W. R. Goudelock writes that he has just closed a great meeting at Noxapater, Miss., where he was assisted by Rev. W. A. Wilson, Conference evangelist. He speaks very highly of the services rendered by Brother Wilson. There were 11 additions to the membership of the church.

We are especially grateful to Mrs. Margaret Tarpley, of Vicksburg, Miss., who has just sent us a list of nine subscriptions to the Advocate—eight new and one renewal. The summer season is the dull season in the business office, and both renewal and new subscriptions are gratefully received.

We are glad to learn that Bishop W. N. Ainsworth has practically recovered from the painful injury he suffered some time ago, in which several of his ribs were fractured, and that he is now able to resume his schedule of speaking. Bishop Ainsworth is one of our most vigorous and aggressive leaders.

Miss Clara Chalmers, daughter of Mr. and Mrs. Charles O. Chalmers, who has been teaching at the Irene Toland School, Matanzas, Cuba, for two years, has been transferred to the Colegio Buenavista, Havana, where she will take up her duties on Sept. 1. Miss Chalmers will spend the month of August visiting her parents and friends in New Orleans and Biloxi.

Dr. W. G. Henry, formerly pastor of the Galloway Memorial Church, Jackson, Miss., but for the past three years pastor of the Eleventh Avenue Methodist Church, Birmingham, Ala., has been elected professor of Sociology at Emory University. Dr. Henry is one of the most accomplished scholars in the church, and Emory is to be congratulated upon securing his services.

Bishop W. F. McMurry has come into possession of a table used by Francis Ashury and William McKendree at Kennerly's Chapel, Kentucky, in 1814. The table was presented to the Bishop by the pastor and congregation at Lewisburg, Ky., the church there being the direct successor of Kennerly Chapel. The table will be preserved in the Board of Church Extension Building, Louisville, Ky.

The Publishing Agents will soon put on a campaign to increase the circulation of the Home Quarterly Magazine, which is the official organ of the Family Worship League. This publication has outgrown its mission simply as a lesson periodical for those who could not attend Sunday school, and it now has departments that make it especially valuable in developing and maintaining the habit of family devotions.

Bishop W. N. Ainsworth authorizes us to announce that he has appointed Rev. C. C. Alexander to supply the church at Tupelo, Miss., until the session of the Annual Conference. Brother Alexander was reared in Tennessee, graduated at Trinity College and Princeton University, and expects to join one of our Conferences next fall. He has a wife and one child, and is represented as being a young man of very fine capacity and equipment.

The laymen's groups of the Holly Springs Church, North Mississippi Conference, are holding services in the churches on the Red Banks, Waterford, and Lamar circuits. They have a schedule of going out two Sundays, then skipping one Sunday. S. W. Mullins, L. G. Fant, and C. H. Curd are the three laymen who lead the several groups. Much good is being done both for the church in Holly Springs and the membership of the rural chuches. The Bible Students' Class at Holly Springs is taught by Judge C. L. Bates. This class is composed of mature men and women who enjoy studying the Bible." Judge Bates has been lecturing now for nearly three years on the Gospel of Matthew, being now at the twentieth chapter. The class continues to grow in numbers.

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Rev. Nolan B. Harmon, Jr., of the Baltimore Conference, was united in marriage, on June 20, to Miss Rebecca Barry Lamar, daughter of Mr. and Mrs. George Holt Lamar, in the Methodist Episcopal Church, South, at Rockville, Md., of which he is pastor. The ceremony was performed by Rev. Nolan B. Harmon, of Newton, Miss., father of the groom. The Advocate extends hearty good wishes to this fine young couple and prays the blessings of God upon them.

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Rev. H. D. Suydam, pastor of the Boyle circuit, North Mississippi Conference, requests prayers in behalf of the revival meetings to be held on his charge as follows: New Salem, July 8, Rev. John W. Robertson and Rev. Earl Dunbar assisting; two weeks later, at Skene, with the same brethren assisting; at Shipman Chapel, Aug. 9, Rev. G. S. Harmon and Rev. O. C. Seevers assisting; at Dockery, Aug. 26, Rev. Del Longgrear assisting; at Poplar Grove, early in September, Rev. E. M. Shaw assisting. These are among the oldest communities in the Greenville District, and many of the older preachers of the Conference will remember them as the scene of their early labors, and they will be glad, we are sure, to join their prayers with others that a great work of grace may be wrought in these meetings.

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On Wednesday, June 27, the editor of the Advocate had the very great pleasure of speaking on the occasion of breaking ground for the erection of a new church at Franklinton, La., Rev. L. W. Cain, pastor. The old church has been demolished, and a large audience assembled in the Courthouse for the service. In addition to the remarks by the editor, appropriate addresses were also made by Senator Delos Johnson, of Franklinton, and Rev. Elmer C. Gunn, of Bogalusa. The new church will be a beautiful and commodious structure of stucco, containing an auditorium that will seat about 350 people, and about 18 Sunday school class rooms. The first shovel full of dirt was lifted by Brother Cain, upon whose face the light of a hope realized was shining. The editor greatly enjoyed being with this splendid people, and he greatly appreciated the many courtesies extended him by the pastor and his family and other friends.

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## PREACHER WANTED.

I need a man at once to take charge of a circuit on the Mobile and Ohio Railroad. There are three churches, conveniently located, parsonage. Salary, $100 per month. Good opportunity. If interested, write to P. D. Hardin, P. E., Meridian, Miss.

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## HOW THE CONFERENCE ASSESSMENTS WERE PAID ON JUNE 1, 1923.

Dear Dr. Carley: In complying with your request of a few days ago, relative to stating through the Advocate how we secured the total amount of our Conference assessments for the West Monroe Methodist Church, I take great pleasure in giving you the following facts:

At the Monroe District Conference a resolution was adopted to the effect that each charge in the district put forth an effort to collect the assessments during the month of May. Now, I did not have any more judgment than to believe that we meant what we said, so on the first Sunday night in May I told our people what the district conference had done, and also told them that we wanted West Monroe to be the first to pay out; and, in turn, our people did not have any better judgment than to believe that we meant business. So, in about fifteen minutes, we secured the entire assessment, which was $800, and not $752, as was reported some time ago. After these pledges were made, we set the first of June as the time to have the money in the hands of the Conference Treasurer; and, bless your heart, it was done.

HOW WAS IT DONE? By prayer, by presenting the matter to the people, and by having a spirit of willingness to do, throughout the church. But I hear some brother say, "You can take up a collection like that when you do not use the Budget System—but I cannot, because my church uses the budget system." I am glad you made that statement, because I wanted to tell that we use the same system, and this is how we worked it. We told the people that we wanted them to pay in advance in order to take care of the Conference assessments.

COME ON, FOLKS!

J. L. EVANS, Pastor.

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## LAYMEN'S CONFERENCE.

### Lake Junaluska, N. C., August 10-15.

Perhaps the most constructive and far-reaching legislation of the last General Conference was that which had to do with the creation of the Board of Lay Activities. This organization comprises the General Board, the Conference Board, the District Board, the Charge Board, and the Church Board, and has for its object the utilization of all the forces of our church for Christian service.

A careful survey of the field discloses the fact that only about ten per cent of the members of our church are really active, that approximately twenty-five per cent make any worth while contribution of money, and that only about forty per cent attend the regular worship services of the church. The plan and purpose of the Board of Lay Activities is to help create the necessary interest, enthusiasm, and consecration that will enable the local church, under the leadership of the pastor, to make use of these unused assets, and build our churches into mighty barriers against the forces of evil, and present to the world a constructive program of a positive Christianity.

The General Board has been working earnestly to this end, and in order to enable the various lay leaders, chairmen of committees, and other influential and leading laymen to become better acquainted with the plan and purpose of the new organization, it has made provision for holding a great Laymen's Conference at Lake Junaluska, N. C., Aug. 10-15. This conference will follow immediately after the meeting of the Board on the 9th.

A program of unusual interest dealing with the broad phases of the work of the church as it relates more specifically to the laymen has been arranged. The specific and practical problems that have to do with the organization of the various boards and committees, and the duties of the various Lay Leaders will also be discussed, and there will be an exchange of helpful experiences.

The subjects discussed will cover the following general fields:

**Evangelism and Missions**, with particular reference to enlisting the lay membership in personal evangelistic effort, especially through the Sunday school and special revival campaigns, and also the broader phases of the opportunity and responsibility of our church for missions to the entire world.

**Social Service**, with all its implication of the relation of the church to such questions as: The home, marriage and divorce, the motion picture, industrial relations, race relations, law observance and law enforcement, community health programs, etc.

**Christian Education**, as it relates to the home, the school, the Sunday school, the Week Day Religious School, the Vacation Bible School, and our own Christian colleges and universities.

**Christian Stewardship**, in its recognition of God's authorship and ownership, and man's trusteeship of time, talent, and money.

**The Rural Church**, and how the laymen can help maintain these churches so as to help build constructively in the rural districts and continue to provide the leadership which comes from the country.

**Christianity in International Relations.** If we are ever to have peace in a distracted and distraught world, it will come only as the Christian church seeks to develop the spirit of good will among the nations of the world.

**Bible Study.** Last but by no means least, Bible Study is fundamental to all Christian thinking and living.

**Speakers.** The messages on these topics will be brought by Bishop W. B. Beauchamp; Bishop E. D. Mouzon; Judge John H. Clarke, former Justice of the Supreme Court of the United States; Dr. J. Stitt Wilson, of Berkeley, Cal.; Dr. C. M. McConnell, of the Commission of Life Service, Methodist Episcopal Church, Chicago, Ill.; Dr. Henry Nelson Snyder, President Wofford College; Dr. Ernest C. Webb, Wesley Bible Chair, University of Texas, and others.

**Open Forum.** In addition the above, an hour will be given each day to the discussion of such practical questions as: How to Organize Lay Boards; How to organize the Committees and Get Them to Function; the Value of the Church Conference; the Laymen in Their Relation to the Collection of the Benevolences; the Collection of the Centenary and Christian Education Pledges; the Laymen and the Special Effort for Superannuate Endowment; an Adequate Financial System for the Local Church; the Use of Lay Speakers, etc. These discussions will be led by our own laymen.

**Who Should Attend.** Conference, District, Associate District, Charge and Church Lay Leaders; chairmen of Lay Committees; superintendents of Sunday schools; presidents of Boards of Stewards; presiding elders; pastors.

This is by far the most important Conference for laymen that will be held in the entire church this year. It is also equally important for those presiding elders and pastors who earnestly desire to see the lay forces of their districts and churches fully utilized. Not only is a cordial invitation extended to them to come, but they are urged to use every possible means to help secure the attendance of at least one layman from every charge.

Full information with reference to railroad rates, enrollment cards, hotel accommodations at Lake Junaluska, and a complete outline of the program can be had by applying to the Board of Lay Activities, Lambuth Building, Nashville, Tenn.

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## BELIEFS ABOUT BABIES.

Almost all countries have their superstitions about babies.

In Holland, bread, steak, garlic, and salt are put into the cradle of a new baby to insure its always getting enough to eat.

In Greece, the mother, before placing her child in its cradle, turns it three times around before the fire, singing to it the while, to ward off evil spirits.

In Sweden, a book is placed under the head of a baby to make it quick at learning to read, and money is put into its first bath that it may be rich.

In Wales, a knife or a pair of tongs is put into the baby's bed to keep danger away.

In England, a baby is taken upstairs before going down "for luck."

In Spain, the little one's face is lightly brushed into the branch of a fir tree "for luck."—Presbyterian Witness.

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## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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# Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

## IN MEMORIAM.

"Quietly gone, as leaves on a windless day
Drop without sound; as mist goes up from the sea;
As the slow white moon in her ancient, beautiful way,
Quietly rises, and passes beyond view."

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So, on the morning of the holy Sabbath, "as it began to dawn toward the first day of the week," the spirit of MRS. HATTIE L. SHERRARD, after occupying its "tenement of clay" the allotted "threescore years and ten," save one, took its flight to that strange beyond to which her husband and three children had preceded her. Two sons, H. J. and W. M. Sherrard, her four daughters. Mrs. J. E. Ormond, Mrs. W. W. Nicholson, Mrs. Edward Rogers, Mrs. Eugene Richardson, and two orphaned grandchildren whom she had reared as her own, Grady Hines, and Mrs. W. H. Franks, of Alexandria, in whose home she was visiting when she became ill, were with her when the summons came to "Come up higher."

She was the daughter of W. D. and Ann McDonald. Her father was prominent in financial and political circles in his parish and State during the reconstruction period after the Civil War. She was born at Monroe, in Ouachita Parish, Sept. 29, 1854, and died at the home of her daughter, Mrs. Ed. Rogers, of Ruston, April 29, 1923. She was married to Mr. A. J. Sherrard, of Jackson Parish, at the home of her aunt, Mrs. H. W. Sherrard, of Vernon, La., Dec. 25, 1872.

She was converted under the ministry of Rev. Mr. McKey, more than forty years ago, and lived a consecrated Christian life as a member of the Methodist church from the time of her conversion till her translation.

"I never stand beside the bier and see
The seal of death upon some well loved face,
But that I say, one more to welcome me
When I have crossed the intervening space
'Twixt this good land and that one over there,
One more to make the strange beyond seem fair."

Mrs. Sherrard, though quiet and unassuming, made many friends, who will sadly miss her, "weeping with those who weep" because she is not. May her bereaved loved ones follow so closely her example that they will not miss the way of life eternal.

"I believe I'll meet my loved ones,
On that far off mystic shore.
And I'll know them when I see them
By our heart-throbs as of yore.
When soul speaks to soul of loved one,
With no thought of worldly care,
Not a trace of sin or sorrow—
Oh, I'm sure I'll know them there.
Where there shall be no more curse,
And sorrow and sighing shall flee away."

MRS. A. C. McKINNEY.

## MARRIED.

On March 30, 1923, at the Seventh Avenue Methodist parsonage, Meridian, Miss., by Rev. D. E. Vickers, MR. T. M. FOUNTAIN to MISS OLIVIA JONES.

On April 12, 1923, at the Methodist parsonage, Meridian, Miss., by Rev. D. E. Vickers, REV. R. L. AVANT to MISS EDNA DERMAN.

On April 22, 1923, at the Seventh Avenue Methodist parsonage, Meridian, Miss., by Rev. D. E. Vickers, MR. LEO BRAKENRIGE to MISS EDRIE TAYLOR.

## I SHALL KNOW HIM.

(My first thought on awakening at midnight.)

By F. H. Murphy.

When his face shall shine upon me,
I shall know him, I shall know him;
And my soul shall praise his glory
With the praise I justly owe him.

Then my fear shall flee away,
And my joy increased shall be,
When with God my spirit is one,
And the Christ shall dwell in me.

Though with the cares of life encumbered
While I tread the path he trod,
Yet, within, his peace shall dwell,
And swell my heart with praise to God.

O what glory there shall be,
When on me his face shall shine,
And by wisdom I shall know him!
Then my heart no more shall pine.

## RESOLUTIONS OF APPRECIATION.

Whereas, MR. R. E. BOBBITT has been called to another field of labor as a great Christian leaders; and,

Whereas, he has exemplified in his personal life a well-rounded conception of Christian character; and,

Whereas, the Business Men's Bible Class, of which he has been the teacher for several years, have received inspiration and instruction which make for citizenship and Christian living in a marked degree; therefore, be it

Resolved, That we hereby express our gratitude to God for this man's life and labors among us, and that as he goes from us we wish to give him the unqualified endorsement of the Bible class and offer the prayer that his services may be continued in the community to which he goes.

Be it further resolved, That a copy of this resolution be given such publicity as it deserves and that a copy of the same be sent to Brother Bobbitt.

BUSINESS MEN'S BIBLE CLASS.
W. M. Petrie, L. A. Cowley, W. J. Sharp, Committee.
Mansfield, La.

## DRAW ME CLOSER.

By J. P. Nash.

In a sin-cursed world below,
May we in Thy likeness grow,
Let a trembling soul find shelter, peace and rest.
Oh, that I could seek Thy face,
Have a deeper work of grace,
And be drawn up closer to the Saviour's gentle breast.

While in sin, I saw no peace—
Only Jesus gives release;
So I sought the One a sinner should caress;
Oh, what joy came to my soul,
Under His divine control,
As I fell in weakness on His gentle breast.

I'm a sinner saved by grace,
Since I sought the Saviour's face,
And, while pressing on, there's nothing to molest;
I am happy day by day,
As I seek the Bible way;
Still, the soul cries, "closer to your gentle breast."

While eternal ages roll,
There is still a pleading soul;
Draw me closer to your gentle breast;
Oh, Thou Magnet Head above,
Draw me closer to your love,
On Thy bosom let me linger, finding rest.

Meridian, Miss.

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# Epworth League Department

Editor, North Mississippi Conference..........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## LOUISIANA CONFERENCE.

The business meetings, held each day during the recent Assembly, presided over by the president, Rev. Leland Clegg, were very beneficial to all the delegates. It would be impossible to print reports from all the Leagues or even Districts, but some very splendid reports were given, showing that the work is progressing.

There were about nine 100% chapters, three in the Shreveport District, one in the Alexandria District, four in the New Orleans District.

Louisiana and its Leaguers are very proud of the fact that the first Master Epworthian Degree was awarded to Miss Laura Edwards, of the McDonoghville League. Miss Edwards is the only one in Southern Methodism who holds this degree. The second Efficient Epworthian Degree was also issued at the Assembly to Miss Thelma Cayard, of the Algiers League. Miss Edwards was the first to receive this degree and Miss Cayard second.

There were also 11 Christian Culture Diplomas issued at the Assembly, making a total of 62 for the State, and it is believed that this is the largest number of diplomas issued in any State.

The officers elected for the coming year are as follows:

Rev. James B. Grambling, President.

Mr. Edgar Cayard, Vice-President.

Miss Thelma Cayard, Secretary.

Miss Grace Cook, Treasurer.

Mr. Charles White, Era Agent.

Mr. George Kern, First Department Superintendent.

Miss Laura Edwards, Second Department Superintendent.

Miss Ruth Bryan, Third Department Superintendent.

Miss Julia Reid, Fourth Department Superintendent.

Mrs. Phillip Munch, Junior League Superintendent.

Mrs. R. H. Wynn, Life Service Superintendent.

Miss Consuelo Martinez, Advocate Reporter.

### District Secretaries.

Alexandria District—Miss White.

Baton Rouge District—Miss Hawsey.

Lake Charles District—Miss Morris.

Monroe District—Miss Fuller.

New Orleans District—Mr. Louis Templeman.

Ruston District—Miss Knowles.

Shreveport District—Mr. Blair.

The above officers were installed by Bishop DuBose.

A complete financial report will be published next week.

## HEEDING THE GREAT HEAD OF THE CHURCH.

By Rev. Lee R. Sparks.

It would seem from certain discussions and articles occurring here and there, that in this day when so many winds of doctrine are blowing, we cannnot heed too earnestly the teachings of the Great Head of the church.

Some time ago I heard some of our preachers discussing certain "destructive critics" in a manner which, to me, seemed unbecoming for brethren in the ministry. For while all true ministers, as well as all true Christians, regret that there are harmful influences existing in this respect, isn't there a right and a wrong way to deal with them?

And may not earnest, well-meaning brethren, in aiming to do good, go about it in a way that may do harm? I fear all do not earnestly pray for the careful direction and help of him who said, "Be ye wise as serpents and harmless as doves."

Our bishops have spoken wisely and timely on this subject and their article is self-interpreting.

While adverse criticisms are coming from many sources, may it not profit us all to heed again such words as the following from "The Training of the Twelve," by Professor Bruce?

"Heavy as was the load of responsibility laid upon this disciple at this time, it did not amount to anything so formidable as that involved in being a visible Christ, so to speak, to the whole church. Neither Peter nor any other man is able to bear that burden, and happily only one is required to do so. The responsibility of even the highest in the church is restricted within comparatively narrow limits. The main business, even of the chief under-shepherds, is not to MAKE (capitals are mine) others follow Christ, but to follow him themselves.

"* * * Christians of active, energetic, and earnest natures are very apt to have very exaggerated ideas of their responsibilities, and to take on themselves the care of the whole world, and impose on themselves the duty of remedying every evil that is done under the sun.

"They would be defenders-general of the faith wherever assailed, redressers-general of all wrongs, curates-general of all souls. There is something noble as well as quixotic in this temper; and it were not the best sign of a man's moral earnestness if he had not at some time of his life known somewhat of this fussy, over-zealous spirit. Still it should be understood that the Head of the church imposes on no man such unlimited responsiblity, and that, when self-imposed, it does not conduce to a man's real usefulness. No one man can do all other men's work, and no one man is responsible for all other men's errors and failures; and each man contributes most effectively and surely to the good of the whole by conducting his own life on godly principles. The world is full of evils—skepticism, superstition, ignorance, immorality, on every side—a sight saddening to the extreme. What then am I to do? This one thing above all: Follow thou Christ * * * Let thy religion be reasonable, let those who will pin their faith to a fallible human authority, and place their religion in fantastic ritualisms and gross idolatries."

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# Sunday School

## MISSISSIPPI CONFERENCE NOTES.

Sunday we were present at the fourth Circuit-wide Institute of the Bayou Pierre circuit. It met at Pleasant Valley Church. It was a fine meeting. The reports of the schools were good and the goals set were good; a Cradle Roll in each church; a Home Department in each church; the building and stove put in condition for winter by the next meeting; a committee to look after enlisting the adults in the Sunday schools. The program was unusually attractive and, all told, it was a very fine meeting.

The Jackson District Institute was fine. The District Conference got more information before the conference than any other district conference I ever attended. There were 22 preachers, 31 reports read, and 96 persons present at the District Institute. The work showed much progress. Out of 65 Sunday schools, 31 showed a net gain in Cradle Rolls, Home Department, and enrollment. If the rest of the schools report as they did last year, the Jackson District will show a very remarkable gain in its Sunday school work.

Seashore District Institute met at Wiggins, Thursday and Friday. This was a small meeting. The officers were elected and very fine goals set for the coming year:

Every Sunday school represented at the next meeting; a Program of Work in each school; Sunday School Day observed by each school; Clean-Up, Fix-Up Day observed by each school; Promotion Day observed by each school; to request each pastor to take one unit of Leadership Training.

This is a great program.

Pray for the work and the workers.

JOHN C. CHAMBERS.

## MARVELOUS ACHIEVEMENT.

I speak of the erection of the new parsonage of LaBranch Street Church, McComb, Miss. For several years now the old parsonage of said church has been a real "sore" in the community and in McComb Methodism, but thanks to God, Rev. A. S. Oliver came along and began to pray, as is his custom, and there stands to-day, hard by LaBranch Street Church, the most commodious, handy, and up-to-date parsonage it was ever my privilege to see. I doubt there being in the Mississippi Conference a more convenient, useful, and comfortable parsonage. And it stands amid the beautiful, majestic oaks, and graces South McComb and McComb Methodism as a monument to the fervent prayers, indefatigable labors, apostolic faith, undaunted courage, and "dogged determination" of the present pastor of LaBranch Street Church. It would take the architect or the mistress of this parsonage to give a detailed description of the building, but when I went to see it neither was there, and I can give only a partial description of it.

It has a large porch in front, and on the side a large living room, with an eight-foot French door between this room and dining-room, a breakfast room, a kitchen, with a buffet in the dining-room, breakfast room, and kitchen, seven closets (two in the kitchen, for country produce, as Brother Oliver said), two screened porches, hot water connection, three bedrooms (one for the guest chamber), all in the midst of the most beautiful oak grove you ever saw. And there will be no heavy debt hanging over the church by Conference, as Oliver "tackles" most everybody and "extracts" the "long green" most every time.

Yes, the erection of this extraordinary parsonage is a marvelous achievement. May the Lord greatly bless the builder, the faithful ones who stood by him in the "heat of the day," and give the church the greatest year it has ever had!

We have closed at Pearl River Avenue the nearest a revival of the old type I have been in in years, led by Evangelist Earl B. Moll, of Meridian, with his singer, Prof. J. T. Vaughan. We closed on the night of the 24th, with the altar lined mostly with men. Will (D. V.) say more about it later. Want to wait for the aftermath.

Greatly encouraged,

J. A. WELLS.

Are your pessimistic views due to an intimate acquaintance with yourself?—Selected.

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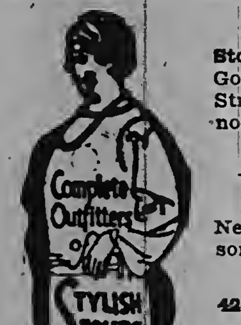

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## GLINTS OF TRUTH.

By Rev. Lyman Carley.

"The heavens declare the glory of God; and the firmament showeth his handiwork." This being true of those things so far away from us, is it not also true of those things that are close at hand—the earth with its minerals and metals, its caves and mountains, its volcanoes and geysers, its earthquakes and cyclones, its rivers and oceans, its rain, snow and hail, its myriad forms of animal and vegetable life? When the Psalmist wrote the 148th Psalm he was seeing God in everything. Read what he wrote:

"Praise ye Jehovah, Praise ye Jehovah from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of Jehovah; for he commanded, and they were created. He hath also established them forever and ever: he hath made a decree that shall not pass away. Praise Jehovah from the earth, ye sea-monsters, and all deeps; fire and hail, snow and vapor; stormy wind, fulfilling his word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying birds; kings of the earth and all peoples; princes and all judges of the earth; both young men and virgins; old men and children: let them praise the name of Jehovah; for his name alone is exalted; his glory is above the earth and the heavens. And he hath lifted up the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye Jehovah."

* * *

There are some kinds of vegetation that seem to be intended merely to produce humus and thereby give fertility to the soil. Some are to be ornamental, and some are to bear fruit for the use of man and beast. The Bible uses the picture of the fruit-bearing tree and vine to symbolize the altruistic Christian. The Teacher said: "I am the vine, ye are the branches." "Every branch in me that beareth not fruit he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit." The condition of fruitfulness in Christian life is vital union with Christ. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me."

* * *

There are four seasons in the year—spring, summer, autumn and winter. These follow each other in regular sequence; yet the weather is such that rarely ever, if ever, can we name the day, without consulting the almanac, when one season ends and another begins. So it is in human life. Infancy, childhood, youth, maturity, etc., follow in regular order; yet no one can tell when one period ends and another begins. Does not this illustrate the usual experience of conversion, growth in grace, etc.? Are we not first babes in Christ before we become strong in the Lord and in the power of his might? "The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear."

* * *

Menial service from others is needed at times by every human being, and he who is not willing to render this service does not have "the mind that was in Christ." He is lacking in one of the essential elements of true greatness. "Not so shall it be among you: but whosoever would become great among you shall be your minister (servant); and whosoever would be first among you shall be your servant (bondservant): even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

* * *

Three things at least are essential qualifications for personal evangelistic service. The first is knowledge—knowledge of the sinner's ruined condition and how it may be remedied. The second is the experience of having been lost as a sinner and then found by the Savior. The third is a heart for this kind of work. That is a heart of sympathy and love. The extent to which these characteristics dominate our lives will determine our interest, maybe our success, in evangelistic endeavors.

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## GREAT REVIVAL AT LEESVILLE, LA.

Haynes and Sewell, general evangelists of the Methodist Episcopal Church, South, have just closed one of the greatest revivals Leesville, La., has ever witnessed. These meetings were held under a large tent, with Rev. Lastie N. Hoffpauir, pastor, Methodist church, all denominations cooperating. There were more than one hundred conversions and reclamations. Old feuds were settled, married men and women made acknowledgments, confessing their sins, and were restored to the different churches, young men and young women gave up dancing, card playing, public bathing, and other sins, and begged the prayers of the church.

These meetings continued for two full weeks, and God blessed them in an unusual way.

The evangelists go immediately to Waco, Tex., with Rev. Harry B. Thompson, pastor, Herring Avenue Methodist Church.

REPORTER.

## A REVIVAL AT LAKE, MISS.

One of the most successful revivals ever held at Lake was begun here on June 3, and continued eleven days. Rev. W. A. Wilson, one of the North Mississippi Conference evangelists, known as "Swede Wilson," a converted engineer, did the preaching.

Brother Wilson runs a revival meeting somewhat, I imagine, as he used to run a locomotive—he believes in things moving, and he leads the way. He is not afraid to condemn sin in high and low places, but he does this in the spirit of the Master, and it does not fail to bring many hard sinners to repentance. I think it can be truthfully said of Brother Wilson, he is one who goes about doing good.

Our revival resulted in several conversions and reclamations. Fifteen united with the church, and at least twenty-five family altars were erected.

Our Sunday school has taken on new life, having doubled in attendance, and the roll has increased fifty per cent.

There have been organized three weekly prayer meetings, making in all five weekly prayer meetings for the community.

Our folks have begun to put things in order at the parsonage, having recently put down a deep well, and are planning to do other repairs. This shows our people have a mind to work, which, too, is one of the good fruits of a revival.

We can say, in the language of the Psalmist, "The Lord hath done great things for us, whereof we are glad."

S. N. YOUNG, Pastor.

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# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## NORTH MISSISSIPPI CONFERENCE

### Missionary Conference.

The Woman's Missionary Conference for the Sardis District was held at Coldwater last Thursday and Friday. Too much cannot be said of the cordiality and hospitality of the people of that place, for they left nothing undone for the comfort and pleasure of the guests. The fact that Mrs. R. M. Sbort had accepted the position of District Secretary and was once more at the head of affairs, in itself assured a successful meeting. The program was well gotten up and splendidly carried out. Two Conference officers graced the occasion, Mrs. T. W. Clarke, of Tupelo, President; and Mrs. R. P. Neblett, of Durant, Superintendent of Juvenile Work. The latter had charge of the children's program on Thursday morning, and made a fine talk in the interest of this department of the organization. The children's part in the program could not have been improved upon.

Mrs. Clarke brought the Council message, and delivered it impressively on Thursday evening. The Pageant given by the Senatobia Juniors on the same occasion deserves especial mention; also the Quiet Hour talks by Miss Weissinger, Mmes. L. C. Short and R. P. Neblett, and Revs. T. H. Lewis and B. G. Whitehurst. Miss Brand, the Conference Rural Secretary, who is doing fine work on the circuit, was present and made several helpful talks.

Two invitatios were extended for next year's meeting, one from Charleston and one from Byhalia, the former place receiving a majority of the votes.

The entire conference was most inspiring and uplifting, and Sardis District owes a debt of gratitude to those who helped make it so.

## LOUISIANA CONFERENCE.

My Dear Mrs. Snelling: May I tell your of our program last night? Wo held our quarterly opening of our mite boxes for the Junior Missionary Society of Carrollton Avenue Church. With it we gave a splendid program. Several members of the Sunday school who were not members of our Juniors assisted us, and everybody pronounced it quite good.

The program was as follows:

Scripture lesson, Matt. 21:1-10, and prayer by Rev. Ellis Smith; solo, "The Children's Hosanna," Miss Doris Martinez; recitation, "This Night is Ours," Miss Julia Martinez; recitation, "So Will I," Masters Robert Crichlow and Hubert Ashman; song, "Somebody," Juniors; recitation, "Keep Looking for the Sunshine," Miss Charlotte Barker; recitation, "Hilda in Holland," Miss Roberta Melissa Jamison; story of Florence MacEacben, Mrs. Jacob Cohen, president Adult Auxillary; recitation, "The Little Shout," Master Robert Crichlow; play, "Miss America's Money," Juniors, assisted by members of the Sunday school; play, "Fishing in Mite Box Pond," Juniors and members of tbe Sunday school; song, "Child's Consecration Hymn," congregation; benediction, Rev. Ellis Smith.

The fish caugbt with mite box bait were made of gold paper, and each bore on reverse side a message from the Bible. Older folks and children alike thoroughly enjoyed the evening.

We have only eleven members of the Juniors, but all are good working members, and we have enjoyed the meetings each month. A party usually follows the lesson of the day, and a short program is always well rendered. Wish you could have been with us last night.

AUGUSTA DAVIS CRICHLOW,
Superintendent of Juniors.

## NEWS FROM FRENCH WORK.

Each year all the young people and children of this section look forward to the "House parties" that are held at the MacDonell Wesley House duringn the summer months. These have meant a great deal in the training of leadership and in the development of Christian character, as well as in the sum total of fun to be had in Methodist circles here. It was a disapppointment to many to learn early in the spring that there would be no house parties this year. However, we soon began to hear rumors of a Daily Vacation Bible School, and much fun and study connected therewith, and we took heart and decided to "wait and see."

The Bible School is on. Tho first week has come and gone. You are eagar to hear all about it, and so I am writing this. The school is held in the new building of the MacDonell French Mission School, the opening and closing exercises in the chapel and the classes in the class rooms.

At 8:45 a. m. the cbildren march in and the opening exercises are conducted by Miss Hooper. The habit talks are given by Brother McCoy, and then comes the music period, conducted by Mrs. Thatcher and Miss Fauver. The classes then separate and file out to their class rooms, and after an hour of Bible study and correlated handwork they again assemble in the auditorium for the closing exercises, The Adult Bible class is taught by Mrs. L. M. White, the young people by Mr. Adrien Serax, the Juniors by Miss Dora Hooper, Primary by Miss Odessa Babin, and the kindergarten by Miss Gardie Kirkman, of Lake Charles.

The afternoons are given to recreation, but it has rained so steadily and the ground is so soaked that we have not had any games yet, but we hope for better success soon. A picnic and a Sunday school pageant have also been planned. Last week we met at the Episcopal church for a community sing, and one evening of this week will be devoted to a study of hymns, with picture slides illustrating them.

The attendance is good, the enrollment is now seventy-two, and we expect many new ones this week. Altogether, our Bible school has been very successful, and we feel sure that when it is closed many great things will have been accomplished for our Master.

ELSIE CANTRELLE,
Assistant Kindergartner.

## FINE MEETING AT POLLOCK, LA.

With pleasure I will send some news of interest concerning our church work. For ten days, beginning June 5, Rev. W. W. Perry, P. C., conducted a meeting here, which resulted in re-establishing our cburch membership from 26 to 37—mostly reinstated. Pollock church has had since 1902 an enrollment of 122. Like the two other churches here, it was very promising during the saw mill's existence, but when the mill closed it became more of a missionary field. Brother Perry is a very earnest, energetic and consecrated minister, and he accomplished much by personal work.

We have the best Sunday school in town and tbe best and most comfortable building to worship in. We are looking forward to a great increase of population soon, as the oil enterprise is creating quite an excitement. The geologist has located here, and reports boring will commence first about eight miles northeast of here, near Little River, at an early date. We are also expecting same here on the old mill site.

Sunday night, 17th inst., I had the pleasure of worshiping with the Methodists in their beautiful church in Winnfield, Rev. W. H. Jordan, P. C. I consider they have some of the most prominent people of Winnfield as members. After services, came quarterly conference, with Rev. K. W. Dodson, presiding elder, in the chair. After the close of tbe business of the conference, Brother Dodson called for an open discussion of the comparison of the support and spiritual conditions of the churches of years gone by and of to-day. It was a good discussion, as all of us appreciated the fact that our methods to-day are more stable and reliable. I believe it was generally conceded that in years gone by the work was executed a good deal on the line of emotionalism—nowadays, educationalism. I believe it would be the most satisfactory and inviting to a sinner to mix emotionalism with educationalism, as Dr. H. C. Morrison believes in Amens outspoken and shouts occasionally.

Fraternally,
JAMES H. WALKER.

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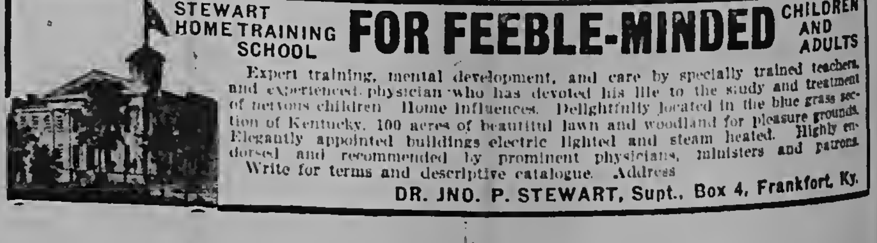
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## A TESTIMONY.

The following letter was received by Rev. Charles Assaf, Syrian missionary employed by the Board of Missions of the Mississippi Conference. It bears testimony to the saving grace of God, and shows how God is using this man in the salvation of sinners:

"Dear Brother Assaf: Strange things happen in the working of Christ. He goes to the plains of Texas and picks up my brother and sends him to a far-off land, among strange tongues, to save the Christians from death at the hands of their enemies; and then sends a man from that same far-off land, speaking with a strange tongue, with a messsge from Christ to me, a sinner, that I might be saved.

"I received the message spiritually, but did not understand it until this man appeared and began to talk. I started to ask, 'Who sent you?' but looking into his face I read the message—Christ.

"I have been a silent partner with the devil so long I am afraid he will be very angry when he finds out that I have jumped the job, so I want to ask for help in time. I ask the prayers of all Christians for now and all time to come; also your prayers for my sick wife, a Christian and a Methodist.

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## QUARTERLY CONFERENCES.

### NORTH MISS. CONFERENCE

### Grenada Dist.—Third Round.

Duck Hill ct., at Mars Hill, July 7.
Winona, July 8.
Coffeeville ct., at Bethlehem, July 14.
Poplar Creek ct., at Bethel, July 15.
Kilmichael ct., at Stewart, July 15, 16.
Abbeville ct., at Union Hill, July 21.
Waterford ct., at Chulahoma, July 22.
Lamar ct., at Rice Chapel, July 28.
Ashland ct., at Liberty, July 29.
Ebenezer ct., at Thornton, Aug. 4.
Lexington, Aug. 3, 5.

R. A. TUCKER, P. E.

### Grenville Dist.—Third Round.

Glen Allen and Benoit, at Benoit, July 15, a.m.
Shelby, preaching, July 15, p.m.
Jonestown and Duncan, at Jonestown-Birdie, July 29.
Hollandale and Arcola, at Murpby-Arcola, Aug. 5.
Cloveland, Aug. 12.
Leland, Aug. 13.
Greenville, Aug. 15.
Lake Cormorant, at Walls, Aug. 19.

JAMES H. FELTS, P. E.

### Aberdeen Dist.—Third Round.

Greenwood Springs, at Friendship, July 6.
Houlk, at Van Vleet, July 7, 8.
Vardaman, at Bethlehem, July 13.
Calhoun City, at Pine Ridge, July 14, 15.
Mathiston, at Providence, July 20.
Bellefontaine, at Slate Springs, July 21, 22.
Eupora and Maben, at Eupora, July 23.
Smithville, at Trouquie, July 26.
Algona, at Palestine, July 28, 29.
Fulton, at Vanburen, Aug. 3.
Tremont, at Mount Olive, Aug. 4, 5

T. H. DORSEY, P. E.

### Greenwood Dist.—Third Round.

Carrollton, at Longview, July 14.
Moorehead Group, July 15, at Moorehead, 3 p.m.:
    Moorehead.
    Indianola.
    Sunflower.
    Inverness.
Tutwiler Group, July 22, at Tutwiler, 3 p.m.:
    Tutwiler.
    Dublin.
    Drew.
    Ruleville.
Minter City Group, at Minter City, July 29, 3 p.m.:
    Minter City.
    Webb and Sumner.
    Schlater.

Pastors and their entire quarterly conference officials will please arrange to attend these Group Quarterly Conferences. It is entirely possible to make them great occasions of inspiration and helpfulness. Just a little out of the ordinary, a little unusual, but sometimes it is best to do just that. Let committees appointed to examine church records havo written reports.

S. L. POPE, P. E.

### Corinth Dist.—Third Round.

Myrtle ct., at Friendship, July 5.
Potts Camp, at Macedonia, July 6.
Hickory Flat, at Cornesville, July 7 and 8.
Booneville ct., at Edge's Chapel, Wednesday, July 11.
Rienzi, at Pisgah, July 12.
Wheeler, at Mount Hebron, July 13.
Silver Springs, at Paul's Chapel, July 14 and 15.
Booneville sta., Q. C., July 12, night; preaching, July 15, night.
Marietta, at Siloam, July 20.
Sherman, at Bethel, July 21, Q. C., preaching at Chesterville, July 22.
Mooreville, at Andrew's Chapel, July 28.
Mantachie, at Ozark, Aug. 4 and 5.
Paden, at Old Bethel, Aug. 8.
Belmont, at Dennis, Aug. 9.
Tishomingo, at Salem, Aug. 10.
Iuka ct., at Bethel, Aug. 11 and 12.
Iuka sta., Q. C., Aug. 10, night; preaching, Aug. 12, night.
Burnsville, at Clausell Hill, Aug. 15.
Chalybeate, Friday, Aug. 17.
Ripley, Q. C., preaching July 1, 11 a.m.

Let pastors give special attention to Questions 11 to 15, with answers.

JOSEPH B. RANDOLPH P. E.

### Sardis Dist.—Third Round.

Pleasant Hill, at Lewisburg, July 6, 11 a.m.
Sardis ct., at Wesley ch., July 7, 11 a.m.
Mount Pleasant, at Marshall Inst., July 12, 11 a.m.
Horn Lake, at Eudora, July 13, 11 a.m.
Shuford, at Pisgah, July 22, 11 a.m.
Courtland, at Shiloh, July 21, 11 a.m.
Crowder, at Brook's ch., July 29, 11 a.m.
Crenshaw, at Sledge, July 31, 11 a.m.
Tyro, at Mount Vernon, Aug. 2, 11 a.m.

J. T. LEWIS, P. E.

### Columbus Dist.—Third Round.

Kosciusko Ct., at Spring Dale, July 6.
Kosciusko Sta., July 6, p.m.
High Point, at Macedonia, July 7, 8.
Ethel, at Tabernacle, July 9.
Columbus, Central, July 10.
Crawford and Schaeffers, at Crawford, July 15, 16.
Mashulaville, at Middleton, July 17.
McCool, at ——, July 21, 22.
Ackerman and Wier, at Wier, July 22, 23.
Shuqualak, at Ridgeway, July 26.
Brooksville, at New Bethel, July 27.
Cedar Bluff, at ——, Aug. 5, 6.
West Point, Aug. 8, night.
Starkville, August 9, night.
Artesia, Preaching, July 15th, a. m., Q. C. Aug. 9.

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## NEWS FROM THE FRENCH MISSION.

Dear Brethren: I began a revival on June 17 and closed it on June 24. Thanks be to God, our Father, it was a successful one.

Sixteen years ago Rev. Martin Hebert dropped into this French section. All we French fellow-citizens were like the poor fellow in the parable of the Good Samaritan—we were robbed of our best and highest Christian privileges. But, thank God, some had come to our help. Our Christian citizens had not done as the priest and the Levite. They had come to our help.

In my revival, eleven who had been robbed of their highest privilege joined the church. Rev. Martin Hebert and Rev. Adrien Serix were there to help me; Rev. J. A. Knight preached two sermons; Rev. A. D. Martin preached also one afternoon—three joined under his sermon; Rev. R. E. Martin also gave us an ideal sermon; and I preached Sunday morning. But best of all, God was in our midst. We haven't had a revival like that one for a long time. When we had the Lord's Sacrament, eighty partook of it.

We want your co-operation in prayer and help.

Fraternally yours,

REV. G. A. LA GRANGE.

Houma, La.

## A STORY.

Mother sent her boy—her only one—out into the world, to make his way. He must get an education. He must find his place as his father before him had done.

Mother's sacrifice was imperatively necessary. The slender family resources, with father gone to his rest, were all needed to care for two little girls.

And among mother's few admonitions was this one: "Joe, I don't ask you not to drink; but you must give me one promise. You must let your mother and your little sisters pay the cash for every drop of liquor that passes your lips. Don't let anybody else treat you. If you want a drink, just wire mother and I'll send the money even if we have to pawn our shoes and stockings."

Joe promised. He is now forty years old. He has never yet wired to that wise fond mother to sell her shoes to buy whisky for him.

Joe has boys of his own. And when he tells them this story, he adds: "You see, that was mother's shrewd way of bringing home the truth. With the average working man, it was whisky for himself or shoes for the family—but not both." — Christian Statesman.

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## WONDERS OF LIFE.

By Margaret E. Sangster, in the Christian Herald.

The beauty of the evening sky,
The faint green of a tree,
The petals of a flower flung
Where passers-by may see . . .
These are the wonder things of life
That thrill the soul of me.

The splendor of a mother's eyes,
When gazing on her child,
The gesture of her gentle hand,
So graceful, slim and mild,
These are the things that linger when
Life's storm is keen and wild!

The early flowers of the spring,
The late ones of the fall;
The symmetry of slender spires
That seem supremely tall,
These are the gifts of One Who loves
And watches over all.

The haunting beauty of the glow,
That lies across the sea;
The veil of twilight, vaguely sad
With tender mystery . . .
These are the precious things of life
That thrill the soul of me!

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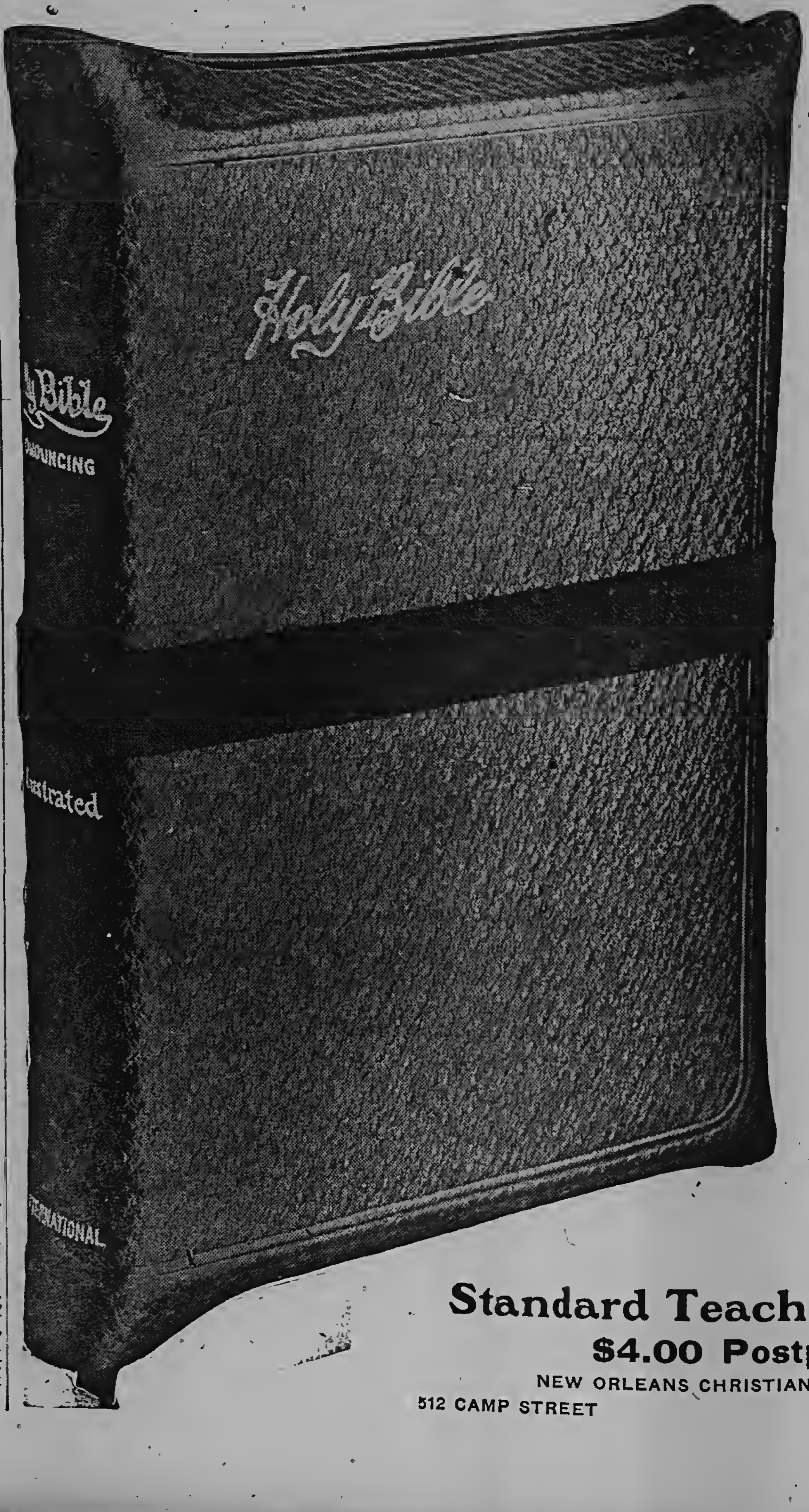

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CHRISTIAN ADVOCATE

Vol. 70—No. 28. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3518.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 12, 1923. CHAS. O. CHALMERS, Manager.

# Editorial

## CHRISTIAN OPTIMISM.

It is the existence of sin in the world, of course, that makes the realization of the Kingdom of God difficult. He is blind indeed who is not able to see sin and all the evils it produces in human life. It is the pessimist, though, who sees sin and not much else besides. The optimist sees sin as clearly as the pessimist; but he sees that where sin does abound, grace does much more abound, and he bends himself to the task of overcoming sin in the joyous assurance that he is able to accomplish the task through Him who is able to do all things. If Christians are engaged in a losing fight, they might as well put up their Bibles, close their churches, raze their educational institutions, stop their printing presses, write "Ichabod" above the door of their hopes, and surrender the world to the devil without more ado.

We cannot share the feelings of those whose jeremiads are filling the land to-day. We believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead; we believe in the Holy Ghost; the holy catholic church; the communion of saints; the resurrection of the body; and the life everlasting. Holding this faith, we unreservedly, unequivocally, and invincibly believe that God is still the regnant power in the universe, that the Son of God still performs all his functions, that the Holy Spirit still moves in the world, that the church of God rests upon an everlasting foundation and that the gates of hell shall not prevail against it. We were born of Christian parents, dedicated to God in infancy, reared in a Christian home, called to the ministry of the Son of God, educated and trained under the influence and by the example of godly men; we have experienced the sorrow of sin, the joy of sins forgiven, the blessedness of salvation, and have tasted of the peace which passeth all understanding. With this heritage, this faith, and this experience, we are unafraid.

The history of the church is such as to inspire faith and kindle courage. The enemies of Christ himself apparently prevailed, sending him to the cross and the grave; but he could not be bolden of death, and his resurrection marked his triumph over all his enemies. The Roman Empire persecuted the early Christians with all the ferocity of incensed paganism; but Christianity became the religion of the emperors themselves. The Gnostic and later heresies seemed for awhile to have split the church into irreconcilable fragments; but the heresies lost their hold and the Faith emerged sound and triumphant. In later days, religion seemed to have lost its purity and power, and the cold formalism of an ecclesiastical system mocked men's hunger and thirst after righteousness; but the Reformation brought again the joy of a vital faith. The corruption of a still later day seemed to have sapped the life of the church and to have made Christianity little more than a byword; but the Wesleyan movement revitalized it and made it the dominant force in society. From the beginning until the present, there have been forces operating against Christianity, and at times they have seemed to be in the ascendant; but always and inevitably these forces have been vanquished and truth has been established. The whole history of the Christian church teaches and enforces a lesson that we do well to remember to-day: TRUTH CAN NOT BE VANQUISHED. If Christ be the Son of God—and he is—all we have to do is to follow him as our leader and fear no evil.

O where are kings and empires now,
  Of old that went and came?
But, Lord, thy church is praying yet,
  A thousand years the same.

We mark her goodly battlements,
  And her foundations strong;
We hear within the solemn voice
  Of her unending song.

For not like kingdoms of the world
  Thy holy church, O God!
Though earthquake shocks are threatening her,
  And tempests are abroad;

Unshaken as eternal hills,
  Immovable she stands,
A mountain that shall fill the earth,
  A house not made with hands.

## MORAL AND SPIRITUAL VALUES.

In an address delivered by Hon. William G. McAdoo at the fortieth annual commencement of the University of Southern California, on June 21, we find the following significant statements:

"The fundemental problem of democracy is, therefore, the individual citizen. Success of democratic institutions must proceed from the individual. The continuous problem is the development of individual character and intelligence. Success in any democratic undertaking is possible only when the process of perfecting the individual is constantly pursued. We must create in every citizen that essential self-respect and self-restraint which, in a democracy, are the substitute for the external restraint imposed upon the citizen by the will of the autocrat under arbitrary forms of government. The development of the individual in a democracy is obtained mainly through the processes of common living, and in those processes there must be a constant cultivation of the highest moral standard and spiritual qualities, because those are the indispensable guarantees of Christian conduct and democratic citizenship. The struggle for citizenship is in itself the struggle for democracy, and the success of the struggle for citizenship means the success of the struggle for democracy. It is, primarily, the task of the church, because it is through the teachings of Christ as expounded by the church that the spiritual and moral forces of humanity and that quality of citizenship which is the secure foundation of democracy, can be produced. It is, secondly, the task of the schools and colleges, because it is through the diffusion of knowledge and the cultivation of the human mind that the citizenship of a democracy can be bulwarked against ignorance and intolerance.

"There has been a pronounced tendency within recent years to rely upon legislation as the cure for every evil and as the remedy for every problem. This ignores the fact that legislation has decided limitations and that the settlement of many of our most difficult problems rests, in the final analysis, upon the character and quality of the electorate, and that the character and quality of the electorate rest in turn upon religion and education. The great Washington said: 'It is impossible rightly to govern the world without God and the Bible.' The modern tendency is to lean more on legislation than on religion and education. Legislation represents all the frailties, imperfections, and expediencies of human nature. Too frequently remedial legislation, even where properly directed and well advised, falls into unfriendly hands, and a law, good in itself, is transformed into an evil agency through maladministration by unworthy and incompetent individuals. We cannot, therefore, pin our faith too strongly to legislation. We need less the creation of more laws than to change the hearts and conscience of men.

"Good citizenship begins with moral character, and the church is the great teacher. The religion of Christ and the Ten Commandments are the very foundation of Christian character and the very Gibraltar of democracy and democratic citizenship. In no field would the Ten Commandments work such a wholesome transformation as in the political life of the nation. * * *

"What a marvelous example this would set, and what a righteous citizenship would develop in this great democracy! And what would prove a more effective moral and political solvent than the universal observance of the Ten Commandments? There would be no wars if this great moral code were put into practice between individuals and nations. The unbearable burdens of armaments on land and sea, the crimes and wholesale

(Continued on Eighth Page.)

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## A GOOD SIGN IN MISSISSIPPI.

By Bishop Warren A. Candler.

A press dispatch reports a good sign of the times in Mississippi. It comes from Jackson, the capital of the State. It is as follows:

"Mississippi's five candidates for Governor are being seriously handicapped by the numerous revivals and camp meetings in progress throughout the State.

"On several occasions during the past week candidates have found revivals under way where they were booked to speak, and, in deference to these events, they promptly cancelled their engagements.

"Mississippi is having more revivals this year than ever before in her history, and the minds of the people seem to be fastened on things spiritual rather than matters political.

"As a result of this unusual condition of affairs, the five candidates have requested their campaign managers to make diligent efforts to compile a list of cities and towns where religious meetings are under way, and avoid booking these places."

It is certainly well for the State of Mississippi when the people manifest more interest in matters religious than in personal politics. That great commonwealth, in common with many of its sister States, has not been benefited in recent years by political campaigns and rancorous campaigners. On the contrary, from them has been gathered a bad harvest of bitter contentions between candidates, hurtful strife in communities, injurious agitations, and harmful legislation.

But religion is fundamental to public morality and general prosperity.

The skeptical Jean Jacques Rousseau, notwithstanding his skepticism and his anti-Christian sentiments said, "Never was a State founded that did not have religion as its basis." To the same purpose spoke Edmund Burke when he declared, "We know that religion is the basis of civil society and the fruitful source of all blessing and comfort in human intercourse."

The American nation is the confirmation and exemplification of these obvious and fundamental principles. That acute observer of American institutions, M. de Tocqueville, affirmed without qualification, that "religion gave birth to Anglo-American society."

Our great Republic was founded by faith, and more than once it has been saved by faith.

That notable movement known to history as "The Great Awakening," which began in the rural parish of Jonathan Edwards at Northampton, December, 1734, and which under the ministrations of George Whitefield was carried throughout all the original thirteen colonies, prepared the way for the Federal Union. It may be doubted that the Union would have been possible without it.

Dr. Leonard Woolsey Bacon, in his interesting "History of American Christianity," says: "In the glow of the revival the Continent awoke to the consciousness of a common spiritual life. Ranging the continent literally from Georgia to Maine, with all his weaknesses and indiscretions, and with his incomparable eloquence, welcomed by every sect yet refusing an exclusive allegiance to any, Whitefield exercises a true apostolate, bearing daily the care of all the churches, and becoming a messenger of mutual fellowship, not only betwen the ends of the continent, but between the Christians of two hemispheres. Remote churches exchanged offices of service. Tennent came from New Jersey to labor in New England; Dickenson and Burr and Edwards were the gift of the northern colonies to the college at Princeton. The quickened sense of a common religious life and duty and destiny was no small part of the preparation for the birth of the future nation."

Princeton College (now Princeton University) was one of the results of "The Great Awakening"; and there James Madison, "the father of the Federal Constitution," was educated. Other educational institutions were later fruits of the great revival, notably Dartmouth College, where Daniel Webster was educated.

Again, "The Great Revival of 1800" saved the American Union from the centrifugal tendencies which threatened it with dismemberment in the days of Aaron Burr.

"The Revival of 1858" reduced the shock of the war between the States, and made the work of reunion and restoration less difficult than otherwise it might have been. And "The Revival in the days of Moody and Sankey" did much to soothe the sorrows and soften the asperities of the people in the period following that ditressful era.

Indeed, at every great crisis in the nation's history revivals of religion have blessed it with their saving power.

To such a source of help our people should now look in these days of disquietude and disorder which have succeeded the world war.

Religion—the revival of evangelical Christianity—is the only force adequate for the tranquilization of the restless world of to-day. Its restoration to peace and prosperity can come from no other power.

Everything else has been tried without availing anything equal to the dire needs of the hour.

The greatest statesmen of the world met at Versailles after the war, and in long continued conferences sought to find a remedy for the sad conditions which confronted them. After months of labor and study they brought forth the "Peace Treaty" and the "League of Nations." But partisan politics have marred the work of their hands, and poverty, pestilence, wars and rumors of war continue to disquiet a forlorn and war-worn world.

Meanwhile, our ears are tortured by the vague and vain declamations of social and political mechanics who cry for "the reconstruction of the world."

But it is regeneration, not reconstruction, which the world needs; and regenerative power cannot be found outside Christianity and apart from Christ, the Redeemer.

Statecraft has failed. The politicians are incapable of doing anything much beyond securing the office they hold, and talking endlessly of what they are going to do, but which they have never done and never will do.

The people of Mississippi, if we may trust the press dispatches, are acting with wisdom in turning away from the politicians and seeking God. The people of other States should follow the same wise course.

If another great revival such as "The Great Awakening" and "The Revival of 1800" should come to our country, it would solve more problems for our own and all other lands than anything else possible. It would set righteousness in the earth; and the area of peace in the world can never be wider than that of righteousness. The subjection of mankind to unrighteousness would be a state more dreadful than that of war. It is worse than idle to cry "Peace! Peace!" while arrogant and aggressive wrong seeks to dethrone God and oppress mankind.

There can be no real and enduring peace except under the reign of the Prince of Peace, who is also the King of Righteousness.

The only moral system which is suitable for the entire human race is that which Jesus taught, and men will not conform to that until they are filled with the heavenly life which He alone can impart to their souls. Obedience to the Sermon on the Mount is impossible without the indwelling spirit of the Savior who proclaimed that royal law of life and liberty.

A great, divine Redeemer is required for the salvation of our high-powered world, which is running to ruin from its excessive power and deficient purity. One who is "Mighty to Save" must be proclaimed to the nations and accepted by them, if its downward course is to be arrested.

The people of Mississippi do well in turning away from the politicians who have neither the ability nor the disposition to serve the country. They will do well to turn away also from the preachers (so-called) who seek in their petty pulpiteering to reduce the stature of Christ Jesus our Lord. Such men are worse than useless at a time like the present.

Let the Christ be magnified, not minified; and let people "crown Him Lord of all."

## PAUL MARVIN BROWN.

By Rev. R. H. Wynn, D.D.

Paul Marvin Brown was born in Woodville, Miss., Aug. 26, 1870, the name which was given him by his parents suggesting the Christian atmosphere and Methodist traditions of the home. He was a son of the parsonage. His father was Rev. Thomas W. Brown, a well known member of the Mississippi Conference, and his mother, Mary P. Smith, of Cazenovia, N. Y.

The name of the father appears in the graduating class of Centenary College in the year 1850. He lived to old age, was a man of exalted mental and spiritual attainments, being, as the writer remembers, a sprightly conversationalist and specially gifted in public prayer.

There were five sons and seven daughters in this parsonage home, only two of whom are now living, Rev. J. Wilson Brown, of Baton Rouge, and Mrs. Horace Kellogg, of Boyle, Miss.

Paul received his preparatory education in various schools in Mississippi, a part of the time being under the direct tuition of his parents, who taught in them. He took his four years' college course in Centenary College, Jackson, La., receiving his degree in June, 1890.

In a revival service conducted by the students, he had a bright experience of conversion. The writer was present and distinctly remembers his joyous confession, followed by successful efforts to lead other boys to Christ. The writer well remembers hearing Paul's father tell of college revivals in his boyhood days, and, if I mistake not, father and son were both converted on the old Centenary campus.

Aug. 26, 1891, Paul was married to Miss Mary Alice Perry, of Jackson, La., a cultured young woman whose family connections had also been closely identified with Centenary College.

He had recently responded to the call to preach, and in December, 1891, he joined the Mississippi Conference, and the happy young couple began their itinerant ministry at Amite City, La., where they remained three years.

In 1894 the General Conference changed the boundary lines of the Louisiana and Mississippi Conferences so as to conform to State lines. At this time Brother Brown was transferred to the Louisiana Conference and was appointed to the historic Caddo circuit, with his home at Keatchie, where he served four years, 1895-98. During the first half of 1899 he served the Coushatta charge, accepting the presidency of the Johnson Collegiate Institute, Greensburg, La., in the middle of the year, and being officially appointed to this school during 1900-1901. This was one of the many heroic ventures of our church in the field of Christian Education.

He served the Bunkle charge during 1900-1904. During 1905 he was again engaged in school work, accepting a position at Milburn and serving in connection therewith the White's Chapel charge, returning for the year 1906 to Bunkie charge. During 1907-8 he served the Trout and Jena charge, at the expiration of which time he began a five years' period of service as presiding elder, three years of the Alexandria District (1909-11) and two years of the Shreveport District (1912-13). His appointment as presiding elder was much appreciated by the Conference, and these years of service were of great value to the church. In the year 1910 he served as a member of the General Conference which met in Asheville, N. C.

During the year 1914 he served as Secretary of Education, making a heroic effort to finance adequately Centenary College in Shreveport at a critical time in its history.

In 1915-16 he served as pastor in Natchitoches. In 1917-19 he was pastor in De Ridder, where he established a permanent home and resided up to the time of his death in Mineral Wells, Tex., June 13, 1923.

The period of the De Ridder pastorate was during the strenuous closing years of the world war. All the children of the home, three valiant sons, who were just completing their education in Centenary College, as had father and grandfather before them, were enlisted in service. There was tense anxiety in the heart of father and mother. The father consecrated himself to patriotic duties, and though he could not join his sons, determined to have full fellowship with them in "keeping the home fires burning." He was Parish Chairman of the Council of Defense, and labored incessantly by night and day, no doubt overtaxing his strength and laying the foundation for insidious disease. The youngest son, Ellis H. Brown, honor graduate from Centenary, splendidly furnished, died in Camp Colt, Pa. Another son was severely wounded at the front. Sorrow pierced his heart, but did not diminish his labors. During 1920 Brother Brown held the supernumerary relation on account of poor health, but, nevertheless, with his determination to preach, served as pastor in adjacent towns. In 1921-22 he served as pastor of Ludington circuit, and at the close of 1922 was again granted supernumerary relation.

His character and labors made a most profound impression on the community where he spent his last years. A handsome silver loving cup had been presented to him by the American Legion a few weeks before his death, and at the funeral service in De Ridder there were remarkable tokens of the great appreciation in which he was held as a public-spirited citizen.

Brother Brown had pulpit ability of a very high order, and, like his father, had much power in public prayer. He was a successful winner of souls. He was well-informed in world affairs, a careful student of Scripture, versed in theology and church history. His life as a Christian was a shining mark of fidelity. His deep sincerity was never questioned. He was unselfish and self-sacrificing, never "seeking his own," but always "the things of others." He was naturally sympathetic, drawing and holding his many friends with bonds of love. He had an undaunted faith that made him face impending death with perfect composure. He has heard the words, "Well done, good and faithful servant."

He is survived by Sister Brown, his companion during a ministry of 32 years, two sons, Major S. Perry Brown, of Beaumont, Tex., and Mr. Paul M. Brown, Jr., of Shreveport, an active official in the Noel Memorial Church.

Shreveport La.

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## HOLD THE LINE.

By Rev. S. A. Steel, D.D.

I have just re-read the account of the great battle of Antietam, or Sharpsburg, by General John B. Gordon in his "Reminiscences of the Civil War." Who that heard him deliver his great lecture on the "Last Days of the Confederacy" can forget the thrill of his description! How his men held the front line in the most advanced position of Lee's army; how anxious Lee and Hill looked when they rode to that point, and saw the slender string of tattered Confederates facing McClellan's vast host; how he spoke aloud to be heard by his men lying silent in the grass, and said: "General Lee, we'll stay here till you tell us to leave"; how wave after wave of the bravest of the brave Northern soldiers marched up to that line as if on dress parade, staggered, and rolled back in defeat before the deadly fire of the Southern rifles. The sun went down on one of the bloodiest battles of that awful war; but its setting rays glanced on the hot rifles of Gordon's men still holding the line. Their fidelity was matched by equal courage on other parts of the field, and McClellan had enough. Lee's army was saved.

There are some who would shorten the theological line. Frightened by the formidable front of the foe, the flaunting banners, the braying trumpets, the audacious advance, they would compromise with infidelity, make terms with rationalism, and surrender doctrines that are cardinal in Christianity. And all who do not agree with them are "narrow," "reactionary," "opposed to progress," "sticklers for obsolete dogmas," and so on. In the Pentecostal Herald of June 27, Dr. H. P. Sloan gives an exposure of the radical changes in Methodist doctrine adopted by the Northern Methodist Church in the course of study for young preachers—the surest way to spread these new-fangled errors. Whoever would know what they mean by "shortening the line" should read Dr. Sloan's article. He summarizes, under sixteen heads, the changes officially approved and adopted in advanced Methodist theology. I don't profess to be a Solomon, neither am I a fool, and I say deliberately that if all of that is to be thrown overboard, what is left isn't worth having. Christianity becomes only one of a score of ethical codes, some of which may vie with it in excellence, and, perhaps, even surpass it in satisfying our human wants. I have studied these sixteen points in the new theology of our Northern brethren, as put forth in their course of study and summarized by Dr. Sloan, and they are all heads of the hydra of Rationalism. You remember the story of the Hydra; and since the Bible is mythology according to this "new religious (?) thinking," its stories are no better than these old classic myths. The Hydra was a huge water serpent that ravaged the country of Argos. His den was in swamp near the well of Amyone, where the people congregated. As often as they came to get the refreshing water, this huge snake, with nine gleaming heads, devoured them. After he had killed that old Nemean lion, Hercules undertook to destroy this formidable snake. He took his station at the well with his club, and when the monster appeared he beat off one of his nine heads; but instantly two shot up in its place. The snake was getting the best of it. But Hercules had no idea of "shortening the line." That snake had to go and stop destroying people who wanted water. So he sent for his nephew Iolaus. Iolaus heated irons in a fire, handed them to his uncle, and as fast as he smashed a head, he clapped a hot iron on the place, and burned out the germ. The middle head was immortal. The snake was killed, but Hercules made the mistake of burying that middle head. It has been coming back to life ever since in Rationalism, and the slimy and hideous creature, with its multiform heads, each hissing and threatening, lurks about the well of Salvation and destroys the souls of those who come to drink of its living water.

One thing is certain: if this new theology is true, the old was false. It is impossible to harmonize them. Those sixteen points in Dr. Sloan's summary contradict the faith of our fathers in its most fundamental teaching. Now the old theology created Christendom, built its cathedrals, churches, schools, colleges, universities, hospitals, orphanages, and all the benevolent institutions that have lifted the western races out of barbarism. The old theology filled this land with Christian homes, and from these homes there came a generation of the highest type of humanity the world has seen, giving us men like Washington, and Davis, and Lee, and Longfellow, and Lowell, and a thousand more. So if the old theology was false, all of this is the fruit of a lie. There is no use to wiggle, you can't get away from that conclusion. How absurdly inconsistent many of these present-day prophets are! They praise this time as the high water age of the Christian era; boast of our achievements; extol our superiority over former times; and then in the same breath tell us that the system of belief that created the things they praise was a falsehood! Do, pray, hand us the smelling bottle. Such absurdities make one sick. Open the window and let us have fresh air.

And what do they offer us in the place of the discarded faith of our fathers? Nothing under heaven but a rehash of Pagan speculations. Read Lecky's "History of European Morals," or any history of Rationalism, and you will find it all. Not a single new fact in any department of knowledge, history, philology, archaeology. This last, archaeology, confirms the old faith and gives no support to the new interpretation of the Bible.

Protestantism cannot survive the dissolution of the faith of our fathers. Modernism means the triumph of Roman Catholicism. The Roman Catholic Church holds the apostolic faith firmly. There is no quiver of uncertainty in her communion. We Protestants believe that in many ways she has corrupted the faith, and added to it; but she holds with unfaltering fidelity to the traditional faith. I have recently been reading some books by Catholic authors bearing on present day controversies, such, for instance, as "Evolution and Social Progress, by Joseph Husslein, S.J., Ph.D." and the impression produced on my mind, an impression that lies quietly folded away in the cerebral cellars, is that if Rationalism prevails in our Protestant churches, the truth is safe in the Roman Catholic Church. No, I am not going to turn Catholic. "I'm Methodist born, and Methodist bred; I'll be a Methodist when I'm dead"; but multitudes will become Catholics, because there is nothing to the negative Christianity of Modernism. Let us stop this dallying with a mortal foe. "If Jehovah be God, follow him; but if Baal, then follow him"; and as of old, "the God that answers by fire, let him be God"! The God of the traditional faith has always answered by fire, and is answering still. Let us preach the old faith with a new resolve that it shall not perish. Let us preach it not in an apologetic tone, but with the apostolic certainty of its everlasting truth. It may be such a fight as Gordon's thin gray line put up on the hills at Sharpsburg; but, like those invincible Confederates, let us stay by it till the Lord of life bids us leave.

Mansfield, La.

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## OUR HEROES.

Here's a hand to the boy who has courage
To do what he knows to be right.
When he falls in the way of temptation,
He has a hard battle to fight.
Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says "No"

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.
And he who fights single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle
And conquers arms in the fray.

Be steadfast, my boy, when you're tempted
To do what you know is not right;
Stand firm by the colors of manhood,
And you'll overcome in the fight.
"The right" be your battle cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.

—Eben E. Rexford.

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A little girl in Southern California was having her first glimpse of snow. "O, mother, what is it, what is it?" she shouted, excitedly. "Why, that is snow, Peggy. Whatever did you think it was?" "Snow? Why it looks like popped rain!"—Life.

# NEWS FROM THE DISTRICTS.

## MISSISSIPPI CONFERENCE.

### Meridian District Notes.

Many of our pastors are now busy in revival work, either on their own charges, or assisting other brethren. The outlook for revivals is encouraging.

* * *

The District Epworth League work is in a prosperous condition. A new Senior League was recently organized at Bucatunna, and plans are on foot for new organizations at other points.

* * *

Brother Oakley, of the Porterville circuit, is opening work at Narkeeta, a small saw-mill town on the Mobile and Ohio Railroad. The mill management is assisting largely in the erection of a house of worship, which will soon be ready for occupancy.

* * *

Since our last report, an excellent meeting was held at Crandall, on the De Soto charge. Brother Dan Kelly did the preaching, and the results were very gratifying. There were fifty accessions to the church. The most of these were on profession of faith.

* * *

The Gipsy Smith union meeting was a great blessing to Meridian and surrounding territory. Many were converted, reclaimed, or otherwise spiritually helped. A considerable number were added to the various co-operating churches on profession of faith. Methodism shares largely in the fruits of this revival.

* * *

Sunday school work is making progress in the district. Sunday School Day is being generally observed. New schools have been organized at the following places: McKinnon school house, on the Pachuta circuit; Pleasant Grove, on the Waynesboro circuit, and Oakland Heights, Meridian. The latter is in connection with the Fifth Street charge.

W. A. HAYS, Reporter.

## LOUISIANA CONFERENCE.

### Baton Rouge District Notes.

In spite of floods and rain, swollen streams and fearful roads, the work of the church within the Baton Rouge District moves forward in a most satisfactory way. The preachers are all faithfully at work in spite of these discouraging obstacles, and the good people are responding most commendably.

* * *

The pastors on and along the Illinois Central Railroad are planning for a standard teachers' training school, to be held at Hammond as soon as all arrangements for same are perfected. Great enthusiasm is shown by the pastors, leaders and teachers in Sunday schools in the several towns in reach of the site of the school, and the prospects are bright for a splendid institute.

* * *

Our last quarterly conference at Tickfaw showed that Murphy and his good people are pushing ahead in spite of a greatly scattered work and distances of churches, with too much rain, and roads that are incomparably rougher than the famous "rocky road to Dublin." Rough or smooth, good or bad, the indomitable Murphy gets there with fodder and grain for the sheep.

* * *

Several of the preachers of this district took in the Seashore Divinity School at Biloxi—Drs. Crisler and Miller as instructors, and Waltman, Newsom, and Watson as students. Brother Selfe drove over for a stay of a week or so, but was called home after a day's attendance. All reported that the school and the lectures were never better.

* * *

Rev. A. J. Coburn and his noble flock at Kentwood are moving ahead in all departments of church activity and the church and Sunday school there are in fine condition. This pastor and his good people entertained our recent district conference, and it was most admirably done. Their generous hospitality and Christian fellowship are thankfully remembered and warmly praised throughout the entire district. We had a great district conference this year, made such by the splendid attendance and interest of both preachers and laymen.

* * *

A. D. Brulet is making good on the Gonzales mission. It is a most difficult field of labor, but Brulet is equal to the task. He and his good people will soon build a new church at New River, where at present they have none.

* * *

We recently held a splendid quarterly conference at Alford's Chapel, on the Denham Springs work, where A. L. McQueen is pastor. In spite of rain and mud and the day being Saturday, there were over a hundred present. The reports were very encouraging, showing unusual interest in the work of the Kingdom. McQueen, with the help of a few, has overhauled and repaired the parsonage, putting it in habitable shape. A most sumptuous dinner was served on the grounds at this quarterly conference.

* * *

B. W. Waltman, on the Natalbany and Pine Grove charge, is happy in his work with those splendid Methodists in Tangipahoa and St. Helena Parishes. He held his third quarterly conference at Montpelier, Sunday, June 24, at 11 a. m., and preached to a large congregation, though it rained all day and the people had to come over almost impassible roads and through a steady downpour of rain. We had a good conference and dinner on the grounds (in the church), and it was an elaborate spread, too, that was a happy commentary on the culinary skill of the good ladies of that little town. Ye elder felt abundantly compensated for a drive of seventy-five miles through rain and mud as he ate of this great dinner, and enjoyed the good fellowship of those splendid folk.

* * *

Last Sunday, July 1, we were with Brother Gunn in the progressive little city of Bogalusa, preaching in the morning to a large congregation and enjoying a fine music service at the evening hour, the occasion being the installation of the fine new pipe organ donated to the church by Mrs. Charles W. Goodyear, of New York City, as a memorial to her late friend, Mrs. Elizabeth Sullivan. This writer is no judge of music or musical instruments, but this fine organ has all the appearance and sound of an exceptionally great instrument, and it will doubtless prove a great blessing to the church at Bogalusa. The church at Bogalusa is wide awake to all the interests of the Kingdom, and is right to the front in everything that appertains to the upbuilding of the church. This is a splendid station, and Gunn appreciates it and is showing himself a competent leader of this progressive and rapidly growing church.

* * *

I could make happy mention of the work and zeal of the rest of the faithful pastors and people if this district if I had the space, but I have already claimed more space than is due me, so more anon.

J. W. LEE, P. E.

### Alexandria District Notes.

Rev. H. B. Thomason, of the Colfax circuit, was assisted at Tioga in a revival meeting by Rev. C. K. Smith, of Pineville. Brother Smith led in the singing and also did the preaching. A number united with the church and much good was done.

Brother Thomason was called away from the meeting to Mrs. Thomason, who sustained severe injuries from a fall.

* * *

The work of the Boyce charge moves along well under the leadership of Brother E. L. Cargill. He reports good interest in the Boyce Sunday school, with Brother J. A. Ingram as superintendent.

* * *

At Pineville, Mr. T. F. Glaze is superintendent of the Sunday school. This school has been reorganized, and is going forward in a commendable way.

* * *

Rev. H. B. Hines is diligent in labors on his difficult charge. He is in the midst of Romanism, where religious standards are difficult to maintain, as we understand them. The salary of preacher and presiding elder is well up on this charge.

* * *

Mrs. A. D. George, wife of our pastor at Bunkie, has been in the Baptist Hospital here for three weeks and more, from injuries sustained in an automobile accident. She has been operated upon and a part of the bone in her shoulder removed. At this writing she is doing nicely.

Rev. J. H. French, of the Marksville charge, who was in the same car with Mrs. George when she was injured, also had a rib broken. He is recovering.

The work of the Marksville charge is making substantial progress under the leadership of Brother French. He is in favor with his people.

* * *

Rev. D. B. Boddie, of Glenmora, has been away for a vacation of several weeks. Brother Boddie has been in poor health for some weeks, but is now recovering. He has been passing through great trials recently. In the early part of May he lost his father. Then in the early part of June his father-in-law passed away. In the midst of these great sorrows he has been in sickness himself. The people of his church are very sympathetic, and are endeavoring in every way to assist him in his work.

At the Glenmora quarterly conference, on the evening of June 24, Clarence White, president of the Epworth League at that place, was recommended for license to preach.

* * *

Mr. T. W. Holloman, superintendent of the Alexandria Sunday school, has been recently engaged in teaching a course on Sunday School Administration in the Monroe District Standard Training School at Winnsboro.

* * *

Mr. H. P. Miller, of Alexandria, has been filling the pulpits of some of the brethren when they have been absent recently. He has done this most acceptably.

W. L. DOSS, JR., P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Notes from Columbus District.

We are well into the third round of quarterly conferences, and find things moving along fairly well at every point. The continued rains have caused some of our people to get just a bit "blue," but with the clearing away of the clouds we hope to find a better spirit among our people.

* * *

We are nearing the revival season for most of our churches, and are glad to report that the preachers have all made arrangements for their meetings. We are going to try out a new plan in our revival work at several points this year. We have planned, on some of the large circuits, to hold several meetings at the same time. We realize that we will lose something by not having the pastor present all the time, but we hope this campaign for the entire charge, all planned and carried out the same time, will more than offset the absence of the pastor. The pastor, of course, is to move from one meeting to the other, putting his time where it is most needed. Another departure from the old plan, for the large circuits, we are planning to group several churches and hold a two weeks' meeting. We have arranged for four such group meetings in the District. We have planned group meetings for the following charges: Mashulaville and Chester, Rev. W. M. Campbell to do the preaching for both meetings; High Point, Rev. W. L. Storment to do the preaching, and McCool, Rev. S. H. Caffey to do the preaching

We ask the prayers of all the brethren for the success of these meetings.

* * *

Revivals have recently been held at Artesia and Noxapater. Brother W. A. Wilson did the preaching at Noxapater, and Brother V. C. Curtis at Artesia. The writer had the pleasure of attending a few services at both places, and we are glad to say we found that the strong gospel messages were being well received. No doubt the pastors will make a separate report of these meetings. Brother J. R. James announces that the Baptists and Methodists will hold a union meeting at Mayhew, beginning the third Sunday in July, Brother T. H. Lipscomb to do the preaching. Brother Dorman announces that the churches of Louisville have arranged for a union meeting to begin some time during July. A Presbyterian evangelist is to do the preaching.

* * *

We are putting special emphasis this quarter on revivals and evangelism, but are glad to report that the brethren are also looking after the finances. The reports this quarter thus far have been fairly good at most places. Flower Ridge, Noxapater charge, takes off the blue ribbon by reporting everything, pastor's salary and Conference collections, in full at the third quarterly conference. When a steward from one of the other churches asked how this was done, a Flower Ridge steward replied, "Just get your people to be honest with God and pay him the tithe." In addition to paying all their assessments in full, these good people pay to all the calls of the church. They are planning to build Sunday school rooms to their church right away. This church has been getting one afternoon appointment each month for a long time. Since they began tithing and found out what they can do, there is talk of asking for half time next year. This but illustrates what could be done in our churches if more of our people would adopt God's plan for the support of his Kingdom.

* * *

Work is now under way on the interior of First Church, Columbus. This work, when completed, will cost about $5,000. The preacher and his family at Shuqualak will soon be installed in the handsome bungalow parsonage now being built.

We hope to give reports from the rest of the Sunday schools next month.

A. T. McILWAIN, P. E.

## JACKSON DISTRICT CONFERENCE.

The Jackson District Conference of the Mississippi Annual Conference, of the Methodist Episcopal Church, South, was held at Bolton, Miss., June 25-27, 1923. Rev. E. K. Means, pastor of Galloway Memorial Church, Jackson, Miss., preached the opening sermon, Monday evening, June 25, at the close of which Rev. M. L. Burton, presiding elder, called the conference to order. The roll was called, a secretary elected, and chairmen of certain committees announced. The work of the conference was very much simplified and greatly expedited by means of a set of questionnaires which the presiding elder had prepared and previously sent out to all the pastors. These questionnaires were assigned to appropriate committees, and by means of the several committee reports the conference was able to get a broad and comprehensive view of the work of the church in the entire district. The report showed the Sunday school work to be prosperous. There are 68 church buildings and 65 Sunday schools in the district. Harrisville circuit reported a church membership of 310, and a Sunday school membership of 320; Millsaps Memorial, a church membership of 62, and a Sunday school membership of 79. Vaughan circuit has three churches and four Sunday schools. The report of the committee on the state of the church showed that 72% of the membership attended preaching services. There were reported 138 additions to the church on profession of faith, and 189 by certificate. According to Government statistics, there are over 10,000 white people above 12 years of age out of the church in the territory of the Jackson District. This is the church's challenge for greater evangelistic effort.

The financial report indicated clearly that we are too prone to put off until the end of the year what we could easily and well do in the early part of the year, or proportionately through the year. Eight charges reported nothing paid on the Conference collections; however, some of these reported the benevolences provided for. One charge reported 50% paid, another 45.5% paid, and one, a four-point country circuit, 60.5% paid on the collections. Five charges reported as not having made assessments for their pastors. A total of 20% paid on the Conference collections and $15,344.70 on the pastors' salaries shows our financial standing at this time. As compared with other figures, this shows advancement.

Dr. G. L. Morelock, General Secretary of the Board of Lay Activities, was present and brought us a great message, at 11 o'clock on Tuesday, on the laymen's work. It was informing, inspiring, thrilling, and delivered in a most forceful manner. The Committee on Lay Activities brought in a very comprehensive report on the work of the laymen as gathered from the pastors' reports. They made seven recommendations for the specific use of the laymen in the work of the church: 1. To increase attendance at Sunday school and all church services; 2. To get information to our people so as to promote the Centenary and Christian Education movements; 3. To enthuse the 10% of our members who work, and increase the number of workers; 4. To increase the number who give from the present average of 25% of our members to a much more creditable number, and that a campaign of tithing be carried on; 5. To hold services in the absence of the pastors, and thus develop the leadership of the laymen; 6. To earnestly and systematically evangelize our children in the Sunday school and our people in every walk of life; 7. To put through a religious survey of our people who are not affiliated with any Methodist church, and those who are not members of our church, but who should join us.

The report of the Committee on Education showed that 13 sermons had been preached on "the call to preach"; that 106 students were in college from the district last session; 13 pastors reported that the public school teachers in the bounds of their charges were Christian, and a majority reported that they helped in church work; 18 pastors said that they visited and read the Bible in the public schools. Thirty-one Epworth Leagues were reported in the district. The interest in the Epworth League is increasing.

The Committee on Missions reported 32 Woman's Missionary Auxiliaries, and 257 copies of the Missionary Voice, 331 copies of the Conference organ, and 128 copies of the General organ taken. The pastors are doing all they can to supply the unoccupied places near their charges with preaching. The committtee recommend that the stronger, well organized churches take Home Mission specials in mission charges nearby, that they may act as helpers to their weaker brethren; also, that the station pastors endeavor to spend two or more weeks a year on the country circuits, thus giving us the benefit of their larger experience.

The Rev. Charles Assaf, a Syrian, but a local preacher in our church, employed by the Board of Missions, is doing a splendid work, not only among his own people, but among us wherever he has a hearing. We commend him to our pastors and people everywhere.

The attendance was good, there being 114 recorded as present. The entertainment and hospitality given the conference by all the people of Bolton were everything that could have been wished for. Every visitor had the best home in town. Rev. H. M. Johnson, the pastor, made an ideal host. Brother Burton, our very efficient presiding elder, kept the business of the conference steadily moving until the end was reached. There was not an idle or a dull moment during the entire sesion of the conference. No interest of the church was neglected or overlooked.

The conference was held in the new and beautiful brick church just completed. This church was made possible through the gift of Brother and Sister J. L. Gaddis, who took this method of building a memorial to their son, who met his death by accident a few years ago. The church will be known as "Jack Gaddis Memorial."

Two splendid young men were licensed to preach, Isaac Hunter Hollingsworth, of Yazoo City, and Martin Ross Frazier, from Benton. Both of them were recommended for admission on trial into the Annual Conference. O. H. Wingfield was elected District Lay Leader, and J. A. Lindsey, and C. S. Bennett were elected Associate District Lay Leaders.

The delegates elected to the Annual Conference were: J. T. B. Berry, W. H. Bradley, J. A. Lindsey, Carley Hilton, I. O. Brown, W. M. Lofton, Sam Newman, and G. P. Cook. The alternate delegates elected were: H. L. Clark, J. R. Bane, and Mrs. J. C. Wood. J. L. Ferguson was elected assistant secretary. Camden was chosen as the next place for the meeting of the district conference.

The preaching was done by Dr. E. K. Means, and Prof. C. A. Bowen, of the Chair of Religious Education, Millsaps College. Both preached splendid sermons. The work of the conference being finished, the minutes were read and approved, and the conference adjourned with the benediction by the presiding elder.

W. J. DAWSON, Secretary.

## RECOMPENSE.

By Rev. S. J. Davies.

Under the sward in Flanders field,
Field sodden, scarred and torn,
Red ruin of war such harvest yield,
Harvest of sons to mothers born,
Tears and heartbreak for these,
Neath red poppies and trees,
Fanned by scented breeze,
Rest, soldier, rest.

Oh waste of life so young and strong!
The grizly grist of war ground out.
Oh mournful note of saddest song!
Cans't never heal or bring about
Balm sweet enough for such loss.
Though poppies blow above the cross
That mark the place
In narrow space
There lies the best.

Though throstles pipe from ruined wall
And larks sing free in joyous strain,
And o'er these graves the glad notes fall,
Yet none can hush the sad refrain
That moves in heart of mine,
A deep low note of love divine,
A symphony so true
As Heaven's blue,
Soldier, peace be thine!

Oh, lonely heart, abide your time,
In patience calmly wait the day.
Sometimes in joy love will entwine,
In other land not far away,
About the form, now gone
From sight, to far beyond
The poppies reddened glow;
There we shall know.
Soldier, Life divine!

Shreveport, La.

## PAY YOUR PLEDGE

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## INTERESTING FACTS CONCERNING THE "FORGOTTEN MAN."

### ESTATE OF MRS. MOSES U. PAYNE.

On May 25, 1923, I received a letter from Dr. S. P. Cresap, a member of the Board of Finance, stating that the will of Mrs. Moses U. Payne, lately deceased, contained a paragraph wherein she left to the Board of Finance of the Methodist Episcopal Church, South, $1,000 for the Superannuate Endowment Fund. The will was dated March 15, 1923, and probated June 20, 1923. Dr. Cresap and his brother-in-law, M. M. Payne, are the executors of the will. This bequest will in all probability be paid at an early date. The good woman who so thoughtfully remembered the "forgotten man" in the manner stated was the wife of Moses U. Payne, whose liberal contributions to the Church throughout his life were such as greatly to hearten those of us who have in hand the work of our great denomination. It would not be possible to write the history of Southern Methodism in the State of Missouri without repeatedly referring to the benefactions of this princely layman. His name and the names of the members of his family will never perish from the earth, for they are indelibly inscribed in the construction of many prominent church buildings and on the records of various Boards to which have been committed the stewardship of beneficent enterprises.

### ESTATE OF MRS. ALICE J. WILSON.

On May 15, 1923, a letter was received from Mr. J. F. Moore, cashier of the Bank of Davie, Mocksville, N. C., in which he stated that the will of the late Alice J. Wilson provided that the executors of her estate, after paying all other bequests of the will, should pay any excess of the estate to the Board of Finance of the Methodist Episcopal Church, South, at 510-513 Security Building, St. Louis, Mo., to be placed by them in the Superannuate Endowment Fund for the benefit of the "forgotten man." This fund was bequeathed by Mrs. Alice J. Wilson in memory of her husband, Rev. W. C. Wilson, deceased. Mrs. Wilson died in February, 1923. The letter from Mr. Moore also stated that the estate would probably be settled in twelve months and that the amount coming to the Board of Finance would depend on the sale of certain real estate. It is thought that the "forgotten man" will realize from this bequest about $5,000. What a joy it is to know that the people are beginning to consider the needs of the "forgotten man" when they write their wills! May this splendid example be followed by many others who have reached a period in their lives when they must give an account of their stewardship!

### ESTATE OF MRS. LOUISIANA PERKINSON.

On May 16 a check for $142.50 was received from Charles H. Gerbig, Secretary and Treasurer of the Colonial Trust Company, Baltimore, Md., the same representing payment in full of $150 bequeathed to the Superannuate Endowment Fund by the late Mrs. Louisiana Perkinson less $7.50 collateral inheritance tax. Here is another evidence of the fact that Southern Methodist people generally are giving attention to the needs of the "forgotten man" when they write their wills. There should be such a passion for this cause in the hearts of all our preachers as would move them to be constantly on the alert looking to have it represented in the scores of wills that are being written daily. Why should it not be so? Can one think of any beneficent cause before the Church that has a better right to be remembered? Its appeal is one that grips the heart and soul as well as the judgment of those benevolently inclined. Also money given to the Superannuate Endowment Fund is never spent as to principal. The income from it is annually distributed among the claimants on the fund. The principal stands intact forever, and thus it becomes an everlasting memorial to those who give it. What sort of monument could be placed at the head of anyone's grave that could better perpetuate in the thinking of succeeding generations anyone's life and character than a bequest to the Superannuate Endowment Fund?

## HE IS NO LONGER A "FORGOTTEN MAN."

On May 22, 1923, there was received from Mrs. Lydia H. Roper, of Norfolk, Va., bonds in the amount of $5,000, six per cent, payable semi-annually, which were sent as a gift to the Superannuate Endowment Fund on the annuity plan. It was the desire of the donor that an annuity bond be issued to Rev. W. F. Hayes, superannuate, and his wife, the semi-annual annuity to be the amount of income received by the Board from the bonds. This annuity will amount to $300 a year, and it is to be paid to Brother Hayes or his wife as long as either of them lives. When they are both deceased, the $5,000 will automatically pass to the General Superannuate Endowment Fund. Mrs. Roper further stipulated that this beautiful thing that she has done for these worthy claimants is not in any sense to be considered by the Church as a reason for reducing the Church's regular annual allowance to these claimants from other sources. She very positively states that she desires the annuity going to them from the bonds to be an amount in addition to what they have a right to receive from the Church.

This is one of the most beautiful acts that has come under by observation. I have repeatedly called attention to this method of making provision for our claimants. There are thousands of people in Southern Methodism each of whom is able to do a similar thing for some superannuate and his wife. Surely it will be a happy day to Brother Hayes when this annuity bond made possible by Mrs. Roper is placed in his hands. The annuity which he will receive semi-annually, together with the amount going to him as a claimant in regular channels from the Church, should make him and his wife very comfortable until God shall say: "It is enough, come up higher."

## SOMETHING THAT STIRS MY BLOOD.

It is very heartening to have so many evidences of the fact that the lay members of the Church are squaring themselves to do their best in the special effort for superannuate endowment. I receive letters daily from prominent laymen that encourage me to believe that they will apply themselves enthusiastically to the task of raising the ten million dollars for this cause. May I quote for the benefit of my readers an extract from a letter now before me from W. H. Wiseman, District Lay Leader of the Dickson District, Tennessee Conference, as follows: "The superannuated preacher should no longer be called the 'forgotten man.' He is not forgotten but has been neglected and should be called the 'neglected man.' The cause of this man is uppermost in the minds of most laymen. We have long sought an opportunity to do something really worth while for these men. God speed the day when we will do no less for him who paved the way for our great Church than is being done by the 'heartless corporation' for its aged. You can depend on the laymen to enter heartily into this movement. We can, and we will."

## A THOUGHT FOR EVERY DAY.

The preachers of the Church who are now active in her pulpits should keep themselves constantly reminded of this burning truth: "Every active preacher of whatever age is a 'forgotten man' in the making."

## THREE KINDS OF GIVERS.

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of a flint, you must hammer it, and then you can only get chips and sparks.

To get water out of a sponge, you must squeeze it; and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard. They give nothing away if they can held it. Others are good-natured. They yield to pressure; and the more they are pressed, the more they will give. A few delight in giving without being asked at all. Of these the Bible says: "The Lord loveth a cheerful giver."—The Christian.

In true worship, the soul of man can have but one attitude toward material things, and that an unselfish and beneficent one growing out of a desire to gather up those material things in one grand, supreme oblation to God in worship.—Henry Lowndes Drew.

# The Home Circle

## SLIGHTLY MUDDLED.

'Twas midnight on the ocean,
  Not a street car was in sight;
The sun was shining brightly,
  And it rained all day that night.

'Twas evening and the setting sun
  Was rising in the west;
The little fishes in the trees
  Were huddling in their nests.

'Twas a summer day in winter,
  The snow was raining fast;
A barefoot boy with shoes on
  Stood sitting on the grass.

While the organ peeled potatoes
  Lard was rendered by the choir,
While the sexton rang the dishrag
  Some one set the church on fire.

"Holy smoke!" the preacher shouted;
  And in the rain he lost his hair.
Now his head resembled heaven,
  For there is no parting there.

—Selected.

## INTERCESSION.

When the Bible-study class dispersed after its morning session, Margaret Ryder sought out her room-mate and suggested a walk round the campus. Evelyn Dodge glanced at her watch.

"Little juniors must be indulgently treated, I suppose," she replied, whimsically, "and I have twenty whole minutes to spare before the history lecture. How many times round, Margie?"

"O, two or three, please! I'm troubled about something. I need you to help me think."

"Out with it!" ordered Evelyn, as they started down the maple-covered drive.

"It was our topic in class this morning—intercessory prayer. Dr. Lawson spoke of it as if it were an essential part of the Christian life, and the class seemed to take the same attitude. But I don't believe in it. Do you, Evelyn?"

The older girl picked up a fallen leaf and studied its rich coloring before she answered: "Yes, under certain conditions. Why not?"

"It isn't reasonable!" protested Margaret. "If the relation between God and ourselves is really personal, like that of father and child, as Christ taught that it is, then why should any one need another to pray for him?"

A shadow flitted over Evelyn's thoughtful face. Then her dark eyes smiled serenely into Margaret's troubled blue ones.

"I felt that way about it until a year ago," she answered, slowly. "And then, during those months when I was so desperately sick and the odds seemed all against me, I had a strange experience. I think I had always had a strong personal faith since childhood, and believed that nothing could rob me of it. But when the pain and fatigue of those long months had weakened and unnerved me, I little by little lost all my desire to live—all my interest in life. I am sure that I still believed passively that there is a God, and that he is an all-wise and loving God; but I seemed to have lost all sense of personal communion with him—all real consciousness of his presence."

She paused, looking out toward the lake that sparkled in the October morning sunlight, and Margaret waited in silence.

"Then one day Dr. Stanley called at the hospital to see me. He had always appealed to me as a college pastor, although I had never known him very well as a friend. I was too weak to say much, but he somehow grasped the fact that I was being swallowed up by the darkness; and before he left he knelt at my bedside without permission or apology and offered up a prayer that I shall never forget; it was so simple and fervent, so intimate—so powerful. As I lay there wonderingly—just listening—tears crept down my face, and that little sick room suddenly became a shrine. At least one of the meanings of intercession became very clear to me. I was all out of tune with God and with life. He was in close communion with God and in ardent touch with life. So ever since that hour I have thought of earthly intercessors as tuners, whose sensitiveness to God's voice and contact with human hearts enables them to bring the two into harmony. I know it is not by any means a full answer to your question, but it satisfied me."

Margaret pressed her friend's hand affectionately. "It satisfies me, too," she said, gratefully. "You are always such a first aid to doubters, Evelyn!"—Youth's Companion.

## WHAT MAKES A MAN?

Denny curled one of his little legs underneath his small body and dropped his rosy cheek into his hand.

"'Course," he said, "there's the old box to fill. Always is an old wood-box to fill when Saturday comes. If ma only thought so, she could fill it herself and let me do something that'll make a man. Ben Lee says it's doing stunts and going fishin', and like that, makes you a man."

Then suddenly Denny straightened his shoulders. "I'm going to do something toward being a man," he said. "I'd like to ask pa the best thing to do, 'cause he'd know. I s'pose I might's well go fill that old box."

When he reached the kitchen, he found his mother and Aunt Sue there. The very first words that his mother said were: "Denny, I wish you'd hurry with that wood, and then Aunt Sue wants some peas. You'll have to get them for her, dear."

So, when the wood-box was full, Denny gathered the peas and started back to the house. Aunt Sue started to meet him and smiled, as she said: "Mother's half-sick, Denny boy. Try to help her as much as you can to-day."

Denny looked this way and that. Across the field the boys were doing stunts. Beyond the hill Ben and the other boys were fishing. Then he swallowed twice very hard. But, of course, if she is sick—then he marched up the path to the house.

After the peas were shelled there was a stack of baking-dishes to be wiped. He noticed how white his mother was, and he said: "I can wash those dishes as well as wipe 'em, if I am a boy. You go and lie down. I'll stay around and answer the door."

When he caught sight of the look that came into her eyes, it seemed at once as if he was at least two inches taller. The dishes done, he wandered into the garden and weeded awhile. "Might as well," he said, "as long as I've got to stay around; then I won't have it to do to-night."

Before he knew it he was whistling: It seemed to him that he never felt so good. He had no idea it was 5 o'clock until he heard some one say, "Mother's been telling me our boy is the best thing ever." Looking up, he saw his father holding out his hand. "Denny," said he, and something in his voice made Denny wink very fast, "here's my hand to the lad who is on the straight, sure road to becoming a man."—Child's Gem.

## "DEXTER."

By Olive Ellen Holbrook.

One day a cousin and his wife started to drive from their house to that of a friend, a distance of four miles. They owned three horses, but took "Dexter," who had saved their lives twice—once by stopping just in time to prevent crashing with an engine, and another time by running into the ditch to avoid an automobile going at a great speed.

After driving two miles, a storm came up. The lightning was terrific. My cousin's wife was very timid. My cousin saw an empty barn and drove into it. He had no more than done so before Dexter began to paw the ground and then to back. No coaxing or petting could make him stand still. At last he did a thing he had never done before—he kicked. My cousin got into the carriage, undecided what to do. But Dexter knew. He left the barn speedily, and ran to the top of a high hill. Then he acted as he always did—good-natured and ready to do whatever his master wished him to do. Suddenly there came a flash of lightning and a terrific crash. My cousin looked around and saw that the empty barn had been struck by lightning and was burning furiously. From that day Dexter was given the nickname of "The Lifesaver."—Our Dumb Animals.

There was more lion in Daniel's heart than he found in the den.—Selected.

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# New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## MORAL AND SPIRITUAL VALUES.

(Continued from First Page.)

slaughter now justified in the name of war, and the unspeakable woes of humanity which have come from war, would be ended. Even our political campaigns would be devoid of calumny, and great issues would be settled in the light of truth and fair discussion.

"Democracy is the problem of the individual, and to that problem the church and our schools and universities must apply themselves with unabated zeal and vigor if the demoralizing tendencies of modern civilization are to be arrested and a higher and nobler type is to be developed."

We have given so much space to these extracts from the speech of Mr. McAdoo because they seem to us to be unusually significant at this particular time. They are significant, first of all, because of the man who uttered them. Mr. McAdoo is a figure of national prominence, a man who has already served his country in one of the most important and responsible Cabinet positions, and who is widely spoken of as the probable nominee of the Democratic Party for the Presidency. It may be assumed that he spoke only after mature thought, and that the sentiments expressed by him represent his deepest convictions.

They are significant, in the second place, because they make religion the basis upon which the highest type of citizenship is based. When all the implications of citizenship are taken into consideration, it is almost self-evident that the terms, "bad man," and "good citizen," are contradictories. If preachers in the pulpit are under obligation to advocate uprightness, justice, and fair dealing in political affairs, politicians and statesmen are under as heavy obligations to preach morality and religion as the great needs of the individual.

These words are significant, in the third place, because they attribute to the church the supreme place in the development of the spiritual and moral forces of humanity without which the highest civilization cannot be produced. We especially commend this estimate of the church to the attention of those shallow thinkers, both theological and economic, who are forever wearying us with their pessimistic wails that the church has failed in its mission and that it is at best a moribund institution.

These words are significant, in the fourth place, because they assume the practicability of applying the teachings of the Bible, both Old and New Testaments, to national and international relationships as well as to the individual life. Christianity is not simply a spiritual force for personal appropriation; it is not simply a provincial religion that loses its power when it encounters the boundaries of diverse nations. It is a universal, all-embracing system of righteousness that can be adequately expressed only by the term, "the Kingdom of God." This Kingdom is not the impractical dream of a doctrinaire, but the definite program of Omniscience. It is practical, it is world-wide in the extent of its application, and it is to be progressively realized as men everywhere subject themselves to its laws.

## PERSONAL AND OTHER NOTES.

A beautiful gold watch was presented to Rev. J. B. Gramhling by the recent Louisiana Epworth League Assembly at Mansfield, Bishop H. M. DuBose making the presentation speech.

A fund of $100,000 is being sought for the enlargement of the work of Reinhardt College, a junior college of the North Georgia Conference for the education of mountain boys and girls.

Judge B. F. Roberts delivered an address at the Noel Memorial Methodist Church, Shreveport, La., on the subject, "What Is Twentieth Century Patriotism?" Sunday evening, July 1.

In answer to the request of Miss Caroline Hess in last week's Advocate, Rev. P. O. Lowrey, of Indian Bayou, La., has offered his saddlebags for use in the pageant to be given at Lake Junaluska, N. C.

Rev. W. W. Holmes, of Shreveport, La., paid the Advocate office an appreciated call on Friday of last week. He was en route to Ponchatoula, La., to assist Rev. J. M. Boykin in a meeting, which will continue until July 15.

Rev. George H. Jones, son of Rev. W. B. Jones, our pastor at Crystal Springs, Miss., preached his first sermon in his father's church on Sunday evening, June 24. We pray that his ministry may be greatly blessed in the days that are to come.

Evangelist Earl B. Moll has recently assisted Rev. J. A. Wells in a fine meeting at McComb, Miss. He will assist Rev. A. S. Byrd in a two weeks' meeting at Vaughan, Miss., beginning July 15. Brother Moll's permanent address is Box 308, Meridian, Miss.

In answer to a questionnaire recently sent out by the Etude magazine to discover the favorite hymns of American church-goers, "Abide With Me," "Nearer, My God, to Thee," "Lead, Kindly Light," and "Rock of Ages" received the largest number of votes.

Sunday, July 1, was a great day in the Methodist church at Bogalusa, La., Rev. Elmer C. Gunn, pastor. At the evening service, when the splendid Elizabeth Sullivan memorial organ was used in recital, scores of people had to be turned away for lack of room.

Rev. S. S. Bogan, our pastor at Gibsland, La., requests us to say that he will be able to assist in two or three meetings during the month of August and the early part of September, and that he will be glad to hear from any of the brethren who may desire his assistance.

Rev. Wiley J. Ferguson, our paster at Yazoo City, Miss., recently spent a few days at Gulfport, Miss., visiting friends. While there he had the privilege of attending the meeting conducted by Rev. W. B. Hogg. He was also pressed into service for a sermon one Sunday afternoon.

We know of a woman, who has volunteered for life service, who is anxious to secure work. She has had three years in college, has finished the course at Scarritt Bible and Training School, and has also completed a business course. She prefers to do some kind of church work if she can find a place. Let any one interested write to Rev. J. H. Holder, New Albany, Miss.

Dr. Charles W. Crisler, pastor of the First Methodist Church, Baton Rouge, La., was operated on for appendicitis on Thursday night, July 5. The attack came on suddenly. Dr. Crisler stood the operation well, and our last information was to the effect that he was getting along splendidly.

The editor of the Advocate will spend the next ten days with his family on a visit to his father, Rev. L. Carley, at Ellisville, Miss. During his absence Dr. R. H. Harper, pastor of the First Methodist Church, this city, has kindly consented to render assistance in bringing out the paper.

Rev. F. N. Sweeny, pastor of the Bogalusa circuit, reports a fine meeting recently at Sun, La., on his charge, in which he was assisted by Rev. D. L. Griffin. There were six accessions to the membership of the church on profession of faith. The good people of Sun "pounded" their pastor during the meeting.

We have seen a press announcement of the marriage of Prof. George M. Reynolds, of Centenary College, and Miss Amanda McDonald, of Austin, Tex., on June 27, at Shreveport, La., the ceremony being performed by Dr. George S. Sexton, president of Centenary College. Prof. Reynolds is son of Dr. J. H. Reynolds, president of Hendrix College. The Advocate extends all good wishes to the young couple.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following who have sent us two or more subscriptions recently: Rev. Seamon Rhea, Shuqulak, Miss., 4; Rev. C. E. Downer, Terry, Miss., 2; ;Rev. W. D. Bennett, Moorhead, Miss., 6; Rev. P. H. Howse, Silver Creek, Miss., 4; Miss Vivian Clegg, Enterprise, Miss., 2; Rev. F. B. Ormond, Tylertown, Miss., 2.

## THE RELOCATION OF THE TRAINING SCHOOL.

By Bishop W. F. McMurry.

At the annual meeting of the Board of Missions, held in Nashville, Tenn., May 1-4, the question of relocating the Missionary Training School was up for consideration.

This matter came before the Board in the form of, "The Report on the Scarritt Bible and Training School as Adopted by the Council." That report cited the fact that the Council had considered the report "of the Joint Committee on Missionary Training," and also "communications from President Cox, of Emory University, from Rev. C. W. Scarritt, of Kansas City, etc." The report expressed its apppreciation of the communications from President Cox, but set it down that "our plans are so far advanced for the future development of Scarritt as to make it impracticable to accept the invitation."

The report approved "the suggestions made in the report of the Joint Committee that our two schools of theology be so broadened in scope as to provide adequate missionary training for the ministry at home and abroad."

The report recommened, "that Scarritt Bible and Training School be moved to a more central location," and provided that the Board of Managers of the Scarritt Bible and Training School together with the Executive Committee of the Board of Missions and the Eexcutive Committee of the Woman's Missionary Council, "be directed to determine the location and organization of the proposed institution, and to secure a suitable charter for the same." The report further provided that the new institution "be made sufficiently broad and representative of the church as to make practicable the co-operation of all the agencies interested in the training of lay workers." Provision was made for the sale of the property in Kansas City, the safeguarding of the using of the funds in hand, and finally that the Executive Committee of the Board of Missions and the Executive Committee of the Woman's Missionary Council and the Board of Managers of Scarritt Bible and Training School be given authority to locate and organize the proposed institution.

After some discussion, the Board of Missions amended the proposed action by providing "that these committees report their plans for relocation, both as to place and relation to other institutions, to the Board of Missions at its next session for final action."

A majority of the members of tho Board of Missions present did not believe that the location of such an institution as was proposed, should be left for final determination to the Executive Committee of the Board of Missions, necessarily composed largely of citizens of Nashville, and in part intimately related to local institutions.

It is pretty generally understood, I believe, that the location of the school in the minds of the committees that had been working upon it, was already determined, and that pilgrimages have been made by representatives of tho Woman's Missionary Council and others, to the site that has been selected in the city of Nashville.

The principal argument for a new location is, that this new training school must be near a standard institution of learning that it may avail itself of provisions therein existing for the usual and regular branches of an education, thus relieving the training school of the burden of supplying a faculty and other necessary equipment, except in the lines of its specialties.

The location of this school is one of the most important questions before the church. We are proposing to train our youth, men and women, for work at home and abroad in the mission fields.

We have gone to largo expense, and the church is now being called upon for cotnributions, and will be in the future, for the maintenance of two great universities owned and controlled by the church, and having all the departments of learning usually found in such institutions. Why should we turn away from these schools, which are under our supervision, and provide for the perpetual patronage of secular institutions over whose faculties and teachings we have absolutely no control?

The question, in my judgment, is important enough to be determined by the General Conference, as it is one that concerns the whole church. Certainly no less a body than the Board of Missions should be thought of in connection with it, and time should be given to the church to make up its mind upon this subject. There would be nothing amiss in the Annual Conferences having opportunity to speak. We cannot afford to make a mistake.

Louisville, Ky.

## A RICH MAN'S DREAM.

By Mrs. L. M. Lipscomb.

A rich man once had an awful dream
  As he slept in his easy chair.
He dreamed the judgment day had come,
  And he had no time to prepare.
He thought of his mean and selfish life,
  Of the years to pleasure given,
Of the money lavished on himself,
  And no treasure laid up in heaven.

He saw the thronging multitudes
  Before the great judge stand,
Saints and sinners all were there,
  And, at the Lord's command,
Each gave an account of his work on earth,
  Of the good and bad deeds done,
The kind words said and the hungry fed,
  Of the battles fought and won.

Among the throngs was an aged saint,
  With hair as white as snow;
In a tremling voice he told of his work
  In God's vineyard here below.

The rich man turned as pale as death
  And his heart was filled with woe,
For he recognized in the aged man
  His pastor of the long ago.

He had married him and his fair young bride,
  Had baptized his children three,
He had knelt at the bed of his dying son
  And prayed for him tenderly.
The rich man thought of all these things,
  And of the preacher's meager pay,
Of his struggles with debt and poverty,
  With naught for a rainy day.

He remembered when his pastor's health
  Became so broken down,
That a younger man was sent to serve
  The church in the rich man's town.
When Conference met, this poor old man
  Was placed on the retired roll,
With a pitiful sum, barely enough
  To keep together body and soul.

The rich man was able to give him a home
  And some of his service repay;
But he pulled his purse-strings tighter,
  And to every appeal said "nay."
In his dream he heard the Savior say
  To the aged saint: "Well done;
You have faithfully been through many trials—
  A crown of glory you have won."

The rich man trembled as the Lord,
  In a loud voice, called his name;
And as he told of his selfish life,
  He was filled with regret and shame.
Just then, in a voice like thunder,
  The Lord said: "Depart from me;
Thou canst not enter my mansions—
  They were not prepared for thee."

Trembling with fright, the man awoke
  And found it was all a dream,
His heart still beat, and life was sweet,
  And in his soul came a gleam
Of a joy he had not felt before,
  A longing for a better life.
It was the Sabbath morn, the sun shone bright,
  Hushed was all noise and strife.

He arose at once and wended his way
  To the church he had neglected so long;
As he entered the door, the choir began
  A good old Methodist song.
After the sermon the minister said,
  "Our offering will go to-day
To our aged veterans of the cross,
  Who need help without delay."

Quickly the rich man got out his book,
  And wrote with a trembling hand
A thousand-dollar check, which he put in the plate,
  And the preacher said, "Let us stand
And 'Praise God from whom all blessings flow,
  Praise him all people here below,
Praise him above ye heavenly host,
  Praise Father, Son, and Holy Ghost!'"

God grant that to all some vision or dream
  May come, each conscience to awake,
And help us to work, and pray and pay
  For the dear old veterans' sake.
They have worn out their lives for others
  And will soon be gone to rest,
Let us strive to make their last days
  The happiest and the best.

Oxford, Miss.

## ATTENTION!

### North Mississippi Conference Epworth Leaguers.

All moneys for Missions, Anniversary Day, and Conference League Promotion should be sent to Rev. H. P. Lewis, Belzoni, Miss., the treasurer. The money pledged at the Grenada Conference for League promotion should be sent in at once.

H. P. LEWIS, Treasurer.

## THE WESTERN METHODIST ASSEMBLY AT MOUNT SEQUOYAH.

### The Opening, Wednesday, June 20.

The opening of the Western Methodist Assembly at Mount Sequoyah was a great success. The day was fair and bright, and though the temperature throughout the Mississippi Valley reached a high degree, the soft and refreshing breezes that blew over the mountain made the day delightfully pleasant.

The program was opened in the chapel at 10 o'clock a. m. in the presence of an audience that filled to overflowing the building. Many stood round about the open sides of the enclosure. Missouri, Texas, Oklahoma and Arkansas were represented in the audience. A great company of the citizens and dwellers in nearby towns was present.

After an introductory address by Dr. A. C. Millar, editor of the Arkansas Methodist, the President of the Commission, addresses of welcome and congratulation were made by Mayor Wilson, Dr. J. C. Frutall, President University of Arkansas and representative of local interests and clubs. Governor T. J. McRae made the principal address of the morning, and congratulated the Methodists and the State of Arkansas on the successful beginning of the Assembly.

The Frisco Railroad was represented by Mr. J. R. Koontz, the vice president; Mr. J. R. Cornatzer, passenger traffic manager, and six other departmental and division representatives. Mr. Koontz was very happy in his remarks, and said the Frisco Railroad was one hundred per cent for the Assembly. To this the members of the Executive Committte can testify, and the Secretary, to whom special courtesies of his private car were etxended en route to Fayetteville. Unusual courtesies were extended the Hon. Josephus Daniels, the speaker of the evening, who had to leave immediately after his address to fill an engagement in Kansas.

Bishop James Atkins, in charge of the Arkansas Conference, spoke in the morning and again in the evening, and gave great encouragement by his presence and words. Bishop Atkins is the original promoter of the Assembly at Lake Junaluska, and from the beginning has been the president of the Assembly and chairman of the stock company. His words to the great audience and his counsel with the Executive Committee were with great wisdom and of incalculable value. His praise and commendation of Sequoyah were almost extravagant in the comparison of beauty and the many advantages Sequoyah already has in the beginning. The comparisons of the mountain scenery by other speakers as to the beauty of the wonderful panoramic view extending to every point of the compass from Sequoyah would indicate that the commission has been exceedingly fortunate in the selection. Mr. Daniels delivered a great address in the open air amphitheatre to an audience estimated at 2,500 people. There were at least 500 automobiles in the space set aside for automobiles. The musical programs during the day, under the direction of Prof. Henry D. Tovey, of the University of Arkansas, with a select quartet, pianist and violinist, were meritorious, popular and pleasing. Prof. Tovey will have charge of the Assembly music and present two or three times each week special programs. Every arrangement for the opening of the Assembly had been carefully planned and was carried out in detail.—St. Louis Christian Advocate.

Knock if you will; but we advise you to protect your own glass house.—Selected.

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President Presbyterian Hospital,
701-739 Carondelet St., New Orleans, La.

# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

Though on the 4th day of June, 1923, the spirit of LESLIE INMAN VAUGHAN winged its way into God's eternal heaven, the influence of his noble, sweet life lives on and on. One hath truly said, "We live in deeds, not in years." His life was filled with good deeds. When a boy he joined the Methodist church at Marvin's chapel in Haywood County, Tenn., and thereafter lived an exemplary Christian. In 1917 he met and married Miss Birdie Birdsong, of Bovina, Miss., with whom he lived a most devoted and happy life, she surviving him. He is also survived by a loving mother and four devoted sisters, of Tennessee, his native State. On the day following his death he was laid to rest in the cemetery at Edwards, Miss., in the presence of a large concourse of loved ones and friends, beneath a bank of beautiful flowers, which attested the high esteem in which he was held. His age was 39 years.

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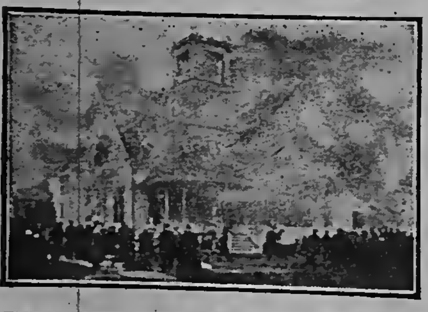

That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

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On the evening of May 9, 1923, while sitting on his front porch at home after a busy day looking after his farming interests, DAVID L. LEWIS, of Byram, Miss., passed to the spirit world. He had not been feeling well for several weeks, but even his wife was not aware his end was so near. Brother Lewis was born Dec. 17, 1856, having been reared in Hinds County, in the Spring Ridge neighborhood. On Jan. 3, 1877, he was happily married to Miss Mary E. Jones. He became a member of the Methodist Episcopal Church, South, in 1891, where he served his church very acceptably in an official capacity for a number of years. As a member of the Board of Supervisors of Hinds County, he served satisfactorily for twenty years. Words fail to tell of his worth as a citizen, his loyalty to a friend, his generosity and kindness to humanity, also his love and devotion to his family. Those who survive are his wife, an only daughter, Mrs. Lamar Hennington, of Hattiesburg Miss., with several grandchildren, also a number of relatives and friends, who miss him and cherish his memory.

CHARLIE DOWNER, Pastor.

SAMUEL P. GRANT was born Jan. 31, 1848, and passed to his reward on Jan. 31, 1923. He was born and reared at Oak Ridge, in Warren County, Miss., and lived there all his life. On March 3, 1880, he was married to Miss Mollie Williams, a daughter of one of our sainted preachers, Rev. F. M. Williams. Three children were born unto them. Brother Grant was converted in early life and united with the Methodist Church, becoming an active member from the beginning of his Christian career. He was one of the oldest members of the Oak Ridge church when he died. He was a man who was very open and frank in his speech. Of course, he blundered and made mistakes, and often he was misunderstood, but when he realized he had blundered and was wrong on any subject, he was ever ready to acknowledge his mistakes and amend his wrong. He was true to his church and faithful to his pastor and family. The writer was his pastor for four years, in the days of his vigor and activity, and always found him at his post of duty, and ever interested in his pastor and his welfare. Nothing was too good for his pastor—if he realized that he was in need, he would divide his last dollar with him. For years he was superintendent of the Sunday school and a steward and trustee of his church, and was faithful in tho duties assigned him. In his declining days he was feeble in mind and body and his sight was dim, but his heart had been washed in the blood of the Lamb and God had spoken peace to his soul, and when the end came he peacefully passed into the beyond to await the final judgment day. He leaves to mourn his departure his wife and three children.

A FORMER PASTOR.

On June 14, 1923, the gentle spirit of our friend and co-worker, MRS. MAUD GOLDEN, was called from earth to Heaven.

Whereas, the Lord who never makes any mistakes and doeth all things well, thought it wise to remove her from this world of pain and sorrow;

Therefore, be it Resolved:

1. That we have suffered the greatets shock and loss we have ever experienced in the death of Sister Golden. To know Miss Maud was to love her, she was so friendly, beautiful, both physically and spiritually. We can never forget the loving smiles and noble deeds of this God-given life. We deeply appreciate the privilege of having known this noble woman. The memory of her devotion to our Savior and his works will inspire us to nobler living and greater serviee for him.

2. That our Sunday school and church have sustained a great loss in the departure of our beloved sister and lovable friend.

3. That we extend to the bereaved husband and two little children our deepest sympathy and commend them to the care of the Great Comforter, for he never forsakes his children.

4. That a page of our Sunday school and Methodist church minute book be dedicated to her memory.

5. That copies of these resolutions be sent to the family, the New Orleans Christian Advocate, Dawn of Light, and Jasper County News for publication.

Miss Lodell Rasberry, Mrs. J. B. Mustin, Mrs. W. J. McFarland, Mrs. Ollie Barnett, Mrs. A. H. Wandrop, committee.

RESOLUTIONS.

The Sulphur Methodist Sunday school suffered an irreparable loss in the going away of our beloved coworker, MRS. ED. BREWER. For years she gave to her Master the first place in her heart, thoughts, service and interest. Her zeal never abated, and her interest was untiring. To her pastor, loved ones and friends she was a great inspiration, and her daily life exemplified the words of Paul, "I have fought a good fight, I havo finished my course; I havo kept the faith."

Therefore, be it Resolved:

1. That we, the members of the Sunday school, extend to her loved ones our love and sympathy, and pray that her mantle may fall upon her little girl, and she may be in the Master's service just what "mother" has been.

2. That her unswerving love, her untiring devotion, and patient submission to God's will be emulated by her co-workers.

3. That while wo shall miss her sorely, we thank God for her life, and the influence she exerted here.

4. That a copy of these resolutions be sent to the family, annother sent the New Orleans Christian Advocate for publication, also one to the Lake Charles American-Press.

Mrs. Allie L. West, J. A. Crawford, M. D., committee,

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## THE WORTH-WHILE FRIEND.

By Cora M. V. Preble, in the Christian Herald.

It's good to have one friend who cares
When trouble comes our way,
And all the summer sky of blue
Has changed to murky gray;
One friend who'll stay beside us then
To whisper words of cheer,
And soothe and comfort us because
We know that he is near.
A thousand friends may ready wait
To share our happiness;
To grasp our hand and laud our name
When we have won success;
But when a fickle fortune fails
To favor with her smile,
The friends who'll stay beside us then—
Ah! he's the friend worth while!

ELOYD ART NEEDLEWORK CO.
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Will move into larger quarters. Selling out all stamped articles at cost. Send for "Big Bargain Circular."

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### FROM RALEIGH, MISS.

Dear Brother Carley: We closed yesterday evening one of the best revivals I was ever in. Brother Dan Kelley and his brother, John, were with us from June 20 to June 29. Brother Kelley preached the old-time, Spirit-filled gospel, and the church was revived.

The Holy Spirit came in an unmistakable way on Thursday night, June 28, and many came for prayer; then Christians joined them at the altar. We prayed, penitents cried, then began to break through to Christ. There were fathers and children, wives and husbands, embracing one another, and promising to live for Christ.

On the next day (last day) we opened the doors at morning and evening, and thirty-two came forward and offered for membership, practically all to the Methodist church—about twenty on profession. Before we closed the service, sixteen families promised to have prayers in homes, and a large number volunteered to lead prayer meetings when called upon. It was good to be here.

YOU ARE IN PERIL EVERY DAY

of having Malaria or Dengue from mosquito bites, unless you get protection by using

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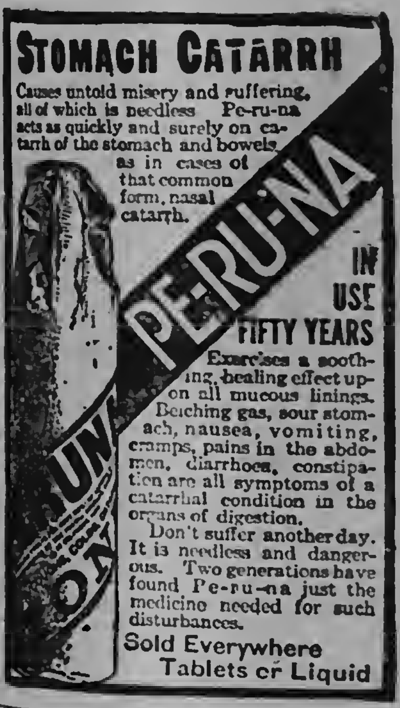

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Exercises a soothing, healing effect upon all mucous linings. Belching gas, sour stomach, nausea, vomiting, cramps, pains in the abdomen, diarrhoea, constipation are all symptoms of a catarrhal condition in the organs of digestion.

Don't suffer another day. It is needless and dangerous. Two generations have found Pe-ru-na just the medicine needed for such disturbances.

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Discovery by Science Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

As Nujol is not a medicine or laxative, it cannot gripe and, like pure water, it is harmless and pleasant.

Nujol is used in leading hospitals. Get a bottle from your druggist today. (adv.)

The work as a whole on the charge is in as good shape as at any time during our three years here, and some phases of it are better than ever before. We are happy in the Lord.

R. H. CLEGG, P. C.

### WEEK DAY ACTIVITIES FOR JUNIORS AND INTERMEDIATES.

In the winter we wrote to a number of missionaries on the foreign field and asked them if they would like to have some Christmas boxes sent them for their foreign children by our Sunday school children. The following is a part of one reply:

"I am elated over the fact that you are planning to bring the question of Foreign Missions before the Sunday schools in this way. I have thought of it a lot and have written to a few individuals, but with so much on hand I do not get much time for letter-writing.

"Korean children are very much like any others I have seen. They like bright colors and they like playthings, but have very few of them. The little girls are crazy about dolls. But unless any kind of toy is marked 'gift—no commercial value,' or its equivalent, we have to pay very high import duty. Picture cards and books made by the children are very acceptable, and I would like to have about fourteen dozen of them—or more—for my own work; but if you tell them to make just one thing, let that be **handkerchiefs, handkerchiefs, handkerchiefs.** They are a real luxury here, and you can imagine how they are needed. Have about seven hundred girls in my schools, and would be awfully tickled if we could give them one each next Christmas.

"These children are so very poor, but I believe that by another year they could gather some little mementoes to send to the American children—something representative of their country."

If you are interested in sending gifts to foreign children, write the office of the Secretary of Missions and Sunday School Extension, 810 Broadway, Nashville, Tenn., and ask for definite instructions.

### AFTER DEATH—WHAT THEN?

By Rev. S. W. Miller.

The immortality of the soul, and a conscious anxiety regarding the future has been a question of interest to men of all ages. "If a man die, shall he live again?" was asked by Job in the hour of distress and abject adversity; and there are hours in the history of every man's life when he must decide for himself whether he will be true to life or decide against himself in this great issue. God has made us free moral agents and put the responsibility of deciding that which will determine our destiny throughout all eternity.

If he says there is no God, the Bible says he is a fool, and if he says there is no hell, his inner conscience tells him that where God and the redeemed are he cannot dwell in peace.

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Just here I want to say that destructive higher criticism, under the guise of science, with ignorant superstition of Catholicism and Jewish antagonism to Christ, and a want of moral courage upon the part of our Protestant ministers, have let down the bars and opened the way for an educative system of robbery, theft, graft and all forms of vice.

God's word says, "Like people, like priest." Hosea 4:9. It is generally quoted, "like priest, like people." "For both prophet priest are profane in my house * * * their ways shall be unto them as slippery ways." Jer. 23:-11-12.

Take the Catholic church with its purgatory, and Russelism with its thousand years to reform in, and destructive criticism, tearing down if possible the very foundation of our Christianity in regard to future reward and punishment; give us a ministry that is more concerned about their popularity and position than about the salvation of souls, who are afraid to come out boldly and to declare their belief in a real hell and that the only safe escape is by repentance and taking refuge in Christ as the only Savior, and you have the secret of our present sad condition, both in church and state. In the present materialistic age, ease, pleasure, and wealth, and the satisfaction of lust are the controlling passions, as seen in bathing pools, picture shows, houses of ill fame, improper dress, graft of every kind to obtain money to carry out evil purposes, which lead to all forms of violations of both civil and moral law.

Anarchy is not confined to the bootlegger, the thug, and the insurrectionist; it may be either in church or State; either against God's law, or the civil law. The minister of the Gospel who promised to drive away all false doctrine and to preach God's Word in his ordination vows, may be seen turning to destructive higher criticism and becoming a moral anarchist against God's moral government. The Governor who, for mercenary purpose or for popularity, sets aside the plain statute of his State or government and winks at the violation of law, is just as guilty as the man who puts an infernal machine under his house; and the lawyer who, for filthy lucre, makes void the execution of law in order to screen a known guilty criminal for the money that is at the end of the case, is he not a legal anarchist? Legal anarchy is found in the legal realm, while moral anarchy is found in the moral realm.

Where is the remedy? If I have rightly diagnosed the case, my candid opinion is that the want of a personal responsibility to God, and disbelief in the idea of a real hell or future rewards and punishment produce all moral biliousness that infests our fair land.

This brings me to assert that hell, a place where the wicked may be separated from the righteous, is a necessity; and while I have given nearly fifty-four years in trying to get men saved, I am glad there is a hell. It was not made for man, but for the devil and his angels, and man is an intruder upon the devil's dominion when he goes there, and go there he must if he rebels against God's moral government.

A sinner all stained with crime would be happier in hell than in heaven with God's children; and I imagine that the teacher who compromises this great question, even if he should get to heaven, will have eternity to regret failing to be true to his calling. I am made to tremble when I hear a talented minister squirm over the idea of hell and future rewards and punishment.

The physician who has the life of his patient in his hand has great responsibility, but a thousand times more is the preacher responsible who has the destiny of souls at stake.

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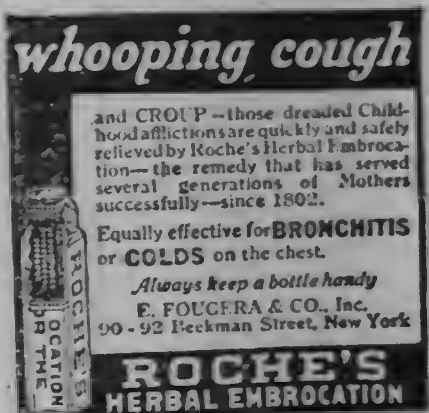

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# *Sunday School*

## MISSISSIPPI CONFERENCE NOTES

From July 1 to 4 was spent on the Rocky Springs work. Brother Ezell is in favor with his folks, and the work is growing and responding to his leadership. All the points on the circuit were reached. I visited the old home of Rev. Thomas Owen. It must have been a beautiful old home in its day. It is now fallen in and weather-beaten. The old bed that he used and the one upon which he died is still standing in his room. It must have been a beautiful piece of furniture. The weather has gotten the best of it now. It is a pity that this could not be obtained and either preserved or some useful article made of it. I found a brick in the one remaining chimney with the name and date of the burner of the bricks. The old burying grounds are unkept and make one feel the shortness and vanity of life.

These are a good people on this circuit, and, so far as I can see, the work is in good condition.

Don't forget Sunday School Day.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

## CHILDREN'S WEEK—OCT. 14-21.

Slogan: "The Race Moves Forward on the Feet of Little Children."

Children's Week will be observed this year in the month of October, preferably the third week. If this week conflicts with the date for the Annual Conference, or if the local conditions make it unwise to observe it at this time, then another week in October may be selected.

This will be the third observance of Children's Week by the denominations. There is every reason to believe that a great many more churches will observe it this year than heretofore, as the leaders are realizing more than ever the wonderful opportunity during Children's Week of causing the church to realize its responsibility for its own children and to make adequate provision for them.

More than 500 of our churches last year observed the week, and these reported nearly 40,000 parents present at the Parents' Meetings. This meeting, planned specially for the parents and adults of the church, is the most important feature of the week. Its purpose is to deepen the sense of responsibility for their children and to plan to meet their needs. Since more parents will be reached by a meeting in each church, it is not advisable to have joint meetings with other churches.

That the teachers may better understand their pupils by knowing the home environment, and to secure better co-operation of the parents, each teacher is expected to visit in the home of each pupil during the week. During these visits the teachers will explain the object of the Parents' Meeting and give a special invitation to the parents to attend. More than 26,000 homes were visited by these faithful teachers during Children's Week last year.

Two-thirds of the churches that observed the week last year pledged themselves to do one definite thing for the betterment of child life of their local church.

Some of these Forward Steps were creating separate elementary departments, organizing parent-teacher meetings, introducing graded lessons, etc. Twenty-two churches undertook to build new churches with model Sunday school buildings. One church pledged $22,000 for a new building at the Parents' Meeting. This service was held at the regular 11 o'clock hour on Sunday morning.

A number of the denominations are co-operating in observing Children's Week this year. They will each observe it in their local churches, using the leaflets which have been jointly prepared. These may be secured from their denominational headquarters. The following denominations are co-operating: Southern Baptist, Evangelical Church, Reformed, Southern Presbyterian, Presbyterian, U. S. A., Northern Baptist, United Brethren, Evangelical Synod, Disciples, Christian, Methodist Protestant, Methodist Episcopal, South.

Leaflets for the Methodist Episcopal Church, South, may be secured by writing to the Elementary Department, 810 Broadway, Nashville, Tenn.

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## GROUND BROKEN FOR NEW CHURCH.

An event of vast significance to the town of Franklinton and all of Washington Parish was the ground-breaking for the magnificent Methodist church to be erected in Franklinton, which was held at Franklinton Wednesday morning, June 27. The occasion was featured by the presence of Dr. Henry T. Carley, editor of the New Orleans Christian Advocate, who delivered the principal address. Addresses were also delivered by Senator Delos R. Johnson, of Franklinton, and by Rev. E. C. Gunn, pastor of the First Methodist Church of Bogalusa, La.

A large and appreciative audience listened to the address of Dr. Carley, who, selecting an appropriate Biblical text, developed with graphic clarity the underlying causes of the church, and told of its tremendous task in the world, and of its importance to society. He declared that back of the church was the individual idea, held by all men of all times, that there should be a church, an organization for the worship of God; that the church is the realization of that idea, is an organization, primarily, but that it is a great deal more—that it is an institution. He differentiated between a mere organization and an institution by saying that organizations are temporary and dispensable things, but that institutions are enduring and are essential for the weal of society.

Dr. Carley emphasized that the church is a divine institution and is a part of the divine plan for the salvation of the world. He established, convincingly, the importance of the church to the community and depicted eloquently the disorder that would inevitably follow its destruction.

Following the addresses, which were delivered in the courthouse, the entire audience repaired to the site of the new building, where Rev. L. W. Cain, pastor, broke the ground upon which soon there will arise a structure which will reflect untold credit upon the entire community and will stand as a monument to the energy and enthusiasm of the pastor, Rev. L. W. Cain, who has labored indefatigably for the consummation of his dream of a new and resplendent house of worship, to stand as a silent but forceful testimonial of the love of his people for the living God.—Bogalusa Enterprise.

## "WHICH WAY ARE YOU HEADED."

By Garfield Evans.

A traveler in the State of New York drew up near the barnyard of a farmer about the close of day. Hearing the farmer at work within the barn he inquired, "Is this the road to Chestertown?" Getting no response, he again called, repeating his inquiry. He got the reply, "That road goes to Chestertown, but I don't know which way you are headed."

We have rejoiced over the large response to our efforts in the large number of Life Service Volunteers recruited during the two recent church-wide movements. When we come to analyze the results, it may be seen that our rejoicing needs some modification. It must not be disparaged that there has been a quickening of the conscience of thousands of young people; but in the quoting of large numbers to depict the measure of success, there needs to be some explanation and reflection.

As a result of the Centenary, almost 5,000 declaration cards were reported for cultivation. These cards came from colleges, cities, and country churches. When they were finally investigated, it was observed that less than one-third were really interested in the thing for which they were supposed to sign or knew what they were doing. Of the 5,000 names recruited during the Christian Education Movement, almost 3,000 of these names were dropped recently by the cultivation secretary because of misunderstanding in signing the cards as confessed by many after it was explained, and because of a misunderstanding unexpressed by several thousand more who never replied to any inquiry or correspondence.

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You ask what do I mean by this? Do I intend to say that all this recruiting for Life Service was a waste of time and effort as well as a misdirection to the young? No; but what I do say is, that we have not taken time to think through the question of recruiting for Life Service. We have thought it a fine thing to report a large number of volunteers from our church, without seriously considering how serious it was to the young people concerned.

During the sixty years prior to the Centenary, the highest number of missionaries we ever had on the mission field was about 250. Since the beginning of the Centenary we have sent out about 250 new missionaries, making a total of about 500 missionaries, including wives of married missionaries, on all of our foreign fields.

In the ministry of the home field, the several Annual Conference minutes report a total in round numbers of 7,900 traveling preachers. Against the reasonable expectancy of recruits, which is about 10% of the present number needed annually for recruits to take the place of those who withdraw for various reasons and the growth of work, the far greater number of recruits are needed to fill the ranks of the ministry in the home land. This is according to our present standards of maintenance and the reasonable expectancy of growth.

God does not call a man unless he has a task for him. We need to be reasonably sure, from prayer and conversation with young people, before reporting their names as volunteers. God has not called too many volunteers, but there have been too many "man-called" volunteers.

WALLACE
(The New Orleans News Man)
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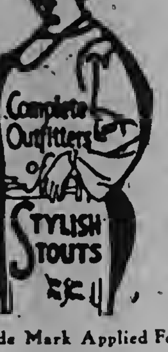
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## NATURE'S CATHEDRAL.

By Fred Scott Shepard, in the Christian Herald.

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Where towering pines
As stately sentinels stand guard;
Where shadowy, inviting vistas,
Dim as dark cloister-halls,
Fade in receding distance;
Where light, subdued
As if it fell through
Stained cathedral windows,
Glints downward from
High, over-arching boughs;
Where voices of the outside world
Are stilled and silence reigns,
O'er powering to the senses;
Here in the quietude
Of Nature's solemn grandeur
Man stands in reverent awe
And voiceless adoration feels.

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## MISSISSIPPI CONFERENCE.

### Jackson Dist.—Third Round.

Bentonia, at Fletcher's Chapel, July 15, 11 a.m. and 2 p.m.
Satartia, at Satartia, July 15, 8 p.m., July 16, 10 a.m.
Sharon, at Lone Pine, July 21-22, 11 a.m.
Camden, at Thomastown, July 22, 3 p.m. and 8 p.m.
Mendenhall, at Bethany, July 28-29, 11 a.m.
Harrisville, at Harrisville, July 29, 2 p.m.
Capitol Street, Aug. 5, 11 a.m.
Galloway Memorial, Aug. 5, 8 p.m.
Eden, at Tranquil, Aug. 11-12, 11 a.m.
Yazoo City, Aug. 12, 3 p.m. and 8 p.m.
Benton, at Zeiglerville, Aug. 18-19, 11 a.m.
Vaughn, at Union, Aug. 19, 3 p.m.
Monterey, at ——, Aug. 25-26, 11 a.m.
Brandon, Aug. 26, 3 p.m.
Yazoo City ct., Sept. 1-2, 11 a.m.
Canton, Sept. 2, 8 p.m.

M. L. BURTON, P. E.

### Newton Dist.—Third Round.

Carthage, at Singleton, July 14.
Walnut Grove, at Mount Horeb, July 15.
Bay Springs, at Holder's, July 18.
Forest and Morton, at Forest, July 20, 8 p.m.
Harperville and Lena, at Cantrell, July 21, 22.
Chunky, at Collinsville, July 28, 29.
Union, at Union, July 29, 8 p.m.
Decatur and Hickory, at Good Hope, Aug. 5.
Newton, Aug. 8.
Homewood, at Casque Chapel, Aug. 11, 12.
Lake, at Conehatta, Aug. 15.
Raleigh, at Trinity, Aug. 17, 18.
Laurel, First Church, Aug. 26, 11 a.m.; 27, 8 p.m.
Laurel, Kingston, Aug. 26, 3 p.m.
Laurel, West End, Aug. 26, 8 p.m.

J. A. MOORE, P. E.

### Meridian Dist.—Third Round.

Waynesboro circuit, at Clara, July 14, 15.
Waynesboro, at Goldwood, p.m., July 15.
Porterville, at Chapel Hill, July 18.
DeKalb, at Marvin, July 21, 22.
Cleveland, at Pleasant Grove, July 23.
Daleville, at Andrews Chapel, July 28, 29.
Pachuta, at Orange, Aug. 11, 12.
Quitman, p. m., Aug. 12.
Bucatunna, at Lewis Chapel, Aug. 15.
Enterprise, at Stonewall, Aug. 19.
Shubuta, p. m., Aug. 19.
Matherville, at Salem, Aug. 21.
DeSoto, at Manassa, Aug. 22.
Vimville, at Why Not, Aug. 26.
Meridian, Hawkins Memorial, 8 p. m., Aug. 26.

PAUL D. HARDIN, P. E.

### Brookhaven Dist.—Third Round.

Bayou Pierre, at Sweet Water, July 14, and 3 p.m. of 15.
Bayou Pierre, at Matthew's Chapel, July 15, 11 a.m.
McComb, La Branch St., July 15, 8 p.m.; Q. C. July 16, 8 p.m.
Foxworth, at Sandy Hook, July 21 and 3 p.m. of 22.
Foxworth, at Hopewell, July 22, 11 a. m.
Tylertown, July 22, 8 p.m.
Bogue Chitto and Norfield, at Johnston, July 25.
Osyka, at Holmesville, July 28, 29.
Magnolia, July 29.
Fernwood, at Knoxo, Aug. 1.
Barlow, at Rehobath, Aug. 4, 5.
Brookhaven, Aug. 5; Q. C. Aug. 6, 8 p.m.
Monticello, at Oma, Aug. 8.
Georgetown, Aug. 11, 12.
Hazlehurst, Aug. 12, 8 p.m.; Q. C. Aug. 13, 8 p.m.
Scotland, at Gallatia, Aug. 15.
Summit and Topisaw, at Pisgah, Aug. 18, 19.
McComb, Centenary, Aug. 19, 8 p.m.; Q. C. Aug. 20, 8 p.m.

Note particularly, and be ready definitely to answer, questions 12, 13, 14 and 15.

Be ready to report subscriptions to cover all financial claims. We must pay all claims in full this year.

H. M. ELLIS, P. E.

### Seashore Dist.—Third Round.

Columbia, filled by W. L. Linfield, 11 a.m., July 15.
Hub, filled by W. L. Linfield, 3:30 p.m., July 15.
Ocean Springs, at Nugent, 3:30 p.m., July 15.
Lumberton, 11 a.m., July 22.
Poplarville, 7:30 p.m., July 22.
Saucier, at Lyman, 11 a.m., July 29.
Long Beach, 7:30 p.m., July 29.
Americus, at Pine Grove, Aug. 4, 5.
Carriere, at Wesley Chapel, Aug. 11, 12.
Gulfport, 7:30 p.m., Tuesday, Aug. 14.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 15.
Wesley Memorial, Mississippi City, Aug. 19.
Long Beach, Q. C., Tuesday, 7:30 p.m., Aug. 21.
Biloxi, 7:30 p.m., Wednesday, Aug. 22.
Vancleave, Aug. 25, 26.
Pass Christian, 7:30 p.m., Aug. 26.
Wiggins, 7:30 p. m., Wednesday, Aug. 29.
Brooklyn, at Batesville, Sept. 1, 2.

W. M. SULLIVAN, P. E.

### Vicksburg Dist.—Third Round.

Rosetta, at Perrytown, July 13, 11 a.m.
Centerville, at Macedonia, July 14, 11 a.m.
Woodvile, July 15, 11 a.m.
Vicksburg, Crawford Street, July 22, 23, 11 a.m.
Vicksburg, Gibson Memorial, July 22, 25, 8 p.m.
Gloster, at Liberty, July 29.
Louise and Holly Bluff, Aug. 5, 11 a.m.
Silver City, Aug. 5, 8 p.m.
Anguilla, at ——, Aug. 12, 11 a.m.
Rolling Fork, Aug. 12, 8 p.m.
Meyersville, at Fitlers, Aug. 15, 11 a.m.
Rocky Springs, at Allen, Aug. 19, 11 a.m.

J. R. JONES, P. E.

### Hattiesburg Dist.—Third Round.

Petal, at Eastabutchie, July 15, 11 a.m., 2:30 p.m.
Richton, at Ovett, July 19, 2:30 p.m.
Taylorsville, at Old Bay Springs, July 22, 11 a.m.
Eucutta, at Goodwater, July 23, 2:30 p.m.
Ellisville, at Mount Zion, July 24, 11 a.m.
Hattiesburg, Main Street, July 29, 11 a.m.
New Augusta, at Beaumont, July 29, 3:30, 7:30 p.m.
Lucedale ct., at Shipman, Aug. 5, 11 a.m.
Lucedale, Aug. 5, 7:30 p.m.
Williamsburg, at Oakvale, Aug. 7, 11 a.m.
Prentiss, at Mount Zion, Aug. 8, 11 a.m.
Heidelberg, at Sandersville, Aug. 12, 11 a.m.
Seminary, at Pleasant Ridge, Aug. 12.
Leakesville, at Clarke's Chapel, Aug. 15.
Mount Olive-Magee, Aug. 19.
Sumrall, Wednesday, Aug. 22, 7:30 p.m.
Avera, at Piave, Aug. 26, 11 a.m.

Please, brethren, be ready to report all your benevolent assessments covered by cash or good subscriptions at your third quarterly conference.

W. W. GRAVES, P. E.

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# Woman's Missionary Society

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## NORTH MISSISSIPPI CONFERENCE

### Woman's Missionary Conference Meet.

The forty-fourth session of the district conference, Woman's Missionary Society of the Columbus District, North Mississippi Conference, met with the local Auxiliary of Weir on June 28 and 29.

On the evening of the 28th, at 8 p. m., the devotional was conducted by Mrs. J. C. McElroy. Music was furnished by the local choir. A cordial greeting was given by Mrs. Smith Burt in a few well chosen words, with response by Mrs. Ralph Bryan, of West Point, Miss. The young people of Weir gave a quartet, after which Mrs. T. M. Clark, Conference President, brought us the Council message; this was a wonderful message, one that will live in the hearts and lives of many women.

The conference was called together on Friday morning, at 9 a. m., by Mrs. Kemp Williams as presiding officer, with almost one hundred delegates and visitors present. Devotional was conducted by Rev. W. L. Storment, after which the committees were appointed. Our district secretary then gave a general review of the work for the past year, which was helpful and inspiring; after this most encouraging report, Mrs. Williams called for reports from the different societies throughout the district. The Juniors were called first, and the reports made by the Juniors were wonderful. It was a great inspiration to hear them tell of their work, and to see their great enthusiasm. Then the Young People came with some interesting reports. After these, the reports from the Adults, which were interesting and helpful. Mrs. Susie Thomas gave a report of her work as superintendent of supplies.

The question, "Are Circles in Auxiliaries a Success?" was discussed by Mrs. Maud Duntin; and after hearing her we were made to feel that each society should have circles.

The demonstration of the first missionary society, by Ackerman, was enjoyed by all—it brought just the fun needed after the business hour.

Mrs. T. M. Clark then made a touching and inspiring talk on the Bennett Memorial, or Greater Scarritt. We could only wish that every woman could know what Miss Belle Bennett has meant to missions.

Mrs. Susie Thomas, in her sweet-spirited way, gave a most interesting comment on the twenty-third Psalm during the quiet hour, after which the benediction was pronounced by Rev. J. A. Biffle, of Chester. Dinner was then served in the Sunday school room, this social hour being enjoyed by all.

At 1:30 o'clock the house was calle to order by Mrs. Kemp Williams. Devotional was conducted by Miss Mable Clark, who made a very helpful talk on John 3:16. Miss Clark is one of our life service volunteers.

Ackerman Juniors gave a pageant, "How Aunt Tillie Learned to Tithe." This pageant teaches a great lesson and should inspire each one to do his best.

The importance of Mission and Bible study was discussed, and several interesting and helpful talks were made. Other important subjects were discussed, after which the young people, under the direction of Mrs. Baker, gave a most interesting program. Among the interesting features of this program was a talk on "What Christianity Means in China," by Mr. Chong, a Chinese student of the A. and M. College. The consecration service, led by Mrs. Baker, was uplifting. We felt that the Holy Spirit was with us, and we feel that the Missionary Society and the town of Weir have been greatly blessed by having these consecrated men, women, young people, and juniors with us.

A resolution of thanks was read by Mrs. Ervin, of Columbus, Miss. We one and all invite you to come again.

MRS. J. C. McELROY,
For the Weir Auxiliary.

## LOUISIANA CONFERENCE.

### MacDonell Wesley Community House.

The most interesting thing in Houma just now, at least, to all "Methodist-minded" folk, is the new school building, now complete and awaiting Mrs. McCoy's and the architect's arrival to accept it. And what a joy it will be to see the new furnishings go into it! This building, with its equipment, is a literal answer to prayer, and every time we workers look at it, we lift our hearts to God in thankfulness for all that he has done in this field. By the generous help of the women of the Auxiliaries all over Louisiana, we shall get it all furnished and equipped, ready to open school in September, with a capacity for not less than thirty French girls and boys. Three new workers will be added.

If God so wills, we hope to work out plans for a Daily Vacation Bible School in June and July as the first use to which the MacDonell French Mission School building will be put.

In the field work a new missionary society has been organized, at Labadieville, with six members, all French. They need the prayers of all the older Auxiliaries.

We have received on Furnishing Fund as follows:

Bunkie, $20; Lecompte, $5; Ruston, $20; Pineville, $5; Keithville, $5; Rochelle, $15; Bossier City, $8.50; Homer, $65; Jonesboro, $10.50; Monroe, $65; Rayne, $8; Lake Providence, $10; Gleaners, S., $20; Haughton, $4; Opelousas, $5.15; Gleaners, S., $25; Oakdale, $10; Gleaners, S., $65; Bastrop, $13.50; Coushatta, $5; Mer Rouge, $25; Alexandria, $10; New Iberia, $5; Gueydan, $29; Lafayette, $6; West Monroe, $12.50; Leesville, $39.68; De Ridder, $5. Total, $516.83.

LAURA M. WHITE.

## A WORD OF COMMENDATION AND A WORD OF CONDEMNATION.

By George E. Bass.

I wish to speak a good word in behalf of the movement known as Fundamentalism and the poeple called Fundamentalists. They are doing a noble work in the evangelical Christian churches at this time. They are contending mightily for Scriptural Christianity in the face of almost overwhelming odds. They are speaking out in no uncertain tones. Their voices ring true and clear on the issues of the times. They are not shrinking and timid concerning their positions, but are bold, fearless, emphatic, and have the assurance of the Holy Spirit in their hearts that they are right. May the Lord bountifully bless this movement and those who take part in it! They are doing his work and he is back of them.

Also I would speak a word against that movement known as Rationalism and those people called Rationalists who are opposing Fundamentalism. They have no proper regard for the Bible or for the great cardinal doctrines of Christianity that are founded upon it. They have no moral scruples about remaining in a church as preachers and teachers when they are no longer in accord with its doctrines. Rationalism is one of the worst forms of infidelity. May the Lord deal with it according to its deserts!

The time has now come when every Christian man and woman and child should take a stand one way or the other on the question of Fundamentalism or Rationalism. The issue is now squarely drawn. It cannot be dodged or treated indifferently. Every person belongs to one of these camps, and he should take his position without further delay. He should want the world to know where he stands in this fight.

Black Hawk, Miss.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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## IN MEMORY OF REV. IRA B. ROBERTSON.

We feel constrained to contribute a few lines to the memory of our beloved friend and former pastor, Rev. Ira B. Robertson. Since learning of his departure we have thought of him so frequently and of his faith, courage, and zeal as he ministered to us in spiritual things when he labored among us. We remember him years ago when he served the East Feliciana circuit, how he traveled over the rough roads in his buggy, going to his appointments and making pastoral visits from house to house, carrying the "light of the gospel" wherever he went, to the homes of many, some of whom were sick and destitute. How we loved to see him! His prayers, his songs, and Scripture reading were uplifting, like the oasis in the desert. On one occasion he said to a lady, "Sister, when you get the blues, sing 'How firm a foundation.' "

While pastor of the circuit above mentioned, he held a revival at a country church (Olive Branch), well worthy of mention. Two very promising young preachers assisted in this meeting, viz., I. D. Wall, of Clinton, La., and John W. Chambers, of Baton Rouge. During this meeting many were awakened, quite a number added to the church, and there were some glorious conversions. Three preachers were added to the Louisiana Conference—R. W. Tucker, I. T. Reames, and J. D. Jackson, the last mentioned being called to his reward while serving the church of Opelousas, after fidelity to the cause of the Master a few short years.

Of late years we have had several visits from Brother Robertson. While in our city visiting other friends we found him unchanged in his abiding faith and abounding love for his Lord. Occasionally we have also had the pleasure of receiving letters from him, and most frequently in conclusion he would add, "I'm happy on the way." We feel that in the end all was well with him and to him will be awarded the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of the Lord."

C. Y. R.

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## QUARTERLY CONFERENCE.

### LOUISIANA CONFERENCE.

### Alexandria Dist.—Third Round.

Opelousas, July 29.
Melville ct., at LeMoyne, Aug. 5, a.m.
Bunkie, Aug. 5, p.m.
Elizabeth ct., at Hopewell, Aug. 12, a.m.
Rochelle and Standard, at Selma, Aug. 26.
Jena and Jonesville, at Jena, Sept. 2, a.m.
Trout and Good Pine, at Trout, Sept. 2, p.m.
Livonia ct., at New Roads, Sept. 9.

Question number 12, to be called at the third quarterly conference, is to be answered by a written report. Pastors will please have these written reports ready on the several items to be reported upon.

W. L. DOSS, JR., P. E.

### Baton Rouge Dist.—Third Round.

Tickfaw Mission, at Pipkins, July 15, a.m.
Keener Memorial, July 15, p.m.
Springfield, at Red Oak, July 22, a.m.
Ponchatoula, July 22, p.m.
Franklinton ct., at Fitzgerald, July 29, a.m.
Franklinton, July 29, p.m.
Covington, Aug. 5, a.m.
Amite, Aug. 5, p.m.
Greensburg, Aug. 12, a.m.
Kentwood, Aug. 12, p.m.
Baker, at Deerford, Aug. 19, a.m.
Olive Branch, at Camp Ground, Aug. 26, p.m.
Gonazles, Sept. 2, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—Third Round.

De Ridder, at De Ridder, July 15, 11 a.m.
Merryville, at Merryville, July 15, 7:30 p.m.
Sulphur and Vinton, at Sulphur, July 22, 11 a.m.
Lako Arthur, at Lake Arthur, July 29, 11 a.m.

J. B. WILLIAMS, P. E.

### Monroe Dist.—Third Round.

Tallulah, July 15, a.m.
Lake Providence, July 15, p.m.
Rayville, at Crew Lake, July 17, 18.
Eros, at Douglas, July 22, 23.
Mangham, at Union, July 29.
Calhoun, at Wilhite, July 30, Aug. 1.
Waterproof, at Wesley, Aug. 5.
Oak Ridge, Aug. 12, a.m.
Gilbert, at Gilbert, Aug. 12 p.m.
Columbia, at Boeuf River, Aug. 14, 16.
Sicily Island, at Harrisonburg, Aug. 19.
Chatham, at Lapine, Aug. 22, 23.
Winnsboro, at Boeuf Prairie, Aug. 26.
Bonita, at Bartholomew, Aug. 28, 30.

Pastors are kindly urged to be prepared to answer Questions 12, 13, 14 and 15 according to the Discipline.

W. D. KLEINSCHMIDT, P. E.

### New Orleans Dist.—Third Round.

Louisiana Ave., July 15, 11 a.m.
Algiers, July 15. 8 p.m.
Morgan City, July 22, 11 a.m.
Patterson, July 22, 8 p.m.
Lydia, at Pecan Island, July 29.
Ville Platte, at Bayou Chicot, Aug. 5.
St. Martinville, at Palmetto, Aug. 12.
First Church, Aug. 19, 11 a.m.
Epworth, Aug. 19 8 p.m.
Joint quarterly conference and rally for Houma, Bayou Blue and Lafourche, at Wesley House, Houma, Aug. 23.
Rayne Memorial, Aug. 26, 11 a.m.
St. Mark's, Aug. 26, 5 p.m.
Parker Memorial, Aug. 26, 8 p.m.

W. W. DRAKE, P. E.

### Ruston Dist.—Third Round.

Haughton and Doyline, at Doyline, July 15, 11 a.m.
Minden, July 17, 8 p.m.
Gibsland, at Bryceland, July 22, 11 a.m.
Simsboro, at Salem, July 29; 11 a.m.
Marion, at Greenville, Aug. 2, 11 a.m.
Farmerville, Aug. 2, 8 p.m.
Wesley, at Carroll Creek, Aug. 5, 11 a.m.
Winnfield ct., at Atlanta, Aug. 19, 11 a.m.
Athens, Aug. 26, 11 a.m.

Where the quarterly conference includes Sunday, I hold quarterly conference Saturday if convenient.

K. W. DODSON, P. E.

### Shreveport Dist.—Third Round.

Longstreet, at Bethel, Sunday, July 15, a.m.
Logansport, Sunday, July 15, p.m.
Ida, at Munnerlyn's Chapel, July 21-22.
Pelican, at Benson, July 28-29.
Mansfield Mission, July 29, p.m.
Plain Dealing, at Concord, Aug. 4-5.
Greenwood, at Flournoy, Sunday, Aug. 12.
Bayou LaChute, at Caspiana, Sunday, Aug. 19, a.m.
Powhatan, Sunday, Aug. 19, p.m.
Pleasant Hill, at ——, Sunday, Sept. 2.

R. H. WYNN, P. E.

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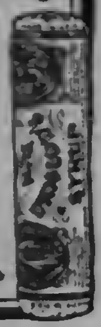

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**A Michigan Woman Helped**

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## QUARTERLY CONFERENCES.

### NORTH MISS. CONFERENCE

### Grenada Dist.—Third Round.

Coffeeville ct., at Bethlehem, July 14.
Poplar Creek ct., at Bethel, July 15.
Kilmichael ct., at Stewart, July 15, 16.
Abbeville ct., at Union Hill, July 21.
Waterford ct., at Chulahoma, July 22.
Lamar ct., at Rice Chapel, July 28.
Ashland ct., at Liberty, July 29.
Ebenezer ct., at Thornton, Aug. 4.
Lexington, Aug. 3, 5.

R. A. TUCKER, P. E.

### Grenville Dist.—Third Round.

Glen Allen and Benoit, at Benoit, July 15, a.m.
Shelby, preaching, July 15, p.m.
Jonestown and Duncan, at Jonestown-Birdie, July 29.
Hollandale and Arcola, at Murphy-Arcola, Aug. 5.
Cleveland, Aug. 12.
Leland, Aug. 13.
Greenville, Aug. 15.
Lake Cormorant, at Walls, Aug. 19.

JAMES H. FELTS, P. E.

### Aberdeen Dist.—Third Round.

Vardaman, at Bethlehem, July 13.
Calhoun City, at Pine Ridge, July 14, 15.
Mathiston, at Providence, July 20.
Bellefontaine, at Slate Springs, July 21, 22.
Eupora and Maben, at Eupora, July 23.
Smithville, at Trouquie, July 26.
Algona, at Palestine, July 28, 29.
Fulton, at Vanburen, Aug. 3.
Tremont, at Mount Olive, Aug. 4, 5

T. H. DORSEY, P. E.

### Greenwood Dist.—Third Round.

Carrollton, at Longview, July 14.
Moorehead Group, July 15, at Moorehead, 3 p.m.:
  Moorehead.
  Indianola.
  Sunflower.
  Inverness.
Tutwiler Group, July 22, at Tutwiler, 3 p.m.:
  Tutwiler.
  Dublin.
  Drew.
  Ruleville.
Minter City Group, at Minter City, July 29, 3 p.m.:
  Minter City.
  Webb and Sumner.
  Schlater.

Pastors and their entire quarterly conference officials will please arrange to attend these Group Quarterly Conferences. It is entirely possible to make them great occasions of inspiration and helpfulness. Just a little out of the ordinary, a little unusual, but sometimes it is best to do just that. Let committees appointed to examine church records have written reports.

S. L. POPE, P. E.

### Corinth Dist.—Third Round.

Rienzi, at Pisgah, July 12.
Wheeler, at Mount Hebron, July 13.
Silver Springs, at Paul's Chapel, July 14 and 15.
Booneville sta., Q. C., July 12, night; preaching, July 15, night.
Marietta, at Siloam, July 20.
Sherman, at Bethel, July 21, Q. C., preaching at Chesterville, July 22.
Mooreville, at Andrew's Chapel, July 28.
Mantachie, at Ozark, Aug. 4 and 5.
Paden, at Old Bethel, Aug. 8.
Belmont, at Dennis, Aug. 9.
Tishomingo, at Salem, Aug. 10.
Iuka ct., at Bethel, Aug. 11 and 12.
Iuka sta., Q. C., Aug. 10, night; preaching, Aug. 12, night.
Burnsville, at Clausell Hill, Aug. 15.
Chalybeate. Friday, Aug. 17.
Ripley, Q. C., preaching July 1, 11 a.m.

Let pastors give special attention to Questions 11 to 15, with answers.

JOSEPH B. RANDOLPH P. E.

### Sardis Dist.—Third Round.

Mount Pleasant, at Marshall Inst., July 12, 11 a.m.
Horn Lake, at Eudora, July 13, 11 a.m.
Shuford, at Pisgah, July 22, 11 a.m.
Courtland, at Shiloh, July 21, 11 a.m.
Crowder, at Brook's Ch., July 29, 11 a.m.
Crenshaw, at Sledge, July 31, 11 a.m.
Tyro, at Mount Vernon, July 28, 11 a.m.

J. T. LEWIS, P. E.

### Columbus Dist.—Third Round.

Crawford and Schaeffers, at Crawford, July 15, 16.
Mashulaville, at Middleton, July 17.
McCool, at ——, July 21, 22.
Ackerman and Wier, at Wier, July 22, 23.
Shuqualak, at Ridgeway, July 26.
Brooksville, at New Bethel, July 27.
Cedar Bluff, at ——, Aug. 5, 6.
West Point, Aug. 8, night.
Starkville, August 9, night.
Artesia, Preaching, July 15th, a. m., Q. C. Aug. 9.

A. T. McILWAIN, P. E.

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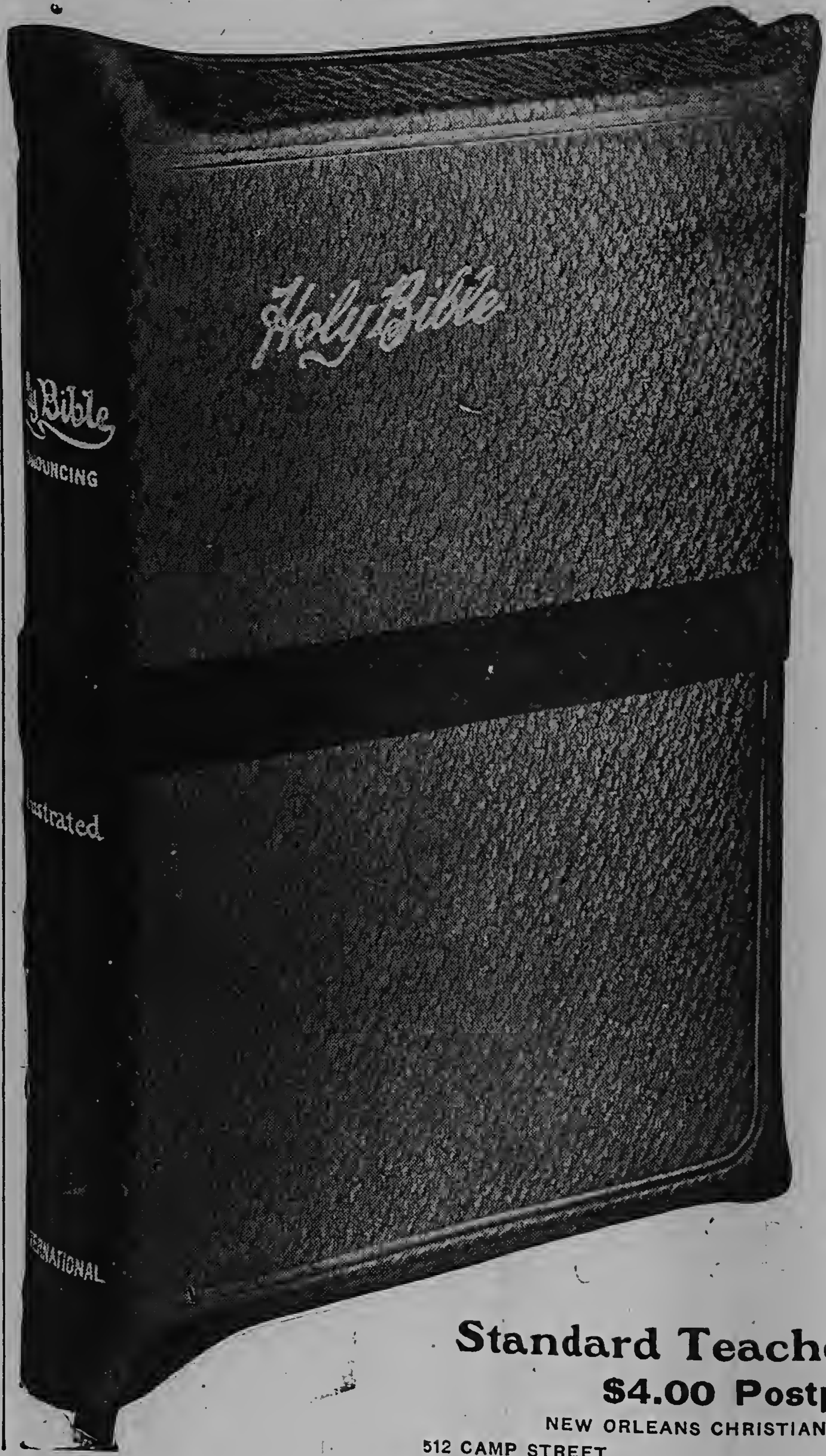

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Vol. 70—No. 29. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3519.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 19, 1923. CHAS. O. CHALMERS, Manager.

## FUNDAMENTALS OF METHODISM.

### ARTICLE II.

### The General Rules of the United Societies.

By Bishop Edwin D. Mouzon.

A false note has been sounded in Methodism—a note which calls attention to things to be believed rather than to a life in Christ to be lived. There have arisen among us some who insist that a correct creed is of more importance than a good life. They seem to take the position that if one's creed is correct, one's life will necessarily be righteous. There is immense peril in this position. For the next step may lead one to conclude that his own life is a Christian life because, henceforth, his creed is in perfect harmony with orthodox standards. Then the further step may be taken which leads the poor, misguided man to the conclusion that his brother is a bad man for the good and sufficient reason that his brother does not agree with him in all his theological tenets.

We Methodists, on the contrary, hold no such view. We believe that a "pure heart" is of even greater importance than a "clear head." For as Jesus said, "Blessed are the pure in heart, for they shall see God." We believe that a correct creed is important, but we hold firmly to the view that a Christlike life is the final test of one's religion. Indeed, this is the final test of all religion—the kind of man that it produces. And this is the final test of the value of any creed. Does it make one narrow, and unbrotherly, and critical? Does it take the milk of kindness out of the human breast? Does it fill one with the spirit of the inquisitor and the persecutor? Or does it make one broad, and brotherly, and charitable? Does it fill one with tender sympathy for all who have stumbled in the path or gone out of the way? Does it give one the mind that was in Christ who came to seek and to save that which was lost and whose gracious words to the penitent were, "Go and sin no more"? I repeat, the ultimate test of creed and of religion is the kind of life that they produce.

Throughout his long life, John Wesley continually insisted that the chief thing God had raised up the Methodists to was "To spread Scriptural holiness over these lands." When speaking of this, Wesley sometimes used very strong language. Witness the following: "I find more profit in sermons on either good tempers or good works than what are vulgarly called 'gospel sermons.' That word has now become a mere cant word. I wish none of our society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal that has neither sense nor grace bawl out something about Christ, or his blood, or justification by faith, and his hearers cry out, 'What a fine gospel sermon'." It is quite evident that Wesley had little patience with preaching that did not insist on a pure heart and love to God and man. And it is a most unfortunate thing that nowadays we hear all too little of the fundamental Methodist teaching that Christianity's chief purpose is to make good men and good women.

Let it be said, then, that the General Rules are as truly one of the fundamentals of Methodism as the Apostles' Creed and the Twenty-five Articles of Religion. For Methodist "discipline" is as much a part of Methodism as is Methodist "doctrine." These "General Rules" were drawn up by Wesley himself for the guidance of those earnest Christians who looked to him as their pastor and teacher. And I capitally doubt if a more perfect and complete outline of Christian conduct was ever drawn by the hand of an uninspired man. As a matter of fact, these General Rules are not so much "rules" as "principles." That is to say, they do not attempt to regulate the details of one's life, but rather to furnish, and that largely in the very language of the New Testament, great principles by which one should direct his conduct as a Christian. And attention should be drawn to the fact that they are not many, but few. Indeed, strictly speaking, there are only three General Rules.

According to these Rules, all who desire to continue in fellowship with the Methodists must evidence their desire for salvation—

**"First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced;**

**"Secondly, by doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible to all men;**

**"Thirdly, by attending upon all the ordinances of God."**

It will be seen at once that under the first "Rule," we have presented the negative aspect of the Christian life—things that a Christian ought not to do; under the second "Rule" we have the positive aspect of the Christian life—things that a Christian ought to do to help others and to make the world better; while under the third "Rule," we have outlined the "means of grace" which a Christian should use in his own spiritual self-culture—that he may grow in grace and the knowledge of our Lord and Saviour Jesus Christ.

**1. Consider, then, the Methodist Rule touching the negative aspect of the Christian life. A Methodist must do no harm; he must avoid evil of every kind.**

Methodism was the revival of the best things in Puritanism. It is easy enough to make sport of the Puritans, and it is the fashion nowadays to do so. But our English and American civilization is under everlasting obligation to them. In all our history, no other movement plowed so deep a furrow and sowed so fruitful a harvest of righteousness as did Puritanism. Consider some things that came to us through Puritanism. Our faith in an over-ruling Providence and our belief in the value of the individual to God came through the Puritans. Our reverence for Holy Scripture, our regard for the Christian Sabbath, our hatred for sins of the flesh, and our attitude toward such amusements as "cannot be used in the name of the Lord Jesus"—all these came to us through the influence of the Puritans. Wesley himself was born in a Puritan home and trained by a Puritan mother. And the best things in Puritanism came to Wesley through his wise mother. As another has said, "The loss of Puritanism is one of the dangers of the present to Methodism." A better rule could not be laid down at the present time than that which Susannah Wesley wrote for the guidance of her son:

> "Would you judge of the lawfulness or unlawfulness of pleasure? Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

Under this first Rule there follow certain special applications of the principle involved. One or two of these have no great interest for us at the present time, as the evils referred to are not very generally practiced amongst us—for instance, the one forbidding "the buying or selling of goods that have not paid duty." There is one which warns against "the putting on of gold and costly apparel," which was very much called for in Wesley's day when, as another has said, the grand controversy was who could out-eat, out-drink, and out-dress his neighbor. And there can be no doubt that, in this present day of fashion and extravagance, our people do need to be warned that they cannot spend hundreds of dollars on dress and thousands of dollars on gold and diamonds and pearls, and then expect to be accounted members of the kingdom of God.

There is yet another to which I feel constrained to make some definite reference. I refer to that which warns against "taking such diversions as cannot be used in the name of the Lord Jesus." Nothing could be finer than that. If one is really in earnest about the Christian life, that will settle for him practically every question touching "worldy amusements." For it is not possible to make out a list, long or short, of amusements that are permissible and amusements that are not permissible. Concerning many things, it cannot be said that they are either right or wrong in themselves; whether they are right or wrong will depend entirely upon the spirit in which one enters into them. If they cannot be done "in the name of the Lord Jesus," that settles it. Saint

(Continued on Eighth Page.)

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## MEN WANT SALVATION MORE THAN SOLUTION OF PROBLEMS.

By Bishop Warren A. Candler.

A fatal defect in liberalistic preaching is that in minimizing sin it depreciates salvation from sin. If the pit into which men have fallen is no more than a shallow hole, nothing more is required to lift them out of it than a short rope and a sharp pull.

But in actual experience men find it not easy to be delivered from sin, and notwithstanding the pleasing palliatives which a gospel of sentimentality supplies to this festering sore of the human race, they at last awake in agony to the consciousness that the painful wound is unhealed by such treatment.

The conscience cannot be drugged into endless slumber and perpetual peace. Nothing less than purging it of the sense of unforgiven guilt can soothe it to rest. A sense of remediless sin is the keenest distress to the human soul, and for this there is no earthly relief. In all the Gilead of the world there is no balm for this painful malady. So we are taught by the great dramatist, Shakespeare:

> "Canst thou not minister to a man diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain
> And with some sweet oblivious antidote
> Cleanse the stuffed bosom of that perilous stuff
> Which weighs upon the heart?"

The answer to the heart-piercing question is, "Throw physic to the dogs." The physicians of all the schools can do nothing to cleanse the heart of such an intolarable ill. For its cure one is needed, One who "hath power on earth to forgive sin."

It is just in respect to this matter that the ministry of many present-day preachers is most defective and disappointing. They are passing lightly over the great fact of sin, and offering to sin-sick souls no heavenly healing. In a recent number of a popular periodical this fact is brought out by one who has failed to find in the churches satisfaction for this supreme need.

This correspondent of the Outlook has been making the rounds among many churches to find a preacher who would talk to him of his sins and tell him how to be delivered from them. But he says his search for such a minister of salvation has been in vain. He has heard books reviewed, labor conditions discussed, education defined, psychology expounded, economics explained, and all sorts of "problems" discussed except that most perplexing and painful of all problems—the problem of sin.

Of course, a man in his state of mind could not be helped, let alone be satisfied, by such preachments. He came with his starving soul seeking bread to satisfy his hunger, and they gave him stones that mocked his sore want.

This correspondent, in a form that breathes a sneering resentfulness towards such preachers and preaching, says:

"I have faults, lots of them. Call them sins, just for the sake of argument. I have shopped around in church after church, Sunday after Sunday, without hearing the matter mentioned. Yet it is one of the most important questions in my life—coupled with how to get rid of my faults. It would appear as though we in the pews no longer had sins worth talking about. We have mental complexes, distorted points of view, and all that sort of thing, but as for the Garden of Eden variety of sins, it seems to be as scarce among us as the dodo. Occasionally an evangelist appears amid clouds of sawdust, trumpeting about the sins of the people in yellow journalism. They say some of the so-called Fundamentalists talk about sin, and that among certain other 'schools of thought' long since decadent it is an accepted subject. Perhaps it is, but it's a shame that such an expressive word should be confined to the vocabulary of controversy and not used in the field of practical living. I, for one, yearn to be 'cussed out'; to be drawn over the coals; to hear the sort of direct talk which called forth from one of a Scotch congregation, who was listening to his pastor, the enthusiastic exclamation: 'Haud 'em ower the pit, Meenister; haud 'em ower the pit.' They tell us of lots of things wrong with the social order; but who composes the social order if not a lot of us fellows down in the pews? If the ministers convince enough of us what's wrong with us, and 'sell' us thoroughly on the way to put it right, there will be slight need to worry about social order or disorder.

"But it would be more than presumptuous to try and suggest subject material for the preachers. The important thing is that some of us in the pews are not gripped, stirred, remotivated by what they say. We go to church to get a certain power, and we come away empty-handed. The rapid life of business rushes us along day after day. We have no time for doctrinal decisions. We can't stop to work out all the world's problems. Our lives have certain definite impacts. The message of the church can help us make them right by putting power and spirit into us. This isn't done by a long string of negatives."

In a powerful book recently published, "Christianity and Liberalism," by Dr. J. Gresham Machen, of Princeton University, the devout and scholarly author puts the matter differently, and perhaps in better style. He says:

"Weary with the conflicts of the world, one goes into the church to seek refreshment for the soul. And what does he find? Alas, too often, one finds only the turmoil of the world. The preacher comes forward, not out of the secret place of meditation and power, not with the authority of God's Word permeating his message, not with human wisdom pushed far into the background by the glory of the Cross, but with human opinions about the social problems of the hour or easy solutions of the vast problem of sin. Such is the sermon. And then perhaps the service is closed by one of those hymns breathing out the angry passions of 1861, which are to be found in the back part of the hymnals. Thus the warfare of the world has entered even into the house of God. And sad, indeed, is the heart of man who has come seeking peace."

He continues in this pathetic strain:

"Is there no refuge from strife? Is there no place of refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in the name of Jesus, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passions of war, to forget the puzzling problems of industrial strife, and to unite overflowing gratitude at the foot of the cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

Can we not exclude from our plans of worship the fierce voices of the political arena, the covetous cries of the market-place the harsh utterances of the industrial field, and the pretty prattle of the literary world, and make room for the preaching of heaven-sent prophets who can show us the way out of our sin and lead us to the Saviour?

Shall our sin-saddened world never hear again the celestial message, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For to you is born a Saviour, which is Christ the Lord"?

It is not ingenious solutions of problems we sinful men need most. Our most puzzling problem is how to get clear of the guilt and thraldom of sin. This being solved for all men, there would remain no other problem to perplex mankind. All the sores of the world arise from its sin. This is the source of all the distress and disorder in the earth. Who will show us how to cleanse this defiled and defiling spring? Who will show us the Savior? What prophet will effectually turn our erring race to its Redeemer with the joyous evangel, "Behold, the Lamb of God, which taketh away the sin of the world"?

Who will give us back a gospel—the gospel—bringing the good news of One "mighty to save"?

Such a prophet, when he arises, will, by the deliverance his gospel brings, cause our poor reformers and problem-solvers, with their strident voices, to seem like the figures moving in a nightmare which one is glad to forget when awakened from troubled dreams.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!" Isaiah 52:7.)

## FUNDAMENTALISM AND MODERNISM.

By H. Walter Featherstun, D.D.

Why should Southern Methodists divide into opposing parties bearing banners inscribed with one or the other of these strange new party names? Is there any wisdom or righteousness in it? The Fundamentalists claim a monopoly of truth, and the Modernists claim a monopoly of learning. Either boast is false and absurd. In a sense we are all Fundamentalists—we all believe in the fundamental or basic truths of our Christianity; but the "Fundamentalist Movement's" creed contains some things that we cannot believe, because they are not taught in the Bible. The Modernists also falsely name themselves; for there is nothing "modern" in their teaching. Paul and John make it plain in their Epistles, by warnings too clear and definite to be misunderstood, that the contentions of these "Modernists" were met and fought in apostolic days—see Eph. i. 15-21; Phil. ii. 5-11; Col. i. 13-20; I Tim. vi. 20; I John iv. 1-3; 14-15; II John 7. Whatever they may or may not be, they are not "modern."

Bishops Moore and Mouzon have recently attacked this Fundamentalist Movement. They have said some strong and very true things against it. Bishop Mouzon says: "I object to their confusing things good with things bad." We all do so object. Bishop Mouzon is both orthodox and religious. I am sure of this, because I know and love him. But I am sure the "rank and file" of Southern Methodists are just now more concerned about a teaching in some quarters that questions the authenticity of the Pentateuch, Isaiah and Daniel; and denies the Virgin Birth (hence the divinity) and the resurrection of Christ, than they are about the obsolete and outgrown doctrines of Calvin, or the vagaries of a Fundamentalist Movement scarcely four years old. Very few of the two hundred preachers in the Mississippi Conference know or care anything about this baby boaster, "The Fundamentalist Movement." I am very sure none of us sympathize with the "bad" so adroitly "mixed with the good" in the "movement."

A few of us, however, have read Rall's and have found the "fly in the ointment," and some of us have read Dr. Rice's unfortunate book, and are inclined to feel that it would be dangerous, were it not that we think that many who try to read it will not understand it, and those who understand it will not believe it.

Our preachers are absorbed in the business of saving souls; and so are many of our lay members. Our Epworth Leaguers are ablaze with revival fire. Our Sunday schools are growing in grace and in attendance as never before. Our church schools are overflowing and utterly free from tainted teachers, though now and then a tainted text-book slips in, only to be thrown out.

We are moving along joyously.

> "We are traveling home to God
> In the way our fathers trod,"

believing firmly in "The Fundamentals of Methodism," and not concerned about the new baby called "The Fundamentalist Movement." But we read now and then, in some of our church periodicals, the fervid effusions of some few who have caught the "Modernist" itch, and are striving to show that they are the learned ones of the church, and that the rest of us are pitifully ignorant. We laugh at their attitude, and sigh that some fine fellows are losing precious time while the attack lasts.

I read with interest and approval Bishop Mouzon's quotations from Wesley indicating his splendid catholicity. I read them years ago, and have gloried in them, often citing them. I read from a pastor who told us that he shut the door of the church against an earnest seeker who could not accede to the written creed of Methodism. I would not have shut him out. I should have "labored with him," hoping to save him. A good revival would have wrought wonders for that skeptic. I do not think that Mr. Wesley or Bishop Mouzon would have shut the door against that man.

All that Bishop Mouzon says in his two articles on "The Fundamentalist Movement" is wise, and true, and timely. I object to none of it. I might object to the fact that he did not say some other things. I wish he would tell us what he thinks Mr. Wesley would have said and done if one of his preachers had gone wild on the Pentateuch, and Daniel, the Virgin Birth of Christ and other Methodist fundamentals? I think he would have said something like this: "Brother, it is your right to believe what you may; and you are still my brother beloved: but you are no longer wanted as a pastor of any one of our Methodist Societies." We need not be greatly concerned about vagaries of belief in our untaught and untrained membership; but we are very certainly and greatly concerned about what our preachers and college men are teaching. I do not think that Mr. Wesley would have dealt with the unfaith of a preacher just as he would the trembling belief of a seeker of salvation.

Jackson, Miss.

## THE CONTENTED PREACHER'S WIFE.

By a Parsonage Dweller.

So many have written of the difficulties of the preacher's wife, that I am literally driven to take up my pen and see if there can be found some advantages accruing from this mooted relation. Let me say, in the beginning, that all honor is due those faithful and sainted ones who bore the brunt of pioneer life as preachers—rather, circuit riders' wives, and who to-day are resting from their labors in a more abundant life. What I am writing seems to me applicable to our times just now.

In some of the discussions, it seems the writers had forgotten, to some extent, the spiritual element—"the high calling in God"—and were using as the end of living for the preacher's family, mere outward symbols of success. All agree that there is some denial in consecrating oneself to the uplift of the race; the denial of self for all, but this is swallowed up in the great inflow of love and joy that comes to the individual thus consecrated. This conviction has come to me after fifteen years of parsonage life.

As a girl I had read how Charlotte Bronte's father, who was curate of a certain English parish, in an effort to teach the dear little wife humility, had consigned to the flames a dainty silk dress, with slippers to match. These had been sent by a greatly-loved aunt, and, no doubt, the wife's heart was broken as completely as she was humbled. So I, with fear and trembling, assumed the role of preacher's wife, wondering how my husband would feel about my love for the beautiful colors and fabrics that go into the average woman's wardrobe. To my joy, I was unhampered in this direction, and have always been free to express my happiness in rainbow colors, if I chose to do so; and thus it has been in every phase of parsonage life—no restriction in development, no narrowed sphere.

I had meant to tell of the contented preacher's wife, rather of the glory and splendor that comes into the truly consecrated life. There is no narrowness, no limitation to the truly spiritually awakened. How can one be limited when possessed of the glory of the indwelling Christ? There may be times when one cannot see just where all the necessities for decent and wholesome living are coming from, but Elijah's God—our God—does not fail us! Somehow, in my own life, just when we needed most that extra money for coats, shoes, books, etc., there would appear from God's bounty the means to supply the needs. The cattle on a thousand hills are his, and can't we believe that our Father will withhold no good things from his children? I am so thankful that I have, to some degree, outgrown these pecuniary fears, for through the deep waters, even through sickness and death, he has safely led us—and always there has been "a sufficiency of things." I have felt poverty keenly—the poverty of ability and spirit—not being able to do for others what they had a right to expect of one of God's servants set aside specially for spiritual work. That has been, and is, the heartache of my life, and I should think of many others, too. Even now, I wonder if we really give to people under us the spiritual returns due them for what they invest in us. I pray that we may more deeply realize what it means to be set apart for the feeding of the flock of God which is among us. Forbid that we should give stones instead of bread!

I know the longing that comes to every woman for a permanent home; yet, after all, what is permanent? Only our achievement in the spiritual realm. Paul says that even knowledge shall vanish away.

So, my dear reader, let's magnify our sphere, which is as limitless as God himself. What a glorious task is ours—just the same task that the Master had—making earth more like Heaven, fulfilling the prayer, "thy will be done on earth as in Heaven."

And while we are thus engaged, we meet the best people, along with those not so good. The best homes are ours, also we are welcome guests at the best social gatherings; and perhaps the one costume will do away with the necessity of trying to choose what to wear.

This custom of moving from place to place also gives us a chance for a new beginning. The parsonage mistress can garner the richness of the best friendships and pass on to others the sweet fragrance of her own life and ideals. Though she leaves her friends behind, along with her much-loved flowers, she can start anew. She may even get a more choice collection of flowers and friends. Just now I am looking from my window into a flower garden, all aglow with petunias, zinnias, salvia, gladioli, daisies and dahlias, all put out since Christmas. True, we left flowers behind we loved, but these we have are equally as gloriously tinted as any that flourished in our other yard. Then, too, we could arrange these to our liking, profiting by past mistakes.

As I have been writing, my mind's eye has detected no dismal side to parsonage life, though back in memory's deep recesses there linger traces of dismal parsonage walls, and even these are rapidly passing away. May all with glad hearts take up our task of living the Christ life before a "wicked and perverse generation." Why can't we be so filled with love that our lives will be truly radiating centers of spiritual energy and light? Seems to me I hear the Master say:

"Go, speak and live for Me to-day,
And let not worldly glamour obscure the light,
That thou art sent to bear to those in darkest
night."

## SAFETY SIGNALS.

By Rev. S. J. Davies.

"Behold, I see the heavens opened and the Son of man standing on the right hand of God." Stephen's testimony to the supreme fact of a risen Lord infuriated the materialistic senate of Sadducean Jews. The tragedy that followed was really the opening gun of the battle of the ages, this never-ceasing warfare between blind, materialistic conception of things human and be- [illegible] tion.

The rationalistic teaching now so widespread in our land, seeking whom it may devour and deceive, is but Sadduceeism risen from the musty tomb of the past. Like cats on the back fence it has many lives and howls quite [illegible], not knowing that all feline forbears held midnight serenades.

Christianity came upon a world that was sick, worn and tired of mere human thought on the great subjects of life and destiny. Read Plato's Phaedo and you get only the very [illegible] of philosophy, and no thinker in this particular field has surpassed or superseded him. But when Christ came, mighty spiritual forces were unloosed. All his great life is a miracle. I can't see why men should stumble at his virgin birth any more than other great spiritual facts of his life, his person, and his works.

When heaven touches earth you may well expect wonderful things. From his conception to his ascension, one envisions a splendid train of miracles that will ever challenge the faith of the world. Now it is faith in him and his works that unlocks the riches of his life and kingdom. It is here that human reason fails and fails most miserably in its vain attempt to fathom the things made clear through faith. In short, the line is drawn just here—is the record of his life and works as given by the four gospels to be accepted in whole or part? To my mind every phase of his earthly career, from Bethlehem to Olivet, is involved and embraced in the plan of redemption. Christ is ever supernatural; hence no system based on mere human understanding can apprehend him or appropriate his redeeming life and power. Believe and thou shalt be saved, is now and forever the battle cry of freedom from sin.

* * *

More and more I am impressed with the supernatural in our holy faith. Read again the thirteenth chapter of the Acts of the Apostles—Paul's first sermon in defense of Christianity. See how he links the divine Sonship, quoting from the second Psalm, "Thou are my son, this day have I begotten thee," with the supreme facts of Christ's resurrection and his immortality. I fear some of our modern apostles are not reading the Bible. I am sure they are not accepting that marvelous history of the early church known as the Acts of the Apostles. For therein is enough spiritual dynamic to blow to farthest Hades all the spurious stuff which is palmed off through sensational newspapers as advanced thoughts. Oh, yes, let a man think, but let him think right thoughts, thoughts based on the cardinal, unchangeable, essential principles once and forever revealed to the saints of God. If I understand Methodism, it means freedom of thought within the bounds of revealed truth. It wears no man's collar, but bows submissively to the "yoke that is easy and the burden that is light." It revels in the pure air and magnificent flowers in the garden of God, but would not pollute its beauty with the foul breath of unbelief nor mangle and mar its glory heedlessly.

628 Kings Highway, Shreveport, La.

## DWELL DEEP IN CHRIST.

May you dwell deep in Christ! When you get upon the Rock Christ Jesus you are safe, when you get into the Rock you are happy. A man on the Rock will be subject to the wind and to the rain, to the damp of dews and to the heat of the sun; but to a man in the Rock it does not matter what weather it is; whether it blows or shines, he is fully sheltered. The innermost place of the sanctuary is the most divine. Dwell deep.—C. H. Spurgeon.

Every moment of time bears an errand of mercy, and should not be allowed to pass without an acknowledgment of gratitude.—Crafts.

# NEWS FROM THE DISTRICTS.

## LOUISIANA CONFERENCE.

### Lake Charles District.

Beginning with Zwolle, on the extreme upper end of the district, we find Brother Dick in charge, busy with his new duties, and getting ready for a great revival.

* * *

Many and Robeline charge is moving forward under the leadership of Rev. J. A. McCormack.

* * *

Rev. A. E. Barrett, being ably assisted by such co-laborers as Rev. J. Franklin, Rev. Robert Wright, J. M. Mashburn and others, we are expecting a year of advancement.

* * *

Rev. L. N. Hoffpauir is rejoicing over a splendid revival at Leesville; everything is in fine shape.

* * *

Rev. Claude Mayo is happy in the work at Neame and Pickering.

* * *

Rev. H. T. Young has everything moving at De Ridder, and is doing missionary work around De Ridder.

* * *

Rev. R. M. Brown has had a fine meeting at Merryville. Brother McCain assisted him.

* * *

A letter from Rev. T. D. Lipscomb, at Sulphur and Union, informs us of his kind reception by the people of those places, and he is happy in the work.

* * *

Rev. A. W. Waddill continues to give his people strong gospel preaching. Lake Charles has a fine corps of earnest Christian workers, and every organization of the church is well looked after.

* * *

The church at Crowley has the best Sunday school in all its history, and is moving on along all lines.

* * *

Rev. Mr. McClelland, of Rayne, is engaged in a Vocational Bible Study class for children and young people. This writer looked in on the first period of its work, and judging from what he saw and heard, much good will be accomplished.

* * *

We preached at Eunice, Petreville and Church Point last Sunday, and found the pastors of these charges, Rev. J. I. and J. H. Hoffpauir, at their posts, and the work moving on well.

* * *

Rev. Martin Hebert has recently closed a good meeting at Maxie, on the Branche charge.

* * *

The writer visited Lafayette between trains Monday, and called at the parsonage. The busy pastor, Brother McCain, was out, working in the financial interests of the new church. The good wife reported everything moving along O. K.

* * *

Rev. P. O. Lowrey has just closed a meeting at Indian Bayou. He was hindered greatly by rain and bad roads, but much good was accomplished.

* * *

The other points on the district, New Iberia, Abbeville, Gueydan and Estherwood, and Lake Arthur are all moving on well.

* * *

The death of our Brother Brown has brought sorrow to our hearts, and we feel that the Lake Charles District has lost another good man,

J. B. WILLIAMS, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Sardis District.

All our preachers of the Sardis District are on their jobs, and are hard at it. We have almost finished the third round and are glad to report that, generally speaking, the work of the church is progressing fine throughout the district.

* * *

Our congregation at Arkabutler is planning to move their church out on the highway and build Sunday school rooms. Our congregation at Sarah, same charge, have gotten into their own church, of which they are justly proud. This church is wide-awake, having paid in full for the year their assessment for ministerial support.

* * *

Brother N. N. Maxie, who was on the Tyro circuit, suffered the loss of his wife early in June. She was afflicted with tuberculosis. In order that he might give her the best attention possible Brother Maxie carried her to North Carolina, giving up his charge for that purpose. Sister Maxie lived but ten days after reaching North Carolina. During the absence of Brother Maxie, Brother S. E. Ashmore, of the Columbus District, who is coming up for admission on trial this fall, was secured for the Tyro circuit. Brother Ashmore starts off fine on the work, and is destined to do a great work on the Tyro circuit.

* * *

Brother Randolph has everything in good shape at Sardis, and is now at Lake Junaluska for study and recreation. The Sunday school training school that he worked up for Sardis and surrounding charges was a great success. The school was larger this year than heretofore, and bids fair to become a permanent thing of great good to Sardis and the Sardis District.

* * *

Under Brother Young's wise leadership, our church at Batesville has completed the building of one of the finest parsonages there is in the North Mississippi Conference.

* * *

The Horn Lake charge did herself proud on the third quarter. There was more in finances reported at the third quarterly conference than at either the first or the second, and the charge was well up at the second quarter. Brother Ingram is liked by his people and is doing a good work.

* * *

The District Secretary of the Woman's Home Missionary Society, Sister Clara Short, is making a strenuous effort to organize a Missionary Society in each church of the district.

* * *

The people of the Sardis District are lovers of the preaching of the old-time religion. It is a real pleasure to work with a people who love God, believe the Bible to be the Word of God and trust Jesus as their personal Saviour.

J. TILLERY LEWIS, P. E.

Breaking Ground for the New Methodist Church at Franklinton, La., Rev. L. W. Cain, is Officiating With the Shovel.

## DISAGREEING WITH A BISHOP.

By Rev. Henry T. Young.

It may seem foolish for one so insignificant as I to disagree with one so prominent as Bishop Mouzon, but nevertheless I do. I shall not attempt to question the motive he gives in the last paragraph of his article in the New Orleans Christian Advocate of June 28. He means well, I do not doubt, but falls into his own trap—"The Mixing of Things is the Great Bad." He calls on us to rally to Methodist standards. Personally, I rallied to them several years ago, and believe I am still "hitched." If the Bishop can show us, who are "Fundamentalists," that those whom he indorses are defending Methodist standards, there will be no further trouble with us. I am sorry one of our bishops should have assailed Fundamentalism, for in the minds of most people there are just two groups of Christians—Fundamentalists and Modernists; and to attack one is to ally oneself with the other, in the minds of most people, and his stand puts him, in the thinking of the most of us, in the camp with the Modernists, which puts him publicly as having taken a partisan stand; and that, as I sincerely think, against the backbone of Methodism, for I really believe the spiritual force of our church is in sympathy with Fundamentalism. However, I will say this, that nobody can catalogue a creed that either of these factions accepts as a whole. I surely do not accept everything as named by Bishop Mouzon, but I am much in sympathy with Fundamentalism. Some of the things that the Bishop rejects, however, were heartily accepted by Moody and others whom God has greatly honored. So far as I am concerned, and I think I am just normal as a Methodist Fundamentalist, I had rather hold a thing hatched out in a "Prophetic Conference," than to have the marks of German rationalism on my creed. I have not seen any statement from the Bishop indicating a change of his written approval of Dr. Rice's book, and that book has much of the German scholarship in it. German rationalism must meet the judgment and give an account of the more than twenty millions of dead and wounded of the world war; the sorrow and poverty resulting from that awful conflict, and chaotic world condition that no prophet can foretell the future of.

Speaking from a Fundamentalist, view, I, who am a Methodist through and through, will say that Fundamentalists DO NOT CALL ALL WHO DISAGREE WITH THEM INFIDELS. I have the highest regard for many whom I know to be in sympathy with Modernism. But, viewing the ruin wrought in Germany; the worldly and unstableness in the Northern Baptist churches; the demoralized state of the Presbyterians of the North, and the false teachings among the Episcopalians; the helplessness of their leaders to stem the tide (remember the Grant case, and the heresy of the Congregational Church), I believe we should stand against Modernism in our Methodism as really and fearlessly as the French stood at Verdun, crying, "They shall not pass"; and to this I am dedicated. I would fear to leave my posterity in a church that endorsed Darwinianism or the false views of the Bible that are the outgrowth of that subtle philosophy.

I object that we "are making Christian faith difficult." Moody did not; Gipsy Smith does not; Billy Sunday does not; R. A. Torry does not; Paul Rader does not; George Truitt does not; Robert Dick Wilson does not. There are many others, as prominent as our own Bishop Mouzon. I believe the sympathies of Bishop Warren A. Candler are with the Fundamentalists, and he needs no defense among Christians of America.

He regrets that "well meaning men but misguided men put a stumbling block in the way of honest and sincere people who would come to Christ." I want it understood, I do not call Bishop Mouzon a Modernist, but I do say that he seems to throw his sympathies in with them, and I challenge him to show a great soul-winner who is allied with the Modernists. Judging by their fruits is what makes us "misguided, but well meaning men," suspicious of anything that smirks of German rationalism or Modernism.

He says "the verbal theory is not true." I agree with him thus far, but I would ask, What is true? He objects to taking the Bible "literally." How shall we take it? The "Seed of the Woman," promise; the promises to Abraham; the Virgin bringing forth a Son; the suffering Christ, etc., were and are being, literally fulfilled. Will the Bishop, or any other, Modern, or otherwise, please edit the Bible and tell us what to take literally and what to take as a figure? Will any man on earth tell us what is true and what is not true in the Bible? If not, then it is time for some people to take their little scholarship out of circulation and help us take the Bible as the eternal Word of God and by grace and power divine save a world with it.

Substitutionary Atonement has been a battleground where giants have wrestled, and Calvanists may have defended it, and all that, but that "He bore our sins in his body on the tree," is Scriptural, and that "He gave himself for us," huper humas—instead of us—is likewise true. So, if some fellow does hold to this theory, there is a possibility of his being right. I loath the chief Calvanistic doctrine, Predestination—but so true is the substitutionary theory that I find God takes the names of us who believe and puts them in "the Lamb's Book of Life." That looks like that statement—"Who of God is made for us, righteousness, wisdom, sanctification and redemption." I Co. 1:30.

Fundamentalists are wrongly accused of preaching a creed not Christ. I refute it with Moody. Fundamentalists preach Christ as a Savior, and defend the Bible, because it is the only book that tells us of Christ. We know that when this foundation is destroyed, the whole structure will tumble, and the world will then have no Christ, or, at least, knowledge of him.

True, John Wesley laid stress on personal faith and a holy life, but being a man of "one Book, and that Book the Bible," he taught the faith and life of the Bible always, and continually appealed to the Bible to support his contentions.

There is a difference in the "Intolerance" of Fundamentalism and Romanism: One defends man-made creeds; the other defends the Bible as the eternal Word of God.

The Bishop accuses us of being deluded into following Fundamentalism because we do not know what Methodism stands for. If we were that easily beguiled, we would still be sending our boys to Vanderbilt University, calling it a Methodist institution, and the Lord knows where some of us would be, because we have had some strong men among us who have seemingly tried to lead us into German Rationalism, and in spite of our credulity we have refused to be led. Don't worry, Bishop, we are not straw men.

We do not stress the gospel to the exclusion of the social needs. We believe that "all things should be under him." I do not agree with all the theology taught at Moody's Bible Institute, but there is a hotbed of Fundamentalism, and they have shown by the large number of their students in foreign fields, and their stress on tithing, even when we were asleep on it, too much results to be accused of offering a gospel that does not care for others. However, the very thing Modernism tends toward is exactly what the Bible dreads. Look at Unitarianism. They have always been Modernists.

Some of our people, perhaps, do attend the Bible schools of the Fundamentalists, but only in self-defense. Look at ours this summer with such as Shailer Mathews on the program. We would do wise to at least divide our efforts in these schools or conferences.

Fundamentalism is not sowing dissension among the churches. It is standing for the only possible thing upon which all Christians should and can agree and unite on—the Bible. The Bishop is right—we all know—in saying that a Methodist is not measured by his opinions. He is known by his fruits, and the only standard by which his fruits are judged is the Bible, and that not subject to an acceptance with a mental reservation. We Methodists have accepted it, and May God help us not to depart therefrom.

De Ridder, La.

## THE SEASHORE CAMP GROUND—SOME REMINISCENCES.

By Payton A. Sowell.

II.

In the old country home, a "horn" was kept at a convenient place to use in emergencies. The sound of this horn between meals or in the night meant to call all in hearing to the house; and it called the laborers to dinner. And it so was that some settler furnished a "camp meeting" horn. It called the worshipers to the arbor. But the "camp meeting horn" is as silent as the voices of the great "camp meeting" singers and preachers. Its notes no longer echo from the sides of the middle Tennessee hills, and from the great forest trees.

As early as 1811—112 years ago—Revs. Lorenzo Dow, Learner Blackman, and Tobias Gibson held a camp meeting near Washington, Miss. No greater trio ever conducted a camp meeting in Mississippi, or the United States. Lorenzo Dow died in 1834—I do not know his burial place. Learner Blackman, yet in the vigor of manhood, was drowned, and his dust is in an old cemetery of Cincinnati, Ohio. Tobias Gibson died near Vicksburg, Miss., and was buried in the community where he died.

I am sure, as Mississippi Methodists think of the toil, sacrifice, and success of these men, they regret that there are not thousands of Methodists in Mississippi where there are only hundreds now.

There was a beginning to "The Seashore Camp Ground." The beautiful Gulf Coast where it sits, with its feet in the waters of the "Sound," is known to people over the whole South—and into the far North.

John Henry Keller was born in Germany. Early in life he came to New Orleans, La. Christine Keller, his wife, was also a native of Germany. They were both Methodists, and members of Dryades Street Church, New Orleans.

They began in a modest way their business life, and good judgment and industry finally brought to them wealth. They both gave their hands and strength to the affairs of life—she as well as he.

Some time about 1870—perhaps before—they bought a summer home near to or touching the east boundary of what is now the "Seashore Camp Ground School" property.

Why John Henry Keller bought 113 acres, more or less, from Emily O'Brien, I have not been able to learn—whether he did so to protect his own home, or because his good sense showed him it was a bargain, or he wanted to see a "great Methodist camp meeting" established on these lovely acres. Anyway, on Dec. 15, 1871, he paid $1,050 for the said tract.

On May 20, 1872, he and his wife deeded the same tract to a "Board of Camp Meeting Trustees" from New Orleans. He did this for the sum of $1,100. In those years that was a very reasonable profit—in less than a year. And yet it was not "profiteering."

Perhaps the first religious meeting at "The Seashore Camp Ground" was held in 1872, and perhaps under a "tent." The most, if not all the "camp ground tenters" the first year, perhaps lived in "tents"—cloth tents. On Feb. 26, 1876, Aimie Duarche (I may not spell correctly) and A. Jourdain, deeded to the "Board of Camp Meeting Trustees" 100 acres, more or less, the said land lying on and touching the west boundary of the 113 acres bought of John Henry Keller and wife. For this the Trustees gave $1,500. And so the Trustees came to own these beautiful acres at the low price of $2,900.

The old shelter for religious services may have been erected in 1872 or 1873. It served a great purpose, afforded shelter and a temple for years and years. Under its roof and within its walls many of the greatest preachers of the South and of the United States—preached the Gospel of Christ.

Ten or more years ago, the commodious auditorium was builded, in the place of the first "Old shelter."

The "Board of Camp Meeting Trustees" of New Orleans deeded the land to the trustees of the Louisiana Conference—and on and on it was deeded to trustees from the New Orleans District, the Seashore District, and the Mobile District, and finally it became the property of the church, through the Louisiana Conference, the Mississippi Conference, and the Alabama Conference, and is now—"The Seashore Camp Ground School." I may be mistaken in the statement that the "Board of Camp Meeting Trustees" deeded it to the Louisiana Annual Conference," but this story is no official record. I am impressed with the idea that it took that course. At any event the title has passed from J. H. Keller and others, on and on, until it is the property of the trustees, or, through trustees, of the three Conferences.

## COMPLETENESS.

Do you ask, "How can I get such a blessing?" You will get it by bringing in all the tithes, by giving yourself in love and obedience and wholehearted, joyous consecration to Jesus, as a true bride gives herself to her husband. Do not try to bargain with the Lord and buy it of him, but wait on him in never-give-in prayer and confident expectation, and he will give it to you. And then you must not hold it selfishly for your own gratification, but let it overflow to the hungry, thirsty, fainting world about you. God bless you even now, and do for you exceeding abundantly above all you ask or think! A comrade went from one of my meetings recently with a heart greatly burdened for the blessing, for two or three days and nights did little else but read the Bible, and pray and cry to God for a clean heart filled with the Spirit. At last the Comforter came, and with him fulness of peace and joy and soul-rest, and that day this comrade led a number of others into the blessing. Hallelujah! "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). **"Ask, . . . seek, . . . knock."**—Selected.

It is an utterly low view of business which regards it as only a means of getting a living. A man's business is his part of the world's work, his share of the great activities which render society possible. He may like it or dislike it, but it is work, and as such requires application, self-denial, discipline.—Pall Mall Gazette.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

This week I am publishing a remarkable aritcle written by Mr. Marvin Campbell, of South Bend, Ind., a splendid layman of the Methodist Episcopal Church. Possibly it contains some statements that should not be published as applying to Southern Methodism, and yet there runs through it such passion and interest for the cause of the Conference claimants that I believe it will help to arouse our people on this subject.

The Methodist Episcopal Church is seeking to pay a certain minimum amount to each claimant yearly and to secure same by placing the total amount in the budget. The Methodist Episcopal Church, South, is striving to pay a certain amount yearly to each claimant and to secure this amount (1) by assessment through the budget and (2) by income from adequate superannuate endowment, which is to supplement the amount coming from the assessment. The assessment part of our program has now well-nigh reached our aim so far as it is concerned, and we expect at the Annual Conferences this fall to project a special effort looking to secure a minimum of ten million dollars' superannuate endowment to complete the program.

I believe the reading of the following article by Mr. Campbell will serve to stir loyal Southern Methodists to support the special effort for superannuate endowment in a manner that will guarantee its success in overflowing measure.

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## OUR DISHONORED DEBT.

By Mr. Marvin Campbell.

Our "debt of dishonor" is not the debt of any Board but of our Church as an organization. If as an individual I were to treat my debts of honor, my promise to my employees, my contract obligations with the same lack of fidelity as does the Methodist Epsicopal Church, I would retain no standing in my Church or community as a reliable, honest man.

This criticism is not prompted by any spirit except the hope of benefit, and purposely I have made the statement strong, (1) because it is a fact and (2) because I want all who have read thus far to read further the proof of it. Especially do I want bishops, district superintendents, and ministers to read what I am about to say, because upon them rests the responsibility of conditions as they are, and in them is the remedy, the observing of the law.

**The Ethics of Business.**—I am president of two manufacturing corporations and own a large majority of the capital stock of both. Hence I control them and am responsible for the honorable or dishonorable way in which they meet their obligations. We have employees to whom we pay a bonus at the end of each six months based on certain conditions. If at the end of any six months or, worse, if repeatedly and continuously at the end of any six months' period I should say to these people, "You have met all the conditions on which we agreed to pay these bonuses; but we have paid unusual amounts to hospitals, orphans' homes, colleges, associated charities, and have decided that these are justifiable reasons for not paying you what we promised to pay," such treatment of my employees would leave me without standing with them and without the confidence of my church and community.

**Church Ethics.**—The Methodist Episcopal Church is exactly in this position in regard to its aged and disabled retired ministers and the widows and orphans, and its members cannot do as individuals without loss of religious, moral, or business standing that which the Church as a whole has been doing for the last fifteen years.

Concisely the facts are these: Our ministers, all in one class as to their support, are divided into four groups: (1) bishops, (2) district superintendents, (3) pastors, and (4) superannuates (Conference claimants). Provision for the support of all is by the budget plan, one budget in each pastoral charge, and each of the four ministerial groups has a ratio share based and its claim. If there is a shortage, each is required to bear its ratio of the shortage.

1. The Book Concern estimates the claim for the bishops and apportions it to the Annual Conferences, which apportion it to the individual churches, and in this way the bishops should and do get their support.

2. The district stewards estimate the claim of the district superintendents, and this is apportioned to the respective churches of each district, and in this way the district superintendents should and do get their support.

3. The Quarterly Conference of each individual church estimates the claim of the pastor and apportions it to the membership of the church, and in this way the pastor should and does get his support.

4. For the retired ministers and other claimants the annuity claim is positively stated. They are the "preferred stockholders" of the church. Each annuitant shall have one-seventieth of the average salary of his Conference multiplied by his years of service. The Conference stewards shall compute the amount required and apportion it to the respective churches, and in this way the annuitants should receive the full amount of the Disciplinary pledge if it were apportioned. But in most Conferences the full apportionment is not made.

**A Sacred Pledge.**—The retired ministers rely upon the pledge of the Church, so clearly set forth in its Discipline, to give them a comfortable support in disability or old age by a life annuity. This is a positive contract and a solemn pledge just as surely as any contract that I ever made or ever could make with my employees when they begin and while they continue their service with me, and the Methodist Church cannot with integrity disregard this obligation any more than with integrity I can disregard my business obligations. There is no call for Church funds that can take prior claim to this obligation. Home missions, foreign missions, church extension, hospitals, any call, **every call is second as a matter of integrity** to this obligation written in the law of the Church. It is the only positive, fixed amount, contract obligation in the Discipline. All others are dependent upon conditions. This is mandatory and must in honor be met even if to do so means that other suggested expeditures be ignored. I repeat it: the retired minister who has met his conditions of service for forty years or more or who is sixty or more years of age or who is incapacitated for itinerant work is a preferred stockholder entitled by contract to a definitely pledged amount, **and nothing can excuse the payment except insolvency.**

**The Facts in the Case.**—But in practice what are the facts? This pledge of budget support was made by the General Conference of 1908 after being approved by a commission appointed four years previously consisting of three bishops, Cranston, Hamilton, and Joyce; three ministers, Drs. J. H. Hamilton, W. H. Wilder, and J. E. Stubbs; and three laymen, R. T. Miller, John E. Andrus, and myself. With slight amendments, in order to make the claim more positive, it has been repeatedly ratified. I have been on the Conference Claimants' Committee of every General Conference since that time and know the intent to uphold and emphasize this claim. As to the contract, the language of the Discipline has no ambiguity nor uncertainty. Yet fifteen years have passed and only twelve per cent of the Annual Conferences paid the full Disciplinary annuity, while twenty per cent of them paid three-fourths of their Disciplinary annuity, forty-six per cent of them paid half of their promised annuity, and twent-two per cent of them paid less than fifty per cent. **Sixty-eight per cent of the Conferences, five more than two-thirds of them, paid only fifty per cent or less of this positive annuity contract made by the Church.**

**Paying and living.**—It cannot be said that Methodism does not have the ability to meet its contracts, for it is financially solvent. Millions and millions of dollars are paid each year through solicitation. That is glorious, but **liberality has no religious nor moral right to intrude on contract obligations.** If an Annual Conference is not in position to meet its contract pledge to its superannuates, it is not in a position to pay a dollar for benevolences until it does so. But Annual Conferences can do both.

Again, if a Conference finds that it must apportion to the superannuates only fifty per cent of their claim, it should take the same position toward its other ministers and apportion to the bishops, district superintendents, and pastors only fifty per cent of their claims, so that all classes of the ministry may receive a like ratio of their several claims. This would be equity. It would be religious honesty. It would be following the law as to sharing in the ratio of the shortage, "prorating" as it is called in the Discipline. It would be an honest application of the Golden Rule.

**The Golden Rule.**—Why am I so earnest about this? Why do I put the facts so plainly? Well, possibly I know the facts more intimately than many other church members. My work with the commission that studied this question and on the committee in each General Conference since the law was placed in the Discipline may have impressed its essential features and the default of the Church more intensely on me than on the casual reader. I am charitable enough to grant that. Further, the Church as a whole may be so absorbed in other things and so zealous along other good lines that it overlooks this basic obligation which cannot be ignored with honor. I can conceive of no other possible excuse and do not grant that this is a valid one.

I hope that our church papers, bishops, officials, and pastors will together demand of Methodism such a regard for its promises as will require that the Methodist Episcopal Church as a composite whole shall meet its contracts with the fidelity that it expects to obtain in the business conduct of its members in their relation to their individual contracts.

# *The Home Circle*

## "WHAT OF THAT?"

Tired? Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scatter'd by the breeze?
Come, rouse thee! Work while it is called day!
Coward, arise! Go forth upon the way.

Lonely? And what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into his own.
Work may be done in loneliness. Work on!

Dark? Well, what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet;
Learn thou to walk by faith and not by sight;
Thy steps will guided be, and guided right.

Hard? Well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn and nought but play?
Go, get thee to thy task! Conquer or die!
It must be learned; learn it, then, patiently.

No help? Nay, 'tis not so!
Though human help be far, thy God is nigh;
Who feeds the ravens, hears His children's cry.
He's near thee, whereso'er thy footsteps roam,
And He will guide thee, light thee, help thee home.

—Selected.

## PEGGY'S MYSTERIOUS PICTURE.

Little Peggy did not want to learn to read. She said she would much rather play with her dolls, or go out in the fields to look for spring flowers. But her mother said it was time she went to school, and that if she worked hard, she would be able to read lots and lots of nice stories, without waiting until mother had time to read them to her.

So Peggy went to school, but she was sulky about it. The other little girls and boys set to work eagerly to learn the letters of the alphabet, but Peggy just looked out of the window and pouted and frowned.

"What is the matter, little girl?" asked the teacher.

"I don't want to learn my letters. I don't want to learn to read. I want to go home and play with my dolls," said Peggy.

The teacher said nothing, but when Peggy came to school next morning she found a picture lying on her desk. It was the picture of a little girl.

"That is a present for you," said the teacher.

"But who is the little girl?" asked Peggy.

"Look at the back of the picture," the teacher answered, "and you will find her name."

So Peggy turned the picture over, and there was a lot of printing on the back of it. But to her it looked only like a lot of funny little black marks, for she had not learned her letters.

"I am not going to tell you the little girl's name," said the teacher, "but if you will work hard and learn your letters, you will be able to find out for yourself."

Peggy started out bravely with the other children, but before it was time to go home she was tired of working.

"I can't learn them," she said. "There are too many."

The teacher laughed. "Why, there are only twenty-six of them," she said. "If the little girl in the picture could hear you say that, she would laugh at you. See how hard she is working."

"She's not working. She's just having fun, painting pictures," said Peggy scornfully.

"Oh, no, she isn't," said the teacher.

"What is she doing?" asked Peggy.

"I am not going to tell you," said the teacher, "but if you learn your twenty-six letters, and learn to make words with them, you can find out for yourself."

Every morning Peggy found the picture on her desk. When she grew discouraged over the number of letters she must learn, one look at the picture was enough to make her go to work again. For had not the teacher said that the little girl would laugh at her if she couldn't learn twenty-six letters? And what was the little girl doing, if she wasn't painting pictures?

At last all the letters were leraned, and Peggy began to put them together in words. One morning the teacher said to her, "Now I think you can find out about that little girl who has been sitting on your desk so long."

Peggy flew to her desk and snatched up the picture. She turned it over and began to read slowly.

"My name is Su Sing." ("What a funny name!" thought Peggy.) "I live in China," she read on. "Many people in China think that little girls should not go to school." ("That's just what I think," said Peggy to herself.) "But I wanted to go," the story continued, "because I want to know as much as my brother knows. He goes to school and learns many things. So I told my father and my mother that I must go to school, and at last they sent me.

"I am learning to read, but it will take me a long time. Chinese letters are not like your letters. They are like little pictnres, each with a story of its own, which I must learn by heart. In this picture I am learning to write some of them. I do not use a pen or pencil, but a brush, such as you use for painting pictures. I do not write across the page in lines, as you do, but down the page in columns. It takes seventeen strokes of the brush to make some of these letters, so I cannot do it very quickly.

"My teacher tells me that you have only twenty-six letters to learn before you can begin to read and write. Before I can become a well-educated girl and read Chinese books, I must learn by heart about five thousand Chinese characters. But I shall not give up until I have learned them, for I want to be as wise as my brother."

When Peggy had finished reading, she looked up and saw the teacher smiling at her.

"Oh!" cried the little girl, "I am so glad that I learned to read! Su Sing surely would have laughed at me, if I couldn't have learned twenty-six letters."—Marjorie R. Peck.

Are your pessimistic views due to an intimate acquaintance with yourself?—Selected.

## MUSINGS OF MEHITABEL.

By Rozella McCaramon.

On a beautiful day in early summer, as I was busy in my kitchen preparing good things for the comfort of my family, Keren-Happuch appeared. And her brow was clouded and her usually sweet smile was absent.

And I greeted her thus: "Why the darkened brow and the tight lips? Knowest thou not that such things are an abomination on such a delightful day?"

"Yea, I know it. And there are other abominations also. I know not whether I am righteously indignant or just plain mad."

I perceived that she was indeed much vexed of soul, so I responded, "Relieve thy mind by confiding in me, and perhaps I can help thee to decide which."

And straightway she poured out her tale: "Thou knowest I have to go to the dentist this afternoon. I must needs have some one to stay with the children, and I asked Cousin Mary. They love her and she them, and they always have a glorious time together. But every time I ask her for any favor I declare to myself, 'Never again.' And today it was worse than ever."

"Doth she not incline to favors?"

"She delighteth in them. There is nothing she will not do for a friend, and at the same time makes one feel like well, like I do now. She telleth how many of her own affairs must be put aside to accommodate thee, and how much she has already done for thee, and so forth, until thou dost wish thou hadst never asked her. And at the same time thou knowest she is glad in her heart to do the favor and would be hurt if you asked her not. But why does she act so, Mehitabel?"

"I understand. Many like experiences have I undergone. So I think thou art righteously indignant. What right hath any one to take the pleasure out of giving and receiving a favor? A favor is a favor. Just like this milk I have been using. Some is full milk and some is skimmed. Cousin Mary hath much of the milk of human kindness, but she skimmeth the cream."

"Oh, Mehitabel, thou art such a comfort! Thou hast restored my good nature. Skimming the cream from the milk of human kindness! Cousin Mary ought to hear that. Yea, verily, and I will see that she doth."—Western Christian Advocate.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## FUNDAMENTALS OF METHODISM.

(Continued from First Page.)

Paul's high principle of Christian liberty brings us exactly to the same point: "All things are lawful to me; but not all things are expedient. All things are lawful to me; but I will not be brought under the power of any." "All things are lawful; but not all things edify. Let no man seek his own, but each his neighbor's good."

Whosoever else may compromise with the world, Methodists must not compromise. When Methodism compromises, she loses her quality and character, and ceases to bear that testimony to "holiness unto the Lord" for the sake of which God raised her up and sent her forth into the world. For Methodism to compromise is for Methodism to die. To repeat words quoted above: "**The loss of Puritanism is one of the dangers of the present to Methodism.**"

And yet I must remind my brethren that these Methodist General Rules were never intended to be a rod to beat the sheep with. Rather they are a staff with which to guide them. For it should not be forgotten, but should always be remembered, that "discipline" means "teaching," or "training"; and the use of "discipline" is for salvation and not for destruction. Its purpose is to hold up a lofty standard of Christian living before our people while the kind and sympathetic pastor guides his flock into paths of righteousness.

2. **And consider what Wesley has to say about the positive aspect of the Christian life. A Methodist is expected to do good in every possible way, and as far as possible to all men.**

The Methodist Way of Life is something more than a negative renouncing of the world. Historians have drawn out a very interesting parallel between John Wesley and Saint Francis of Assisi. The parallel is more superficial than real. Saint Francis is the supreme and classic example of asceticism, with tender and beautiful and human qualities which survive in spite of his asceticism. John Wesley, to a remarkable extent, left his asceticism behind—a discarded garment—when he put on the garments of the new life in Christ. Christianity knows nothing of self-denial for its own sake; and Methodism, when it is true to its spirit and genius, emphasizes self-denial only as the denial of the lower for the sake of the higher and the sacrifice of self in the service of mankind. A merely negative life is a very poor and beggarly life. It is, further, a very perilous life to live. The peril of the empty house is that the former inhabitant may return with other evil spirits like himself, "and the last state of that man becometh worse than the first."

The Methodist Way of Life, then, is far more than negative; it is very positive. We are exhorted and expected to "do good of every possible sort, and, as far as possible, to all men"—"to their bodies by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison"—"to their souls, by instructing, reproving, exhorting all we have any intercourse with." We are to do good "especially to them that are of the household of faith or earnestly desiring to be," **thus endeavoring to make of the church a genuine Christian brotherhood.**

It will be seen immediately that according to Wesley's understanding of it, the gospel of Jesus Christ is not something purely individualistic; rather, **it is essentially social.** The soul of man, it should always be remembered, is the one thing that has absolute value—the only thing that, considered in itself, has infinite worth. Everything else is of worth only as it relates to the soul. But man is a part of the society he lives in. He is rooted in his environment and his environment becomes a part of himself. If man is to be fully saved, then the society in which he lives must be saved also. The New Testament recognizes this. Christ has a gospel for society as well as for the individual. As Canon Freemantle pointed out so ably in his Bampton Lectures, **the world itself is the subject of redemption.** Christ lived and taught and died not for the individual only, but that all society—all human life with all its varied institutions—might come under the redemptive power of his gospel. The preacher or teacher who discards and decries the orthodox emphasis on the social aspect of the gospel, is simply throwing away half of his gospel to the hurt of the kingdom of God.

By a true Christian instinct, Wesley and the first Methodists saw that if men and women and little children were to be fully saved, they should be put in the best circumstances possible. All this is clearly seen in the kind of work which was carried on in the first Methodist church built in London. "The Foundry"—so called because it was a church building made out of an old, abandoned foundry—was in almost every respect what one would call a modern institutional church. It was a Methodist preaching place; and it was much more than that: it was the center of all Methodist activities in London. Connected with it were Christian and social activities of various kinds. Here was a Book Room for the sale of Wesley's publications; here was a Savings Bank and Loan Office for the help of the worthy poor; here was a Free Medical Dispensary—the first established in London; here was a school for poor children; here was a Home for the Poor and Helpless; and here was a Christian Home where numbers of Christian workers resided, and from which the sanctified spirit of Susannah Wesley went to God. **The Foundry incarnated the soul of Methodism—and Methodism to-day would do well to hark back to the spirit of her great founder.**

The attitude of Methodism toward philanthropy is thus described in "The Confessions of J. Lackington":

> "Mr. Wesley's people think that they cannot love their neighbors as themselves without endeavoring to find out every possible way by which they may be serviceable to the souls and bodies of their fellow-creatures. In London and Bristol, and I believe in other places, some of their society who are able to pray, instruct, and exhort, endeavor to find out poor, distressed objects who are confined to their beds by diseases in poorhouses, prisons, lodging-houses, dirty alleys, lanes, etc. These poor, forsaken outcasts of society they instruct, exhort, pray with, etc. The objects most in want, they give money. Perhaps there cannot be any labor of love more praiseworthy, or more deserving of encouragement, as great numbers of such poor, destitute wretches may at times be found languishing in a forlorn state, and generally die without any one caring anything about them; for none but such as are filled with the love of God and man will ever go into such loathsome places and habitations. I formerly accompanied some of these loving people in this work of mercy, and have witnessed their cheerful performance of this great duty, which to a poor, selfish, unregenerate heart would be intolerable. But no labor, however disagreeable, or hazardous to health or life, is too much to be performed by such as are thoroughly impressed with the worth of an immortal soul; who are persuaded that **Christ tasted death for every man, and would that every man should come to the knowledge of the truth and be saved.** While they were employed in this solemn work, if they could discover any poor creature that gave them reason to hope for his conversion, O, what love and joy warmed every heart!"

When the Methodists of America met for their great Organizing Conference in the city of Baltimore at Christmas time, in 1784, they asked themselves a very definite question, and they gave a very definite answer. This was the question: "What may we reasonably believe to be God's design in raising up the preachers called Methodists?" And the following was their clear-cut answer: "To reform the continent, and to spread Scriptural holiness over these lands." Methodism in America, then, consciously and deliberately entered upon a two-fold mission—**to reform the continent, and to spread Scriptural holiness over these lands.** The work of "reform" helps to make Scriptural holiness possible; and "Scriptural holiness" always brings about reform. Both to the social aspect and to the individualistic aspect of the gospel, Methodism is committed by its essential character and by its history, as well as by the call of God.

But something else remains to be said, and it needs to be said very clearly and emphatically; for to err at this point is to make a fatal error. **The prime object of all Christian philanthropy is the salvation of the soul.** It is the perpetual danger of all who are interested in reform that they may lose their interest in individual sufferers and sinners, and that if interested in them as individuals, they come to think more about their bodies than about their souls. With profound insight, Isaac Taylor notes that one of the elements of Methodism in the eighteenth century was "Evangelic Philanthropy." "Evangelic Philanthropy"—that is a fine phrase and comes at once to the heart of the matter. "The benevolent affections"—thus he writes—"when kindled and enhanced by Christian motives, take a wide range and prompt Christian men to engage in enterprises of mercy which have respect more to the religious and moral necessities of their fellows, than to their bodily destitution. Those noble charities of these times which are carrying the Gospel out through the pagan wilderness—these have their rise in motives that are wholly approvable to the Christian law—'thou shalt love thy neighbor as thyself'; for where we lodge Christianity, with its healing influence, and its purifying institutions, in the heart of a pagan country, we do that which embraces the purposes of all works of mercy, spiritual and temporal."

All of which is to say that Christian philanthropy is primarily evangelical—it is first of all interested in the gospel—the good tidings of redeeming grace to lost men—the salvation of man's immortal soul.

3. **The third General Rule gives advice touching Spiritual Self-culture.**

This Rule with its suggestive outline is as follows:

> "It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation,
>
> Thirdly, by attending upon all the ordinances of God: such are,
>
> The public worship of God;
> The ministry of the word, either read or expounded;
> The Supper of the Lord;
> Family and private prayer;
> Searching the Scriptures; and
> Fasting and abstinence."

The phrase which I have used, "spiritual self-culture," may be objected to. Dr. R. W. Dale, for instance, says that "self-culture, the great law of natural ethics, is unknown in the supernatural life." But immediately he goes on to explain what he means:

> "Christian holiness is nothing else than a revelation of the inexhaustible holiness of Christ * * * The Christian man does not simply develop and perfect his own life; he is constantly receiving and appropriating the life and power of the Son of God * * * Hence the possibilities of the Christian life are not to be measured by our native resources, but by the infinite perfection of Christ Himself. We dwell in Him; He dwells in us; and He is the living prophecy of the height and glory of our holiness—a prophecy never to be

fulfilled on earth or in heaven, but perpetually moving toward fulfillment through struggle aud sorrow and frequent defeat in this world, and through endless ages of joy and triumph in the world to come."

With these words of the great English theologian we are in heartiest agreement. And in the light of the great truth which they set forth, we call attention to Wesley's insistence upon the importance of making use of the "means of grace."

Note briefly the things mentioned under this third General Rule: (1) **"The public worship of God"**—The soul perishes in solitude. Society is necessary if Christian faith is to grow. In public worship we come together with common sins and sorrows and frailties and hopes and fears and aspirations—and we find our needs supplied. Thus we are knit in a closer bond of brotherhood and our Christian faith grows stronger while God is glorified. (2) **"The Ministry of the Word, either read or expounded"**—The Word of God—the Holy Bible—has the first place in our Protestant worship. The Bible stands on every Protestant pulpit, and the pulpit stands directly before the people. Our people suffer when the reading of the Bible from the pulpit is neglected. Few things would help so much as a return to a wise and understanding "expounding of the Word." (3) **"The Supper of the Lord"**—This is Christ's holy institution in remembrance of his own death and passion. It perpetually preaches the fact that his Death is the central thing in the gospel. And here still, in the breaking of bread, does the living Christ make himself known to his followers. (4) **"Family or private prayer"**—The family is the social unit in Christianity. The home is the church in miniature. The writer of this communication may be pardoned for saying that of all the memories of his childhood none is more sacred, for none made a holier impression on him or had more lasting influence, than those which cluster around the "family altar." Oh, that the Methodists of this generation would rebuild the altars that have fallen down! And private prayer is necessary if one is to maintain the Christian life. Nothing tells more immediately on Christian character than the neglect of private prayer. A visitor to City Road Chapel, London, goes immediately to Wesley's house. There he is directed to Wesley's "Prayer Room." Opening out of Wesley's bedroom is a little chamber which is a sacred spot indeed. This was Wesley's closet where he shut himself in with God. Methodism was made by such prayers as were offered in this little room. Here the writer bows his head and prays that he also may know the way to the Source of all power. (5) **"Searching the Scriptures"**—What a book this Bible is! How God does speak through its pages to the soul of man! To the neglect of this book may be traced the fact that so many people are being led astray, blown about by every kind of doctrine. I plead for the study of the Bible—of the Bible itself rather than of books about the Bible. (6) **"Fasting and abstinence"**—Those first Methodists were in earnest. Inded, Methodism has been described as being "Christianity in earnest." And no one will deny that nowadays we need less feasting and more fasting, less self-indulgence and more self-sacrifice. So shall we draw nigh to God and so shall God draw nigh to us.

Some one has said that the gravest danger the church confronts to-day is the danger of "practical efficiency and spiritual shallowness." And I fear that saying is true. We have developed a wonderful machine. The things that any well trained and efficient business man can do, we have all learned to do well. But where are those who can do what "practical efficiency" can never accomplish? We have been so busy with "much serving," that we have not taken time to "sit at Jesus' feet." And we are the poorer—and the whole church suffers. A young man visiting a distant city for the first time was much impressed when, in passing a great electrical plant, he read this sign, "Power to Let." Here was a great power-house from which wires ran in all directions, sending power out to the surrounding country. There is a great central Power House for the human soul. Here, power is to let. Here, the soul comes in touch with God. "Ye shall receive power after that the Holy Ghost is come upon you." And by use of the means of grace, as suggested in our General Rule, one will put one's self in touch with that Power without which all our efforts will accomplish little and our own souls grow yet more poverty-stricken even while we try in vain to accomplish the great task of saving the world.

Here, then, in the General Rule, we have one of the most important fundamentals in Methodism. What a pity it would be if Methodists, having received such an inheritance from that man "sent from God whose name was John"—John Wesley—should now join in with those who sound a false note in Methodism—**the emphasis on a creed to be believed rather than on a life in Christ to be lived.** Let Methodists learn again what Methodism is and come back to those great ethical and spiritual principles which have made Methodism the mightiest spiritual force in America!

## ✓ DEATH OF MRS. C. C. WIER.

The shadows have fallen upon another parsonage home. Mrs. C. C. Wier, wife of Rev. C. C. Wier, pastor of the Methodist Church in Algiers, died last Monday and was buried in the family tomb at Evergreen, La. Mrs. Wier had been ill for some time, and her death was not unexpected; nevertheless, it came as a shock to her devoted husband and the many loved ones and friends in Algiers and elsewhere.

Funeral services were conducted by Rev. W. W. Drake, D.D., presiding elder of the New Orleans District, assisted by the Methodist pastors of the city, at the Methodist Church in Algiers, at 6 o'clock on Tuesday afternoon. The funeral party left later via the Southern Pacific to Eola, La., on the private car, "Angelina" of Colonel B. F. Bonner of Houston, Texas. From Eola the body was taken to Evergreen and interred beside her father and mother. Service was held in the old home where she was married to Brother Wier in 1896; where her father and mother were also married, and from which they were buried. Those accompanying the remains to Evergreen, besides Rev. C. C. Wier, were Joseph Wier, of Algiers; Robert W. and T. P. Wier, of Houston; Dr. Wier, of Beaumont, Tex.; Colonel and Mrs. B. F. Bonner, of Houston; Miss Gladys Heard, of Evergreen; Rev. W. W. Drake and Rev. J. G. Snelling, of New Orleans.

Mrs. Wier was popular with her friends, not alone because of personal qualities, but also because of superior mental powers. She had read much and had traveled extensively. She was a graduate of Baylor University, Waco, Texas. She was born in Avoyelles Parish, La., the daughter of the late John Ewell, prominent sugar planter of that section.

We grieve with our afflicted brother, but we sorrow not as those without hope.

## PERSONAL AND OTHER NOTES.

Bishop Ainsworth has appointed Rev. M. H. McCall to supply the pastorate at De Soto, Miss., until further notice.

We are glad to learn that Bishop Ainsworth, who has suffered three or four weeks from fractured ribs, is almost entirely recovered, and is able to resume his work.

Rev. A. G. Shankle, for many years a member of the Louisiana Conference, now pastor of Grace Church, Atlanta, renewed old acquaintance in the Advocate office last Monday. He was in New Orleans visiting his two sons here.

The fifth annual convention of the American Legion of Louisiana will be held in Monroe, La., Aug. 15, 16 and 17. Many prominent speakers will address the convention, chief among whom will be Colonel James Edmonds. Nothing, it is said, is being spared by the Monroe Post, either in money or in labor, to make this convention a complete success. Reduced rates will be offered by all the railways of the State, and a large attendance is expected.

Rev. B. H. Rawls, of Moselle, Miss., a superannuate member of the Mississippi Conference, paid the Advocate office a call last week. He has been visiting Mr. and Mrs. Allen, who live on Canal Street, in this city. Mrs. Allen is a daughter of Brother Rawls.

Rev. W. E. Thomas, general evangelist, who has conducted several meetings in Louisiana, but is now in Kentucky, writes that he will be in Louisiana again within a few weeks and that any one desiring his services may address him at 1601 Fair Place, Shreveport, La.

Ill health has caused Rev. W. W. Nelson, pastor of the Adams charge, Mississippi Conference, to take a two months' rest. He expects to spend the time at Biloxi, Miss. We trust that by the end of the two months his health will be so improved that he can resume active work.

Rev. George D. Parker, who has been visiting his sister, Mrs. Marvin Brown, Woodlawn Place, this city, called at the Advocate office last week. He has been making his headquarters, while at home on a year's furlough, at the home of Mrs. Parker, Hilliard, Fla., near Jacksonville. Dr. Parker has given a great deal of his time in this country to the Centenary Emergency Campaign, speaking in large centers in Missouri, Arkansas, and Texas. He will sail, Sept. 1, on the "American Legion," from New York, to resume his work as presiding elder of the Santa Maria District, Rio Grande do Sul, Brazil, near the Argentine border.

## REV. J. M. BROWN PASSES AWAY.

Just as we were going to press we received a telegram from Rev. A. S. J. Neill, dated at Belcher, La., stating that Rev. J. M. Brown, one of our beloved superannuate preachers, had passed away at midnight, July 16, 1923.

## NOTICE.

To the Friends of Whitworth College:

The Trustees of Whitworth have selected me to raise a quarter of a million dollars. The confidence in me challenges my faith, liberality and enthusiasm. With God's help I shall do my best. By the special guidance of the Holy Spirit the endowment will be forthcoming. I shall deliver addresses and preach only when invited; however, I shall appreciate invitations. Our work is no child's play—and if you are men and women in the Lord you will enter this work in His spirit. I enter the twenty-second year of the presidency of Whitworth with greater faith in the future of the college. I bespeak your co-operation, sympathy and prayers, in the greatest work before the church.

Prof. Bobbitt will take charge of his office Aug. 1, 1923. He will be invaluable to the college.

My address during the month of August will be Lake Junaluska, N. C., care Bishop James Atkins.

I. W. COOPER.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.—Psalm 51:7.

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# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

JONATHAN RIMER EDWARDS was born Dec. 28, 1837, in Alabama, and died in Pelahatchie, Miss., June 7, 1923. When a child his parents moved to Smith County, Miss. He spent the rest of his life in Smith and Rankin Counties, except the four years he served in the Confederate Army. He belonged to the Sixth Mississippi Regiment. In 1870 he was married to Miss Almeda Hailes. Six children were born to them, four of whom are living. His wife died in 1908. He was a member of the Methodist church for about 65 years, and was the oldest member of the church at Pelahatchie. He was a religious man, and loved God. He passed through the Civil War without receiving a wound. He frequently remarked that his safety was in answer to prayer. He was a good soldier for his country and a good soldier of the Cross. He was resigned to the will of God, and not afraid to die. Through a long period of invalidism he was nursed by his youngest son and daughter, whose care of their father and devotion to him were most beautiful. "Blessed are they that die in the Lord."

W. J. DAWSON.

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On May 11, 1923, the spirit of Sister SAM McCULLAR, after a lingering illness of many months, left its earthly tabernacle for that building of God, "an house not made with hands, eternal in the heavens." Sister McCullar won her crown after faithful service of forty or more years in her Master's vineyard. When well, she was at all the services of her church, active in its departments, ready and willing for any task. She was one of the charter members of the famous Matron Class of our local Sunday school, organized by Brother J. H. Holder many years ago. This class has been a potent factor for good, lo, these many years. In disposition and character the good mother was quiet and unassuming, modest, uncomplaining, pious and true—true and loyal to her faithful husband, her dear children, her convictions, and to her many friends. She bore her afflictions for a long season without mumur or complaint, believing in her heart of hearts that "all things worketh together for good to them that love the Lord." She is not dead, but just beginning the real, worth while, big and glorious life, having made port a little ahead of her loved ones and friends. The deceased was in her fifty-eighth year, and leaves a devoted, kind husband, and two heart-broken children, Mrs. Josh Jaco, daughter-in-law of our own Brother Benjamin P. Jaco, and Leslie McCullar, a worthy citizen of our town. May God bless and sustain the husband and the dear, good children.

E. G. MOHLER.

Booneville, Miss.

### RESOLUTIONS.

Whereas, our Heavenly Father saw fit to call to himself, on May 19, 1923, our beloved pastor, REV. S. D. ROBERTS;

Resolved, That we, the Woman's Missionary Society of Vinton La., feel deeply this great loss, but bow submissively to the Father's will. In his passing we lose a faithful, well-beloved minister, a true friend to all mankind.

Resolved, That a copy of these resolutions be sent the bereaved ones, to the New Orleans Christian Advocate, the Missionary Voice, and that they be spread in full upon the minutes of our Society.

Signed by:

Mrs. George Schanz, Mrs. D. C. Wells, Mrs. A. M. Watts, Committee.

Vinton, La.

### DR. PAUL FOSTER—AN APPRECIATION.

By Rev. H. S. Johns.

DR. PAUL FOSTER, of Opelousas, La., died on Sunday evening, May 20, 1923, in the sixty-sixth year of his age. His pastor, Rev. S. L. Riggs, has written a beautiful tribute to his memory, but as his brother-in-law, I cannot refrain from adding my testimony to the ability and worth of this good and true man.

Dr. Foster was born of noble parents. His father, the late Dr. David Walker Foster, and mother, the late Mrs. Melissa Spurlock Foster, were to him all that loving parents could be. They were pious, and strong intellectually, so the young man grew up in an atmosphere of love and strength.

Converted gloriously at the old Spring Creek camp ground in 1879, he gave his life completely to the church, and to suffering humanity.

Not only was he blessed with an environment of purity in his childhood, but he was fortunate in being under the ministry of great men, true to God and of sound conviction. The late Bishop J. C. Keener, D.D., LL.D., was a frequent visitor to the Foster home in those days in the long ago, and young Foster was thrilled by the magnetism of that great man. Then among his pastors were the late Rev. John F. Wynn, father of our Dr. R. H. Wynn, of the Louisiana Conference, and also the late Rev. M. C. Manly, whose ministries of strength and gentleness were to the young man food for his development. There never was a more saintly man than Rev. John F. Wynn; and Rev. M. C. Manly was often referred to in those days as the "Elijah" of the Conference, strong, and with the unswerving faith of that prophet of ancient times.

So Dr. Foster, with every educational advantage, grew up, and after graduation in medicine made his life a blessing to others in St. Landry Parish, where he was foremost in every contest where morals were concerned.

He was happily married to Miss Emma Daniel, of Bayou Boeuff, Sept. 15, 1881, Rev. M. C. Manly officiating. This true and faithful wife, the daughter of J. W. Daniel, another stalwart, has stood by his side with words of encouragement these more than forty years, and still abides in the faith.

Dr. Foster was the friend of the poor, and no call ever went unheeded in forty-odd years of the practice of medicine in his section. His friends were legion. Like his distinguished father in his death, he was called home on the Sabbath day, and also suddenly.

On Sunday morning, May 20, Dr. Foster drove in with his good wife to attend the Sunday school and church service, At the close of the lesson that day he rose and said he was impressed to make a short talk. He told of meeting a Frenchman, recently converted from Romanism, who was enduring persecution for Christ's sake, but said he was holding his little light high that it might shine out in the darkness of sin that surrounded him, and Dr. Foster said if this unlettered man was letting his light shine, how much more should we with our greater light and superior advantages hold our lamps high, that we might lead others to Jesus. And he added: "Our time is short, let us make haste, and we know not how soon the night may come!" This final talk was no doubt especially inspired of God. His eyes fairly shone with his earnestness, and his breast heaved in this last message to his classmates.

But he is gone from us to that bright celestial city. Just after uttering those words he was stricken with heart disease, and expired in his home near Opelousas at 7:30 o'clock that same evening.

There will be a vacancy in the various boards of the activities of the church of which he was a member, but God will raise up others to carry on the work. Ho "buries his workmen, but carries on his work," is a true saying.

To the widow, the two sons, Dr. M. H. Foster, of Alexandria, and W. C. Foster, of Grand Cane, the brothers and sisters and many other relatives and friends that remain, I tender my most sincere sympathy in this hour of distress, and pray that our Father's grace may be sufficient.

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Good-bye, my dear Dr. Paul, after nearly forty years of association. I trust we may meet again with all the true Israel of God on Canaan's happy shore!

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## METHODISM IN ROME.

By Rev. F. B. Hill.

A section of the Italian press has again been working up a campaign against the Methodist High School on Monte Marlo, Rome, which the Clericals magnify in the eyes of the public into a university. Stupid attempts to alarm the Italians by misrepresenting the scheme, exaggerating tho scope of It, and underlining the Americaness, have even gone so far as to suggest that the American Methodists intend to tunnel to the Vatican and blow up both that and St. Peter's. The energetic propaganda in the newspapers culminated in the introduction of the subject by one of tho Clerical deputies at question time in the Italian chamber a month ago. I translate literally from a report to the daily papers given by Rev. Edgar Bradford, our English Wesleyan minister in Rome, and sent to the Methodist recorder, believing it will be of great Interest to the readers of tho Advocate.

Signor Cingolani (Popolare Clerical) asked to know whether, in view of the significance given to the acquisition of an important part of Monte Mario In Rome, it was not considered opportune to Interfero in order to look after the religious, moral, and artistic interests of the Capital of Italy and the Catholic world?

Finzl (Under Secretary for Homo Affairs) declared that the Govornment understood the precise significance of this question, but for reasons of superior order, he did not think it was advisable to give a concrete and explicit reply. Comments.

Cingolonl—I thank the Government.

Vella (Socialist)—You have cut a pretty figure.

Chiesa (Republican)—You havo had a "hair-cut" and a "shave." (Laughter.)

Cingolani—It does not matter that the Government has not replied today.

Vella—It means that the Government is not worried about It as you are, because "the Methodist Invasion" only exists in your Imagination.

Cingolani—I beg to inform the Hon. Vella, who does not know the facts, that in the last census in the Province of Rome, there are no less than four thousand Protestants.

Chiesa—Exaggeration.

Vella—But surely you are not worried about four thousand?

Cingolani proceeded to affirm that the Methodist International Institute, which, according to the Methodist Bishop Henderson, would be opened in Rome, would be built on the summit of Monte Marion, "which," says Bishop Henderson, "is two hundred feet higher than the top of St. Peter's, just as Protestantism is two hundred spiritual feet higher than Catholicism." (Laughter in the Center and Right.)

De Andreis (Republican)—That is most true. Catholicism is the negation of Truth.

Lazzari (Socialist)—Yes, It is an obscurantism which oppresses the conscience and keeps it in the dark.

Cingolani—The truth is, that this propaganda — In appearance purely religious—has for its real aim political expansion and penetration.

De Andreis—That is not true. Italy does not enter into this question.

The Methodists are against the Papacy; against the Papacy; quite a different thing. Don't confuse matters. (Murmurs and laughter.)

Giesa—Protest rather against the Vatican, which does not recognize Italy.

Mattei Gentile and other Clericals —Stop it. Let him speak. What manners are these?

De Andreis—The Protestants aro no worse than you.

Maffi—It is an industry like Catholicism.

Conti—It is a matter of shops.

De Andraes—Trade jealousy.

Chiesa—The Papacy ignores Italy —that is a shame.

Chigolanl—Monte Marlo must not become a center for the fomentation of religious dissensions and international preoccupations. The Government should rescind contracts—If they exist—and Monte Mario remain a worthy seat of the National Monument to Dante, sign and symbol of the most glorious traditions of our people, reflecting alike Catholic thought and the civil conscience of Italy.

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# *Sunday School*

## MISSISSIPPI CONFERENCE NOTES

Sunday to Thursday was spent with Brother Allums at Sontag. We visited Thompson's Chapel and all that part of the Monticello charge, which is a fairly good-sized scope of country.

Brother Allum is doing a good work and trying to serve the people. Thompson's Chapel, it seems to me, gives promise of a mighty good rural church. Brother Liddell, the superintendent, is taking hold and the folk seem to be rallying to him. We had a mighty good congregation, and, it seemed to me, good interest.

Sontag is not in as flourishing condition as one could wish. Some very lovely folk are there, but our church is weak and families are divided in their church interest. We had good meetings, and perhaps in time the church will take on life. One very fine young man has accepted the call to preach.

The Sunday School Day funds are coming in. In the Brookhaven District, 30 schools have sent in $257.19; Hattiesburg District, 16 schools, have sent $114.42; Jackson District, 28 schools, $452.62; Meridian District, 22 schools, $188.01; Newton District, 14 schools, $106.61; Seashore District, 11 schools, $117.56; Vicksburg District, 8 schools, $103.91, making total receipts of $1,336.41.

This is $458.07 behind last year. There are 195 Sunday schools that sent in offerings last year, that we have not heard from yet. If we could hear from them I am sure we would get more than we did last year.

There are signs of wonderful advancement. God is using Brother Hull in a wonderful way. Pray earnestly for him. He is doing a great work for the Sunday schools of the circuits. Pray for the work.

Yours in Him,
JOHN C. CHAMBERS.

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Yes, He is the ground of all our good; and all that we inadequately call our idols, the inner experience that looks at us through the symbols of the universe, the better possibilities that seem to struggle through the material conditions of life, the contrite longing to be free from self and at peace with God—these, while they are in us, yet are not of us; they are not ours, his; nay, they are his very self; first standing at the door to knock, and then, if the latch be lifted by a hospitable hand, entering to abide and dwell, and turning the bread and wine of life into a sacrament.—James Martineau.

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## PAYMENT OF CONFERENCE ASSESSMENTS IN FULL.

By T. W. Holloman, Conference Lay Leader.

I was greatly interested in the report made by Rev. J. L. Evans, West Monroe, showing that that charge has already paid the Conference assessments in full.

At all of the district conferences which I was able to attend, and I believe at all of the district conferences, the District Board of Lay Activities adopted resolutions putting the emphasis for this year on three principal objects, viz:

First, the payment of the Conference assessments in full this year by every charge.

Second, the development of the lay speaker's committee in every charge so that, in co-operation with the pastor and presiding elder, services could be held every Sunday in all vacant churches.

Third, assistance by the laymen in every way possible in evangelistic work during the summer.

Undoubtedly, there is great opportunity here for the development of the church if the presiding elders and pastors and lay leaders will work together systematically and prayerfully along these lines. It is said that more than ifty per cent of the church membership does not attend church, and there are hundreds of laymen in Louisiana capable of rendering service if they can catch the vision and get the necessary information and instruction.

We should so arrange our financial matters that our assessments will be paid in full and that our pastors' salaries generally will be increased next year so that more attention be given to other than financial matters. The Board of Lay Activities, therefore, is urging every church to make a budget and make an Every-Member Canvass next November and get the budget, which should include the support of the Sunday school, subscribed in advance. The scheme also contemplates the regular payment of these pledges so that our pastors may be relieved of the embarrassment of being without funds.

I most urgently urge the laymen to give every assistance to the pastors in these matters.

I would also like to call attention to the Laymen's Conference to be held at Lake Junaluska, N. C., Aug. 10-15. No layman can do a better thing than to attend this conference. If we could have fifty laymen from Louisiana at this conference I believe it would add an immeasurable impetus to the work of our church in Louisiana.

---

## MRS. R. M. DAVIS.

This community and her church sustained a great loss and a home was broken up when MRS. R. M. DAVIS passed away at her home in Byhalia, June 1, 1923. Margaret Alice Thomas was born in what is now Calhoun County, Miss., May 8, 1844; and reared in the place of her nativity. On Dec. 20, 1860, she was married to the late Rev. R. M. Davis. She leaves one daughter, Miss Susie Davis, who has devoted her life to the care and comfort of her parents and the service of the church. For forty-odd years Mrs. Davis shared the fortunes of her husband as a traveling preacher and member of the North Mississippi Conference. The place of a preacher's wife she filled with unostentatious dignity and consistent piety to the end of Brother Davis' active ministry. Joining the church early in life, Mrs. Davis was a church member more than sixty years, during which long time she was consistent and faithful in the discharge of her duties. She loved her church and was informed about its larger interests, and concerned for its general welfare. She was a practical woman, possessed of industry and strong common sense, and thus she was a successful housekeeper, home-maker, wife and mother. The later years of her life were spent in Byhalia, where the whole family was noted for their consistent life and faithful service to the community and church. They were sympathetic and helpful to their pastors. While the church is becoming thoughtful of her superannuates, it is in order to speak of Brother Davis and his family and their work of usefulness after his superannuation. These worthy people doubtless had no years of greater usefulness than their years here, where they lived after retirement. Indeed, I have never lived in a community so profoundly impressed by one man as people became impressed by the life and character of R. M. Davis. Almost seven years have elapsed since he passed away, but on every hand and almost daily his name is mentioned with love and reverence. Mrs. Davis was the fitting life companion of that truly great and good man.

N. G. AUGUSTUS.

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## NORTH MISS. CONFERENCE

### Grenada Dist.—Third Round.

Abbeville ct., at Union Hill, July 21.
Waterford ct., at Chulahoma, July 22.
Lamar ct., at Rice Chapel, July 28.
Ashland ct., at Liberty, July 29.
Ebenezer ct., at Thornton, Aug. 4.
Lexington, Aug. 3, 5.

R. A. TUCKER, P. E.

### Grenville Dist.—Third Round.

Jonestown and Duncan, at Jonestown-Birdie, July 29.
Hollandale and Arcola, at Murphy-Arcola, Aug. 5.
Cleveland, Aug. 12.
Leland, Aug. 13.
Greenville, Aug. 15.
Lake Cormorant, at Walls, Aug. 19.

JAMES H. FELTS, P. E.

### Aberdeen Dist.—Third Round.

Mathiston, at Providence, July 20.
Bellefontaine, at Slate Springs, July 21, 22.
Eupora and Maben, at Eupora, July 23.
Smithville, at Trouquie, July 26.
Algona, at Palestine, July 28, 29.
Fulton, at Vanburen, Aug. 3.
Tremont, at Mount Olive, Aug. 4, 5

T. H. DORSEY, P. E.

### Greenwood Dist.—Third Round.

Tutwiler Group, July 22, at Tutwiler, 3 p.m.:
    Tutwiler.
    Dublin.
    Drew.
    Ruleville.
Minter City Group, at Minter City, July 29, 3 p.m.:
    Minter City.
    Webb and Sumner.
    Schlater.

Pastors and their entire quarterly conference officials will please arrange to attend these Group Quarterly Conferences. It is entirely possible to make them great occasions of inspiration and helpfulness. Just a little out of the ordinary, a little unusual, but sometimes it is best to do just that. Let committees appointed to examine church records have written reports.

S. L. POPE, P. E.

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### Corinth Dist.—Third Round.

Sherman, at Bethel, July 21, Q. C., preaching at Chesterville, July 22.
Mooreville, at Andrew's Chapel, July 28.
Mantachie, at Ozark, Aug. 4 and 5.
Paden, at Old Bethel, Aug. 8.
Belmont, at Dennis, Aug. 9.
Tishomingo, at Salem, Aug. 10.
Iuka ct., at Bethel, Aug. 11 and 12.
Iuka sta., Q. C., Aug. 10, night; preaching, Aug. 12, night.
Burnsville, at Clausell Hill, Aug. 15.
Chalybeate, Friday, Aug. 17.
Ripley, Q. C., preaching July 1, 11 a.m.

JOSEPH B. RANDOLPH P. E.

### Sardis Dist.—Third Round.

Courtland, at Shiloh, July 21, 11 a.m.
Crowder, at Brook's ch., July 29, 11 a.m.
Crenshaw, at Sledge, July 31, 11 a.m.
Tyro, at Mount Vernon, July 28, 11 a.m.

J. T. LEWIS, P. E.

### Columbus Dist.—Third Round.

Ackerman and Wier, at Wier, July 22, 23.
Shuqualak, at Ridgeway, July 26.
Brooksville, at New Bethel, July 27.
Cedar Bluff, at ——, Aug. 5, 6.
West Point, Aug. 8, night.
Starkville, August 9, night.
Artesia, Preaching, July 15th, a. m., Q. C. Aug. 9.

A. T. McILWAIN, P. E.

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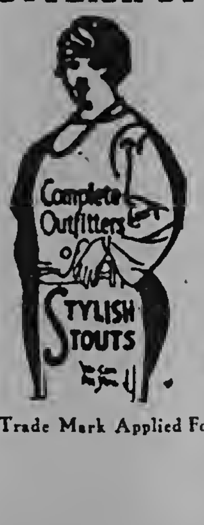

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## RESOLUTION OF RESPECT.

Realizing that Henry C. Blanks, our brother and co-worker in the Men's Bible Class, and the Sunday school in general at Columbia, was an immeasurable power for good, and as he grew older that he continued to rise up and up on the wings of consecration, and that he was a source of inspiration to his fellow-workers, and that by the example set by him they have been enabled to drink with a deeper sense of duty and devotion of the pure waters of life;

Therefore, be it resolved, by the Men's Bible Class, and by the Columbia Methodist Sunday school as a whole, That in the death of Henry C. Blanks, our dear friend and brother, we have sustained a loss, the greatness of which none can ever know save those who have been associated with him as we havo been. And realizing, as we do, our irretrievable loss, we know his relatives and loved ones have sustained a loss which to them the world can never repay; and we therefore extend to them in this their hour of sorrow our sincerest sympathy; and we pray that they may let songs of triumph dry their tears, while they linger on a few short years, for their loved one is now in heaven, where nought but love to him is given. There ho roams among tho flowers that bloom far beyond tho skies, which for endless years and not for hours, will gladden his holy eyes.

Signed: C. P. Thornhill, R. M. Irwin, R. R. Redditt, Committee.

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It is among the ignorant, the out of the way, the commonplace, that the Christian's daily lot is thrown; and their daily appeals are to Him as sacred as thoso which come more seldom and with a louder knock at the gate.—Selected.

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Casting all your care upon him; for he careth for you.—I Peter 5:7.

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## MISSISSIPPI CONFERENCE.

### Jackson Dist.—Third Round.

Sharon, at Lone Pine, July 21-22, 11 a.m.
Camden, at Thomastown, July 22, 3 p.m. and 8 p.m.
Mendenhall, at Bethany, July 28-29, 11 a.m.
Harrisville, at Harrisville, July 29, 2 p.m.
Capitol Street, Aug. 5, 11 a.m.
Galloway Memorial, Aug. 5, 8 p.m.
Eden, at Tranquil, Aug. 11-12, 11 a.m.
Yazoo City, Aug. 12, 3 p.m. and 8 p.m.
Benton, at Zeiglerville, Aug. 18-19, 11 a.m.
Vaughn, at Union, Aug. 19, 3 p.m.
Monterey, at ———, Aug. 25-26, 11 a.m.
Brandon, Aug. 26, 3 p.m.
Yazoo City ct., Sept. 1-2, 11 a.m.
Canton, Sept. 2, 8 p.m.

M. L. BURTON, P. E.

### Newton Dist.—Third Round.

Forest and Morton, at Forest, July 20, 8 p.m.
Harperville and Lena, at Cantrell, July 21, 22.
Chunky, at Collinsville, July 28, 29.
Union, at Union, July 29, 8 p.m.
Decatur and Hickory, at Good Hope, Aug. 5.
Newton, Aug. 8.
Homewood, at Casque Chapel, Aug. 11, 12.
Lake, at Conehatta, Aug. 15.
Raleigh, at Trinity, Aug. 17, 18.
Laurel, First Church, Aug. 26, 11 a.m.; 27, 8 p.m.
Laurel, Kingston, Aug. 26, 3 p.m.
Laurel, West End, Aug. 26, 8 p.m.

J. A. MOORE, P. E.

### Meridian Dist.—Third Round.

DeKalb, at Marvin, July 21, 22.
Cleveland, at Pleasant Grove, July 23.
Daleville, at Andrews Chapel, July 28, 29.
Pachuta, at Orange, Aug. 11, 12.
Quitman, p. m., Aug. 12.
Bucatunna, at Lewis Chapel, Aug. 15.
Enterprise, at Stonewall, Aug. 19.
Shubuta, p. m., Aug. 19.
Matherville, at Salem, Aug. 21.
DeSoto, at Manassa, Aug. 22.
Vimville, at Why Not, Aug. 26.
Meridian, Hawkins Memorial, 8 p. m., Aug. 26.

PAUL D. HARDIN, P. E.

### Brookhaven Dist.—Third Round.

Foxworth, at Sandy Hook, July 21 and 3 p.m. of 22.
Foxworth, at Hopewell, July 22, 11 a. m.
Tylertown, July 22, 8 p.m.
Bogue Chitto and Norfield, at Johnston, July 25.
Osyka, at Holmesville, July 28, 29.
Magnolia, July 29.
Fernwood, at Knoxo, Aug. 1.
Barlow, at Rehobath, Aug. 4, 5.
Brookhaven, Aug. 5; Q. C. Aug. 6, 8 p.m.
Monticello, at Oma, Aug. 8.
Georgetown, Aug. 11, 12.
Hazlehurst, Aug. 12, 8 p.m.; Q. C. Aug. 13, 8 p.m.
Scotland, at Gallatia, Aug. 15.
Summit anl Topisaw, at Pisgah, Aug. 18, 19.
McComb, Centenary, Aug. 19, 8 p.m.; Q. C. Aug. 20, 8 p.m.

Note particularly, and be ready definitely to answer, questions 12, 13, 14 and 15.

Be ready to report subscriptions to cover all financial claims. We must pay all claims in full this year.

H. M. ELLIS, P. E.

### Seashore Dist.—Third Round.

Lumberton, 11 a.m., July 22.
Poplarville, 7:30 p.m., July 22.
Saucier, at Lyman, 11 a.m., July 29.
Long Beach, 7:30 p.m., July 29.
Americus, at Pine Grove, Aug. 4, 5.
Carriere, at Wesley Chapel, Aug. 11, 12.
Gulfport, 7:30 p.m., Tuesday, Aug. 14.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 15.
Wesley Memorial, Mississippi City, Aug. 19.
Long Beach, Q. C., Tuesday, 7:30 p.m., Aug. 21.
Biloxi, 7:30 p.m., Wednesday, Aug. 22.
Vancleave, Aug. 25, 26.
Pass Christian, 7:30 p.m., Aug. 26.
Wiggins, 7:30 p. m., Wednesday, Aug. 29.
Brooklyn, at Batesville, Sept. 1, 2.

W. M. SULLIVAN, P. E.

### Vicksburg Dist.—Third Round.

Vicksburg, Crawford Street, July 22, 23, 11 a.m.
Vicksburg, Gibson Memorial, July 22, 25, 8 p.m.
Gloster, at Liberty, July 29.
Louise and Holly Bluff, Aug. 5, 11 a.m.
Silver City, Aug. 5, 8 p.m.
Anguilla, at ———, Aug. 12, 11 a.m.
Rolling Fork, Aug. 12, 8 p.m.
Meyersville, at Fitlers, Aug. 15, 11 a.m.
Rocky Springs, at Allen, Aug. 19, 11 a.m.

J. R. JONES, P. E.

### Hattiesburg Dist.—Third Round.

Taylorsville, at Old Bay Springs, July 22, 11 a.m.
Eucutta, at Goodwater, July 23, 2:30 p.m.
Ellisville, at Mount Zion, July 24, 11 a.m.
Hattiesburg, Main Street, July 29, 11 a.m.
New Augusta, at Beaumont, July 29, 3:30, 7:30 p.m.
Lucedale ct., at Shipman, Aug. 5, 11 a.m.
Lucedale, Aug. 5, 7:30 p.m.
Williamsburg, at Oakvale, Aug. 7, 11 a.m.
Prentiss, at Mount Zion, Aug. 8, 11 a.m.
Heidelberg, at Sandersville, Aug. 12, 11 a.m.
Seminary, at Pleasant Ridge, Aug. 13.
Leakesville, at Clarke's Chapel, Aug. 15.
Mount Olive-Magee, Aug. 19.
Sumrall, Wednesday, Aug. 22, 7:30 p.m.
Avera, at Piave, Aug. 26, 11 a.m.

Please, brethren, be ready to report all your benevolent assessments covered by cash or good subscriptions at your third quarterly conference.

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# *Woman's Missionary Society*

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## REPORT OF THE EXECUTIVE COMMITTEE.

**Meeting of the Woman's Missionary Society of the Mississippi Conference.**

The Executive Committee of the Mississippi Woman's Missionary Society met in a called meeting Tuesday, June 19th, at eleven o'clock, in the Sunday School room of the Main Street church, Hattiesburg. Fifteen Officers and District Secretaries were present.

The meeting opened with devotional service led by the President, Mrs. McCleskey. Mrs. McCleskey expressed her appreciation of efforts of those present to attend the meeting. Several visitors were present, including the Presidents of the Hattiesburg auxiliaries.

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Minneapolis, Minn.—"I had heard so much about Lydia E. Pinkham's Vegetable Compound that when I realized I needed to take something to relieve my pains and backache, and to help build me up I began to take that. I had been sick off and on for years and barely weighed a hundred pounds, but now I have had such good results that I am recommending the Vegetable Compound to every one."—Mrs. J. J. BIEBER, 3939 18th Ave. South, Minneapolis, Minn.

**Finds a True Friend**

"Every woman who values her health should be proud to have a true friend like the Vegetable Compound," says Mrs. W. E. Shaw, 3227 Walnut Street, Chicago, Illinois. "I had female weakness so badly that I could not stand on my feet. Half of my time was spent in bed and I had pains in my back which were unbearable. I tried everything I could think of to help myself, and when a friend advised Lydia E. Pinkham's Vegetable Compound I began taking it at once. I recommend it without hesitation."

Reports of officers were heard. Each officer present told interestingly of her work, showing a decided increase in reports mailed.

It was announced lunch would be served at the Y. W. C. A., and Mrs. Wicht offered the dismissal prayer.

After lunch the afternoon session was held in the Y. W. C. A. room, and Mrs. Semis opened with prayer.

Work of the Superintendent of Supplies was discussed. Motion was made and carried that one month be appointed to each District and the District Secretary put on drive for boxes for the Meridian and Biloxi Wesley Houses. The assignments were as follows:

Brookhaven, July; Hattiesburg, August; Jackson, September; Meridian, October; Newton, November; Seashore, December; Vicksburg, December.

Miss Porter gave interesting echoes of the Council meeting held in Mobile. Consecration Service of Deaconesses and Missionaries both very impressive. Mississippi Conference had one deaconess, Miss Addie Greely, and one missionary, Miss Anne Deavers, consecrated.

Another moment, a beautiful occasion, was when Miss Gibson presented to the Council the beautiful portrait of our great leader, Miss Belle H. Bennett, and our own Mrs. McCleskey, in well chosen words, accepted it. Mention was made of Mrs. Stephens as our splendid new Council President. She is a just and impartial leader.

The Superintendent of Social Service gave a splendid report. Motion was made and carried that the Conference send Mrs. Alford and Mrs. Lewis to the Social Service Conference at Junaluska, North Carolina, July 1.

Miss Porter explained the Doubling Campaign. She suggested that our Conference might double in membership and subscription to the Missionary Voice.

Under the head of special seasons, the Week of Prayer was discussed. We will carry out the program planned by the Council.

Reports of District Secretaries were then called. Very encouraging reports were given. A number of new auxiliaries were reported. Just here Mrs. Lewis explained the Circuit Circle Plan, and suggested that this plan be used.

Newton District reports six volunteers, one now in training at Scarritt.

The Committee decided to send to Mrs. B. W. Lipscomb a love gift on the eve of her departure for China.

Mrs. W. I. Denton was asked to give a report of the work at the Meridian Wesley House. Mrs. Denton told interestingly of the graduation exercises of the sewing school.

Mrs. McCleskey mentioned the good work at Biloxi Wesley House, and everything is going forward.

Miss Porter explained the plan of the Belle Bennett Memorial Fund to the Committee. Miss Porter was requested to get this plan in shape for the New Orleans Advocate.

The time for adjournment having come, Mrs. Lewis closed the day's work with prayer, asking God's blessings on the work and this committee as each returned to her respective home.

ELLA WAYNE ORMOND,
Recording Secretary.

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## MISSISSIPPI CONFERENCE.

### June Meeting.

Durant, Miss., July 10 (Special).—Miss Minnie Lou Johnson, of West, was elected chairman of the "Zone" meeting of the Woman's Missionary Society, held in the parlors of the Methodist Church here, Monday afternoon from 2:30 to 5 o'clock, when several of the surrounding societies met, at the call of the key woman, Mrs. R. P. Neblett, who had been appointed by the District Secretary, and the program of the Conference Organization for these meetings taken up.

Miss Kathline Hooper, of Durant, was elected secretary and after the devotional exercises, which were conducted by Miss Hooper, a program of instruction and inspiration was taken up. Practically every member of the Adult societies from Shrock and West were at the meeting, and representatives from the West and Durant Juniors as well as the Durant Young People's society.

The two adult auxiliaries for the Durant Church,—number one, Mrs. G. R. Bennett, president, and number two, Mrs. L. C. Lipsey, president—were the hosts of the visiting workers, who represented the southern section of the Grenada District. The meeting was a distinct success from every standpoint.

One of the outstanding features of the afternoon was the representation of the "Belle H. Bennett Memorial Fund," by Mrs. T. R. King. Miss Bennett, who had been president of the Council, the ruling body of the Woman's Work for Southern Methodism since its organization, several years ago, died during the past year and a memorial fund is being raised representing a half million dollars to more fully equip the Scarritt Bible and Training School.

Miss Cisceal Ramsey discussed "Social Service" in its real meaning and appealed to the representatives present to take more definite steps in looking after this important department of the church work, declaring that it was not a problem of any one group or denomination, but should be entered into by all the religious bodies of our country as a common problem which would take all working together to accomplish any adequate results.

A short play, or burlesque, "First Church Missionary Society," was given by members of adult number two, from the Durant Church, and was quite true to life as it represented a very careless, haphazard attempt to conduct a missionary meeting with no previous preparation; the president was late and after postponing a hymn, because they did not know it, discovery was made that the proper literature was not in the hands of those who were to have part on the program.

Reports were given from the different societies present, showing splendid work being done, and the "Standard of Excellence" was discussed by Mrs. B. W. Moore. Musical numbers were rendered by Mrs. Eugene Cole Durant and Mrs. Weir, a member of the West Auxiliary. Miss Alice Louise Rhyne gave a life sketch of Miss Belle Bennett.

After a social half hour the meting adjourned to meet in August, the time and place to be announced by the chairman. REPORTER.

TEETHING AND HOT WEATHER are very hard on the little ones. Summer disorders of Stomach and bowels, weakening diarrhoea, cholera infantum, quickly controlled by
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Helps children and older persons too.

Philamon had gone forth to see the world, and he had seen it; and he learned that God's kingdom was not a kingdom of fanatics yelling for doctrines, but of willing, loving, obedient hearts.—Charles Kingsley.

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### FROM BOONEVILLE, MISS.

We closed Sunday night, July 1, one of the best revivals that ever came to Booneville. Thirty or forty were converted (half that number uniting with our church), many were reclaimed, and all of our churches gloriously revived. The Protestant churches of our little town presented a solid front, coming together in a union meeting, using a large tent, pitched on the courthouse square, purchased a year ago by the laymen of our churches for evangelistic purposes. This same tent will be used this summer in four or five rural places adjacent to Booneville, the respective revivals being financed by the Evangelistic Committee of our local church.

The preaching was done by that inimitable Charles D. Tillman, of Atlanta, Ga. Under Brother Tillman's splendid preaching, wonderful personality, and peculiar magnetism, the people flocked to the tent at each service—larger congregations at the close than at the beginning. There was not a dull or uninteresting service in the entire series. Miss Elizabeth Tillman, his accomplished daughter, and Mrs. E. G. Mohler were his pianists, both contributing immensely to the success of the revival. Rev. E. H. Mount led the singing.

E. G. MOHLER, P. C.

### HOW THE BIBLE GOT INTO THE CHIEF PRIEST'S HOME AT FAMOUS NIKKO.

The chief priest's wife was sick. The doctor recommended a certain massage. He furthermore told her that he knew of a man who was an expert on such treatments, and all agreed that he should be called. This man, by the way, was Mr. Tanaami, who formerly was our regular colporter and is now independently doing Christian work at Nikko and vicinity. He still carries Bibles wherever he goes and is known as "the Jesus man."

Now the doctor had told Tanaami that he should not tell the woman that he was a Christian, but, to the surprise and annoyance of the doctor, as soon as Tanaami came into the room of the sick woman he told her of his Christian faith and asked her permission to pray to God before giving his treatment. "I always pray before I undertake anything." She consented, and he did so, and when he said amen, the doctor, the nurse, and the servant of the house all repeated it, thus revealing that they also were Christians. This, and the peculiar tenderness shown her by all of them, very deeply impressed the sick woman. While giving his treatment he told her of his experience and of what God said in his Word, etc. This intensified her interest exceedingly much, and she wondered how she might obtain the book he had mentioned. Fortunately he had his pack of Bibles with him and was glad to show them to her. This whole occurrence seemed so wonderful to her that she not only bought a large sized Bible for her own use, but also a Testament for the wife of the priest next in rank to her husband, and a Testament for her son.

The happy issue of the above was that both this woman and her son became ardent lovers of the Bible, and although they still do not dare to confess that they believe in Christ owing to the position the head of the family holds in the town, they are quietly recommending and pushing the Bible into the homes of the many priests who are connected with the famous shrines in Nikko. It has commenced to be the talk of the whole place that "the Jesus man" goes in and out at will among the homes of the priests, and wonder is expressed that this is allowed.

The son, who is now in school in Tokyo, has written to Tanaami that as it is known he is the son of the chief priest in Nikko he reads the Bible in secret, but he assures him that he believes in it with all his heart. He asked Tanaami to be patient and work quietly so as not to excite his father and cause him to do rash things, thereby adding to the list of the many and awful sins he has already committed.—American Bible Society.

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Seest thou a man diligent in business? he shall stand before kings; he shall not stand before mean men.—Prov. 22:29.

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### QUARTERLY CONFERENCE.

### LOUISIANA CONFERENCE.

#### Alexandria Dist.—Third Round.

Opelousas, July 29.
Melville ct., at LeMoyne, Aug. 5, a.m.
Bunkie, Aug. 5, p.m.
Elizabeth ct., at Hopewell, Aug. 12, a.m.
Rochelle and Standard, at Selma, Aug. 26.
Jena and Jonesville, at Jena, Sept. 2, a.m.
Trout and Good Pine, at Trout, Sept. 2, p.m.
Livonia ct., at New Roads, Sept. 9.

Question number 12, to be called at the third quarterly conference, is to be answered by a written report. Pastors will please have these written reports ready on the several items to be reported upon.

W. L. DOSS, JR., P. E.

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#### Baton Rouge Dist.—Third Round.

Springfield, at Red Oak, July 22, a.m.
Ponchatoula, July 22, p.m.
Franklinton ct., at Fitzgerald, July 29, a.m.
Franklinton, July 29, p.m.
Covington, Aug. 5, a.m.
Amite, Aug. 5, p.m.
Greensburg, Aug. 12, a.m.
Kentwood, Aug. 12, p.m.
Baker, at Deerford, Aug. 19, a.m.
Olive Branch, at Camp Ground, Aug. 26, p.m.
Gonazles, Sept. 2, a.m.

J. W. LEE, P. E.

#### Lake Charles Dist.—Third Round.

Sulphur and Vinton, at Sulphur, July 22, 11 a.m.
Lake Arthur, at Lake Arthur, July 29, 11 a.m.

J. B. WILLIAMS, P. E.

#### Monroe Dist.—Third Round.

Eros, at Douglas, July 22, 23.
Mangham, at Union, July 29.
Calhoun, at Wilhite, July 30, Aug. 1.
Waterproof, at Wesley, Aug. 5.
Oak Ridge, Aug. 12, a.m.
Gilbert, at Gilbert, Aug. 12, p.m.
Columbia, at Boeuf River, Aug. 14, 16.
Sicily Island, at Harrisonburg, Aug. 19.
Chatham, at Lapine, Aug. 22, 23.
Winnsboro, at Boeuf Prairie, Aug. 26.
Bonita, at Bartholomew, Aug. 28, 30.

Pastors are kindly urged to be prepared to answer Questions 12, 13, 14 and 15 according to the Discipline.

W. D. KLEINSCHMIDT, P. E.

#### New Orleans Dist.—Third Round.

Morgan City, July 22, 11 a.m.
Patterson, July 22, 8 p.m.
Lydia, at Pecan Island, July 29.
Ville Platte, at Bayou Chicot, Aug. 5.
St. Martinville, at Palmetto, Aug. 12.
First Church, Aug. 19, 11 a.m.
Epworth, Aug. 19 8 p.m.
Joint quarterly conference and rally for Houma, Bayou Blue and Lafourche, at Wesley House, Houma, Aug. 23.
Rayne Memorial, Aug. 26, 11 a.m.
St. Mark's, Aug. 26, 5 p.m.
Parker Memorial, Aug. 26, 8 p.m.

W. W. DRAKE, P. E.

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*Relieved and digestion improved by*

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#### Ruston Dist.—Third Round.

Gibsland, at Bryceland, July 22, 11 a.m.
Simsboro, at Salem, July 29, 11 a.m.
Marion, at Greenville, Aug. 2, 11 a.m.
Farmerville, Aug. 2, 8 p.m.
Wesley, at Carroll Creek, Aug. 5, 11 a.m.
Winnfield ct., at Atlanta, Aug. 19, 11 a.m.
Athens, Aug. 26, 11 a.m.

Where the quarterly conference includes Sunday, I hold quarterly conference Saturday if convenient.

K. W. DODSON, P. E.

#### Shreveport Dist.—Third Round.

Ida, at Munnerlyn's Chapel, July 21-22.
Pelican, at Benson, July 28-29.
Mansfield Mission, July 29, p.m.
Plain Dealing, at Concord, Aug. 4-5.
Greenwood, at Flournoy, Sunday, Aug. 12.
Bayou LaChute, at Caspiana, Sunday, Aug. 19, a.m.
Powhatan, Sunday, Aug. 19, p.m.
Pleasant Hill, at ———, Sunday, Sept. 2.

R. H. WYNN, P. E.

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### MOONSHINERS DECLINING.

After serious consideration, reading carefully the action of Congress and the ratification by the States (necessary) it became a law to annul the manufacture and sale of intoxicating liquors I decided there was not any reason to become alarmed over a few wets trying to bluff the United States Government. Considering the time and sacrifices that were made by the prohibitionists to defeat the arch enemy of the soul, we can rejoice in the fact that we were victorious. I will admit we shall have to be on the alert and fight every conceivable proposition they put forth. If we people who love God, our families and our country stand firm, not yielding an inch, helping the officers to enforce the law to the letter, regardless of cost, we shall soon forget there ever was such an enemy. We are making the moonshiners of Grant Parish (La.) realize they will have to obey the law, thinning them out one by one. The only trouble we have to contend with is, there are men who are ready to go their bonds, by so doing they are encouraging them. If the Christian people of our State will determine not to vote for a candidate who favors the liquor traffic, we shall accomplish much. I feel confident we shall send a representative from our parish that we can depend upon. I believe there will have to a law made to make it a penitentiary offense to make or sell liquor in our State. The greater the penalty, the fewer the violations.

JAMES H. WALKER.

## Epworth League

### LOUISIANA CONFERENCE.

**Financial Statement for Year 1922-23.**

Below is shown, by districts, the amount raised for African Special, total gifts, which is the amount raised for the Loyalty Legion and the Anniversary Day offerings:

Alexandria District—African Specia, $252.87; gifts, $279.29; Anniversary Day offering, $31.32.

Baton Rouge District—African Special, $235; gifts, $150.50; Anniversary Day offering, $30.25.

Houma District—African Special, $20; gifts, $82; Anniversary Day offering, $2.

Lake Charles District—African Special, $143; gifts, $100.75; Anniversary Day offering, $24.24.

Monroe-Ruston District — African Special, $60; gifts, $143.85; Anniversary Day offering, $14.

New Orleans District—African Special, $520; gifts, $297; Anniversary Day offering, $79.81.

Shreveport District—African Special, $667.10; gifts, $491.75; Anniversary Day offering, $54.83.

Total Receipts — African Special, $1,927.97; gifts, $1,545.24; Anniversary Day offering, $236.46.

Missionary Disbursements — African Special, $1,438.12; French Mission, $419.12; Colored Institute, $70.78.

To the Louisiana Leaguers: It was decided that our Leaguers continue the plan of Loyalty Legion Fund for this year in order to abolish the final debt of $900 which is at the present outstanding against the State organization. Every chapter in the State is asked to secure gifts from the individual members at once and mail all funds to the State Treasurer, Miss Grace Cook, 614 North Fourth Street, Monroe, La.

This debt of $900 must be paid within the next thirty days, so we are counting on every individual Leaguer in the State to do his or her part.

Do not delay raising this fund in your local chapter, but ask each Leaguer to give one dollar, or even fifty cents each.

WE ARE COUNTING ON YOU.

### New Orleans City Union.

All New Orleans Leaguers are anxiously awaiting the 26th of July. No wonder, they are going to have the time of their life. The City Union is giving their first annual boat ride, and from the way the tickets went at the last Union League meeting held it is going to be a great success. We take this means of inviting any out-of-town Leaguers to join us if they possibly can, but if you are planning to come, write Miss Violet Wade, 1014 Cambornne Street, immediately, to reserve you a ticket, or they may be all sold. Don't forget the date—July 26.

I stretch forth my hands unto thee; my soul thirsteth after thee, as a thirsty land.—Psalm 153:6.

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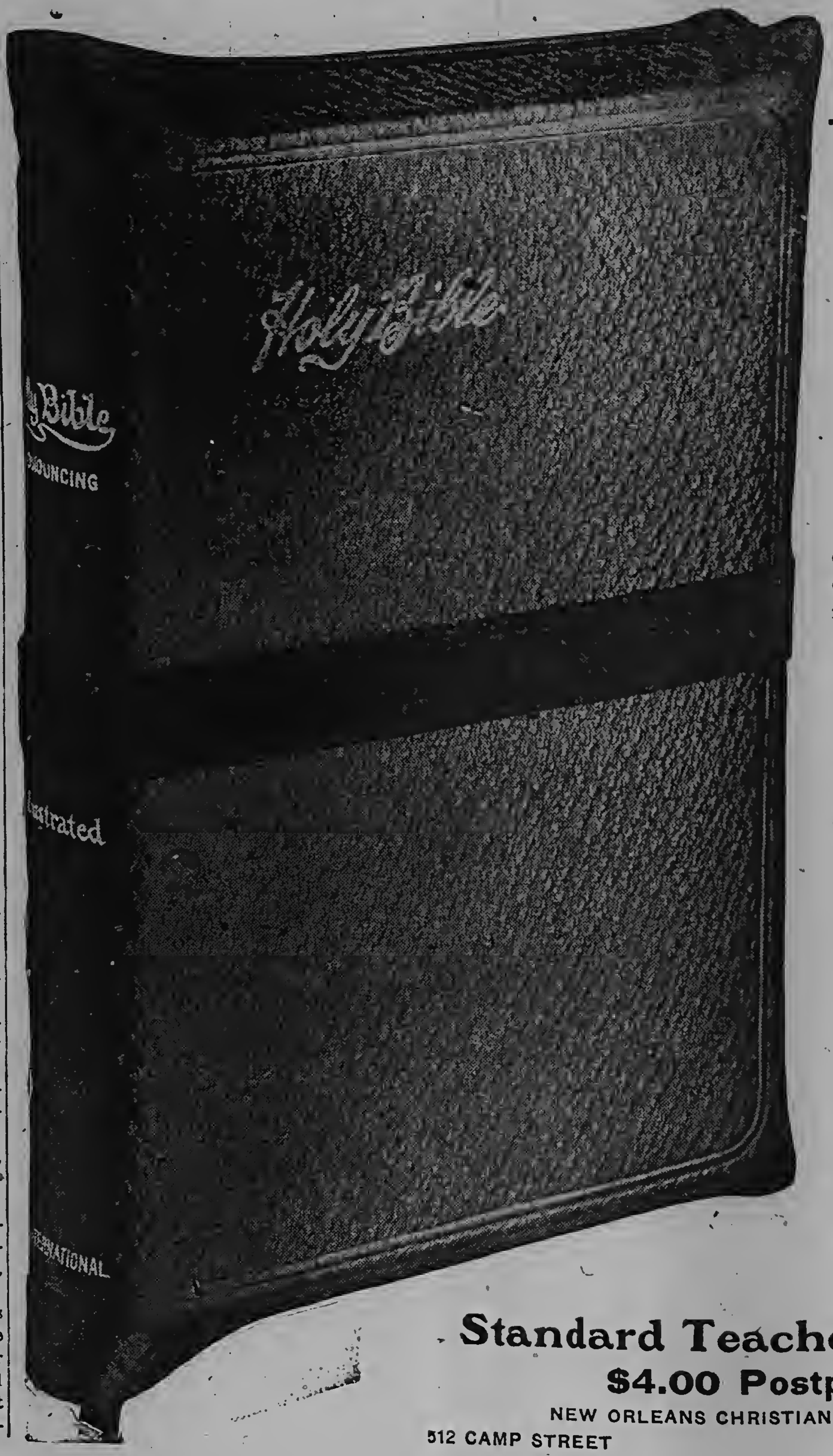

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# NEW ORLEANS
# CHRISTIAN ADVOCATE

Vol. 70—No. 30. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church South. [illegible]

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, July 26, 1923. CHAS O CHALMERS, Manager.

# EDITORIAL COMMENT

## NOT DISAPPOINTED.

Not long ago a gentleman was driving in his car through Mississippi. When about nine miles from one of its leading cities, he saw two women, one of them with a baby in her arms, trudging along the road. When he reached them, he stopped, inquired if they were going far, and invited them to ride with him. They accepted the gracious invitation, informing him that they had started for the city nine miles distant. When he asked them if they had intended to walk all the way, one of them replied, "We were sure somebody would give us a lift." What a beautiful thing to have faith! and what a glorious thing not to be disappointed!

## A TRIBUTE TO THE PREACHER.

Hon. Will H. Hays, in an address before the General Assembly of the Presbyterian Church, U. S. A., in behalf of the Pension Fund of that church, delivered in Indianapolis on May 17, pays a splendid tribute to the ministers of the gospel, using it as the basis of an appeal for their proper support in old age. In view of a similar movement in our own church, and with the hope that we may have a better understanding of the debt society owes to the preacher, we reproduce his words: "We are prone to take things for granted and not consider the part which the minister of the gospel plays in our lives. It makes no difference to what denomination we belong; if we profess Christianity at all, if we call ourselves members of any church, the servant of that church, whom we call by the scriptural term which Jesus used, the minister, holds a peculiar place in our lives which no legal adviser, no family doctor, no teacher, no government official, no political leader, no dear and intimate friend, no member of our own family even, holds. In a very real sense, the minister is the interpreter of God. We see through a glass darkly; we hear through a thousand veils, faintly. We are conscious of the presence of the Almighty, but our ignorant minds can not understand the language that he speaks. The minister, having sought out the kingdom of heaven and sojourned there even while he was yet a dweller on earth, translates for us the mysterious language and places us in relation with him who is and who upholds all law, spiritual and natural, and who is merciful because he is just.

"The minister is the proclaimer of eternal values to men caught in the tangles of ephemeral things, the snares of gossip and show, care and pride and self-absorption, greed and fear and hate and ignoble getting and spending. We go to him when we are lost, to show us the way. On stormy seas we look to him as a lighthouse. Out of the bewildering maze of unrealities we seek to have him point us to the things which are real."

## WORTH MORE THAN THAT.

Mr. Edward Bok, the distinguished former editor of the Ladies' Home Journal, has offered a prize of $100,000 to the author of the best practicable plan by which the United States may co-operate with other nations to achieve and preserve the peace of the world. The conditions announced by the committee of award define broadly the scope of the plan sought, as follows: The winning plan must provide a practicable means whereby the United States can take its place and do its share toward preserving world peace, while not making compulsory the participation of the United States in European wars if any such are, in the future, found unpreventable; the plan may be based upon the present covenant of the League of Nations, or may be entirely apart from that instrument; the competition is open to every citizen of the United States, whether by birth or naturalization; the plan must not contain more than five thousand words, the manuscripts must be typewritten, and all manuscripts must be in the hands of the committee by midnight of November 15. The offering of this munificent sum will, we feel sure, enlist the best efforts of thousands of people in the contest, and the committee of award will have a stupendous task in making its selection from the vast number of plans that will probably be submitted. But the end sought is so greatly to be desired that the money prize will be insignificant in comparison, and the labors of the committee will not weigh against the inestimable benefits to be gained by the discovery of a plan that will accomplish the end in view. If any of our readers have it in mind to submit a plan, they can get full particulars of the contest by applying to the American Peace Award, 312 Madison Avenue, New York City.

## GOOD PAY—AND GOOD WORK.

We are in full sympathy with every movement that tends to insure the workman good pay for a day's work. We are also in sympathy with every movement that tends to insure a good day's work for a good day's pay. We are led to make this trite remark by reading a newspaper item to the effect that recently the bricklayers' union in New York threatened to go on a strike unless a $12-day contract for three years was given, it being understood that a day meant the laying of 400 bricks. We grant that $12 a day is a good day's pay; but is the laying of 400 bricks a good day's work? The man who gets more than he gives will inevitably be the loser in the end.

## A GOOD COON DOG.

One of our favorite sports in boyhood days was coon hunting—sport for us, whether it was for the coon or not. Good coon hunting requires a good coon dog, and we were [illegible] in having the use of two, Bill and Pat. We [illegible] with a good many others at various times, but these two stand out in memory [illegible] the best of the lot. A good coon-dog must be quick to strike the coon's trail, persistent in [illegible] it, and reliable when he comes to [illegible]. Some dogs could never be relied upon [illegible] expected of them. They would [illegible] after going into the swamp [illegible] likely to be the trail of a [illegible], even after they had struck a coon [illegible] would leave it to follow the rabbit or [illegible] that might have recently crossed the path of the coon. Some of them could never be trusted when they pretended to have the game up a tree. [illegible] were notorious "liars." But Bill and Pat were a rare pair. Bill, it must be confessed, was somewhat of a "liar," since he never seemed to be sure in his own mind whether the coon was up the tree or not, but he entered the chase [illegible], would never leave a coon for a possum or rabbit, and would hunt all night if called upon to do so. Pat had all the good qualities of Bill, and in addition, he always "told the truth." When we heard Bill "tree," we would always wait to see what Pat had to say about it; when he opened up, we got ready to cut the tree down. There are many good lessons to be learned from the homely illustration of the coon dogs. We venture to suggest some of them: Know what your real objective is, strive for it eagerly and persistently, do not be misled by side issues, know when you have reached your objective; do not "bark up a tree" that the game has left. An old coon hunter will think of many other good lessons that people may learn from good coon dogs.

## "EXTEMPORANEOUS PREACHING."

Dr. Charles R. Brown, dean of the Divinity School of Yale University, in his [illegible] book, "The Art of Preaching," has this to say about a certain kind of so-called preaching: "I do not use the term 'extemporaneous preaching,' you notice. There is no such thing. There is extemporaneous twaddle and extemporaneous prattle and gabble, oftentimes loud and [illegible] and greasy. But the real preaching is never extemporaneous. The man who rushes into the pulpit with no preparation beyond the possession of a few scattered ideas (to which he [illegible] be anything but clear), trusting to the [illegible] of the occasion and [illegible] he intends to put in to do the rest, is not an extemporaneous preacher; he is an extemporaneous rascal and an [illegible] [illegible]. He ought to be put down with a strong hand and an outstretched arm, and I should like to be the presiding elder called upon to do the job." Well said, Dr. Brown!

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## MY KING, MY SHEPHERD.

The king of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine forever.

Where streams of living water flow
My ransomed soul he leadeth,
And, where the verdant pastures grow,
With food celestial feedeth.

In death's dark vale I fear no ill
With thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me.

—Selected.

## "PATRIOTIC BOHEMIANS."

By Mrs. J. L. Neill.

The entrance of Austria into the war in July, 1914, caused much uneasiness among the Czecho-Slovaks. They knew that if any people were to be hutchered and sacrificed, they would certainly be the first. The Czechs had no interest in the conflict between Austria and Siberia, neither had they any sympathy with Austria in her difference with Russia. In fact, their interests and sympathies were with the Russians and Serbs, but because of circumstances over which they had no control it looked as if they would be compelled to fight for their worst enemies, the Austrians and Magyars, and against those they considered their best friends and kindred, the Russians and Serbs. (We must remember that the Czechs are a Slav people.)

Finally, the mobilization order was sent out; that was a sad time for the people of Prague. But the seeds of patriotism that had been planted in the hearts of the pupils of the loved and adored Prof. Masaryk, of some day seeing their beloved country free and independent, hegan to bear fruit. They determined that they would fight if it was necessary, but some day "against" not "for" Austria.

A regiment was formed of men from Prague which was known as the Twenty-eighth Regiment of Prague. The Germans called it the "Children of Prague," thinking that some day these men would be proud of their military achievements in behalf of Austria. The Regiment accepted the name, but with thoughts quite different.

This regiment was one of the first to be mobilized. It was marched through the streets of Prague with a German regiment on each side, and every German soldier had his bayonet fixed to his rifle. It was evident that the Germans did not trust the "Children of Prague." But in spite of that, this regiment carried its own Czech flag. At one time a German tried to take it from the hand of the soldier who carried it, but he was immediately sent rolling to the curb. Perhaps some day this spot will be marked. As the regiment marched through the streets, from all sides could be heard the cry, "Don't go; don't fight; throw down your arms!" The Germans either did not understand the Czech words, or pretended that they did not.

The regiment was assembled in barracks only a short distance from Prague. Here they were to drill and wait for orders. They were surrounded by German troops, who tried to be cheerful and make the Czechs believe that perhaps before they had finished drilling the war would be over. But the "Children of Prague" knew that as soon as they could do so, the Austrians would send them to the worst places they could find in the battle-front.

The orders came on the fourth day and the regiment was marched off at once, always preceded by one German regiment and followed by another. As they marched they sang their own national songs; the Czech population of the villages through which they passed understood if the German did not. For some time they were not told their destination; finally word reached them that it was to be the River San.

They had hoped that it would be in the mountains, because there they could easier signal to the Russians without being seen by the Austrian command in the rear. Hope sprang anew in the hearts of the Czechs. Perhaps the Austrians would be defeated before they could throw this regiment into the battle. But they were suddenly awakened one morning by the sound of guns—a furious battle was raging about twenty kilometers away. With two Austrian regiments and a Hungarian Honved regiment, the "Children of Prague" were ordered to dig trenches, but had only begun the work when orders were received to fall back. For a month the Russians were victorious in every battle, and the German-Austrian officers were so disheartened that many said it would be wise for Austria to sue for peace at the first opportunity. As the Austrians became depressed, the "Children of Prague" became more cheerful. They did not regret that Austria was being defeated, and expressed their delight to one another. The Russians knew that the sympathies of the Czechs were with them and against the Austrians, so by means of Russian aviators, Grand Duke Nicholas sent frequent messages of hope and comfort to the Czech soldiers. Fortunately none of these fell into the hands of the Austrians, or, if they did, it was never told.

About the middle of November the regiment was thrown into the fight in earnest, and was under bombardment for a number of days. But while the battle of Limanoff was raging, the "Children of Prague" were hurried there to assist in holding the ground that had been gained by the Austrians, and for ten days they were in the thickest of the battle. On Dec. 8, they were sent to the front line and ordered to hold a certain hill, cost what it might. As had been the case from the beginning, there were Austrian troops on each side of them; the hill on the right was assigned to the Twenty-seventh Austrian Regiment and the one on the left to the Fifty-ninth Austrian Regiment. The hill assigned to the "Children of Prague" was slightly forward. The three regiments were commanded by an Austrian colonel, who, with his staff, was about eight hundred yards in the rear. The opportunity had come at last! But would the Russian soldiers understand? It was a serious time for the Czech soldiers! A furious hand-to-hand bayonet attack was made by the Russians against the Twenty-seventh Austrian Regiment on the hill to the right, and at the same time a similar attack was made on the Fifty-ninth Austrian Regiment on the hill to the left, but not a rifle shot was fired in the direction of the hill in the center, and not a shell was dropped on it. Perhaps the Russians had understood. The Austrians fought well for a time, then the Russians gained ground steadily and occupied trench after trench, but the "Children of Prague" did not fire a shot. The colonel, thinking that they were fighting, and seeing that they were in danger, sent orders for them to fall back, but there was no response, the order was not even passed through the trenches. It was a critical hour, but this opportunity must not be lost! The Russians directly opposite came forward, aud at the last minute ten men of the Twenty-eighth Regiment of Prague lost their nerve and ran away. When the Russians reached the edge of the trenches, the men climbed out, threw down their rifles and cried, "We are Czechs!" The Russians pointed the direction for them to take and the men lost no time getting to a place of safety. A whole regiment with its band and banner could not go over to the enemy without some one seeiug it. The Austrian gunners had observed the movements and the guns of the Twenty-seventh and Fifty-ninth Austrian Regiments that were still in place opened fire. It was too late, the "Children of Prague" had reached the opposite hill in safety! Tho national song burst forth spontaneously while the Russians cheered.

A member of the now celebrated Twenty-eighth Regiment of Prague said: "The 'Children of Prague' had done their duty, only ten had been defaulters, and we were sorry for them, the rest were safe. It was no small thing to keep one's nerve, for the private to keep his eye on the officer, and for the officer to keep his eye on the private, in the midst of one of the most furious battles of the war. To stand the strain, even for half an hour, of remaining firm and inactive in the midst of the awful tumult, was an act of bravery and self-possession, and when the strain was over it was a relief to burst forth into song, and to feel that though prisoners, we were 'free.'"

Prague, Czecho-Slovakia.

## ECCLESIASTICAL ZEBRAS, MUSHBACKS, AND YOUNG TURKEYS.

By Dr. R. H. Bennett, Secretary, *Ministerial Supply and Training.*

That prominent citizen of Missouri and of some other countries, the mule, as the small boy's composition would say, is a very useful animal. To be sure he has certain variations of habit that are sometimes uncertain and inconvenient, which led Bill Nye to say that if he had to preach the funeral of a mule he would stand at the head of the corpse. Justice has not been done the mule in literature. He is a most valued item of our economic life. Much of the burden of civilized existence rests upon his shoulders. He should have a monument to his faithfulness, and a poem to his memory.

There is a creature which much resembles him, albeit of gayer plumage and more debonair habits, known as the zebra. He looks sleek and prosperous and apparently knows not the restrictions or bit or hames. It is said to be impossible to break him to harness. He is slightly ornamental, but not useful. He is a bogus mule so far as economic life is concerned, a consumer and not a producer, which is about the worst thing political economy can say about a being. The festive zebra, to our mind's eyes, spends his time galloping over his native pampas at his own sweet will, scorning harness, and with mane and tail flying in the breeze.

I once had a neighbor who bore the unusual and unfortunate name of Mushback—"Colonel Mushback." It was not at all an appropriate name, far otherwise, for the Colonel was an old Virginia gentleman of vigorous personality and resolute will. But his name! And a military man!—"Colonel Mushback!"

In my early days I tried to raise a brood of young turkeys. After extended trial I came to the conclusion that a young turkey would rather die than do anything else in the world. Just a little dew from the wet grass on his pin feathers and over he falls, curls up his toes and, with a sigh, departs from this planet. So light is his hold upon life, and so apparently eager his desire to give up the ghost that it is hard to have patience with him.

These things have been suggested to me by a recent strange and hithereto unheard of state of affairs among a number of our young preachers, viz., that of failing to bring up their Conference courses of study, treating lightly or even ignoring their examinations and being continued year after year in the same undergraduate class. A few years ago such conduct was unheard of. Such a man would have been a "speckled bird" for years, if not branded for life. He would have been mentioned in an undertone as "one who failed to make his examinations" and therefore must have been very dull or very neglectful or very unfaithful to a main duty which he had solemnly vowed to perform. He would have been referred to in lowered terms, as a divorced person's name used to be mentioned in respectable Southern parlors. Nowadays, however, such a case is almost as respectable as a divorced person. The situation has become a well nigh church-wide scandal.

What does the church think of the exhibit, taken from the printed Minutes of our Annual Conferences for the year 1922, showing that out of a total of 1,310 undergraduates supposed to be pursuing their studies there, were 407 who failed to make their examinations?

What is the cause of this strange state of affairs? Is this but another instance of the present-day revolt against all authority and the following of one's own sweet will? Or is the personnel of our ministry on the decline, and necrosis of the vertebra becoming epidemic among our younger itinerants? Is it not time for all in authority to put vigorous pressure upon this situation? I am glad to note that some of our bishops are coming down strong in the Annual Conference sessions upon the shirkers. As one sits in an Annual Conference, it is pathetically amusing to note a tender-hearted or politically cautious presiding elder ransacking the innermost recesses of his brain, or reaching out to the furtherest limits of space and possibility, to find perchance some excuse for the delinquent when the bishop says, "What is the matter with this young brother?" Listen to some of the "reasons" reported to me by some of the delinquents themselves. They run like this: The circuit horse has been sick, or the Ford has punctured a tire, or developed engine trouble, or the baby has the colic, or twins have arrived at the parsonage, or there have been so many visits to be paid, or so many protracted meetings to be held. In other words, the preacher has simply had to meet the usual duties of life. Did not our fathers rear children and doctor horses and hold protracted meetings and visit their flocks? Yes. And they mastered their work irrespective of the equine health and the infantile digestion and whether twins or triplets entered the family circle. Do not men in other lines of work have to overcome difficulties and bear extra burdens? What sort of an example to set before one's flock is such shirking of one of the main duties of one's life? How can a preacher be a "leader and commander" to the people when he is failing with his own task of managing himself and his time? I actually heard one young preacher at an Annual Conference last fall lay his failure in his year's studies to the Mississippi River! A new scapegoat! "We had so much high water in our neighborhood, Bishop." I wondered if it was a case of water on the brain.

I am fully aware that there are a few cases where a man is continued in the same Conference class because he is off at college or seminary, and there are also a few cases, but very few, of protracted illness or very unusual circumstances, but these are so few as to be neglible. Who cares for a hen that will not lay in the nest, but hides her eggs under any fence corner that strikes her fancy and you never find the eggs until they are stale? Who wants a moderately good egg anyway? Our leading thinkers say that a preacher ought to read at least one strong book a week. Remember Father Wesley, of whom one of his great contemporaries said, "I admire but strive in vain to imitate his indefatigable industry." Remember his riding 5,000 miles a year, mostly on horseback, preaching sermons by scores of thousands, writing innumerable letters, publishing one hundred and thirty-eight volumes edited by his pen, supervising the churches, caught by a swollen stream and sitting down in a cottage by the riverside and translating a Latin grammar while waiting for the waters to fall, writing in his diary, when his health failed temporarily, that he must take better care of himself, and that he was resolved hereafter not to preach oftener than five times a day. What sort of ecclesiastical descendants of such a man are those among us who say they cannot read and digest from four to six books in twelve long months? A preacher is supposed to have to study something in order to make his sermons. If he does not spend enough time in his study during the whole year to master even these few books (and they teem with sermon suggestions and material), from whence does he get his sermons? From the comic supplement and the daily papers? Pity the congregation that has to feed on that sort of veal!

Is it not time that something was done about this business? Our Annual Conferences have been entirely too easy with these young brethren, and, like all too soft handling of wrongdoing, the conditions have grown steadily worse instead of better. Shall not our presiding elders—every one—vigorously take this matter up with their undergraduates and see that they promptly press their studies to completion and correct this wretched condition of dawdling failure?

There is no reflection in the above upon the many high and devoted and studious men in our young ministry. I rejoice in their present success and in their future triumph. May their tribe increase! It is only the drone, or the near-drone, or the semi-drone, or the demi-semi-drone, that I am after and that the church ought to be after through all of its agencies. We cannot afford to carry such lagging burdens. Let us take heed and vow a mgihtly vow to beware forever of the leaven of the ecclesiastical zebra, the mushback, and the young turkey!

## RELOCATION OF THE TRAINING SCHOOL.

### NO 2.

By Bishop W. F. McMurry.

In a former communication I called attention to the fact that the Board of Missions, in annual session, declined to commit to its Executive Committee the final authority of relocating the Scarritt Bible and Training School.

That there was a general understanding with the committees who had considered the question and with the Woman's Missionary Council that the new location was to be in Nashville, Tenn., there seems to be no shadow of doubt.

The action of the Board of Missions, requiring report to be made to the full Board, resulted in the sending out, by Bishop E. D. Mouzon, of communications to several cities in the church, making inquiry as to their desire, and inviting propositions from such cities for the location of the Training School within their bounds.

These communications seem to have produced some results, as the Nashville Banner, under date of June 27, contained an article headed, "Calls Meeting on Scarritt School." This article stated that "Mr. Molloy issued the call to the Methodists when it became known that several other cities were putting forth efforts to get the relocated institution, and that the committee for the new site for Scarritt had received some very attractive inducements from other places." The article further stated that Mr. Molloy issued the call for the mass meeting to discuss the matter of additional overtures from Nashville. Mr. Molloy is the presiding elder of the Nashville District.

This would indicate that Nashville had not been interested in a bonus for the location of the Training School until after it became known in Nashville, in response to the communications of Bishop Mouzon, that other cities were willing and ready to make substantial propositions.

In my judgment there is but one proper course open to those in authority, and that is to locate the new Scarritt in connection with one of the universities owned and controlled by the church. If these universities, which have cost the church so much, are not of such character and standing as to justify such a relationship, let it be said in the open.

## RELIGIOUS RATHER THAN CHRISTIAN.

There use to be a story of a crossroads country store keeper who would call to his son in the morning: "John, have you watered the syrup? Sanded the sugar? Rocked the coffee? Come to prayers." We have recently had that same thing in high places in industrial America. Judge E. H. Gary, head of the United States Steel Corporation, made an address on Friday in which he pleaded for a return to the principles of Jesus and the old-time religion as our only hope for the world. On Saturday morning he read the report of a committee appointed at the request of President Harding to look into the twelve-hour day in his plants. The report contended for its continuance, as it was not practicable to make three shifts instead of two. Worst of all, it tried to justify these killing hours as desirable for the workers and desired by them. Meanwhile the Corporation piles up its millions in profit and dividends. It was claimed that the three shifts would increase the cost of steel to consumers beyond what they could bear. Why did they not provide for reducing their profits to a reasonable level, paying the excess out of these abnormal dividends? They are willing to traffic in human souls, burn up helpless employees in spirit and body, and deprive them of a chance to achieve a life while they are making a living for their families! Can they be Christians while they are coining the blood of helpless men, women and children into excess profits to be hoarded by idle rich, while Gary and a few friends spend three-quarters of a million dollars on a frolic excursion to the Mediteranean? Can they be Christian and frolic in extravagant luxuries made possible by depriving their dependent employees of the common human right of life, liberty and the pursuit of happiness? Is this not slavery worse than our colored friends knew? Is it not time for the Christian sentiment of America to enter into a relentless crusade against this inhuman use of autocratic power and make it forever impossible? The whole country is indebted to the Federal Council of Churches of Christ in America for a vigorous declaration of war against such cruel zarism. They insist that the fight is on until this abomination is abated and the million and a half or more helpless sufferers have a chance to be men and women in a free world.

Worse even than the twelve-hour day is the twenty-four-hour day which is required at intervals of a certain number of workers.

Those who practice such iniquities may be religious, may talk loudly about the old gospel and the principles of Jesus, as some of them have been doing ever since the war, but the answer of the enlightened Christian sentiment of the nation must be, "I never knew you."

Being religious is one thing, being Christian is quite another.—Oklahoma Methodist.

## THE FINE MANHOOD.

The world is a sphere of suffering and, until it is remade from base to summit, no one can deny that it will continue to be what it is. Hence the aim of fine manhood should be not to make life easy, but to make it so strong that it can stand the utmost strain. Again, I say the end is not suffering but victory, though of a sort that can be achieved only through suffering. Nothing less is worthy of men who are sons of God.—Bishop Charles H. Brent.

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Is God less God that thou art left undone?
Rise, worship, bless him, in this sackcloth spun
As in that purple!—E. B. Browning.

## THE SOUTHERN CONFERENCE AT BLUE RIDGE, N. C., AND THE MILLSAPS COLLEGE DELEGATION.

The Blue Ridge Association, in securing what is said to be one of the finest conference grounds in the world, and providing splendid buildings of ample size and with modern equipment, made possible one of the greatest interdenominational training conferences in the South. The Association grounds comprise more than a thousand acres of virgin forests extending to the top of the peaks, and the beautiful Robert E. Lee Hall, the Auditorium, dining hall, and about thirty other buildings, are located on a natural terrace on the side of the mountain about 2,500 feet above sea level, and facing Black Mountain, which is the railway station just fifteen miles east of Asheville, N. C.

Looking out from Lee Hall across the valley, through which winds the Southern Railway, the sky-line is lifted high by a succession of granite peaks that may often be seen towering above the layers of clouds that float across the field of view in changing form and color, marking the scene as one of surpassing grandeur. Near by may be heard the musical murmur of a pretty mountain stream wending its way in occasional falls over the weathering granite until it enters the large swimming pool which it is constantly renewing with its pure, cool water, tempting every Blue Ridge student to a morning and evening plunge. Leading back of the buildings are frequented paths and trails winding in ascending curves about the mountain in and out of wild woods, and amidst a profusion and variety of foliage and flowers that attract every lover of nature and challenge the attention of all. Well known to every student who has been to Blue Ridge is the path to Brown's pasture, high on a neighboring ridge, the path to Dr. Weatherford's cottage home in a glen of exceptional beauty, the trail to Webb's tower, and the longer, steeper, trail to High Top. By the side of the roadway leading down the mountain may be seen the tennis and volley ball courts, the track, and baseball field. The students' rooms in Lee Hall are neatly and comfortably furnished, shower baths are constantly supplied with hot and cold water, there is a large book store in the building and also a post office. A local laundry is managed by student aid, and the numerous tables in the spacious dining hall are served by a group of young college women, under the direction of an experienced matron. Martha Washington Cottage, an attractive building, was erected to care for about eighty college women who work in the buildings during the entire summer, meeting their expenses by this service.

Blue Ridge was not established as a summer pleasure resort, but rather as a training ground for Christian leadership, a moral and religious work-shop, a place for interdenominational conferences for the study of questions vital to co-operative Christian citizenship. The exhilarating air, inspiring scenery, physical comforts, and recreational features were recognized as an essential part of the plan, but the training of young men and young women for efficient service through the Y. M. C. A. and Y. W. C. A. organizations of our colleges and cities, and in special associations for industrial plants and railroads, as well as inspiring many to take up definite Christian work at home and in foreign fields, was the great aim. Results have justified the investment many times. The following are some of the schools and conferences held at Blue Ridge each summer: The College Conference for the Young Women's Christian Associations; the Southern Student Conference of the Young Men's Christian Associations; the Conference of the Missionary Education Movement; the Summer School for Secretaries of all deprtmaents of the Young Men's Christian Associations; the Life Service Conference for High School Boys; the Southern Industrial Conference; the Summer Quarter of Southern College of Young Men's Christian Associations training secretaries for the whole South.

During the past year there was organized a Southern Faculty Conference, which is held in connection with the Student Conference each June and furnishes an opportunity for the faculty men, not only to come together in their own group for a study of the religious and social problems of the State and denominational colleges and universities, but to join with about five hundred choice students in hours of devotion, inspirational study and recreation. Quite a number of campus pastors and others from the churches and college towns met with the faculty group.

Among recent notable speakers and leaders in Bible Study, Mission Study, Social Service, Personal Evangelism, Industrial Problems, Race Problems, etc., were: Mr. Ralph Harlow, a useful missionary in the Near East; Mr. Arthur Rugh, several years Senior Student Secretary for the Y. M. C. A. work in China; Mr. Eugene Barnett, present National Student Secretary of China; Mr. Jackson Davis, Field Agent of the General Board of Education; Dr. J. Stitt, former mayor of Berkeley, Cal.; Dr. S. T. Mitchell, of Richmond College, Virginia; Dr. H. H. Sweets, Secretary of Ministerial Supply and Relief for the Southern Presbyterian Church; Dr. O. E. Brown, Dean of the Vanderbilt School of Religion; Dr. C. G. Hounshell, Educational Secretary of the Board of Missions, Methodist Episcopal Church, South; Dr. W. D. Weatherford, to whom is largely due the origin and success of the entire enterprise. It may be noted that five of these are Methodists.

For quite a number of years the Millsaps College Y. M. C. A. has sent a delegation of five or six men to the Southern Student Conference at Blue Ridge, and an annual report full of earnestness and inspiration has been brought to the student body. The results have been seen in the training of students for official positions in the Y. M. C. A., for Bible class leaders, and as personal workers in evangelistic service, or as Student Volunteers. The students who represented Millsaps this summer were D. W. Poole, O. B. Triplett, A. B. Cassity, R. L. Hunt, and James Plummer. The writer represented the college in the Faculty Conference.

Other Methodist colleges represented by delegates were Wofford, Trinity, Birmingham-Southern, Emory and Henry, Randolph-Macon, Centenary, and Emory University.

The following will indicate something of the daily schedule of the ten-day conference: The bugle sounded at 6:45 for rising, and a few minutes later for morning watch, at which time all students were requested to reverently devote twenty minutes to Bible reading and prayer. Our own group of six gathered together in one room, and after a Scripture lesson each one participated in the prayer. Following breakfast the students met in twenty-three Bible Study groups, each delegation selecting a leader, but the assignments being made alphabetically, thus bringing delegates from different groups and different States into the same group. At 9:30 all delegates met together in the college hall for College Conference Hour, when various problems concerning the religious work in the different institutions were freely discussed under the direction of experienced men. This was followed by the Life Work Hour, in which discussions were general or in the student groups. At 11:30 inspirational addresses were delivered in college hall to the general audience. The faculty members met in a separate group for Bible Study at 8:30, for discussion of Campus Problems at 9:30 and Industrial Problems at 10:30. The afternoons were devoted to various forms of athletics, mountain climbing, rest and social conversation, reading and singing. After supper there was a gathering on the hillside in front of Lee Hall for a brief devotional exercise, followed by the World Fellowship Forum, when the students gathered in classes of their own selection, instructed by men of large experience and successful leadership, and the faculty men and pastors gathered for an hour with Dr. W. D. Weatherford. At 9 p. m. the State delegatios held their business meetings.

The Mississippi institutions represented were the University, A. and M. College, Normal, and Millsaps College, the pennants of which were hung in the great dining hall over the tables at which these delegates were seated together.

It was a pleasure and inspiration to the writer to go with the Millsaps delegation last year and again this summer, the trip being so arranged that the stratigraphic and economic geology could be studied along the route, especially in the vicinity of Birmingham, Chattanooga, Knoxville, Morristown, and Asheville, passes being secured to various large industrial plants. The men who went to Blue Ridge this summer are ready to put more earnest and efficient effort into the problems that concern the religious welfare of the next student body.

J. M. SULLIVAN.

Jackson, Miss.

## ON "PUNCHING THE TIME CLOCK."

By I. T. Inerant.

Personally, I should like to feel that I could afford to punch a time clock at the beginning of a day and again at the close thereof, and have the consciousness that I had done my duty. The tragedy of the effort of the good minister of Jesus Christ is that he never can feel that his day's work is done. When the sun rises over the eastern hills it discovers to him open portals of opportunity, and these portals do not always represent things that are possible for him to do. In fact he sees many impossible things that should be done, that must be done, and the preacher shrinks from the terrible task. His work is in the realm where men's footsteps alone can never wake the great silence. He can walk there only with God. Outside, the worldly may look and wonder that so little is accomplished in the kingdom; inside and above, angels watch with eagerness the outcome of the mighty struggle.

Good ministers of Jesus Christ work serenely in the consciousness that time is the least of their consideration. The sun is hurrying toward the meridian for some of us, for others it is already casting lengthening shadows across the hilltops of the world; but the task you and I have taken, Brother, has nothing to do with time clocks. Yesterday Jesus the Son of God walked across the world's stage and cast a halo round the commonplace. To-day he touches such weaklings as ourselves and calls us to help complete the work he instituted then and there. We are busy with the task he gave us, we are "fighting at Armageddon with the armies of our God."

I saw the trooping thousands of soldiers go forth to fight the battle of righteousness against an ungodly ambition. I went with them. We didn't need a time clock there. We saw death in all the watches of the day and night. He crept upon us silently with the shadows of the eventide in the beautiful and romantic land of France. He stalked us in the glare of the midday sun—at midnight, when the world should have been touched with the magic wand of earth into the presence of God. The dawn flushed gloriously the sodden hills whence darkness was beginning to lift: was there an armistice with death? Nay verily, dawn was the "zero" hour. And the world-weary souls of youth, which had a right to life and happiness, found death in the blush of the springtime dawn. No "Time clock" there. I wonder if the boys who fought and died in the fields of France and those who fought and returned to the "Land of the Free" don't laugh at the time clocks of commerce.

Let's not commercialize our ideals. Let's look at the cause for which we fought. I live amidst the busy hum of the wheels of commerce. A great industrial center flings its messages of "Business" to the world about me. There have been times since I have been here, many of them, when I would gladly have exchanged places with the laborer who "punches tho time clock" and calls it a day after ten hours of work. Am I different from other ministers? Not at all. There is the same urge in the soul of us all, the same tremendous tragedies lie about the pathway of each preacher of the gospel. Our work had its real beginning when the devil crept into Eden and led a couple astray; it will have been finished when the trumpet sounds for the last call, the world and history give up their stories and their dead to be judged at the blazing bar of God.

But listen, there is one who watches the time clock for us; it is he who walked this way before us and who gave us the Great Commission. He it is who said, "Greater works than these shall ye do, because I go to the Father," and he it is who at last will open the books of lives and read there the story of the records we have made.

## SEASHORE DIVINITY SCHOOL.

Last session was my first at the Divinity School, and I can say unhesitatingly that it was the best ten days that I have spent since the Centenary at Columbus, Ohio. If I had really known about the good of the Divinity School, I would have attended it sooner, and that is the reason why I am writing these lines. The only possible objection that there could be to it is the expense, which is made as reasonable as possible, and I consider it worth preparing for a year in advance. I would not discount the Correspondenc School, for it is exceedingly thorough, but it is not like hearing experienced instructors consider the important points in the books. Then the lectures by the bishops are worth the trip to the coast, to say nothing of the class work. So I hope that many who have not attended the school will meet us old boys back there next year and make it the greatest session in the history of the school. I wish space would permit me to mention each instructor by name, but I hope that if they read this they may feel a consciousness of thanks for their very faithful and splendid work, and I hope that we all may see them there again next year. Not knowing the value of the school, I would not have attended it last session except for the influence of one of the young preachers, C. W. Avery, and this is written with the hope that it may be the cause of some other young man taking advantage of that great opportunity. It is a recreative, social, intellectual and spiritual feast. Come, boys; don't miss it. Begin now to save your money to go next year.

R. T. HOLLINGSWORTH.

## CENTENARY HONOR ROLL, MISSISSIPPI CONFERENCE.

The following churches have paid the entire amount pledged by them in the Centenary campaign in May, 1919, and are to be congratulated for so doing:

Oakdale Church, Fannin charge, Jackson District.

Hiwanee Church, Wayneshoro charge, Meridian District.

Wesley Memorial Church, Wesley Memorial charge, Seashore District.

Carlisle Church, Hermanville charge, Vicksburg District.

Oak Ridge Church, Oak Ridge charge, Vicksburg District.

Porter's Chapel, Oak Ridge charge, Vicksburg District.

The churches listed below have paid 80% or more on ther Centenary pledge, and we trust that each of them will have paid 100% before the year closes:

Fernwood Church, Fernwood charge, Brookhaven District.

Old Crystal Springs, Gallman charge, Brookhaven District.

Sandy Hook, Foxworth charge, Hattiesburg District.

Mount Olive, Mount Olive and Magee charge, Hattiesburg District.

Pine Grove, Leakesville charge, Hattiesburg District.

Vossburg, Heidelberg charge, Hattiesburg District.

Andrew's Chapel, Fannin charge, Jackson District.

Fedora Church, Wayneshoro circuit, Meridian District.

Lauderdale, Lauderdale and Electric Mills charge, Meridian District.

Pleasant Ridge, De Kalb charge, Meridian District.

Sageville, Seventh Avenue charge, Meridian District.

State Line, Bucatunna charge, Meridian District.

Harperville, Harperville and Lena charge, Newton District.

Bradley Chapel, Oak Ridge charge, Vicksburg District.

Midnight, Silver City charge, Vicksburg District.

Mizpah Church, Harriston charge, Vicksburg District.

Port Gibson, Port Gibson charge, Vicksburg District.

Glen Chapel, Van Cleave charge, Seashore District.

New Chapel, Van Cleave charge, Seashore District.

Shiloh, Van Cleave charge, Seashore District.

Van Cleave, Van Cleave charge, Seashore District.

Logtown, Logtown charge, Seashore District.

Lumberton, Lumberton charge, Seashore District.

There are more than a dozen churches that a small payment from each would put them on the honor roll. What church will be next to pay up, and get on the Honor Roll?

Yours for Service,

W. D. HAWKINS,

Conference Field Secretary.

## THE SEASHORE CAMP GROUND—SOME REMINISCENCES. NO. 3.

By Payton A. Sowell.

The "Spanish Trail" has been along the Gulf Coast, beginning away up, or down, in Florida, and looking far westward for centuries. And it passed near, or through the land now "Seashore Camp Ground School."

But in about 1869 the New Orleans and Mobile and Chattanooga Railroad crept slowly up the coast, stretching its rails as far as Mobile. And it crossed the land of the "Camp Ground" (or property to be). In 1881 the Louisville and Nashville Railroad leased this railroad, which then was known as the New Orleans and Mobile and Texas Railroad.

And this strong corporation constructed its great line from Cincinnati, via Louisville, Nashville, Birmingham, Montgomery, Mobile, to New Orleans. When John Henry Keller and wife deeded the land to the "Board of Camp Meeting Trustees," and when the saintly Methodists of New Orleans, from Felicity Street Church, and Carondelet and Dryades and other churches, came up to the grounds to sing and pray, and Bishop Keener and other preachers came to call sinners to repentance, the railroad was the only road to the grounds.

It was a tangled forest and weeds and briers to the very beach itself. People coming from Pascagoula, Ocean Springs and such places, had to come in boats. Many came from New Orleans by boat. There was not even a path, unless it was a "cow path," from the "Grounds" to Biloxi. These Christians from New Orleans came and pushed back the limbs and vines and met under a tent to worship God and save souls. There was no artesian well, only a "beach" spring. This spring may yet be located, near the beach, at the west line of the property. No one drinks at it now. But fifty years ago the great companies slaked their thirst there.

About 1873 the "Board of Trustees" planned to have "Methodist" families build "cottages" about the shelter in which to live while attending the camp meetings. Persons walking from the "Grounds" to Biloxi had choice of going through bushes, grass and briers, or on the "beach sand."

The Trustees encouraged, or arranged that cottages might be built, and cottagers lived on the "Grounds" for the "camp meeting and summer season." At first a "rental" of $10 annually was charged. This price has been very much increased.

For fifty years many people have felt a sincere love for the "Camp Ground," especially children, and the summer is anxiously awaited to come and spend a week or months on the coast. Perhaps the first person to build a cottage, at least Mrs. Zahles so thinks, was Mr. Otis from Mobile, Ala. The cottage stood north of the auditorium, and was the one lately owned by Mrs. Sinclair. First and last—and the last built was quite a number of years since—there have been about seventy cottages erected on the "Grounds."

In those "old days" of "camp meetings" out of the "ground rent" paid by cottage owners, and gate fees and resources from various sources such as these, the "shelter and food" of every preacher was paid, if he did not choose to care for himself, or was not otherwise cared for.

So that the "Seashore Camp Ground," in its "old times," had the spirit of hospitality that characterized the early days.

## THE CENTENARY "IFS."

If

The Centenary Treasurers and their committees would follow up the collection of the pledges in a more systematic and peristent way;

If

Some one would occasionally call the church's attention to some of the wonderful achievements of the Centenary in the various fields;

If

Those who made pledges were willing to make a sacrifice (if necessary) to pay their pledge in full;

If

The Centenary Treasurers would promptly send in their report and remit their collections to the Conference Centenary Treasurer;

If

Every one to whom a letter was written asking for information would promptly respond;

If

Each church would realize that the pledges are a church obligation, and that there is only one way to discharge this obligation, and that is to pay it—all the money pledged by the membership of the church;

If

Each church would do all the things suggested by the "Ifs" mentioned above, the interest in the Centenary would intensify to such an extent that our collections would be better, the collections would get to the Conference Treasurer sooner, those who pledged and the church of which they are members would feel better about it, and more workers could be sent to the needy fields, both at home and abroad.

If

**Not, Why Not?**

W. D. HAWKINS,

Centenary Field Secretary-Treasurer

## PAY YOUR PLEDGE

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY
Board of Finance, M. E. Church, South.
510-513 Security Building, St. Louis, Mo.

## THE "FORGOTTEN MAN" IN THE MAKING.

By Rev. C. E. Bower.

(The statements contained in this article, including the tragedy, are taken from the real experience of a preacher.)

"My dear, I guess you and I will have to have another conference on home finances this evening," said the minister to his wife one evening at the supper table. "I regret the necessity of it very much, but I would be untrue to family interests if I withheld from you certain facts which you are entitled to know."

The simple evening meal they called supper had been finished. The children, of whom there were four, had been excused and were already out playing in the spring twilight wtih the care-free spirit that belongs to children almost anywhere in the world. The minister and his wife had pushed back their plates to linger awhile in confidential chat over the table. It was at this time that the minister had made the above announcement.

Their supper consisted of oatmeal and milk, bread and butter, and tea. The children drank of the milk, which was furnished the minister's family free of charge by a kind neighbor. This meal, though fairly satisfying and nourishing, still left something to be desired. But the state of the minister's finances was such as not to admit of a more elaborate spread. It had been so for some time past.

As resolutely as possible the devout pair entered upon a discussion of their affairs. It was not the first time they had found it necessary to consider their household expenditures.

"What is it that you wish to impart to me or discuss, whichever it is?" asked the minister's wife when he hesitated to proceed. "Is it anything I have done that was wrong or have not done that needs an airing? I am sure I could hardly live more economically than I have, both as to our table and the children's clothes. I have not given one thought to getting myself anything new this spring, for I know we cannot afford it. Besides, that insurance money will be due again next month, and where is it going to come from?"

"My dear, you must not think for one moment that you are to blame for anything," he replied in a subdued voice, "a woman who has toiled with her children as you have done and kept the home as you have kept ours. By no means! And it grinds my very soul to have you deny yourself so many comforts and needs. I feel that I should apologize to you every day rather than blame you with anything." His voice grew unsteady with emotion, and tears glistened in his kindly eyes. It was plain that he was carrying a heavy load, and there were signs that he might be approaching the last straw.

Surprised at his emotion, the wife sat regarding her husband for a brief space in silence, but it was with heaving bosom and something akin to sobs creeping into her throat. It appeared to be her turn now to be brave instead of giving way to her feelings, as she had often done before. She did not remember ever seeing her husband so wrought up and apparently crushed as now.

To the minister his troubles were all the harder to endure when he recalled that it was through no fault of his that they were now on the verge of absolute want. He had endeavored to be faithful to his charge and had so well succeeded that there were no serious complaints against him.

This minister was pastor of a church in a good-sized town. His congregation numbered two hundred. Most of them were persons in moderate circumstances, with a few who were well-to-do and others poor. The salary promised by this church was, of course, small. A bad feature of the case was that the small salary was not promptly paid. The minister had done quite as much as was his duty in trying to impress upon his official members the necessity of prompt payment of his stipend if he were properly to support his family and maintain his self-respect in the town. But for some reason his appeals had not impressed them. Contributions continued to be almost negligible. His earnest appeals for the payment of his unpaid salary evoked promises of immediate action, but nothing was done about it.

This was not the only church that was slow to pay the small salary assessed for its pastor. It had been this minister's experience reaching back to the beginning of his ministry. True, some few of the churches had been a little better than others in their support of the pastor, but the fault was a general one. Every time the self-denying man moved his family to a new field of labor he hoped to find a better support for his growing family. This hope was not realized, and it is not surprising that this faithful man of God reached a state of physical and mental collapse.

At middle age he married a wife some ten years his junior, and four children had been born of the union. Early in his married life the minister had taken out a small life insurance policy as a means of saving something for his family in case of his passing on. The premiums on this policy he had paid with absolute regularity. "It is all I have for my family," he would reflect, "and I dare not fall." Often it pushed him to the very limit to find the money to meet them, but he considered no self-denial on his part too great that he might achieve this end.

It was inevitable that his family needs should become greater as his children grew older, and the demands made on him for schooling and clothes grew heavier and heavier. So at this time the minister was confronted with a dire situation. His accounts at the stores were already so large that he could scarcely have the face to make them larger, even though it were to keep soul and body together.

Such was the situation on the evening when the minister had asked his wife for a consultation over their finances. If he only had in the bank what the churches had promised him but did not pay, it would have relieved the situation at once and completely. If his present official members would pay him what they owed him, he could at least have temporary relief. As it was, nothing but gloom appeared to surround them. After a harrowing review of things lasting for more than half an hour, they arose from the table without any relief to their overburdened hearts.

There were doubtless persons in this town who knew something of the minister's predicament. It is scarcely possible that the extremity of his needs could have escaped the notice of every one. It is incredible that not one of them showed an interest in the situation, but not one did.

The minister in this story had seen his affairs become continually more complicated and unmanageable till there appeared to him no possibility of unraveling them unless the money could be obtained with which to do it. He was getting so far up in years that he was beginning to be looked upon as an old man. Soon few, if any, churches would desire his services as pastor, preferring a younger man. What was then to become of him and his family? He had not been able to lay by anything for old age, and the church had made but the most meager provisions for its superannuate ministers. Almost nothing could be depended upon in this direction.

"But," he thought, "my children will soon be large enough to help themselves and their mother if I just get them through school." Get them through school! There was the rub. This could not be accomplished without money, and where was this money to come from? "My life insurance policy" was suggested to his mind. He could perhaps mortgage it and get some money for immediate needs. But he put the thought from him instantly. "No, no! I cannot do that," he said to himself almost aloud. "Small as it is, that is the only thing that stands between my family and beggary. I cannot use that."

The consultation between the minister and his wife took place on Tuesday evening. Wednesday night was prayer meeting. In the morning of this day the troubled wife was alarmed when she first looked upon the face of her husband. His cheeks were sunken. His eyes were deep-set in a face that was wan and wasted. He looked like one who had not slept all the long night, and it was true that he had not.

The pastor's study was in the church, close by the minister's residence. The wife rarely saw him all that day. She perhaps thought it better to let him wrestle with his troubles alone. Or he may have been preparing some work, as was his custom, and preferred not to be interrupted. He did not come to supper; and when one of the children was sent to call him, he asked not to be disturbed.

When prayer meeting came, the bell had not been rung as usual. The pastor usually did this. The wife wondered at the omission but did not go to investigate. The first persons to arrive for the prayer service came without waiting for the summons of the bell. On entering the little church the sight that met them fully explained the failure of the bell to ring. In the vestibule, dangling from the end of the bell rope which hung down through the manhole, ws the lifeless body of the pastor. He had hung himself!

The coroner's jury rendered a verdict of suicide by hanging due to worry over financial troubles.

Of course the terrible news of the suicide of the minister spread rapidly through the town and out into the adjacent country. Everywhere the greatest sympathy and horror were evoked by the sad occurrence, but it was too late to remedy the neglect. Many said: "I didn't know he was in such trouble. If I had known, I would willingly have helped him out." But it was too late.

(The Board of Finance is wrestling with the problem so truthfully set forth in this article. Help the Board.)

# *The Home Circle*

### BEN'S WISH.

He was a little city lad
  Who came to visit me;
For I live where the fields are green
  As far as one can see.

I live where the hens lay eggs,
  And where the geese strut by,
And where the sky above is blue,
  And where the wild birds fly.

And this is what the laddie saw,
  He came and told it me:
"Your hens were rolling in the dirt,
  I scared 'em up," said he;

"Because I thought you wouldn't want
  Such dirty hens around;
But grandpa says it makes hens clean
  To wallow in the ground.

"It doesn't make boys clean, I know,"
  With rueful face, said Ben.
"They never let me play in dirt;
  I wish I was a hen."

—W. Z. G., in Mayflower.

### A DONKEY PROBLEM.

"Here's a problem for you, William: A donkey was tied to a rope sixteen feet long. Eighteen feet away there was a bundle of hay, and the donkey wanted to get to the hay. How did he manage it?"

"Oh, I've heard that before! You want me to say, 'I give it up,' and you'd say, 'So did the other donkey.'"

"Not at all."

"Then how did he do it?"

"Just walked up to the hay and ate it."

"But you said he was tied to a sixteen-foot rope."

"So he was. But you see, the rope wasn't tied to anything else."—Exchange.

### THE MORNING AFTERWARD.

By Susan Hubbard Martin.

The supper had been given at the library. It had been a wonderful success, too. The tables had been decorated, and the chicken pie had been praised by every one. Even Mrs. D. York, who was Finley's connoisseur in the matter of good cooking, said that it was the best chicken pie she had ever tasted.

The young people of the church had given the supper, and it was due to their efforts that $46 had been added to the treasury.

A half-dozen of the girls stayed after the others had gone. Nina gave a glance at the disordered tables.

"I suppose we ought to wash these dishes," she remarked slowly. "It will be some work clearing things up in the morning."

"Let Miss Anna do it," suggested Maude with a yawn. "She's librarian and is supposed to keep the library in order."

"Yes, but we gave the supper," replied Betty quickly. "And it isn't Miss Anna's place to wash our dishes."

Maude stifled another yawn.

"Well," she replied, "I'm too tired now to bother over any of it. Hasn't it been a grand evening? How pretty the tables looked, and, only think, we made $46 on the supper. I call that wonderful."

A moment later the girls were gone, and the library was left in darkness.

Little Miss Anna, white-haired and fragile, went to the library earlier than usual that morning. She dreaded to go for she knew about in what condition she would find it. She supposed that, being librarian and general custodian of the Board's dishes, she'd have to wash them and put them away if no one else did, and it was fairly probable no one else would. She had had rheumatism in her shoulder the night before and had slept very little. She felt tired already.

But when she opened the door she found that some one was there before her. The library had been swept and dusted and the tables put in order, and out in the little room that held the stove and dishes Miss Anna heard some one moving about. She hurried out there.

Over by the table stood a young girl enveloped in a long blue gingham apron. About her were great piles of neatly washed plates and cups and saucers.

Miss Anna stared.

"Betty," she cried. "Have you done all this?"

"Yes, Miss Anna, I came early. You see I didn't want you to do it."

Little Miss Anna laid aside her hat. How white was her hair and how frail she looked!

And Betty, as she stood there, was so glad she had done it. It hadn't been easy. Helping decorate the tables and arrange them, seeing the people come in and serving them in the softly lighted library—that was a pleasure, but the morning afterward, with the library in confusion and all the dishes to wash—that was different.

But she was glad she hadn't failed.

And, as for Miss Anna, she quite forgot the rheumatism in her shoulder. She came and put both arms around Betty.

"There will always be the morning afterward, dear child," she said gently, "when the lights are out, the people are gone and the docorations are faded, and it is only the few who are willing to do the humble dishwashing and clearing away after the feast, but He who washed the feet of Peter, John and the rest knows."

And Betty, as she kissed the faded cheek, was glad.—Exchange.

### VALUE OF THE SOUL.

Matt. 16:26; Mark 8:37.

The famous Madonna by Botticelli was painted on a wooden panel at least four hundred years ago. Recently the wood began to crack, and it was feared that the painting would be ruined; but a restorer was found who said he could save it. His first step was to paste thin strips of tissue paper on the face of the picture, pressing the paper into the uneven surface of the paints. He added layer after layer, until a thick body of paper concealed the picture. Then the restorer turned the picture over and began to sandpaper the board away. After many months of careful work he had all the wood removed, and nothing but the paint adhered to the paper. Next he glued a piece of linen canvas very carefully to the paint, and slowly and patiently removed the paper bit by bit. The work took nearly a year, but when it was finished the painting was in a conditino to last another four centuries.

It was the value of the painting that justified such extreme care and the expense in restoring it. How patiently the great Master deals with human souls in order to save them! The value of the soul is proved by the fact that he gave his precious life for it.—Selected.

### THE SECRET OF ENDURANCE.

"He endured as seeing Him who is invisible."

Without vision a man chooses like Lot, and his affinities are with the earth. As with Moses, so with us, we need to learn the secret of endurance. We live in circumstances where it is not easy to endure. In every one of us there is a consciousness of a dual nature; a lower and a higher, with its secret conflict, where character is at stake. There are life's sorrows and bereavement, experiences which admit of no explanation. We meet difficulties in Christian service. Those we try to help are hard to get along with; others are unresponsive. Thank God that the Arm upon which Moses leaned never fails. These words are true to-day. Are you cultivating the vision which sees God now? Do you keep fellowship with the Eternal? When the soul seeks God, all the infinitude of a Father's love goes out on its behalf.—Arthur T. Fowler.

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If thy silent wishing, thy voiceless, unuttered prayer, let the desire be not cherished that afflictions may not visit thee, for well has it been said, "Such prayers never seem to have wings." I am willing to be purified through sorrow, and to accept it meekly as a blessing. I see that all the clouds are angels' faces, and their voices speak harmoniously of the everlasting chime.—L. M. Child.

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New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## PERSONAL AND OTHER NOTES.

Rev. A. D. Martin requests us to say that his address has been changed from 868 High Street, Houma, La., to 120 Brooklyn Avenue, Houma.

Dr. Theodore Copeland has recently been engaged in a great tent meeting at Bedford, Va. All the churches of the city united in the meeting.

The annual convention of the National Association of Organists will be held at Rochester, N. Y., Aug. 1‸-31. This gathering is of special interest to church musicians.

The first Western Epworth League Assembly will be held at Mount Sequoyah, Fayetteville, Ark., Aug. 1‸-20. Rev. W. W. Holmes, of Shreveport, La., will be one of the speakers.

Rev. R. I. Collins reports progress on the Shannon charge, North Mississippi Conference. This is his fifth year on the work, and all indications point to a good report at Conference.

A great program has been prepared for the Conference on Lay Activities, Lake Junaluska, N. C., Aug. 10-15. We trust there will be a good attendance from Louisiana and Mississippi.

We regret to learn that Mrs. A. M. Shaw, wife of our pastor at Oakdale, La., suffered painful injuries from a fall on July 4. She was unable to walk for several days, but the injury was not considered serious.

Dr. Fridtjof Nansen, the Arctic explorer, will visit the United States next November and speak at the eighth annual meeting of the American Council of the World Alliance, to be held at Philadelphia, Nov. 13-15.

Judge H. H. White, of Alexandria, La., honored the Advocate office with a call on Saturday of last week. He was en route to Cleveland, Ohio, to attend a meeting of the Commission on Unification, of which he is an influential member.

Rev. Fred H. Ray, of the North Georgia Conference, has isued a revised edition of his booklet, "Duties of Local Church Officials." It is a very valuable publication, and its wide circulation would do an immense amount of good.

The Junior Epworth League conducted the Wednesday evening prayer meeting at McDonoghville Methodist church last week. One of the Leaguers presided, and others read the Scripture lesson, led the prayers, and gave special musical selections. One little girl had brought her father and mother and two brothers to the service, and all five of them joined the church by baptism.

According to the Department of Records and Research of Tuskegee Institute, there were fifteen lynchings reported for the first six months of 1923, which is fifteen fewer than the number reported for the first six months of last year.

Rev. H. S. Johns, chaplain of the Louisiana State Penitentiary, is in Touro Infirmary, this city, suffering with a carbuncle on the back of his neck. He has undergone an operation and is convalescing as satisfactorily as could be expected.

Dr. Henry Felgar Brooks, pastor of the First Methodist Church, Shreveport, La., will spend the month of August with his family in the Ozarks. Sunday morning services will be held as usual during the month, the pulpit being filled by visiting ministers; but the evening services will be omitted.

Dr. Felix R. Hill, Jr., greatly beloved in Louisiana, is making an automobile tour of the country, accompanied by his wife. He says they expect to see everything between "California and Chicago." Incidental references to fishing along the way almost arouse a feeling of envy on the part of this editor.

Rev. W. B. Van Valkenburgh, pastor of the Methodist Episcopal Church at Westboro, Mass., has just been granted a six weeks' vacation by his congregation, which he will spend in London, England. Brother Van Valkenburgh has many friends in Louisiana, where his father was a well known minister for many years.

Rev. C. D. Atkinson, Louisiana Conference Sunday School Superintendent, writes that 300 pupils are enrolled in the Training School at Lake Junaluska, N. C. The Louisiana Conference pageant, "The Spirit of the Gray Moss," written by Dr. R. H. Harper, of the First Methodist Church, this city, was scheduled to be presented on Monday evening of this week.

The visit of the editor to his father at Ellisville, Miss., last week would have been most delightful in every way if he had not been sick most of the time—not seriously, but utterly incapacitated from a "summer cold" such as he had not experienced before in all his life. Duties in the office necessitated his return to the city on Friday of last week, but he hopes to go back to Ellisville for a few more days to be spent under more favorable conditions. The avoirdupois he lost during his illness he hopes to regain by well sustained attacks upon the bountiful supply of fried chicken, "dumplings," and such like.

## REV. JOHN L. FERGUSON JOINS GENERAL SUNDAY SCHOOL FORCE.

Rev. John Lambuth Ferguson, of the Mississippi Conference, has recently accepted a call from the General Sunday School Board to enter the field of missionary education as an associate with Dr. Ed. F. Cook.

Miss DeBardeleben, of the University of Oklahoma, accepted a similar position last winter, but found it necessary to ask to be released before assuming the duties of the office.

Professor Ferguson is well prepared for the work in prospect. He received his college and university training at Vanderbilt and Emory, taking his A.B. and B.D. from the last named institution. He majored in religious education and has done graduate work in this field in the University of Chicago and in the University of Edinburgh. In Christian work he has had experience as a pastor, as a chaplain in the United States Army in France, was head master of Millsaps Academy, and latterly Associate Professor in the Department of Religious Education, Millsaps College, from which position he comes to his new field. He married the daughter of Dr. A. F. Watkins, President of Millsaps, and brings into his new and wider field of Christian service a helpmate of broad and genuine interests and missionary zeal.

Professor Ferguson will assume the duties of his office on July 24. He will then take over a large share of responsibility in the missionary education program in the Sunday school. Professor Ferguson's coming to the work of the General Sunday School Board will enable Dr. Cook to turn his attention to the surveys incident to the inauguration of the Extension Program in the home and foreign fields.

## THE DEATH OF REV. J. M. BROWN.

Dear Brother Carley: Rev. J. M. Brown, a superannuated member of the Louisiana Conference, passed out to the better world at 11:50 p. m., July 16, 1923. He appeared to be as well as usual before retiring that night. Near midnight members of the family heard him coughing, and went immediately to him and asked if he was feeling unwell. He replied that he was not; but, on being asked further, he told them they had better call the physician. When he arrived ten or fifteen minutes later Brother Brown recognized him, but was unable to speak. A heart stimulant was immediately administered, but to no avail. The veteran soldier of the cross laid down his cross to receive his crown of righteousness.

Brother Brown was born eighty-three and one-half years ago, less seven days, in Dallas County, Ala. He joined the Alabama Conference in 1860, was transferred to the Louisiana Conference in 1873, and was superannuated in 1918. Since he superannuated he has lived here in Belcher with his three unmarried children—one son, John M., and two daughters, Misses Mattie and Carrie Brown. These, with one other son, B. Wrenn Brown, of New York, and two daughters, Mrs. A. G. Wrenn, of Shreveport, La., and Mrs. R. P. Newton, of Doyline, La., survive him.

The funeral services were held in the Belcher Methodist church at 2 o'clock p. m., July 18, and most of the people of this community and many of neighboring communities attended and followed the remains to the last resting place. The preachers present at the services were: Revs. W. F. Henderson, B. T. Crews, and S. J. Davies, superannuates; Revs. J. O. Bennett, C. B. Carter, W. W. Holmes, A. H. Parker, C. L. Nourse, local Presbyterian minister, and myself. Revs. W. F. Henderson, Jr., Mr. Materne, Baptist minister, and Rev. George Sexton were also present at the cemetery.

The body was tenderly laid to rest in the beautiful Forest Park cemetery, Shreveport, La., after our church commitment service was read, by the Belcher Masonic Lodge, of which he was a member. Truly a good and true man has fallen in our Israel and will be greatly missed among us.

A. S. J. NEILL, Pastor.

## TO THE PREACHERS OF THE MISSISSIPPI ANNUAL CONFERENCE.

The first of August we are to put on an Intensive Campaign for collecting all money that is due on Christian Education. Please co-operate with your collectors, and have your Educational Committee assist them when necessary.

I have mailed to each of you a poster, to be tacked up in your church, calling attention to the necessity of our boys and girls attending the Christian colleges. Should you need more than I have sent, write me. Let us work together for full collections of all delinquents. On Nov. 1 our third payment will be due.

J. M. MORSE,
Secretary-Treasurer.

Jackson, Miss.

## WHAT IS THE MATTER WITH EDUCATION?

By Bishop Warren A. Candler.

Some years ago Ex-President Woodrow Wilson said: "I have found everywhere a note of apology. Learning is on the defensive. We have fallen of late into deep discontent with the college. The college has lost its definiteness of aim. There is utter confusion and a hopeless dispersion of energy."

In a recent article published by the Outlook from the pen of Dr. Albert Bushnell Hart, a leading professor in the faculty of Harvard University, the same discontent is voiced which Mr. Wilson expressed.

The following are several of the striking paragraphs of Dr. Hart's contribution to the columns of the Outlook:

> "What is the matter with American education? From the kindergarten up come complaints that elementary schools, grade schools, high schools, colleges, technical schools, normal schools, business schools and professoinal schools are all failing to graduate the desired proportion of pupils or students that begin with them; nor do teachers, school boards and faculties feel warm satisfaction with the character and purpose in life even of the graduates.
>
> "A watchdog of education, Doctor Pritchett, of the Carnegie Foundation, publicly asserts: 'It is entirely possible to dissipate enormous sums of money in the name of education, which serve neither to equip children with a body of knowledge nor to train their minds, nor to instruct them as to their duties and rights under the government through which the education is furnished.'
>
> "It is a fair question whether the public schools really educate as many as half their pupils. Business men are taken aback by finding that graduates of grammar schools and high schools, and beyond that, even of the colleges, are not able to take up a new employment easily, do not know how to carry out directions and are weak in fundamentals."

About the same time that Dr. Hart's article appeared, Mr. Thomas A. Edison is reported to have said to a representative of the New York Tribune: "There is something wrong with the college system. I don't know what the trouble is; that is not my line. I can only judge by the results. But one thing is certain: the present system of education in the colleges does not train men to think. University presidents in criticising my questionnaires said that the college does not try to fill the students' mind with a lot of information but teaches him where to find it. Yet when we tried my questionnaire at one college the students couldn't pass it because they didn't know where to find what they wanted."

What Mr. Edison says might be justly taken with a degree of allowance. It is well known that he has something of a bias against colleges, and it is quite possible that he has had some unfortunnate experience with some college or colleges. Moreover, he may have applied some unfair tests to the graduate whom he tried out; for he is not a good judge of educational matters, being what is sometimes called "a self-made man," and in common with many "self-made men" a devout worshiper of his maker.

Again, not all colleges are alike. Many are not failing in their work. Very many are sending forth as many capable men as can be made of the material given them.

But after making all these qualifications, it remains true that something is the matter with American education in all its grades. President Wilson and Dr. Hart have spoken no more than the truth. What is the matter?

The fruitful source of the failure of American education is the abdication of government of educational authorities and surrendering everything to the pleasure of pupils, the whims of parents, and the demands of outside parties.

Many kindergartens, elementary schools, grammar schools and high schools proceed on the false principle that learning must be made a diversion and the acquisition of knowledge as nearly effortless as possible. Such a process not only fails to educate, but it tends to de-educate. It induces habits which enfeeble the mind and promote self-indulgence.

Amiel has stated the matter in this form: "Amusement, instruction, morals are distinct genres. They may no doubt be mingled and combined, but if we wish to obtain direct and simple effects, we shall do best to keep them apart. The well disposed child, besides, does not like mixtures which have something of artifice and deception in them. Duty claims obedience; study requires application; for amusement nothing is wanted but good temper. To convert obedience and application into means of amusement is to weaken the will and the intelligence."

The colleges are not wholly to blame for their failure to make scholarly and competent men of not a few of the students received by them. Very many of the boys who are certified to them by high schools are spoiled before reaching them. These youths come for nothing more than easy-going courses, unaccompanied by serious application, attended with much fun, and ending in any sort of diploma that may be granted at the close of a few effortless years. Very little can be made of such material, and the main fault is not with the colleges.

But there is a fault which can be charged to the colleges and universities. They are to blame for the surrender to the "knowledge-made-easy" methods of education.

They allow ignorant boys to pick their courses of study, and the courses chosen by such youths are such as run the way of least resistance, after the manner of the aimless currents which flow from "wet-weather springs." Diplomas are given for almost anything, and often for next to nothing.

It was reported not long ago that one of the Northern colleges was proposing to give courses for training "bell-hops." Of course, at the end of the course a diploma conferring the degree of "Master of Arts in Bell-Hopping" must be granted. Why not? Is not that "practical education"?

An immature youth is no more competent to choose a course that will cure his mental defects and remedy his ignorance than he would be qualified to pick out of a stock of drugs the medicines required to heal his physical diseases. The fact that he needs education is proof positive of his incapacity for such a task.

President Nicholas Murray Butler, in a notable address, charged that this mistaken method of education led to lawlessness. And this is certainly true because as Amiel says, it "weakens the will and the intelligence." What educational process could lead more directly to lawlessness?

But this misguided method is accompanied by attendant customs which tend still further in the same evil direction.

It is said: "Parents no longer choose the colleges to which boys go, and most boys will not enter colleges that prohibit intercollegeate athletics. Hence an institution must allow these distracting and demoralizing games."

This is not true. The colleges and universities in the United States which forbid these games have more young men applying for admission into them than they can receive. But if it were true, education should not be subjtced to the domination "of youthful sports, and their backers among gamesters and arrogant coaches."

In this connection it should be observed that the virtual control of very many colleges and universities has passed from the hands of presidents and faculties to irresponsible coaches." Grades and "pass marks" are given when not justly deserved because "the coach" demands that this be done in order that certain men may be allowed to play. Unprepared students are sought and drawn into institutions of higher learning for the same reason. What "the coach" says "goes." He is paid more than the president, and holds a higher place in the esteem of the sportive body of students.

Can the faculties and trustees of colleges and universities consent to turn over to coaches the control of the institutions committed to their care? If so, will they not thereby pervert the resources put into their hands by philanthropists and States for the education of the youth of the land?

Of course, there is in every faculty one or more professional demagogues who would sacrifice an institution in order to win a spurious popularity with students. And there are some lazy intructors who are glad to get days off while their classes are adjourned for games. There are also "sports" among teachers who are as excited by games as are the rawest undergraduates; for there is beginning to appear in the educational world teachers produced since the mania for intercollegeate athletics began about thirty years ago. They have more degrees than culture, and bear grateful recollections of how some of their degrees were won by generous allowance made for them on account of their place in "teams."

The superficial work of men who were brought up under the system of intercollegiate athletics, and participated in it during their school days, is already damaging many institutions. Such work led President Wilson to say: "I have found everywhere a note of apology. Learning is on the defensive. We have fallen of late into a deep discontent with the college. The college has lost its definiteness of aim. There is utter confusion and a hopeless dispersion of energy."

If this evil continues, the superficial men in faculties will become more and more numerous, and serious men, like Woodrow Wilson, will withdraw from the distasteful work which is dominated and defeated by coaches. Then what will result?

The games will be increased; for the number of games in any season tends to increase in coach-controlled institutions, doting on large gate receipts. Study will be decreased to make room for the ever-increasing games. Philanthropists and States will cease giving money to game-ridden institutions, and the whole cause of higher education will be discredited and damaged. Already we are in sight of that bad goal.

Can coach-trained men serve efficiently as instructors and presidents of educational institutoins? Can coaches and game-mad alumni erect necessary buildings and provide adequate endowments from gate receipts? Can they command the confidence of those who can? Hardly.

It is encouraging to note in the report to the Legislature of Georgia made by Dr. Marvin M. Parks, State Superintendent of Schools, that this able and conscientious educator perceives this evil and points out its ultimate consequences. Dr. Parks says:

> "Physical training is an important part of education. Wholesome athletics should find a place in every school. Suitable playgrounds should be provided. School authorities should recognize the responsibility for 'safeguarding and raising the standards of physical education of all students.'
>
> "Unfortunately, all athletics in our schools and colleges is not wholesome, and much of it should be regulated with more vigor. Occasionally young boys are over-trained or over-strained with injuries to the heart.
>
> "Occasionally the school athletics is confined to a small per cent of the students, with neglect in physical training to the majority of students.
>
> "Frequently the school expenses are increased to the individual student, who is sometimes subjected to sentimental appeals for excessive contributions, and who is sometimes subjected to arbitrary assessments for athletics.
>
> "A Minnesota attorney says: 'Athletics are too highly organized. The same can be said of the many social functions which inevitably distract the mind from class work. Inspite of the great material development of our public school system, the real education of American youth is made much more difficult to-day than it was twenty years ago, because of the increasing evils with which youth comes in contact. Communities are much to blame for permitting such evils to exist and prey upon youth to the detriment of educational advancement. Parents are blamed for lack of discipline in the home and lack of interest in school and community affairs. Home discipline comes to naught, however, when the community tolerates and maintains its evils and the school authorities are indifferent toward their restriction and proper regulation.'
>
> "The school year is short, the standards of scholarship in Georgia are none too good, and it is unfortunate that so many students are losing so much time from regular school work. It is time to call a halt and get to more serious work, with fewer holidays and fewer absences. It is hoped that the Legislative attention will not be necessary to correct these evils. The people did not establish colleges and high schools to carry on abuses of athletics, or hazing, or sport, and they will appreciate the efforts of college and school officials who suppress these abuses."

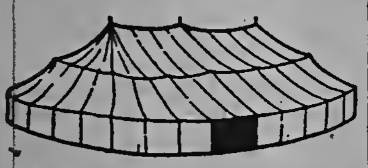
The restrained words of Dr. Parks are very wise. He might have said more without exceeding the limits of truth.

# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

The church at Plain Dealing suffered a severe shock and loss in the sudden death of SISTER M. S. KEITH, April 26, 1923. She was en route to Shreveport, La., to visit Mrs. James Philips, one of her adopted daughters, when her car turned over into a bayou. She met death instantly. Mrs. Keith was born near Collinsburg, La., Bossier Parish; married J. P. Keith June 9, 1887; joined the Methodist Episcopal Church, South, in 1887. Mrs. Keith was one of the most patient sufferers. She had been confined to her bed as an invalid for three years. She often spoke of how good the people were to her. She ever remembered the kind hands that administered to her needs. Never did she fail to speak good of her friends. In my visits to her home she always had good things to say about her pastors, and how she loved for them to visit her in her home. I, being her pastor for eight years, saw and knew her both at home and church. From the sacred desk I have seen her face all aglow with hope, confidence, and assurance of being a child of our Heavenly Father. I never was in her home without her putting her Bible in my hands and saying, "Read some favorite Scripture of yours and pray with us before you leave." She was one of the great souls of our fellowship, queen in the Christian religion, loyal, faithful, and pure as the white carnation in character. She knew, loved, and served the church of God. In thought and life she was truly a Christian. The paths of peace beyond the sighing and the weeping, the toiling and the striving, are hers, with that innumerable host who walk in white before the great white throne, bearing palms in their hands. She is now spending her first Sabbath with her Saviour in eternal glory.

T. J. HOLLADAY.



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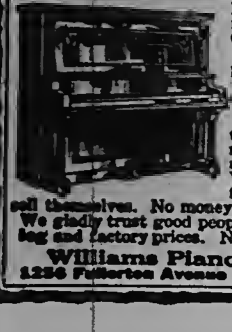

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## MARRIED.

Married, at the parsonage in Batesville, Saturday night, July 14, 1923, by the pastor, Rev. W. M. Young, in the presence of a few friends of the bride and groom, MR. RICHARD WILSON and MISS LONIE HARRISON, both of Panola County, near Mount Olivet Church. They will make their home in Panola County, Miss., near Batesville.

## A NEW KOREAN DISTRICT—ITS WORK, NEEDS AND OPPORTUNITY.

By L. P. Anderson.

The Songdo North District, to which we were appointed last year upon our return from furlough, is the newest one, comprising nearly one-fifth of the baptized membership of our church in Korea, or, according to last year's report, 1,440 members, and at present 87 churches and preaching places. It is interesting to note that this is the exact number of churches in the Songdo District at the time Bishop McMurry organized the Korea Annual Conference just five years ago. What was then the Songdo District was divided into the present Songdo and Songdo North District last Annual Conference, the former having 85 and the latter 87 organized groups and preaching places at present. You can see something of the growth during the Centenary period from these facts.

During this year, in the Songdo North District, we have established eleven new groups, and could just as easily have doubled or trebled this number had we only had funds for expansion, conservation and providing houses of worship for these new groups and those already established.

Our hearts are full of gratitude to God and the home church for all the funds we have received during the past year, and which have made it possible for us to grow so rapidly. But at last year's Mission Meeting, during the Christmas holidays, we were forced to curtail our expenditures, and this meant that we could not advance as we hoped and as the opportunity offered. We were obliged to confine our efforts almost entirely to conserving and strengthening organized work and were unable to go out into new fields where we had no churches, and where they were calling for us, because this would, as I have already said, have meant larger expenditures for pioneer work, conservation and buildings than we had in hand. The field is ripe and waiting if we only had the funds to advance into these new fields.

For awhile many of the poorer and ignorant classes flocked into the churches, but now this has largely reversed, and the learned classes and those better off in respect to this world's goods, are coming in.

Bright young men from government offices and those with and without educational advantages are turning towards the church for something they have not yet found and can never find outside of Christ.

A semi-political movement, namely, the establishment of tempernace societies to limit the consumption of strong drink and tobacco, is under way, and in many instances the initiative is coming from among the Christians, and often from the non-Christians.

Then the nation-wide longing for education gives us another strong point of contact and opportunity. Many are beginning to realize that those within the church have special advantages that those still in heathen darkness do not have.

We cannot give the exact figures, as yet, but we feel that the two Songdo Districts will reach or pass the five hundred mark in baptized members this year, a nice increase over last year.

In spite of great flood damages in a large section of our Songdo territory, our finances are coming up to an encouraging degree.

There comes to my mind a building enterprise that has been on my heart and on Brother Weems' also. This is the E Chun church building, to house one of our self-supporting stations. We have no more loyal congregation anywhere, and they will do all they can. In the Askings for this year, 1923, we have in the estimates for the first quarter $5,000 for this church. Advances from other years and other enterprises are about to crowd this most urgent building out, though it was given a preference and placed in the first quarter. First of all, the local congregation is ready and waiting with its part, and we have constantly been telling them to wait just a while longer. The stones have been quarried and brought from the mountain and most of the lumber sawed and stacked up in the open, where it will be constantly damaged. Already this congregation has sustained heavy losses due to timber being washed away by flood, but they went bravely to work again and have gotten material together, and are only waiting for us to fulfill our pledge made in good faith. Numbers of non-Christians have subscribed liberally to this enterprise, and all over our district they and the Christians are looking and waiting for us to begin a building, and every day we are losing, or are in danger of losing, something we cannot afford to lose—prestige and opportunity, which we will lose if we do not keep our pledge. If it were not his work, one could not continue to bear up under the continued inquiries and entreaties to start at once.

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## THE SONG OF PRAISE.

Let us offer the sacrifices of praise continually.—Heb. 13:15.

Let thy day be to thy night
A letter of good tidings! Let thy
praise
Go up as the birds go up—that, when
they wake,
Shake off the dew and soar!

—Jean Ingelow.

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## WOMAN'S EXALTATION.

By Rev. A. W. Bardin.

The incarnation of the blessed Son of God, his transition from the glory he had with the Father "before the world was" (John 17:5), to his being "made flesh and dwelling among us" (John 1:14), is an unfathomable, incomprehensible mystery, like the vastness of God's great universe. When this great event of the centuries was to be performed, God co-operated with woman alone, as set forth in the "Apostles' Creed" of our church, "conceived by the Holy Ghost, born of the Virgin Mary," and in John 1:13, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God," puts woman in a more "exalted" relationship with God than man ever was.

In the Garden of Eden when woman was "beguiled" by the serpent (Gen. 3:13) and first ate of the forbidden fruit, and gave unto her husband to eat (Gen. 3:6), which resulted by their disobedience the ending forever of the direct fellowship of God with mankind, and the expulsion from the Garden of Eden, the first ray of hope that was given in that dark hour was that "the seed of woman should bruise the serpent's head," the far-reaching promise of the coming of Christ recorded in John 3:8, "for this purpose the Son of God was manifested that he might destroy the works of the devil." Therefore, while woman was the first in the great transgression, it was woman in direct harmony with God that gave to sin-cursed humanity a Redeemer, in whose name and atoning merit, received by faith, humanity could be brought back into fellowship and communion with the Holy Trinity.

Many great men of history have credited their greatness, or success, to the early training and influence of their mother. It has been said "the hand that rocks the cradle rules the world." This great government of ours has conferred upon woman an equal right with man to decide by their votes what shall be the laws and principles that govern our great nation. What a vast change would be wrought in the morals of humanity if every female was absolutely, uncompromisingly chaste and virtuous! Woman can to-day, in this age, wield a great power for the betterment of the world and bring it into right relations with God.

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## NOT EQUIPMENT BUT THE MAN MAKES THE DIFFERENCE.

Every great school, college or university has been built around the personality of some one man. The educated men of America can, as a rule, recall some personality in early youth who largely shaped their destinies. The dominating personality of Robert K. Morgan makes him such a man. He unmistakably impresses his personality on his students. His influence brings out the noblest best traits in a boy. His instructors are so selected that this one idea may prevail, viz—to develop personality in a boy of the highest type.

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## THE MOTOR CAR OF THE FROZEN NORTH.

The several great tribes of natives who roam over a vast section of Arctic Siberia and Northeastern Asia, many thousands of miles from civilization, give their entire time to the raising and breeding of reindeer, the motor power of the frozen North. In fact, these animals, besides being their sole source of food, clothing and transportation, play also an important part in their burial rites and in all of their ceremonies. These nomads can neither read nor write; they have no money, and no government. All trade is carried on exclusively by barter. They live out their nomadic lives in their own way, wandering around with their reindeer herds and living in skin tents.

The Siberian natives raise reindeer in immense numbers. They are the most successful breeders of them in the world. Their herds often number from two to five thousand head, and all the time and energy of the herdsmen and their families are devoted to keeping these herds together. For at least nine months in the year the camp is changed every few days, for the herds are continually kept on the move in search of fresh pasture. Large herds, especially, have to move forward after a few hours, and actually keep moving the whole winter. The herdsmen drive the flocks before them and wander with them for the entire time without shelter, carrying their spare clothing on their backs and living practically the same life as their animals. Reindeer cannot remain too long in one place, since the constant scraping of their hoofs hardens the snow, and thus makes difficult reaching the moss under it. They scrape the snow with the hoofs of their forefeet, the sharp rims and pointed ends of which penetrate even a very hard crust. Reindeer moss grows throughout the year, but, if too much trampled upon, it will wither and dry up.

If well pastured and not overworked, a trained, harnessed reindeer is swift, and a pair can make one hundred miles in a day, provided the snow is thin and hard on the tundra. When tired, the deer must be given immediate rest. If compelled to make further efforts to travel, they will become exhausted and often drop dead on the spot. Among the reindeer people all trade is carried on exclusively by barter.—Herbert Beardsley, in Our Dumb Animals.

## TO THE BRETHREN OF THE LOUISIANA CONFERENCE.

Rev. Oscar Sanden, who has just completed the two years' course of evangelism in the Bible School of Los Angeles, will be back in Louisiana Aug. 12, and desires to do evangelistic work among us. Brother Sanden is a product of this place; has made an excellent record on the Pacific coast, and Dr. R. A. Torrey has written me a letter, highly commending him as an evangelist. I have other letters recommending this young man as a soul-winner. I most heartily commend him to you brethren, and trust that many of you will have the good fortune to have him for revival work. You can address him at De Ridder, La., after Aug. 12, and until then, at Simi, Cal., care Rev. R. E. Harrington.

Fraternally yours,
HENRY T. YOUNG.
Chairman Evangelistic Committee.

The Christian's song of gladness is a psalm of gratitude, the echoes of which may be heard from every object around him. He sympathizes with all the innocent joy on the earth; but he remembers that all this joy has a source, and he looks beyond earth and earthly things. He regards his happiness as given; and he is grateful, and seeks to impart of his abundance, and make others happy and cherful and grateful.—Greenwood.

You are not made yet, as I am always telling you. And God has ordained that you shall have a hand in your own making.—George MacDonald.

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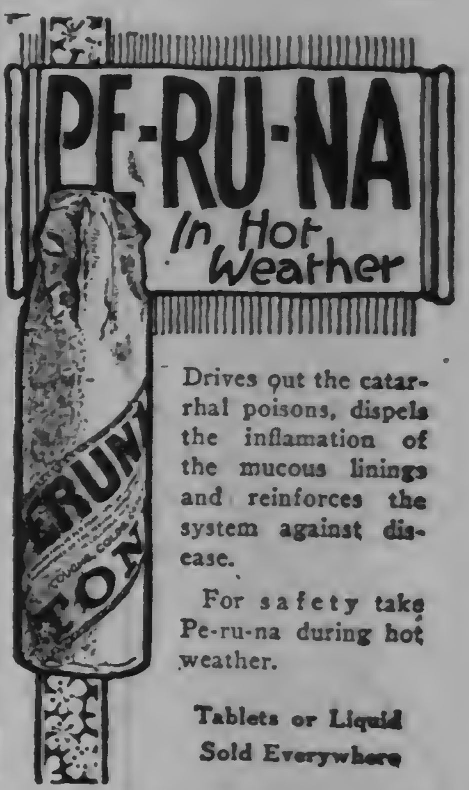
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Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter.

Second half of Summer Session opens July 26, 1923; Fall quarter opens Sept. 26, 1923; Winter quarter opens Jan. 2, 1924; Spring quarter opens March 18, 1924.

For general University Catalogue and other information, write the Registrar, J. G. Stipe, Emory University, Ga.

# *Sunday School*

### SUNDAY SCHOOL INSTITUTE, ST. MAURICE, LA.

On July 8, the Sunday schools of the Campti charge, composed of Campti, Clarence, St. Maurice, and Davis Springs, met at St. Maurice for the purpose of organizing a four-times-a-year Sunday School Institute. Dinner was served on the ground, and great interest was taken in the work.

The following officers were elected: L. G. Smith, St. Maurice, president; B. W. Few, Campti, vice president; Mrs. J. B. Fulton, Campti, secretary and treasurer; A. M. Ducote, St. Maurice, corresponding secretary.

Our next meeting will he held at Clarence on Sept. 30, where we will again serve dinner on the ground. We expect to have a very good program.

### TSING MING.

By Miss Pearle Way.

We are having spring now. It is very important to know that it is spring for this climate has a way of jumping around so that sometimes it just skips spring and goes right over into summer But now the weather is bright, clear and cool; the skies are rarest blue and the earth is carpeted with golden mustard flowers and pink clover. On the hills wild azaleas are flaming and purple lilac is shedding its fragrance everywhere. Oh, it is lovely in China in the springtime! The black and white magpie chatters to the old goldfish in the pool in the temple courtyard, and the white-throats build nests in peach trees. Along the canal banks the farmers have banked their rice seedlings and the paddy-fields are being prepared for the transplanting. Everywhere the fishermen have set their white sails against the wind and are off to fish in the moonlight. That's how we know it's spring.

Another mark of the tender season—the Chinese have shed some of their winter clothes. Weather in China is measured by so many coats; extremely cold weather may get to be seven coats cold, and summer to the coolie may mean no coats. Just now it is about two coats cold, though at night it is three.

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It is spring because it is the Tsing Ming season, a sort of Chinese festival that includes our Easter and Arbor Day, both rolled into one. It is the time when the graves of the family ancestors must be visited and swept and planted with shrubs and grass, and food must he left for the spirits' sustenance and ghost money burned to provide their maintenance in the spirit world. The clerks in the foreign office, in the stores and native banks leave their desks, and the Number One boy, cook and amah ask for one day's freedom to visit the countryside to pray and burn ghost money. It is the time when all who can afford it make the pilgrimage back to the ancestral home, to the old home place as we would say, to do honor to twigs on the family tree higher than they. The meshes of ancestral worship enfold China—even many Christians go back to the ancestral halls at Tsing Ming festival to do honor to their ancestors.

A better way of celebrating the Tsing Ming than garnishing the graves and burning ghost money has recently been inaugurated by the students. They have introduced the practice of planting trees, and this year in the north of China, around Pekin, thousands of trees were planted at the Tsing Ming season. China's great primeval forests have been exhausted for many centuries; her great plains and mountain sides are treeless, shrubless, bare and barren looking. But it need not be so, for China soil is fertile, and of how much greater benefit will this reforestation be to the nation than refurnishing the past—the attempt to live in the present on the depleted past. The Chinese have too long dwelt in the past, and it has brought their lower classes to poverty, ignorance, superstition, to a condition indescribable. This one thing, small and insignificant outwardly, may be an indication that she is coming to the realization that the future is more important than the past. And when China realizes that the present and the future must he cared for and the past left behind, she will he almost ready to claim the position in the present that was her glory in the past. Every missionary thinks the land and nation in which his activites lie are the greatest. I live in China and am not different.

I am teaching again this year in the night school at the Moore Memorial Church. This school runs for four months, and has an attendance of about two hundred and fifty, all boys and men. There are about fifteen on the faculty, seven of whom are foreigners, and all of whom are college graduates, one of the Chinese members being a Ph.D. of Yale. I have a class twice a week in English conversation. There are eighteen enrolled and there are usually about sixteen present. It is quite interesting. To use a prohibition phrase, I am getting a real "kick" out of it. The men in this class are employed in foreign British and American business houses, and are very quick and bright, and have a very good knowledge of the English language. Many of these students are not Christians, and of course every possible opportunity is utilized to present Christian doctrines.

Mission work, I think, is making steady progress in China. Many of the old barriers to its spread have been removed, and while there are now many new and different obstacles and problems, their very presence points to progress. One hears of conversions every day. Just now a letter came to the office telling of an almost startling conversion. A girl in Changchow, a student in the normal school, in the midst of a recitation, suddenly exclaimed, "I believe!" The most heartening indication of the strength and progress of Christianity in China is the launching of the Manchurian Mission by the Chinese church—a project initiated and to be carried on by the Chinese of our church, a mission by the Chinese to the Chinese in Manchuria. This should mean, and I believe will mean, not only encouragement to the missionaries laboring in China, but a revitalizing of the spirit of the Chinese church.

### "TAKING IN SOME NEW GROUND."

Dear Dr. Carley: Last October there was completed, in the southwestern part of Coahoma County, the erection of the Sunflower consolidated school. Hearing that there were some fifty white families in the vicinity of this school, we decided it was a good opportunity for service. Brother J. A. George, of Jonestown and Duncan charge, had also heard of the conditions in this place. Unknown to each other we both made appointments to preach in the school building, he on the afternoon of the first Sunday in January, and my appointment was for the second Sunday afternoon in the same month. These appointments have continued to be filled up to this time.

Last Sunday evening we closed a meeting at this school. Brother George was very active in the meeting and the credit all belongs to him for its success. We visited fifty-one homes and had prayer in each one. The net results of the meeting are as follows: A Methodist church was organized with twenty-one charter members; an Epworth League with twenty-seven members was organized; ten infants were baptized, two of the latter being of Baptist parentage. Fifteen of the members of the church were received on profession of faith. "Praise the Lord."

N. J. GOLDING.

### NORTH MISS. CONFERENCE

#### Grenada Dist.—Third Round.

Lamar ct., at Rice Chapel, July 28.
Ashland ct., at Liberty, July 29.
Ebenezer ct., at Thornton, Aug. 4.
Lexington, Aug. 3, 5.

R. A. TUCKER, P. E.

#### Grenville Dist.—Third Round.

Jonestown and Duncan, at Jonestown-Birdie, July 29.
Hollandale and Arcola, at Murphy-Arcola, Aug. 5.
Cleveland, Aug. 12.
Leland, Aug. 13.
Greenville, Aug. 15.
Lake Cormorant, at Walls, Aug. 19.

JAMES H. FELTS, P. E.

#### Greenwood Dist.—Third Round.

Minter City Group, at Minter City, July 29, 3 p.m.:
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Pastors and their entire quarterly conference officials will please arrange to attend these Group Quarterly Conferences. It is entirely possible to make them great occasions of inspiration and helpfulness. Just a little out of the ordinary, a little unusual, but sometimes it is best to do just that. Let committees appointed to examine church records have written reports.

S. L. POPE, P. E.

#### Corinth Dist.—Third Round.

Mooreville, at Andrew's Chapel, July 28.
Mantachie, at Ozark, Aug. 4 and 5.
Paden, at Old Bethel, Aug. 8.
Belmont, at Dennis, Aug. 9.
Tishomingo, at Salem, Aug. 10.
Iuka ct., at Bethel, Aug. 11 and 12.
Iuka sta., Q. C., Aug. 10, night; preaching, Aug. 12, night.
Burnsville, at Clausell Hill, Aug. 15.
Chalybeate, Friday, Aug. 17.
Ripley, Q. C., preaching July 1, 11 a.m.

JOSEPH B. RANDOLPH P. E.

#### Sardis Dist.—Third Round.

Crowder, at Brook's ch., July 29, 11 a.m.
Crenshaw, at Sledge, July 31, 11 a.m.
Tyro, at Mount Vernon, July 28, 11 a.m.

J. T. LEWIS, P. E.

#### Columbus Dist.—Third Round.

Shuqualak, at Ridgeway, July 26.
Brooksville, at New Bethel, July 27.
Cedar Bluff, at ——, Aug. 5, 6.
West Point, Aug. 8, night.
Starkville, August 9, night.
Artesia, Preaching, July 15th, a. m., Q. C. Aug. 9.

A. T. McILWAIN, P. E.

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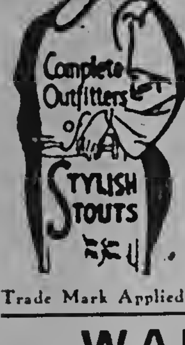

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### FROM ARTESIA, MISS.

Dear Brother Carley: Perhaps nothing has the pre-eminence in the pastor's heart more than the revival of his church.

It was in the early spring that we called our board of stewards together to discuss this desired occasion for Artesia.

At the last session of our Annual Conference, Rev. W. M. Campbell was appointed one of the rural missionary evangelists whose lot fell to this section of our Conference, and we decided, if it was possible, for him to give us a date, and so help us while he was waiting a more agreeable time for that special rural work to which he was specially called. The invitation was accepted, to begin on the fourth Sunday in March. He was here on that day, and both morning and evening services were auspicious to a great and profitable meeting. But on that same Sunday night there came the hardest freeze of the winter, followed by rain, which lasted for more than ten days; although we made several efforts to revive the services, we were at last rained out, to our great disappointment.

After some waiting, another call of the same character was made, and we talked over the proposition, and one suggested a pastor-evangelist, and Rev. V. C. Curtis was suggested, and was unanimously selected as the man. Brother Curtis agreed and came to us on Monday night following the fourth Sunday in June, and for ten days gave us a feast of good things. His themes were practically on the cardinal doctrines of the Bible, which were in clearness and force presented, and much enjoyed. This series of sermons caried us back to the years ago when the Methodist church had an altar, the place much honored of God in the salvation of thousands of souls. I do not know that it is wholly lost to use, but, if alive, it has little attraction to the majority of the usual to-day revivalist. There seems to be a nearer way to the cross, but I am persuaded there is none better than that old altar, as many will testify.

I thank God for Brother Curtis' coming, and his messages. He was pastor here seventeen years ago, and met many of his old friends; but many then active in the church and elsewhere are gone to the other side. Our church has installed a Delco light system, with seven large white glass bowls, which must soften the light and make beautiful at night time.

We hope soon to have a number of Sunday school rooms added to our church, and begin anew this great and good work with much advantage over the past years.

Sincerely yours,

H. M. YOUNG, Pastor.

### MISSISSIPPI CONFERENCE.

#### Jackson Dist.—Third Round.

Mendenhall, at Bethany, July 28-29, 11 a.m.
Harrisville, at Harrisville, July 29, 2 p.m.
Capitol Street, Aug. 5, 11 a.m.
Galloway Memorial, Aug. 5, 8 p.m.
Eden, at Tranquil, Aug. 11-12, 11 a.m.
Yazoo City, Aug. 12, 3 p.m. and 8 p.m.
Benton, at Zeiglerville, Aug. 18-19, 11 a.m.
Vaughn, at Union, Aug. 19, 3 p.m.
Monterey, at ———, Aug. 25-26, 11 a.m.
Brandon, Aug. 26, 3 p.m.
Yazoo City ct., Sept. 1-2, 11 a.m.
Canton, Sept. 2, 8 p.m.

M. L. BURTON, P. E.

#### Newton Dist.—Third Round.

Chunky, at Collinsville, July 28, 29.
Union, at Union, July 29, 8 p.m.
Decatur and Hickory, at Good Hope, Aug. 5.
Newton, Aug. 8.
Homewood, at Casque Chapel, Aug. 11, 12.
Lake, at Conehatta, Aug. 15.
Raleigh, at Trinity, Aug. 17, 18.
Laurel, First Church, Aug. 26, 11 a.m.; 27, 8 p.m.
Laurel, Kingston, Aug. 26, 3 p.m.
Laurel, West End, Aug. 26, 8 p.m.

J. A. MOORE, P. E.

#### Meridian Dist.—Third Round.

Daleville, at Andrews Chapel, July 28, 29.
Pachuta, at Orange, Aug. 11, 12.
Quitman, p. m., Aug. 12.
Bucatunna, at Lewis Chapel, Aug. 15.
Enterprise, at Stonewall, Aug. 19.
Shubuta, p. m., Aug. 19.
Matherville, at Salem, Aug. 21.
DeSoto, at Manassa, Aug. 22.
Vimville, at Why Not, Aug. 26.
Meridian, Hawkins Memorial, 8 p. m., Aug. 26.

PAUL D. HARDIN, P. E.

#### Brookhaven Dist.—Third Round.

Osyka, at Holmesville, July 28, 29.
Magnolia, July 29.
Fernwood, at Knoxo, Aug. 1.
Barlow, at Rehobath, Aug. 4, 5.
Brookhaven, Aug. 5; Q. C. Aug. 6, 8 p.m.
Monticello, at Oma, Aug. 8.
Georgetown, Aug. 11, 12.
Hazlehurst, Aug. 12, 8 p.m.; Q. C. Aug. 13, 8 p.m.
Scotland, at Gallatia, Aug. 15.
Summit anl Topisaw, at Pisgah, Aug. 18, 19.
McComb, Centenary, Aug. 19, 8 p.m.; Q. C. Aug. 20, 8 p.m.

Note particularly, and be ready definitely to answer, questions 12, 13, 14 and 15.

Be ready to report subscriptions to cover all financial claims. We must pay all claims in full this year.

H. M. ELLIS, P. E.

#### Seashore Dist.—Third Round.

Saucier, at Lyman, 11 a.m., July 29.
Long Beach, 7:30 p.m., July 29.
Americus, at Pine Grove, Aug. 4, 5.
Carriere, at Wesley Chapel, Aug. 11, 12.
Gulfport, 7:30 p.m., Tuesday, Aug. 14.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 15.
Wesley Memorial, Mississippi City, Aug. 19.
Long Beach, Q. C., Tuesday, 7:30 p.m., Aug. 21.
Biloxi, 7:30 p.m., Wednesday, Aug. 22.
Vancleave, Aug. 25, 26.
Pass Christian, 7:30 p.m., Aug. 26.
Wiggins, 7:30 p. m., Wednesday, Aug. 29.
Brooklyn, at Batesville, Sept. 1, 2.

W. M. SULLIVAN, P. E.

#### Vicksburg Dist.—Third Round.

Gloster, at Liberty, July 29.
Louise and Holly Bluff, Aug. 5, 11 a.m.
Silver City, Aug. 5, 8 p.m.
Anguilla, at ———, Aug. 12, 11 a.m.
Rolling Fork, Aug. 12, 8 p.m.
Meyersville, at Fitlers, Aug. 15, 11 a.m.
Rocky Springs, at Allen, Aug. 19, 11 a.m.

J. R. JONES, P. E.

#### Hattiesburg Dist.—Third Round.

Hattiesburg, Main Street, July 29, 11 a.m.
New Augusta, at Beaumont, July 29, 3:30, 7:30 p.m.
Lucedale ct., at Shipman, Aug. 5, 11 a.m.
Lucedale, Aug. 5, 7:30 p.m.
Williamsburg, at Oakvale, Aug. 7, 11 a.m.
Prentiss, at Mount Zion, Aug. 8, 11 a.m.
Heidelberg, at Sandersville, Aug. 12, 11 a.m.
Seminary, at Pleasant Ridge, Aug. 13.
Leakesville, at Clarke's Chapel, Aug. 15.
Mount Olive-Magee, Aug. 19.
Sumrall, Wednesday, Aug. 22, 7:30 p.m.
Avera, at Piave, Aug. 26, 11 a.m.

Please, brethren, be ready to report all your benevolent assessments covered by cash or good subscriptions at your third quarterly conference.

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J. R. COUNTISS, President, Grenada, Miss.

# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## THE MISSIONARY VOICE.

Mrs. E. B. Chappell, Editor.

The record of the year 1922 in the office of the Missionary Voice, and in the experience of your Editor does not vary materially from that of the previous years save in that to each new period of time come new aspirations and new ambitions for an ever-increasingly vital publication, and a larger success in every line open to a missionary journal.

Could dreams come true your missionary paper would visit you weekly, and bring you tidings of great things, wreathed in attractive colorings, and illustrated by great artists.

Your editors and business agents are most comfortably housed in the new Lambuth Building, in adjoining offices and in easy access to the offices of the Department of Literature and of Home Cultivation.

There come to the desk of your woman editor many letters of appreciation of the efforts made to supply information and stimulus to readers, and promotion to auxiliary and conference organizations. These are the basis, the bone and sinew of missionary work for the womanhood of our Methodism, and no part of the monthly preparation is done with greater interest than that which is designed to make them more effective.

One expression of this appreciation is the ready response to calls for co-operative effort on the part of Voice agents and other officers of societies. The appeals issued from the office have met with enthusiastic response in every case. This spirit of working together is the significant feature of the relationship existing between the Voice staff of editors, business agents, and auxiliary agents and members.

Nor does the spirit of co-operation stop here: No appeal for contributions, whether from secretaries, missionaries, deaconesses or interested friends of the cause, has gone unheeded. Indeed, many articles for publication come unsolicited. These are desired and appreciated. Items of fresh missionary interest from Conference, District and Auxiliary organizations are needed to keep all parts of the work in touch, and to provide stimulation to one another. You are hereby requested to send them, and to request your members to forward short, spicy news-stories and items for publication.

The subscriptions to the magazine in January, 1923, doubled those of the same month in 1922.

## CHIDREN'S WORK.

Miss Althea Jones, Superintendent.

The work which has been done with the children of the church the past year under the direction of your superintendent has been good. All the statistics, except two items, show an increase. The total offering by the children, of money, was 5 per cent less than last year. Six fewer auxiliaries observed the Week of Prayer, which makes the second of the only two decreases of the year. In members and divisions, mission study, social service, and honor roll, while some of the gains are small, still they all show a net gain for the year.

We have altogether now enrolled in the Children's Department 108,133 children, a mighty army whose potentialities are limitless. How great is the opportunity of every woman in this Council Missionary Society for a second chance through these more than a hundred thousand children!

This past year the work has been a great joy to me, and I desire to express my thankfulness for the opportunity of serving in this field. The Conference superintendents are a splendid body of women, and have always responded beautifully to the suggestions coming from this office, and frequently have made valuable contributions toward the promotion of the work by the exchange of ideas and methods which they have been so generous in giving. I would like to take this opportunity of thanking them publicly, as I have already done privately, for their loyal co-operation, and to say that this report of the splendid year's work has been due in a very large measure to their faithfulness and consecration to the task.

The church is thinking and planning for the children to-day as never before. Truly this is the day of the child, and we should be encouraged over the outlook and be inspired by this deeper realization of the value to the church of the child, and by the knowledge that many of its departments are adjusting their activities to meet more fully the needs. **Our progress as a church will be measured by the way we meet the needs of the childhood of the church.** So may we all enter into this great task God has given us, the training of his little ones, preparing them for life.

## TO THE FRIENDS OF REV. E. L. ALFORD.

Our dear brother is here in our midst, and, with Christian fortitude and submission, bearing his afflictions, he sends to each of you this message, possibly his last before he makes the transfer from earth to the better realm.

He and his family appreciate more than words can express the many letters and messages of sympathy, both from his personal friends and through resolutions passed by District Conferences and other bodies.

His presence in our town for the past several months has been a great benediction to the community and to me personally, and as I have at various times visited him I have always come back feeling stronger.

He bids me say to his brethren [illegible] the Conference that his faith is yet firmly fixed and grounded in Christ, and he knows from experience that religion is good enough to live by and for, and is now convinced it will prove to him to be good enough to die by.

Brethren, he has been an intense sufferer, and even while I write these lines he is suffering pain known only to him and his God. In behalf of his family, I ask that each of you remember him and them in your devotions to God. He is ready for the transfer, brethren, and is just patiently waiting the call.

To you who have written him, do not feel neglected that no reply has been sent you. He himself has not been able to reply, and his wife and daughter have not had the opportunity, for one or the other has been constantly by his bedside watching carefully and ministerg to his needs.

This message from his pastor is his reply to all who have written. Personally, I do not see how he can remain with us much longer.

But of one thing I am sure. When at last he hears the call to come home the way will be clear, and he will be conscious of the rod and staff to comfort him. And we will know where to find him.

His Pastor,
F. B. ORMOND.
Tylertown, Miss.

Our praises are the stairway up which our spirits mount in their contemplation of the divine perfection. They are symbols, poor and weak, which reveal to us more clearly and make us feel more deeply the perfect goodness of God.—C. C. Everett.

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## TO THE PREACHERS AND LAYMEN OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: The great Conference on Lay Activities to be held at Lake Junaluska on Aug. 10 to 15, under the direction of our General Board of Lay Activities, will certainly be recognized as affording a splendid opportunity for preachers and laymen to study together vital phases of the work of the church while receiving information and inspiration from great leaders. The attractive program has been published in our church papers, and leaflet copies are being distributed. A few points of interest may be mentioned here.

Each morning and evening a devotional service will be conducted by Dr. E. C. Webb, of the University of Texas. A few of the addresses to be delivered will be: "The Work of Our Church in Europe," by Bishop W. B. Beauchamp; "The Christian Program of the Country Church," by Dr. C. M. McConnell; "Christianity in International Relations," by Judge John H. Clarke; "A Militant Christianity for Our Era," by Dr. J. Stitt Wilson; "The Importance of the Christian College at the Present Time," by Dr. H. N. Snyder. Each day there will be the Open Forum, conducted by some prominent layman. Will it not be greatly to the advantage of the church that we secure the attendance of as many laymen as possible? Let all of the pastors, either themselves or through the lay leader, get the program of the conference before every congregation, and let our district and charge lay leaders plan to go, as far as possible, and do all they can to interest congregations in sending one or more delegates.

Good room and board can be secured for $14 to $15 per week, and a "Summer Tourist" round-trip ticket to Lake Junaluska can be purchased for about $34. Full information as to hotels can be secured by writing to the General Board of Lay Activities, Lambuth Building, Nashville, Tenn.

J. M. SULLIVAN,
Conference Lay Leader.

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## TEDDY'S TURKEYS.

Cases of old and unexpected maternal love are sometimes met with by those interested in animals. We hear of cats mothering puppies and even young chickens, strange as this last may seem.

But it remained for "Teddy," a big, curly-haired watch dog on a certain poultry ranch near San Diego, Cal., to prove that a dog's heart can warm toward a brood of motherless little turkeys.

One day he was discovered with the four forlorn little creatures huddled close against him for warmth. He was lying perfectly still, keeping interested and watchful eyes upon them as they crowded close against his warm coat.

Thereafter it became a usual thing for Teddy to mother the orphans, and they ran to him when frightened, burying their heads in his soft curls, apparently sure of protection. Woe to the unlucky cat who tried to creep up on the small fowl or an unfamiliar automobile arriving in the farmyard which sent them scattering for shelter.

When the family heard an unusual amount of barking some one would be sure to say: "Something's wrong with Teddy's turkeys." And sure enough there they would be huddled against him for safety.

Teddy brought his family up to dignified turkeyhood, and in due course of time they were sent to market. But Teddy remains at his post, a vigilant defender of the farmyard. Perhaps he sometimes dreams of the baby turkeys which huddled close to him, the only mother they knew.—Dumb Animals.

## QUARTERLY CONFERENCE.

## LOUISIANA CONFERENCE.

### Alexandria Dist.—Third Round.

Opelousas, July 29.
Melville ct., at LeMoyne, Aug. 5, a.m.
Bunkie, Aug. 5, p.m.
Elizabeth ct., at Hopewell, Aug. 12, a.m.
Rochelle and Standard, at Selma, Aug. 26.
Jena and Jonesville, at Jena, Sept. 2, a.m.
Trout and Good Pine, at Trout, Sept. 2, p.m.
Livonia ct., at New Roads, Sept. 9.

Question number 12, to be called at the third quarterly conference, is to be answered by a written report. Pastors will please have these written reports ready on the several items to be reported upon.

W. L. DOSS, JR., P. E.

### Baton Rouge Dist.—Third Round.

Franklinton ct., at Fitzgerald, July 29, a.m.
Franklinton, July 29, p.m.
Covington, Aug. 5, a.m.
Amite, Aug. 5, p.m.
Greensburg, Aug. 12, a.m.
Kentwood, Aug. 12, p.m.
Baker, at Deerford, Aug. 19, a.m.
Olive Branch, at Camp Ground, Aug. 26, p.m.
Gonazles, Sept. 2, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—Third Round.

Lake Arthur, at Lake Arthur, July 29, 11 a.m.

J. B. WILLIAMS, P. E.

### Monroe Dist.—Third Round.

Mangham, at Union, July 29.
Calhoun, at Wilhite, July 30, Aug. 1.
Waterproof, at Wesley, Aug. 5.
Oak Ridge, Aug. 12, a.m.
Gilbert, at Gilbert, Aug. 12, p.m.
Columbia, at Boeuf River, Aug. 14, 16.
Sicily Island, at Harrisonburg, Aug. 19.
Chatham, at Lapine, Aug. 22, 23.
Winnsboro, at Boeuf Prairie, Aug. 26.
Bonita, at Bartholomew, Aug. 28, 30.

Pastors are kindly urged to be prepared to answer Questions 12, 13, 14 and 15 according to the Discipline.

W. D. KLEINSCHMIDT, P. E.

### New Orleans Dist.—Third Round.

Lydia, at Pecan Island, July 29.
Ville Platte, at Bayou Chicot, Aug. 5.
St. Martinville, at Palmetto, Aug. 12.
First Church, Aug. 19, 11 a.m.
Epworth, Aug. 19 8 p.m.
Joint quarterly conference and rally for Houma, Bayou Blue and Lafourche, at Wesley House, Houma, Aug. 23.
Rayne Memorial, Aug. 26, 11 a.m.
St. Mark's, Aug. 26, 5 p.m.
Parker Memorial, Aug. 26, 8 p.m.

W. W. DRAKE, P. E.

### Ruston Dist.—Third Round.

Simsboro, at Salem, July 29, 11 a.m.
Marion, at Greenville, Aug. 2, 11 a.m.
Farmerville, Aug. 2, 8 p.m.
Wesley, at Carroll Creek, Aug. 5, 11 a.m.
Winnfield ct., at Atlanta, Aug. 19, 11 a.m.
Athens, Aug. 26, 11 a.m.

Where the quarterly conference includes Sunday, I hold quarterly conference Saturday if convenient.

K. W. DODSON, P. E.

### Shreveport Dist.—Third Round.

Pelican, at Benson, July 28-29.
Mansfield Mission, July 29, p.m.
Plain Dealing, at Concord, Aug. 4-5.
Greenwood, at Flournoy, Sunday, Aug. 12.
Bayou LaChute, at Caspiana, Sunday, Aug. 19, a.m.
Powhatan, Sunday, Aug. 19, p.m.
Pleasant Hill, at ———, Sunday, Sept. 2.

R. H. WYNN, P. E.

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## LOUISIANA CONFERENCE.

### Loyalty Legion Quotas.

In last week's issue of the Advocate was a letter from our State President in which was explained the reason for having the Loyalty Legion again this year, and after reading same I feel sure that each Leaguer in the State just wants to do the very best he can to raise the Loyalty Legion quota and clear our dear State of the debt.

Below are given the quotas for the various Leagues in each District. Let each League do their level best to raise their quota, and in this way eliminate this $900 debt:

Alexandria District: Alexandria, $50; Colfax, $8; Glenmora, $20; Jena, $5; Oakdale, $35.

Baton Rouge District: Amite, $15; First Church, Baton Rouge, $50; Bogalusa, $10; Clinton, $5; Franklinton, $10; Hammond, $5; Kentwood, $5; Slidell, $5; Zachary, $5.

Lake Charles District: Crowley, $5; De Ridder, Senior, $15; De Ridder, Intermediate, $10; Lafayette, $5; Lake Arthur, $5; Lake Charles, $25; Many, $5; Meryville, $10; Rayne, $10; Zwolle, $10.

Monroe District: Bastrop, $5; Monroe, $30; Tallulah, $5; Waterproof, $25; West Monroe, $5.

New Orleans District: Houma, $10; McDonoghville, $10; Algiers, $20; Carrollton Avenue, $30; Epworth Church, $20; Felicity, $5; Louisiana Avenue, $5; Parker Memorial, $15; Rayne Memorial, $15; Second Church, $10; St. Mark's Hall, $5; First Church, $10.

Ruston District: Arcadia, $10; Bernice, $10; Castor, $5; Haynesville, $25; Jonesboro, $15; Minden, $15; Ringgold, $5; Ruston, $20; Winnfield, $15.

Shreveport District: Bossier City, $5; Cedar Grove, $10; Grand Cane, $5; Logansport, $10; Mansfield, Intermediate, $10; Pelican, $10; Vivian, $15; First Church, $50; Mangum Memorial, $15; Noel Memorial, $50; Texas Avenue, $5; Longstreet, $5.

## MEETING ON THE ROCHELLE-STANDARD CHARGE.

Dear Dr. Carley: We have closed our revival services, with a good gain for our church membership.

Our first meeting at Olla-Standard, May 6-20, Rev. W. D. Bass, evangelist, and Mr. E. S. Homan, singer, was helpful and fruitful — twenty-seven persons joined our church during that meeting.

The second was at Rochelle, May 28-June 5. Rev. O. W. Bradley, our pastor at Alexandria, and Rev. C. K. Smith, preacher in charge at Pineville, were with us, and did fine work for nine days—resulting in four accessions and the stimulation of our Sunday school.

I held the next meeting at Pollock, and thirteen accessions to our church were had. There seems to be a growing interest in our work at this place. We have a good property, and with steady cultivation will be revived again.

Our last meeting at Selma, Rev. R. J. Smith, of Winnsboro, Tex., leading, was very gratifying—thirty-seven joined our church, and our people there desire to get a regular appointment another year.

Others besides these mentioned have helped and have joined our church. The Lord has been and is very gracious to us for saving and adding so many to our church—eighty-four in all so far this year. The Sunday schools are prospering this year in numbers, interest and offerings. The other activities of the church, Leagues and Missionary Societies, are maintaining themselves quite well. Fifteen infants have been baptized. Altogether, this has been my most fruitful year on any charge during my ministry.

I thank God, and press on.

W. W. PERRY, P. C.

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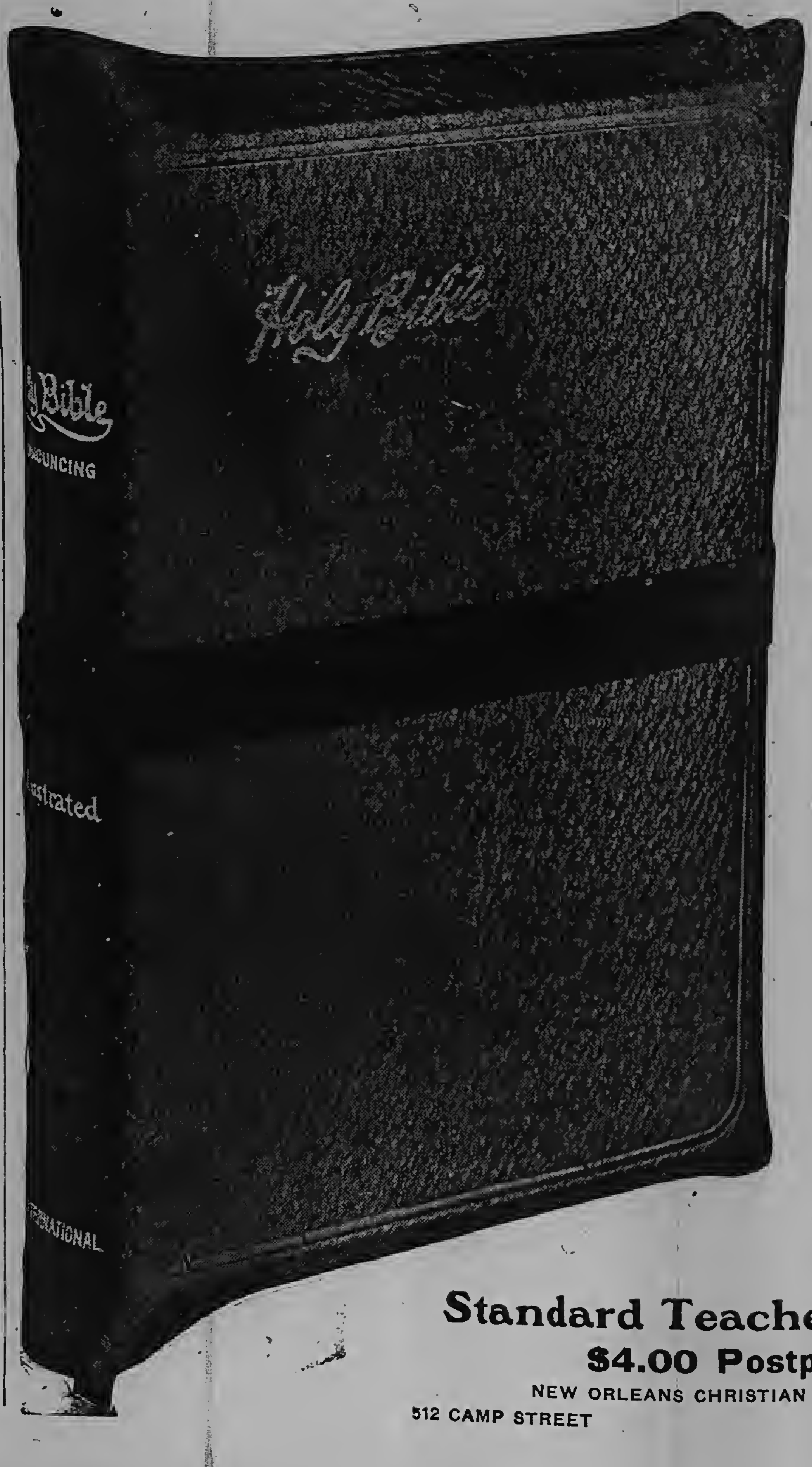

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# CHRISTIAN ADVOCATE

Vol. 70—No. 31. Official Organ of the Louisiana, Mississippi and North Mississippi Conferences Methodist Episcopal Church, South. Whole No. [illegible]

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 2, 1923. CHAS. O CHALMERS, Manager

## THE PROPOSED PLAN OF UNIFICATION.

We give below the proposed Plan of Unification of American Methodism, as adopted by the Joint Commission on Unification at its meeting at Cleveland, Ohio, last week:

### Article I—Declaration of Union.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be united in one church with two Jurisdictions under a constitution, with a General Conference and two Jurisdictional Conferences.

### Article II—Name.

The name of the Church shall be ——— ———

### Article III—Jurisdictions.

Section 1. Jurisdiction No. 1 shall comprise all the churches, Annual Conferences, Mission Conferences and Missions, now constituting the Methodist Episcopal Church and any other such conferences and missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

Section 2. Jurisdiction No. 2 shall comprise all the churches, Annual Conferences, Mission Conferences and Missions, now constituting the Methodist Episcopal Church, South, and any other such conferences and missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

### Article IV—Composition of General and Jurisdictional Conferences.

The General Conference and the Jurisdictional Conferences shall be composed of the same delegates. Said delegates shall be elected by and from the Annual Conferences, provided said General and Jurisdictional Conferences shall have not more than one ministerial delegate for every forty-five members of each Annual Conference and not less than one ministerial delegate for every one hundred and twenty members of each Annual Conference and an equal number of lay delegates, chosen according to the regulations of each of the two Jurisdictions; but for a fraction of two-thirds or more, of the number fixed by the General Conference as the ratio of representation, an Annual Conference shall be entitled to an additional ministerial and an additional lay delegate; and provided further that each Annual Conference shall be entitled to at least one ministerial and one lay delegte.

### Article V—The General Conference.

### Section 1—Voting.

Every vote in the General Conference shall be by Jurisdictions and shall require the accepted majority vote of each Jurisdiction, to be effective.

### Section 2—Powers.

Subject to the limitations and restrictions of the Constitution, the General Conference shall have full legislative power over all matters distinctively connectional, and in the exercise of said power shall have authority as follows:

1. To define and fix the conditions, privileges, and duties of church membership.

2. To define and fix the qualifications and duties of Elders, Deacons, Local Preachers, Exhorters, and Deaconesses.

3. To make provision for such organization of the work of the united church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands.

4. To define and fix the powers, duties and privileges of the Episcopacy; to fix the number of Bishops to be elected by the respective Jurisdictional Conferences, and to provide in harmony with the historic practice of Episcopal Methodism, for their consecration as Bishops of the whole church.

5. To alter and change the Hymnal and Ritual of the church, and to regulate all matters relating to the form and mode of worship, subject to the limitations of the first Restrictive Rule.

6. To provide for a Judicial System and for a method of Judicial Procedure for the church, except as herein otherwise provided.

7. To govern any and all enterprises and activities which may be agreed upon as being of a connectional character.

8. To provide for the transfer of members, preachers, churches, pastoral charges, district, Annual Conferences, Mission Conferences, and Missions in the United States from one Jurisdiction to the other, provided that no transfer shall be made **without** the consent of the **member**, preacher, church, pastoral charge, district, Annual Conference, Mission Conference or Mission that it is proposed to transfer.

### Section 3—Restrictive Rules.

In making rules and regulations for the church, the General Conference shall be under the following limitations and restrictions:

1. The General Conference shall not revoke, alter or change our Articles of Religion or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. The General Conference shall not change, or alter any part or rule of our government, so as to do away with the Episcopacy, or destroy the plan of our itinerant general superintendency.

3. The General Conference shall not revoke or change the general rules of the United Societies.

4. The General Conference shall not do away with the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away with the privileges of our members of trial before the church, or by a committee, and of an appeal.

5. The General Conference shall not appropriate the produce of the Publishing House or of the Chartered Fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows and children.

### Article VI—Bishops.

The Bishops of the two churches as at present constituted shall be Bishops of the united church without further action.

Immediately after the union shall have been consummated, the Bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the church.

A Bishop may be assigned to administer in any part of the church, provided that when he is assigned to administer within the Jurisdiction other than that by which he was elected, it shall be with the consent of the majority of the Bishops of the Jurisdiction involved.

### Article VII—Presidency of the General Conference.

The Bishops shall select by a [illegible] of the Bishops of each Jurisdiction [illegible] of their number from each Jurisdiction to preside at the sessions of the General Conference.

### Article VIII—Jurisdictional Conferences.

Each Jurisdiction shall have a Jurisdictional Conference possessing the full powers of the General Conference of the church now constituting said Jurisdiction, except such powers as are herein vested in the General Conference, or which may hereafter from time to time be legally delegated to the General Conference by the Jurisdictional Conferences.

Each Jurisdictional Conference shall meet quadrennially where the General Conference is to assemble and immediately prior to its assembling and when desirable may meet during the session of the General Conference and at such other times and places as it may determine.

### Article IX—The Judicial Council.

1. The General Conference shall at its first session provide for a Judicial Council to be composed of an equal number of members elected by each Jurisdictional Conference and the Judicial Council shall provide its own methods of procedure.

2. The Judicial Council shall be authorized to review, upon appeal of one-fifth of the members of the General Conference or of either Jurisdictional Conference or on the appeal of a majority of the Bishops on constitutional grounds, the acts of the General Conference and of the Jurisdictional Conferences; to hear and to determine all other appeals and matters coming to it in the course of legal procedure.

3. The Judicial Council shall have the right on its own motion, subject to such rules and regulations as shall be determined by the General Conference, to review the legislative acts of the General Conference or of either Jurisdictional Conference, and to pass on the constitutionality of said acts.

4. The Judicial Council shall also have power to arrest an action of a Connectional Board or other Connectional Body when such action is brought before it by appeal by one-fifth of the members of said body present and voting, or by a majority of the Bishops.

5. All decisions of the Judicial Council shall be made by a majority of the total membership of the Council.

### Article X—Amendments.

The General Conference shall at its first session provide in harmony with the existing procedure of the two churches a method of amending the constitution, and until such method shall have been adopted amendments shall be effected through the process now prevailing in the churches, respectively.

### Article XI—Schedule.

In all matters not specifically set forth in these Articles and until the General Conference by legal process shall otherwise ordain, the rules of government in the Disciplines of the respective churches shall be of full force and effect and binding upon the Jurisdictions respectively.

### Recommendation.

We recommend that [illegible] interest of the Colored Methodist Episcopal Church be continued by the Jurisdiction with which it is historically related and to such an extent as that **Jurisdiction may deem wise.**

# New Orleans Christian Advocate

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## LAWLESSNESS OR LAW OBSERVANCE—AMERICA'S WORLD OBLIGATIONS.

At the recent Conference held at Lake Junaluska under the auspices of the Commission on Temperance and Social Service, there was very full and thorough discussion of many great questions pertaining to the relation of the membership of the Christian church to the world in which the church is located and must work. Reports were made and resolutions prepared and adopted on the various subjects before the Conference. The reports on some subjects were referred to a special committee for editorial condensation. The chairman of the Commission was instructed to send out at once to all our church papers the resolutions adopted concerning "Lawlessness and Law Observance" and "America's World Obligations." These resolutions, therefore, are given below without further comment.

JAMES CANNON, JR.

### Lawlessness or Law Enforcement.

The Eighteenth Amendment is part of the Constitution of the United States. Even its enemies admit that it will not be repealed. It is the law of the land by the will of a great majority of our one hundred and ten millions of people, as represented by a vote of over two-thirds of both Houses of Congress and by the Legislatures of forty-six out of forty-eight States. A selfish minority has persistently, even defiantly declared that it places appetite and covetousness above the general welfare and obedience to the law of the land. This element openly boasts that the Eighteenth Amendment to the Constitution of the United States shall not be enforced, and there are those who even shamelessly demand that Congress attempt to legalize the manufacture and sale of light wines and beer in the face of the Constitutional prohibition against the manufacture and sale of intoxicating liquors for beverage purposes. For these men are really demanding intoxicating wines and beer.

The issue to-day, therefore, is not whether a man favors Prohibition, but whether he favors law enforcement. Even did this noisy, thirsty minority, located chiefly in sections with large foreign-born population, include even as many as ten or twenty milions of people, should such a minority be permitted to carry on a traffice in intoxicating liquors either as bootleggers or as buyers, despite the expressed will of the other one hundred or ninety million of their fellow-citizens? We believe:

1. That the very existence of all Government is imperiled whenever lawlessness is permitted to triumph over law. We believe that city, State and Federal Governments should co-operate to the fullest extent to secure the efficient enforcement of the Eighteenth Amendment, and that whatever of money and whatever force of men are necesary to subdue lawlessness should be unhesitatingly provided by the Government.

2. We condemn the action of the Legislature of New York, one of the States of the Union, and the approval of said action by Governor Smith in repealing the Liquor Enforcement Law of that State, and also the effort which is being made under the leadership of the Association against the Prohibition Amendment to secure similar action in other, including even Southern States, as witness the bill which has recently been introduced in the Legislature of the State of Georgia. The effort of Governor Smith to shift the issue from the effective enforcement of the Prohibition Law, to which Governor Smith has always been opposed, to the question of State's Rights is recognized by all true friends of Prohibition and of orderly government as simply an effort to drag a red herring across the track, hoping to introduce a divisive element into the Prohibition ranks and to weaken as greatly as possible by the lack of State co-operation the efficacious enforcement of the Eighteenth Amendment.

3. In view of the paramount importance of this issue which has been raised, emphasized and thrust to the very forefront by the law-breaking element of society—the smugglers, the bootleggers and their patrons—we urge our people in the selection of public officials, who either help to make or enforce law, to exercise the greatest care and to vote for no man, from constable to president, who is not known by his record to be positively in favor of the enforcement of the Eighteenth Amendment. We repudiate as a slander upon the independence and good conscience of our Southern people, the statement attributed in a recent publication to Mr. Norman E. Mack, of New York, that the electoral vote of the Southern States will be cast for any man for president simply because he is a candidate of the Democratic Party, regardless of his attitude towards the question of light wines and beer and of the efficient enforcement of the Eighteenth Amendment.

4. We urge our people to give their active support to the Prohibition Department of the Federal Government and to all city and State officials in their efforts to enforce the Prohibition Law, and we appeal to the editors of secular and religious newspapers, to the teachers in our schools and colleges, and to our pastors and Sunday school workers to emphasize persistently the duty of all good citizens to condemn lawlessness and to actively support the law.

5. We commend the Federal Government for enforcing the Eighteenth Amendment as interpreted by the Supreme Court of the United States, forbidding all persons from transporting beverage liquors into or through the territory of the United States. If one ship is permitted to violate that law, all other ships will claim similar privileges, and the administration of the law would be broken down by a multitude of exceptions. We furthermore believe that our Government has the right to protect our people from the smugglers which hover around our shores and frontiers and, if it cannot secure the reasonable co-operation of other Governments, it should take aggresive action to disperse the rum fleet, even at the risk of protest from other nations. It is unthinkable that the Government of a great people shall be openly defied by what is known to be an organized conspiracy to violate the laws of that Government, and that no effective action can or should be taken to prevent a continuance of such defiance of law.

6. We appeal to the courts in this fight against lawlessness. We respectfully appeal to juries and to judges, not only to convict men who violate the law of the land, but to inflict such punishments as will deter the offender from a repetition of the crime. The certainty of conviction and the certainty of adequate penalties will go far to break up lawlessness.

7. We commend the splendid work of agitation and education which is being carried on by the Anti-Saloon League of America and the Woman's Christian Temperance Union, and we express our high appreciation of the courageous, efficient leadership of these two great organizations, and hereby pledge our undiminished co-operation with them in their fight against the enemies of the Eighteenth Amendment.

### America's World Obligation.

With ancient Christian races in the Near East in danger of extermination, with nearly two million refugees driven from their ancestral homes, with fifty thousand men in camps on the shores of Asia Minor awaiting medical attention and transportation to a land of Christian safety, with thousands more still fleeing before the persecutor, America must hearken to God's Word: "Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?" We commend to our people's generosity the work of the Near East Relief, the organization chartered by the United States Congress to handle the problems of relief and reconstruction, and to whose efforts the native Near East leaders credit the saving of the lives of at least one million people.

1. We place on record our approval of the statement sent to President Harding by the committee appointed by the Conference held in New York City on May 10 on justice for the Near East. Emphasizing the requests contained in that statement, we urge our Government to press for the prompt appointment of the International Commission to consider thoroughly the distressing refugee problem in the Near East, and, should other nations delay or refuse to co-operate, we believe our Government should take immediate action to save the many thousands who must inevitably perish unless outside relief is reported, and we believe that our Government should co-operate financially in carrying out the recommendations of such a Commission.

2. Furthermore we urge our Government to continue its efforts with the Allies and with Turkey to obtain justice for the Armenians who have been driven from their homes, to the end that the Armenians be given proper reparation for the grievous wrongs committed against them, and that they be granted a territory for future residence, preferably contiguous to the present Armenian Republic in the Russian Caucasus. We believe that our Government should refuse to enter into diplomatic or treaty relations with Turkey until Turkey has agreed to guarantee just treatment to the Armenians, or to refer that question for final settlement to an impartial Commission.

3. We believe that our Government should take immediate steps to assume her proper place in the life of the world. We believe that the policy of isolation is selfish and unchristian, especially in view of the present distress of many European nations consequent upon the World War in which our country was an active participant. We believe that the United States should align itself with other nations for the consummation of an enduring peace in the stabilization of the life of the world. We believe that we are responsible as a nation for the use of the great resources which have been placed in our hands by Almighty God for the uplift of the world. We favor the entrance of our Nation into the World Court, but we believe that is the measure of our responsibility to only a very limited extent.

## COUNTRY AND CITY—A SURFACE GLIMPSE.

By Rev. James H. Felts.

Country folks still "get religion" and produce preachers, missionaries, stewards, and Sunday school teachers for the city churches. The city seems unable to produce its own religious leaders. Even the larger part of the leading business men are generated in the country. More, if some of our watchmen are correct in their deductions, the greater currents of life have a tendency to destroy the religious fervor and "orthodoxy" of those transplanted from country to city.

A woman sat at her sewing machine busily engaged. Her maid reported an alarm at the door. The busy woman simply said, "You are mistaken, maid," and kept on sewing. Again the maid reported the alarm. This time, with evident irritation, the busy woman said, "There is no one at the door, go to work." For the third time the maid reported the alarm, saying, "If you will stop the noise of the machine, madam, you, too, will hear the alarm."

May there not be in this incident some explanation of the scarcity of leaders produced by the city churches? City people are immersed in business and pleasure—chiefly pleasure so far as a majority of them are concerned. The Master knocks at city hearts just as persistently as at country hearts, but city folks will not stop the noise long enough to hear. Occasionally there may be a product of the city church that finds the place of great leaderhip, unselfish service—but this product is usually generated in the white heat of an unusual revival, a revival akin to those held in the country; a revival, if you please, that looses the pent-up emotions, finds the healing waters, gets a real vision, hears and heeds the divine call.

The simplicity and naturalness of country people must have something to do with the fact that here are produced the great majority of our leaders. The quiet place they have with them all the time, and when they will they may touch the garment of God. Their minds are not constantly filled with the floating trash of the great currents. Largely their amusements are just sufficient to leave a deposit for good. Their ears are not dulled by a constant stream of vulgarity and profanity. There are few, if any, roosting places for unclean birds of passage. They are not soaked in amusements of questionable value, poisoned by evil suggestions flung at them from posters and screens, saturated with crass dreams provoked by women in the nude "for art's sake," and slugged by propaganda born in Russia's slough of despond. Their theology is as simple as their living. They are not harrassed by doubt, porcupined by question marks, evoluted into the church; not schooled in the mission spirit, yet producing the missionaries; without great schools, yet producing the great scholars; behind the times in Sunday school work, yet producing the great majority of our teachers in the city churches; without any definite program, yet furnishing the word's great program makers.

When the city gets the country properly trained and organized, will they have bridge parties, poker rooms, dance halls, wet nurses and poodle dogs? Will there be the refinement that is evidenced by plug hats, claw-hammer suits and decollete evening dresses? Will they have a big choir "loft" for about three persons to harrass the people from, just before they are told by the pastor how to evolute? Will they park corsets and cars, make night hideous with noise, and the roads dangerous to travel? Will they turn their homes into mere places to sleep, and make the road-house the custodian of meat and morals? Will they multiply ritualism (as Dr. Sledd so forcefully put it at Jackson) until spiritual decadence is unmistakable? And should all or any appreciable part of this appear, WILL THEY STILL PRODUCE OUR LEADERS? And if we fall here, for any reason, from whence will come the leaders of the next generation? Bob Ingersoll was wont to say, "Plug hats produced our splendid civilization." And there are those among us who are saying that sports produce a college, naked women constitute good society, bridge parties and poker games are the evidences of advanced civilization, a dance hall is a necessary avenue of expression for those of "artistic temperament" and in need of special exercise, while a Continental Sabbath is the panacea for all our ills—giving us the one palladium of liberty necessary to make us free like HAPPY AND PROGRESSIVE RUSSIA. It might also appear that to question the divinity of Christ and challenge the reality of miracles is sufficient evidence of one's INTELLECTUALITY, the necessary pabulum of "liberty of thought." Our country territory is comparatively free from all this rot, and our country territory still produces "ninety per cent of our missionaries, seventy-five to eighty per cent of our better known preachers, and two-thirds of our officials and Sunday school teachers in the city." (Quotations from Dr. Taylor.) IS THERE ANY KIND OF CONNECTION BETWEEN THESE THINGS?

Another matter of interest in this connection is the spirit of our trained men FROM the country. How many of them, being educated and trained, often at the direct expense of the church, say to the authorities, "Here am I, send me to the country?" They hear the call of the mission fields (foreign), and the city call rings clear, and, for a short time even the better village and town charges can make them hear, but out in the sticks, SELDOM, IF EVER. Why is this? What process is it that transforms the spirit of these country bumpkins, fresh trained in mind and body? Is it another evolution? Occasionally there is found a rare spirit unspoiled by the new vision, giving himself with the reckless abandon of a great passion to the land that produced him. Yet again, not for long. He is soon sent elsewhere. The fields that produce neither preachers nor teachers call for him. They offer greater remuneration. While comparatively barren in the matter of preachers and teachers, they produce good salaries, afford many comforts and luxuries. Occasionally one is found who carries to the great cities a breath from "the hills from whence cometh our help," maintains both his spiritual integrity and modest consecration, reaches the heart of a city charge, working miracles by the grace of God, including the miracle of forgetting "If a man desireth the office of a bishop, he desireth a good work."

You know, gentle or pugnacious reader, and I know that the average graduate from our colleges, in so far as he is able, demands recognition, if you please. He does not necessarily look with contempt on his less fortunate brother—he scarcely looks at him at all. He looks at the charge that pays well, gives him suitable association, proper recognition of his intellectuality, real or supposed. Does this mean that our educational system is wrong? Is Rev. Bob Shuler's experience when seeking an assistant pastor at Trinity, Los Angeles, Cal., a common one? Are we robbing men of the spirit of holy boldness, the passion for souls? Does it mean that when a man acquires a taste for mayonnaise and olive oil he ceases to like ham and gravy? Or, having seen "society as she is dressed" and heard "English as she is spoke," is there a dull drabness in the land of his nativity that jars his "refined constitution?" Whatever the SCIENTIFIC reason, from bishops up to SECRETARIES, and from SECRETARIES down to pastors, even as low as presiding elders, we find men who never wore socks before they were eighteen years of age, the crease of whose celluloid collars yet abides, TELLING us how to save the couutry places, but failing, sadly failing, to SHOW us how. Fact is, few of the men who give us EXPERT advice have any remarkable record, so far as I have heard or read, in the matter of building country territory.

Am I a knocker and complainer whose petty jealousy is transparent? Not consciously so. I hold no brief for judging any man save myself, and even when I suffer unspeakable humiliation because of my glaring mistakes, calling myself a fool, I am not LONESOME. I am just looking at every-day naked facts that trying to hide helps not. Also, I am working, praying, using every means at my command to reach the remotest nook of my territory with the old, old story. I have on my prayer list the burdened men who give general direction to our energies. But I find myself wondering no little when a man like Dr. Taylor tells us that practically all our workers come from the country, yet sends out an S. O. S. call in behalf of the ONLY PRODUCING GROUND OF THE CHURCH.

I have a well defined suspicion, not to say conviction, that God is honoring his gospel where it is preached in simplicity and earnestness; that where there is the slightest doubt or questioning, LEADERS ARE NOT PRODUCED. They tell us that unless the gospel is MODERNIZED, young men will not go into the ministry, while they are telling us the only real supply is coming from the country. When good acting, literary efforts, plays, entertainments and the like are substituted for the gospel, NO LEADERS ARE BORN. EVOLUTION will never be successfully substituted for REVOLUTION in the human heart. We crate, systematize, analyze, dissect, adorn, beautify, theorize, dogmatize, intellectualize till the gospel is lost in a maze of meaningless mummery. In the meantime, here comes Gipsy Smith, Jr., with a gospel near enough like his really great father in its simplicity and directness to draw even the children; a gospel so free from even the intimation of doubt; a gospel that hardly more than "tells the story" as found in His Word, just illustrated by scenes and incidents from the common walks of life, and great throngs go through all kinds of weather in this delta country to hear him, and many are saved. And here comes our own John Robertson, weeping, laughing, exhorting in a way so free from "preaching as she is taught" that some of us smile, and before the smile is gone many are reclaimed and saved. I have often heard him say, "I have just sense enough to tell them that the God who saved John Robertson can save anybody." And I hear again the voice of Dr. Goodell, "Evangelism is not a theory, IT IS AN EXPERIENCE." And Dr. Sledd, "You do not educate men into the kingdom of God, they are born into it," and "Methodism is grounded on personal EXPERIENCE. It must be a reminiscense." And yet again Dr. Goodell: "These are times when they are telling us that changed conditions provoke new methods. There are some fundamentals (think of it) THAT NEVER CHANGE. Sin, sorrow, doubt, burdens"—and there are some remedies that never change—God, grace, truth, love, regeneration, Jesus Christ and him crucified. Even the report of those received into the church from the Sunday school is greatly exaggerated. Many of them come through special revival effort, and are reported as coming from the Sunday school, overlooking the immediate agency.

Some notable things are happening these days. Here in Mississippi the Episcopalians are "getting religion" at Gipsy Smith meetings, while in New York an Episcopal clergyman is filling his house and staying in the limelight by challenging the divinity of Christ, and inviting a heresy trial, provoking a strong and readable editorial from Dr. Ivey. Our own Bishop is digging at the hearts of men with Jesus Christ, consecration, Christian stewardship, AND MEN ARE HEARING HIM GLADLY. A sweet potato is "good eating" to most folks, but when it is so cold that it fails to warm, much less melt butter, it sure is hard for the average man to "get it down." And a religion of cold reason may be good food for artificial stomachs, but if you ever get it down the masses, God's masses, it must be hot enough to melt the frozen emotions, unloose the floodgates, sweep away rubbish. McIntosh will reach a thousand men, and restore a whole community to sanity while a mere theorist is trying to manufacture an icicle to let a ray of sunlight through.

Do other men sit occasionally in a quiet place, musing, dreaming, looking at such pictures? Pardon my chatter, but there is a foreign element in some of our clay. Glimpsing our cities that produce few preachers, teachers, missionaries or great religious leaders—and our country places with their simple ways and clean living, PRODUCING, AND PRODUCING SO WELL THAT SHOULD THEY BE DESTROYED WE WILL HAVE BARREN PULPITS OR WORSE, I just can't help thinking that the city gospel should produce more and better preachers, teachers and missionaries before we change the whole face of the country, making it like unto the city. Selah.

Greenville, Miss.

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Such is life! We are brought near persons we love or who do us good for a time; and then they part from us, or we are parted from them. We gain friends, and lose them out of sight; we have blessings and forfeit them; all is change: . . . and all this to teach us, amid all which changes, to trust alone in Him who changeth not; to use faithfully all He gives us.—E. B. Pusey.

## ADVANCE THE LINE.

By Arthur Madison Shaw.

Let me tell the sage of the Pelican Pines a story. It was a rural community in Western Arkansas, with about the usual contingent of Methodists, Baptists, "Camphellites," Cumberland Presbyterians, "Hardshells," and a sprinkling of Adventists. A great congregation—of all faiths and none—had gathered at a country church for a special occasion; Elder E. Z. Catchum, a missionary of the "Reorganized Church of Jesus Christ of Latter Day Saints" (shorten the line by saying "Mormons") was going to expound the full gospel and the perfect way of salvation.

The text was, "What must I do to be saved?" Acts 16:30. Of his line of discussion I shall give but a little, as a specimen. He said: "Let us suppose I am a sinner, seeking salvation. I ask Brother A, 'What must I do to be saved?' and he answers, 'You must repent.'" Then he quoted a scripture to prove that salvation is by repentance. "I ask Brother B, 'What must I do to be saved?' Brother B answers, 'You must believe'"—and again he quoted scripture." Brother C, 'What must I do to be saved?' He answers, 'Hope—we are saved by hope.' Brother D says it is by grace; Brother E, by baptism; Brother F, by 'calling on the name of the Lord.' etc." Thus he summoned the alphabetical brotherhood until all had testified, down to "Brother J," giving a different way of salvation, and each proving it by the Scriptures. Then our Mormon brother's task was easy: It was simply to show that each had named one of the ten conditions. So he eloquently summed up by pointing the **Ten Steps** to the Way of Salvation! When he had finished, he politely challenged any brother present to answer him, or point out a flaw in his logic.

A Cumberland Presbyterian minister arose, and said: "Brethren, this brother's version of the gospel has the merit of novelty, if nothing else. We have among us a sect who have been telling us about three "steps" to salvation and they've been over these steps so often that they have worn them as sleek as an otter slide. But here is a man who tells us there are ten steps into the Kingdom: ten steps before we can arrive at Jesus Christ!" Up to this point the Mormon missionary was smiling confidently. But Brother Burks went on: "He shows you a sinner seeking Christ. He asks 'Brother A' about it, and 'Brother B,' and 'Brother C'; and they all tell him a different thing. Now friends, if I were seeking salvation, I would not ask A, B, or C, anything about it. I should ask the Lord Jesus Christ. And his answer is in John 3:16—'Whosoever believeth on him shall not perish, but have eternal life.' Or, I should ask Paul—as the jailor did, in the text—and his answer is in the next verse, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'" When this champion of the Scripture Way of Salvation had finished his remarks, the cocksure "missionary' was ready for the benediction.

Now, what had this Cumberland Presbyterian brother done? He had simply "shortened the line." That is just what Methodists have always done except when some of them have yielded to the influence of Calvanists, holiness cranks, Premillenialists, or self-styled Fundamentalists, who sought to tie their vagaries on to our theological battle-line, and make us fight for them! Let self-styled "Holiness" brethren have their two-step salvation, the "Disciples" their three-step, and the Mormon their ten-step! I suspect that when that safe and sane custodian of the faith of our fathers, for which the Pelican sage has such a tender feeling, had the "Monk of Wittenberg" climbing the stairs on his knees in penance, the stair case of Pilate was chosen because it had many steps. But when the Holy Spirit whispered to Martin Luther, "The just shall live by faith," he immediately shortened the line—and Protestantism was born of that shortened line! When Wesley came, the pulpits of the English-speaking world rang with the five points of Calvanism—when they rang at all. The Wesleyans shortened the line, and rescued Protestant theology from a revamped Augustinian Romanism, by preaching salvation by faith in Jesus Christ. Those who shout "Hold the Line," indicate that they are brought to a stand, and are wavering! We must bring the line to its maximum strength by reducing it to the minimum length—and then "charge!" The hosts of our King must not stand still, but must "Carry On!"

It is a pity that progressive preachers who, like Wesley, are interpreting the Scriptures and the implications of Protestantism in the light of the knowledge of their day, have peeved the oracles of traditionalism. Really I don't understand it. I have met Methodist preachers all the way from North Carolina to California, but have met none who wanted to surrender "doctrines that are cardinal in Christianity." Perhaps these brethren who are trembling for the safety of the ark are like the dear old sister, who, having heard the new preacher a few times, said mournfully, "He has taken away my hell." Some one remarked, "Perhaps he is right—maybe his ideas are best." She answered, "Well, that sort of a hell may do for this upstart generation; but the hell of my fathers is good enough for me!"

Oakdale, La.

## THE SEASHORE CAMP GROUND—SOME REMINISCENCES.

By Payton A. Sowell.

ARTICLE 4.

The "cottage owners" hardly enter into the theory of Hon. Stephen A. Douglas, and attain unto the privilege of "Squatter Sovereignty," for no number of years of dwelling on the property gives them title to the land on which their cottages stand. While many, many of the cottages are now old and plain, still in the 50 years if the average rents reach $400 or $500 they have paid several thousands of dollars to the Trustees.

After a number of cottages had been built, the spring on the beach became inconvenient and unsanitary, and two or more surface wells were made; then the first artesian well was bored, then the second, which furnishes fine water for the grounds now.

Felicity Hall for years stood near the well. Its lower floor was for a meeting place for prayer for the ladies, and the upstairs was for ladies to sleep—when no other rooms could be secured.

About fourteen keepers or managers have taken care of the grounds. Some of their names are: Charles Powell, Bob Price, Mr. Tharp, Rev. Mr. Jordan, Mr. Murphy, Mr. Bell, Mr. Blake, Mr. Everett, Mr. Via, Sid. Daniels, Robert G. Price, Ormond Van Hook, and Charles King, and perhaps others.

In the early days and years of the "meeting," the hospitable doors of the cottagers were open to entertain and feed the visitors, but in time, on the camp ground, as everywhere else, free hospitality ceased and arrangements were made, through boarding-houses. Perhaps over, or near twenty years ago, "Keller Lodge" was built. It faces a lovely campus, and also the beach. It has 30, more or less, rooms. Hon. Mr. Foster, of New Orleans, father of Rev. John F., and his brother, on Webster Street, was one of the earliest trustees, and President of said board, and was one of the "tenters" for many years. During a little storm, Mr. Foster, of Webster Street, then a young man, was shut in a dangerous place, between a house and a tree, but no serious harm followed.

At one of the testimony meetings a lady, Mrs. Thompson, spoke as a Christian witness, then went to Biloxi depot to leave on the train, and in passing through between the coaches on the train fell from the platform and was killed. She had just returned from a trip to the Holy Land, and had spoken of the scenes of the Life of Jesus.

The father of Hon. T. M. Evans, of Gulfport, who himself was deeply interested in the Camp Ground, and served it many years as trustee and by legal advice, was an attendant at the early religious services. His name was Rev. W. G. Evans. He lived north of what is now the flourishing city of Gulfport. He was an ardent Methodist. He was prominent, if not chief, in securing church property at Handsboro and Biloxi. He had an old friend, a sea captain, whose name was Parker. He made no pretense at religion. Mr. Evans was a local preacher; the old captain said to his friend Evans that he was sure there was no hope for religion on the "coast country." Said he, "The devil has laid an egg on the coast God cannot turn over." The first camp meeting Mr. Evans attended he realized the wonderful work of grace, and when he saw Captain Parker he said: "The camp meeting in God's hand can turn the devil's egg over." In a few years the captain sent for Rev. Mr. Evans to pray for him and help him prepare for eternity, and he claimed the peace of God.

I asked Mr. T. M. Evans, as he had been so intimately associated so many years, what were some of the real fruits of the camp meetings to this section. He said: "It was the chief instrument in the building of the beautiful coast highway, and in the construction of the Gulf Coast Electric interurban from Biloxi to Pass Christian; it was also the chief, most important and effective advertising the coast country ever had—it sent the news into the far north and northwest; and even in the south, it did more than all to secure the settlement of the coast by the fine people who constitute its population. I have heard in testimony meetings people speak who were from many, many States."

The Camp Ground is related to the very earliest history of the vast area between the Rocky and the Allegheny Mountains—dating back to 1699, and from the Great Lakes to the Gulf of Mexico. These great things are added to in the fact that the Camp Ground is identified with the wonderful work of foreign missions all through a tent owner and a "tenter"—Rev. Waldo W. Moore.

Brother Moore is pastor of "Wesley Memorial Mission" in East Biloxi. This charge includes in its pastoral duties service to "Wesley House," a mission plant of importance, owned by the Woman's Missionary Society of the Methodist Episcopal Church, South—and "Back Bay Church." The 'Wesley Memorial" was erected in 1919, the "Back Bay Church,'" 1921.

The most historic church (no doubt) of the Methodist Episcopal Church, South, is the "Back Bay" church. It is within 400 yards of the stone marking the landing of D'Iberville, 1699. This settlement was made 77 years before the Declaration of Independence, 100 years before Washington, D. C., was laid out. The settlement was four years old when John Wesley was born. It was 100 years old when Methodism came to Mississippi. In the corner-stone of "Back Bay" church are five bricks from the house of Rev. Peter Cartwright, and the lovely pulpit in the church is from a walnut tree that grew on the Cartwright home in Illinois, donated by A. L. Morton and W. Northingham.

Rev. Waldo W. Moore, from the Camp Ground, goes out in a Ford car (I believe Henry Ford would donate it if he knew the great historic value of the work), and serves these two, and the town of Mississippi, eight miles away; and the United States Veterans' Hospital, nine miles away, built three years since. And he carries good cheer and Testaments in many foreign tongues to the sailors on foreign ships anchoring in Gulfport. Certainly the light shines out from the Camp Ground.

The "Back Bay" plot of ground—so rich in historic wealth—contains 2 and 12-100 acres belonging to Mississippi and Southern Methodism at "Back Bay," deeded to B. Z. Welch, L. N. Dantzler and H. B. Rush, Trustees, costing $500. Brother E. Pringle donated $50 as a discount. About 140 contributors to the building of the chapel made it possible to house the "little flock" in this historic church north of the Bay.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

### SAFETY SIGNALS.

By Rev. S. J. Davies.

"Oh, for a heart to praise my God." No need to quote the stanzas that follow—you know them. It is true magnificat of adoration and praise. One is borne on the wings of real worship when this hymn is sung. That brings me to the thought which has been running in my mind this sunny June morning. After the Oriental style, my statement will assume the questionable or questioning form.

Do our elaborate and sometimes ornate processes of church service voice and express the real spirit of worship? This, to my mind, is the very life and spirit of our holy faith. In fact, divine fellowship—real communion—is indispensable in real worship. Nothing else can satisfy the soul of man. Music, however well executed, is only collateral or subservient. Its harmony is not the exquisite harmony of a heart set to the master key of divine holiness and joy in the Holy Ghost form—some method well tested and proven by experience—is necessary, but formalism overdone substitutes mere performance for life and essence. It is like casting aside the real meat and feeding on the shell. The lesson the Master gave to the woman at Jacob's well is one ever to be remembered. It should be written in letters of light and gold on every true believing heart—"They that worship God must worship Him in Spirit and in Truth."

* * *

One of the great problems in England to-day is that of the unemployed. Thousands of workmen, we are told, can find no work. This adds greatly to the uncertainty and restlessness of social and civic conditions, and perplexes their wisest statesmen. Since among them the church is more closely allied to the state than in our country, it bears in no small share the responsibility of this burden. Labor is ever a blessing, and idleness a curse. I think father Adam must have kept quite busy naming plants, beasts and flowers in Eden's happy valley before the primeval penalty was entailed upon him and the earth. If he had to classify them as does your modern botanist and biologist, he had a lifetime job. As I read this event in Scripture, it was the ground and the weariness that comes from toil that is and was the curse, not labor **per se**. This leads on.

I have before me the weekly bulletin of one of our great churches—one of the most aggressive churches in Southern Methodism. Yet it contains many unemployed.

According to it, less than one-third of our people are active contributors to church purposes. With all our seeming progress we are not even fifty per cent efficient. If other great churches can make better showing, why just publish the glad tidings—we will rejoice with you.

Shreveport, La.

### EDUCATION MOVEMENT OPPORTUNITY.

The General Conference of 1922 constituted a committee on correlation, to give direction to the movements of the church, with the purpose of avoiding conflicts. This committee has ordered that the Christian Education Movement shall have an open field from Aug. 1 to Dec. 1 to gather in the first three years' pledges. It has directed that the entire machinery of the church shall be enlisted in this effort. Presiding elders, pastors, lay organizations—all are asked to use every means possible to secure full payment of pledges.

We trust that presiding elders, pastors and lay speakers will keep the Christian Education cause before the people, that they will give every assistance to the church collector and the Christian Education Committee.

We urge the Education Committee to be diligent in putting literature into the hands of the people, securing students for our church schools and counselling with our young people about life service.

We confidently expect that each church collector, with collecting committee, shall vigorously prosecute a collecting campaign until all delinquent money is in hand. If any collector finds he cannot give the time needed to do this, now is the time to tell his pastor, that some one may be secured who can do the work. This is no time for halting and vasciliating, but for energetic work.

May we hope for united, vigorous action on the part of the entire church organization. These four months will mark success or failure for the movement. May we begin the work **at once**, and prosecute it with vigor.

J. H. HOLDER, Secretary-Treasurer,
Christian Education Movement,
North Mississippi Conference.

### TOPISAW CAMP MEETING.

Rev. J. E. J. Ferguson, of Summit, Miss., asks us to announce that the Topisaw Camp meeting will begin on August 10. Rev. L. R. Sparks, of Franklin, La., will do the preaching.

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# THE CHRISTIAN EDUCATION MOVEMENT

## HAS THE RIGHT OF WAY

## August - September - October - November

The Committee authorized by the General Conference to harmonize and correlate the forward movements of the Church has given the CHRISTIAN EDUCATION MOVEMENT from August to November, inclusive, for cultivation and collection of pledges. During this period all the general organizations and public agencies of the Church will be mobilized in the interest of Christian Education.

**THE BISHOPS**

have issued a strong address to the Church and are leading in the work.

**THE PRESIDING ELDERS**

will co-operate and direct the work in the Districts. A live Presiding Elder brings things to pass.

**THE PASTORS**

will give the message to the people and guide the efforts in the local churches. The wise pastor believes in Christian Education and shows his faith by his work.

**THE CHURCH COLLECTOR**

has a place of great opportunity and responsibility. It is harvest time. He thrusts in the sickle and gathers the golden grain.

**THE SUBSCRIBER**

is the most important of all. Money talks, and he has the last word. If he fails the efforts of all others are futile. But a true Methodist will not fail. His word is out. He has promised. He will pay.

## "AFTER CENTENARY" PLEDGES

Many subscribers made their pledges payable "after the Centenary." This means the payments will begin November 1st, 1923, since the last payment on the Centenary was due January 1, 1923.

"After the Centenary" means November 1, 1923.

THE CHRISTIAN EDUCATION MOVEMENT
810 BROADWAY, NASHVILLE, TENN.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## SPARK PLUGS THAT SPARK.

The old preacher has more real value to the square inch than any other of the nation's assets. Even as a student preacher he justified the expenditure of the Church in training him for service, and we began to get dividends on our investment even before he left college or seminary, and he has continued to be a dividend payer all through the years. Any proper appraisal will show a big balance in his favor.

Take a glimpse of the daily output of his life, character, and service:

He has made more good citizens out of bad citizens than all the political parties combined.

He has made more steady workers out of salvaged idlers than all the unions in his town.

He has given many a man the secret of character and an impetus toward a successful career. Chambers of Commerce might well elect him to honorary membership.

He has been a great preserver of the peace by crime prevention, and his influence has helped to keep people out of the courts.

He has saved many a home from disruption and taught young couples the secret of a happy home and guided hundreds of children into the ways of Christ. He has turned many young hearts toward the goal of their life's work, headed them toward college, braced them for the crises of life, and shepherded them to the end.

He has comforted us in sickness, tided us across the agony of days of suffering, and stood by us in sorrow when the foundations of our world seemed to be swept away. He put his strong hands upon our hand and slipped it into God's big hand, and we were steadied. We never thought of paying him for that, for there is no coin adequate for such spiritual service.

In the nation's dark hour he was worth more than committees of public safety and paid accelerators of patriotism. From his pulpit rang out a clear call for personal sacrifice.

In epidemics, sparing not himself, he was to the community as a pillar of fire by night and of cloud by day and an angel of mercy all the time.

He was not all saint, but the warp of his life's fabric was genuine saintliness, which went well with the woof of his humanity. For he was very human and had his own battles to win, his own temptations to fight. He was like the rest of us, only more so but he was enough like Christ to know him well enough to introduce us to him, and all we have been and are and hope to be we owe to this human ambassador of God.

To forget him in old age would be unexplainable thoughtlessness, plain selfishness. His right to our love and care is a "first claim" on us. He will not enforce it nor even so much as plead for himself but the claim is there, written in the bond of his rights, and God will certainly require its fulfillment at our hands.—W. H. Phelps.

## UNCLE SAM'S WORTHY EXAMPLE.

There appeared in the daily papers this message from Washington: "Congress to-day passed a measure of unanimous consent providing for the payment of an annuity for life of $125 a month each to the widows of Surgeons James Carroll and Jesse Lazear, United States Army, in recognition of their discoveries in connection with the transmission of yellow fever by mosquitoes."

In 1900, when it was first suggested that yellow fever was caused by the bite of the mosquito.Surgeons James Carroll and Jesse Lazear, with some private soldiers, volunteered themselves as subjects on whom the experiment might be tried in Cuba.

Two trials were made. In one the men slept in beds and blankets used by yellow fever patients, separated from them by only a closely woven screen. They did not take yellow fever. The others slept in clean beds and fresh air, but with the screen removed.

It was a heroic movement when Surgeon Jesse Lazear, sitting by the side of a yellow fever patient, watched a mosquito he knew to be infected light on his hand and did not brush it off. In the expected time he sickened and died, and a year after as a direct result of the experiment Dr. Carroll also gave up his life.

It was not a charge of drums beating, colors flying, boom of cannon, rush of shot and shell; it was the steadfast facing of death, going to meet it alone and unafraid. Not on the battle field, but in the mosquito-infected hut they laid down their lives for the country and for their fellowmen; and Congress, speaking for the people, thought it only common gratitude that the widows of these heroes should have ease and comfort while they lived.

The widows of our old ministers—those faithful soldiers of the cross who for twenty, thirty, and forty years, at home and abroad, in city and country, through winter and summer, in joy and in sorrow, having fought the good fight, have fallen at last and left their wives and children to the mercies not of Congress but of the Church—these are our mercies to them: "I am alone in the world, a widow seventy-six years old, without any family or any property, and what I get from the Church is my only resource in my old age."

And another: "I am sorry to have to ask for at least a part of the spring check. I have been sick for weeks and so in need that I did not know which way to turn."

And this is one from the widow of a minister who served the Church for thirty-five years: "My husband now lies in an unmarked grave. I have nothing in the world."

It is true of most of us that we didn't know or think, but ought we not to be ashamed that these old ministers, changing Cardinal Wolsey's words, might truthfully say: "Had we but served our country with half the zeal we served our Church, she would not in our age have left us naked to our enemies"?—Mildred Welch.

## A SOUND OF SOMETHING BEGINNING.

In every denomination of Christendom during the last several years there has been a movement looking to arouse Christian people to take better care of worn-out preachers and the widows of preachers. In the Methodist Episcopal Church, South, this movement has been more or less pronounced since the General Conference held in 1902, and especially since 1918 there has been an emphatic call to the conscience of Southern Methodism on this subject. The work has not been in vain, for there is evidence on every hand which proves that the people are awaking and squaring themselves to remove from the Church the reproach of not caring for her aged servants.

Not only are denominational boards and church members discussing this subject and spreading everywhere the startling facts concerning it, but also sceular newspapers, lawyers, bankers, farmers, and business men of every character are going out of their way to call attention to the Church's neglect with respect to those whom she has worn out in building up herself. It is not uncommon now for individuals who are not professed Christians and do not hold membership in any church to call attention to the neglect. Some of the most powerful articles that have appeared in magazines such as Collier's, the Literary Digest, and others of more or less recent issue, have had for their subject the Church's failure at the point of caring for her worn-out ministry. Surely in the light of these facts the time has come when every denomination is forced to give attention to this supreme duty, for any group of Christians will find it exceedingly difficult to maintain itself in the confidence of the people while failing to respond to this ringing call.

This is an age wherein millions of voices articulate clearly and speak loudly one fire-tipped word—namely, **equity**. It is the call of humankind for a square deal. If men in all of the relations in life hear the call and respond to it, it is possible to have an atmosphere of heaven even upon the earth. On the other hand, to ignore this call in any sphere of action is to invite teachings which have their end in the worst sort of socialism or in communism.

The Methodist Episcopal Church, South, is fast approaching a day of opportunity to do for her worn-out preachers and widows of precahers what they have an unquestioned right to expect. Let us all pray earnestly that our conception of justice will send us into the field of our chance with a determination to win for our beloved Church the respect and confidence of all men everywhere concerning this matter.

Man must pass from old to new,
From vain to real, from mistake to fact,
From what once seemed good to what now proves best.
How could man have progression otherwise?

—Browning.

# *The Home Circle*

### THE CIRCUS HORSE.

Born in a mountain pasture,
  Where star-eyed daisies grow
By streams of crystal water
  Fed by the melting snow;
Sired by a Flemish stallion,
  Foaled by an Arab mare,
Doing the will of my trainer
  Under the spotlight's glare.

Prancing around sawdust,
  Steed to a tinselled Thing!
Toy for the public fancy,
  I, who was born a king!
Slave to a piercing whistle,
  Gaud for the public eye,
Young, I was fed with kindness,
  Old, I am left to die.

Keeping time to the music
  With each of my dainty feet,
The big parade moves slowly
  Over the sweltering street,
Trained to obey the guiding
  Touch of my rider's knee,
Thinking, while I'm obeying,
  Thinking, if I were free!

Free in a mountain pasture,
  Tossing my chestnut mane,
Flinging my heels and snorting
  As though I were young again.
Only in dreams I wander
  Far fields of flower and gorse,
For the blare of circus music
  Is the doom of the circus horse.
—Reginald C. Barker, in Our Dumb Animals.

### THE PATH OF SILVER.

By Minerva Hunter.

Many long years ago when human beings understood the languages of animals, birds, and insects, a little boy named Raymond wandered into the great forest and was lost.

All afternoon he tried to find his way home, and far into the night he hunted in the moonlight for the path that led into the fields.

At last, as he sat on a stone to rest a little while, a bat flew overhead. "Oh, bat," Raymond called, "show me the path that leads to the fields."

"No, indeed," the bat replied. "Why should I be kind to you? I remember that one time a bat got into a man's house and the man killed it. I shall not kill you, but I shall not help you find your way out of the great forest."

Just then a nightingale began to sing, and Raymond asked it to lead him to the fields so he could find his way home, but the bird remembered that when it was a baby bird a man killed its mother and the little birds had nearly starved to death. "No," said the nightingale, "I shall not help you."

One by one Raymond asked the creatures of the forest that stay awake at night to help him. One by one they refused because at some time a man, a woman, a boy, or a girl had been unkind.

Raymond had about decided to go to sleep, when he heard a small voice near him saying, "I'll show you the way to the edge of the forest."

"You?" laughed Raymond. "Why, I shouldn't get out in a hundred years if I depended on you You are so slow!"

"Take a good night's rest," the snail answered, for that was Raymond's new, kind friend, "and in the morning you will find a path of silver leading to the fields."

"To think of depending on a slow, blackish snail," thought Raymond. "Something will step on you before you go far," he said aloud to the snail.

"Maybe so. Men and animals have crushed the life out of many of my relatives," said the snail, "but you are lost and I want to help you."

The next morning when Raymond awoke he was very hungry. He began to wander about the great forest, hunting berries which he ate for his breakfast. Then he began to ask the birds, animals, and insects that stay awake in the daytime to show him the way out of the great forest. Each one refused to help him.

Not once did Raymond think of the snail. He was so sure that a little, slow, helpless thing like a snail could never help any one.

Toward the middle of the day, as Raymond still roamed about trying to find the path that led to the fields, he came to a large flat stone, and by the side of it lay his cap.

"Well, well," he thought, "here is where I slept last night. I forgot my cap when I started out to hunt berries this morning"

He sat down on the stone to rest, and there between the bushes he saw a narrow path of silver about half as wide as his little finger. "The snail's trail," exclaimed Raymond. "I had forgotten to look for it. I shall follow it now and see where it leads"

Through the great forest he went, following the tiny path of silver. Thinner and thinner grew the underbrush. Raymond knew he would soon see the fields and then he could find his way home.

"Luck to you!" said a small voice, as Raymond neared the edge of the great forest.

"I thank you for helping me," Raymond began, and then paused. "Can this be my friend the snail?" he asked, looking at the little creature beside him.

"Yes," said the snail, happily.

"What is that on your back?" asked Raymond.

"A shell house of my very own to carry with me everywhere I go. A good fairy was in the great forest last night, and heard the other creatures refuse to help you. She gave me this house to protect me because I helped you find your way home."

"I'm glad the good fairy rewarded you," cried Raymond. "I never could have rewarded you for the wonderful path of silver."

"Do some good deed for the other creatures of the great forest," the snail suggested.

"I will," Raymond promised. "And I am ashamed that I called you slow," he confessed.

"That is all right," said the snail. "I really am slow."

"It is not your fault that you are," said Raymond, and your very slowness makes your kindness to me greater, for it took you much longer than it would take a bird to fly to the edge of the great forest."

All that summer Raymond worked making boxes which he fastened to the trees near the forest's edge. When the deep snows of winter lingered on the ground for many months, he kept the boxes filled with food for the creatures of the great forest, so that not one of them starved to death.

Thus it was that the snail's path of silver brought a winter of peace and happiness to the creatures of the great forest.—In the Christian Register.

### THAT SILVER LINING.

I found the silver lining
  To the cloud they talk about,
And I stepped up very boldly
  And ripped the lining out.

"You cloud," I said quite firmly,
  "You now may go your way;
Your lining is the only part
  Of you I wish to stay."

And from that silver lining
  I made two wondrous cloaks—
One to wear myself and one
  To lend to other folks.
—Elsie Parrish.

### THE SMILE THAT COUNTS.

'Tis easy enough to be pleasant
  When life flows along like a song,
But the man worth while is the one who will smile
  When everything goes dead wrong.
For the test of the heart is trouble,
  And it always comes with the years,
And the smile that is worth the praise of earth
  Is the smile that comes through tears.
—Ella Wheeler Wilcox.

With men it is impossible, but not with God.—Mark 10:27.

The great secret of success in life is for a man to be ready when his opportunity comes.—Disraeli.

SPECIAL OFFER

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Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## PERSONAL AND OTHER NOTES.

Dr. Briscoe Carter, of the Louisiana Conference, called last Friday at the Advocate office.

Rev. W. L. Duren, D.D., pastor of Rayne Memorial Church, of New Orleans, plans to leave soon on a vacation trip through New England.

Rev. and Mrs. O. A. Clark, Cedar Bluff, Miss., are happy over the arrival of a fine baby girl, weighing nine and one-half pounds, who came to the parsonage home on July 26. Congratulations!

Rev. Dan Kelly recently assisted Rev. J. H. Moore, the pastor, in a good meeting at Picayune, Miss. Brother Moore is happy in the possession of a new Ford touring car, which the congregation gave him recently.

Rev. George Tucker, railroad evangelist, will conduct a revival campaign in Shreveport, La., Aug. 12 to Sept. 2. His services have been secured for this meeting through the Texas Avenue and Mangum Memorial churches.

Rev. L. Carley, of Ellisville, Miss., preached on a recent Sunday, both morning and evening, at Kingston Church, Laurel, Miss., for the pastor, Rev. T. A. Ferguson, who was away assisting in a revival meeting.

Mr. Paul B. Habans, who was recently elected secretary of the New Orleans School Board, succeeding Mr. Bauer, who was made superintendent of schools, is a member of the Board of Stewards of the First Methodist Church and superintendent of the Sunday school.

Rev. H. E. Raley, pastor at Osyka, Miss., called recently at the Advocate office. He reports that he and his people are now worshiping in their new church. The building is free from debt, and Bishop Ainsworth is expected to dedicate it at an early date.

The Cleveland Holiness Camp Meeting will be held Aug. 9-19. Rev. G. S. Harmon, of Poplarville, Miss., and Rev. O. C. Seevers, of Corbin, Ky., will be in charge. The Rev. Mr. Seevers will conduct the singing. Any further information desired concerning this meeting may be had by writing Mrs. S. C. Taylor, Cleveland, Miss.

Last Sunday, though there was a steady downpour of rain all the morning, and the attendance upon the Sunday school was small, the First Church school, New Orleans, raised $60, and completed their Centenary pledge of $1,500. This is a fine achievement, and we congratulate Mrs. R. H. Harper, the Missionary Superintendent, and all the members of the school. Now that the Centenary pledge is paid, the First Church school will at once take up some other special.

The Junior Epworth League of McDonoghville church gave a Missionary Pageant on the parsonage lawn last Friday. The little folks acquitted themselves in fine style; each part was well done. The net proceeds realized amounted to $40. They wish to buy a pulpit Bible for the church, and to improve the parsonage.

Rev. R. L. Myers, preacher in charge of the Lucedale circuit, Mississippi, reports his work in good condition. The work was small at the beginning, but has been steadily growing. Three churches have been organized and one Epworth League. Five meetings have been held to date, and sixty-five have been received into the church.

Rev. J. W. Thompson, of Collins, Miss., will hold a meeting at Bethel, one of his churches, embracing the third Sunday in August. Bethel is one of the historic churches of Covington County, having had an honorable history for the greater part of a century. Brother Thompson will do the preaching himself—which means that it will be well done.

Rev. R. S. Walton, Texas Avenue Church, Shreveport, La., recommends to the pastors of the Louisiana Conference Mrs. Olive Millsaps as an evangelistic singer. She has been in the Moody Bible Institute in Chicago, but will be in Shreveport during August and September. Pastors desiring her help in revival meetings may address her at 1601 Fair Place, Shreveport, La.

Miss Clara Chalmers, who has been teaching in our mission school in Matanzas, Cuba, arrived in New Orleans on the steamship Excelsior last Tuesday. She is at home on a month's vacation, and is now spending a few days with her parents at Biloxi, Miss. At the close of her vacation she will take up her duties in her new appointment, Colegio Buenavista, Havana.

Rev. J. W. Faulk has recently conducted two meetings within the bounds of his work, the Dubach charge, Louisiana Conference, the pastor himself doing the preaching. At Harmony Chapel there were twelve additions to the church, and at Dubach, eight. Since Brother Faulk took charge of the work thirty-five have been received into the church.

Mrs. J. A. Leach, who has been a resident of Durant, Miss., since the death of her husband, a former member of the North Mississippi Conference, was surprised on Monday afternoon of last week with a "friendship birthday party." Her daughter, Miss Annie Laurie Leach, of Greenwood, was visiting her, and she, with several friends and neighbors, planned the happy occasion.

The editor of the Advocate had the pleasure of preaching last Sunday morning at a union service at Ellisville, Miss. The local pastors were all absent. Rev. J. B. Cain, of the Methodist church, being engaged in a meeting on the Leakesville charge, Rev. D. P. McIntosh, of the Presbyterian church, being at home convalescing from a recent operation for appendicitis, and the Rev. Mr. Austin, of the Baptist church, being away in revival work.

A helpful revival was recently held in the Methodist church at Richland, Miss. The preaching was done by the pastor, Rev. Julian S. Duncan, whose home is at Pickens. The congregation at Richland is small. A notable fact about the meeting was that more adults were received than young people—five of the former and three of the latter. The total number received was thirty per cent of the present membership.

Rev. J. D. Simpson, pastor at Shaw, Miss., reports a gracious revival recently held at Litton church, seven miles from Shaw. Great numbers attended the meeting and much good was done. Thirty-two persons, ranging in age from ten to forty-five years, were received into the church upon profession of faith, the membership of the church, by these additions, being more than doubled. Rev. T. E. Gregory, of Leland, Miss., did the preaching. On two nights of the meeting the Boyle Quartette sang.

The Grenada District Standard Training School will be held in the Methodist church of Durant, Miss., Aug. 6-11. The courses offered are as follows: "The Pupil," Mrs. J. B. Randolph, instructor; "Principles of Religious Teaching," Mrs. J. M. Wyatt, instructor; "The New Testament," Rev. E. S. Lewis, instructor; "The Methodist Church and Its Work," Rev. R. H. B. Gladney, instructor. Rev. R. A. Tucker is Educational Director, and Dr. R. C. Elmore is chairman of the Board of Managers. Those desiring to attend should address the registrar, Rev. R. P. Neblett, Durant, Miss.

Epworth Church, of this city, Rev. J. B. Grambling, pastor, has begun to collect a new church building fund. At a recent church conference the stewards recommended the plan of observing a "Sacrifice Day" in each quarter, at which time every member of the congregation and friends would be asked to place upon the altar a sacrifice offering for the building fund. Five per cent of one's earning is set as the minimum gift. The last Sunday in January, April, July and October will each be observed as Sacrifice Sunday. This is a good plan and we trust it will result in the raising of adequate funds for the church building enterprise.

Rev. John L. Sutton, State Superintendent of the Mississippi Children's Home Society, recently assisted Rev. Dan Anders in a meeting at Bethel church, near Minden, La. Bethel church is a new building, but not large enough to hold all the people who came to the meeting. Fortunately most of the people came in automobiles, and those who could not find room in the church drove their cars up to the windows and thus enjoyed the service. People came from Minden, Haughton, Doyline and from all around the adjacent country. The majority of the people in the neighborhood were already members of the church, but much good was done in building up the faith of those who were already in the Master's service. This was the third meeting Brother Sutton has held at Bethel church. On July 22 he preached for Brother Bennett at Haughton, and writes that he enjoyed this very much, as he had attended that church twenty-three years, before he was a minister and while he was working at Allentown, and also that it was a great pleasure to him to meet with old friends in Louisiana.

## THE SOCIAL OPPORTUNITY OF THE CHURCH.

From the first to the eighth of July, at Lake Junaluska, N. C., under the direction of the Commission on Temperance and Social Service of the Methodist Episcopal Church, South, there was assembled a body of earnest-minded men and women, including the Commission and representatives of fifteen of our Southern States, to consider together the Opportunity and the consequent Task of the Church.

It was a body of seekers after the truth concerning this social Task of the Church. It was not an aggregation of dogmatists; it was a conference of inquirers. If the Conference were seeking a design for a seal, it would be an interrogation point in the center with the pros and cons chasing each other around the enclosing circle.

Has the church a Social Task? Is there a Gospel for a social group, composed of two or more individuals with a common purpose, apart from, or in addition to, the Gospel for each individual composing the group? Are there group sins as well as individual sins? Is there a group or social conscience to be reached and converted, as well as an individual conscience to be reached and converted? Can we reach the group conscience through the individual only or can we help the individual also through an appeal to the group?

Have we a single-footed Gospel only (according to an apt illustraton of one speaker), leaving one foot planted or dragging behind; or a two-footed Gospel going forward with both feet in bold succession? Is the message of the church to the individual only, or to the group also?

Then a group of subsidiary questions: Are there actually group sins? Do men and women in groups do things and commit sins, as groups, that they would not do as individuals? Do men and women do things backed by the force of social or group custom that the individual would not do on his own initiative, if left to his own individual conscience? Do men as business corporations do things to their fellow-men that they would not do as individuals? Is the Golden Rule good for an individual, but bad, because supposed to be impracticable, for a corporation?

Are there groups that, because of their united strength and power, neglect and prey upon other groups because of their unorganized helplessness and need? Are there groups that exploit the infirmities of other groups and fatten on the appetites and passions of their fellows?

In order to find itself and be able to guide the thought of the church in its answer to these and other imminent and pressing questions, the Commission prepared a comprehensive program of themes and assembled a company of speakers that for wide range of thought and clearness and force of expression has rarely if ever been equaled in any similar conference in the church.

The themes treated were such as: "The Home, the Child, the Family"; "International Problems"; "Race Relations"; "Christian Principles in Industry"; "Prohibition, Law Enforcement"; "Moving Pictures, and Sabbath Observance."

The discussions by invited speakers were marked by intelligent grasp, clear, concise expression, and almost utter absence of bitterness of spirit and harshness of speech. As an aside, one can but wonder what would have happened if a similar number of "Fundamentalists" and "Modernists" had got together on the same platform under similar circumstances.

Among the "Findings" or conclusions reached through listening to the various speakers and a system of somewhat careful digesting by a select committee were these:

That there is a social Gospel, and the church is under a divine compulsion to study it and teach it.

That there are social or group sins, and that it is the duty of the church to point them out and call for social or group repentance as preliminary or group regeneration.

That the church, symbolized by the white-horse rider of the Apocalypse, is the living, militant champion of the rights and interests of all men everywhere.

That there are no foes too great for her to engage, and no human interest too small for her to consider; no human ills too insignificant for her to attempt a cure, and no human oppression too powerful for her to challenge.

More specifically:

They found that just now certain great influences abroad among us are making a determined and successful assault on that fundamental institution—an American home. The influences are complex and varied, but none the less deadly. They are moral, economic and legal. They are economic in that the high cost of housing, feeding and clothing, makes it increasingly difficult for men to maintain families in reasonable comfort. They are moral because the exploiting of sex and sex problems undermines sex integrity. They are legal because of the easy access to the marriage altar, and still easier access to the court, through our divergent marriage and divorce laws.

The church, through its conferences and ministry, must speak its protest against all agencies that over-stimulate the sex emotions of children and youth; and insist on better legal regulation of both marriage and divorce. It must study living conditions in both country and city, together with hours of labor and wages paid, in order to protect the weak against the strong, and help by every sane means to restore the integrity of the family. It is an encouraging fact that the American Hygiene Association is carrying on its work with such success. Dr. T. W. Galloway, Associate Director of the Department of Educational Measures, was in attendance upon the Conference for the first three days, and was exceedingly helpful in leading the discussions on that vital topic.

While assuming no partisan attitude, and offering no partisan criticism concerning our international relations, and even refraining carefully from the use of terms that have unfortunately degenerated into mere party slogans, the Commission believes that as a people we are missing a great and pressing opportunity to help our neighbors across the seas out of their hate and bitterness of feeling toward each other, as well as out of their economic necessities. And we feel that there ought to be enough, both of statesmanship and real Christian brotherliness, among us to find a way by which America can minister to the pressing needs of the Old World. International war is a state of mind long before there is an appeal to arms, and war is the unpardonable sin of nations until at least everything possible is done to establish good feeling and allay bad feeling.

An International Court of Justice may not be a positive preventive of war, but it ought to be the first line of defense against the inevitable barrage of bad feeling that always precedes actual hostilities; therefore, we favor our representation in the International Court already functioning.

In the section of our common country to which we as a church especially minister, we have always present with us a state of mental uneasiness, sometimes breaking out into open conflict—a race issue. It is an issue the origin of which neither we nor our colored people are responsible. They did not come of their volition; neither did we of this generation bring them here.

Both they and we must forget the unhappy past and address ourselves to clear thinking and considerate dealing in the future. There appeared on our platform two representatives of the colored race—the widow of Booker T. Washington, of Tuskegee, and Rev. Channing H. Tobias, of the International Y. M. C. A. Their pleas for kindly treatment, mutual respect, and consideration for the less fortunate by the stronger race were heard by the Conference and the Commission with the utmost sympathy. There was unqualified condemnation of mob violence against the Negro as not only violative of his rights as a citizen, but a still greater violation of our own integrity as a law-abiding people.

The migration of the Negro to the North raises not only the question of our treatment of him here in his homeland of ours, but another far-reaching question of the kind of people we will have to let in, or to bring in, to take his place.

Of the complex industrial relations presented to us by various speakers, it is impossible for us to speak with any degree of particularity. We were greatly pleased by the spirit of conciliation and even Christian brotherliness that breathed in the deliverance of the labor leaders who appeared on our platform, as well as the open-mindedness of the men who represented capital before us.

We find that over and above all we must all approach the intricate problems in the spirit of love and sacrifice, which is at the root of our Gospel. We must preach it everywhere, not as a convenient platitude, but as a vital truth, for, after all, the industrial problem is both psychological and economic. It depends on how men feel toward each other as well as how much money they get out of each other.

It is recommended that our preachers read and expound the Social Creed of the churches in all our congregations very much as they are supposed to read the General Rules.

On the preservation of our Christian Sabbath the Commission recommended that our churches ally themselves with the Lord's Day Alliance as they have been working with the Anti Saloon League.

The Commission warns against the widespread and insidious evils of indiscrimate and constant attendance on the moving pictures by our children, young people, and even adults.

The action of the Commission on the subject of Prohibition and Law Enforcement was in thorough keeping with the long established and best traditions of our church on that subject. There was not the faintest hint of fear for the outcome of the conflict, nor the slightest suggestion of letting up or backing down. Our attitude was by no means a lack of appreciation of the magnitude of the undertaking, or shutting our eyes to the persistent aggressiveness, not to say the ferocity of our wet and dry greedy foes, for we have the utmost confidence in the righteousness of our cause and faith in the enlightened conscience of our people.

There was a note of unmistakable resentment at the gratuitous insult flung at the South in the published declaration of Mr. Norman E. Mack, a New York politician, to the effect that the South will give its solid electoral vote to any man whom the Democratic party may nominate, regardless of his attitude toward this greatest of all moral issues before the American people at the present time.

One of the notable addresses of the Conference was by Honorable Roy Haynes, United States Commissioner of Prohibition. Mr. Haynes does not and would not have us blink the unmistakable gravity of the situation and the need of full active co-operation of all moral forces along all lines of approach to this most important issue. But his resume of results left every hearer cheered by the assurance of the real progress that has been made and is being made every twenty-four hours toward as complete a mastery over the defiant enemies of Prohibition as over the defiant enemies of any and every other law for the protection of society.

The Commission comes to the close of this Conference with a distinct sense of positive achievement and with a forward look and maturing plans for future enlargement and usefulness.

J. H. LIGHT, Secretary.

## "WHERE TWO OR THREE ARE GATHERED."

We count it a precious promise, and so it is. We always quote it when the meeting is small. Isn't it true we often turn to it to justify the absent sinners, as well as to recognize the presence of the Lord? It is fine to remember that the Lord meets with two or three, but we ought to do something to get hold of the two or three hundred who were somewhere else but at the Lord's meeting. But please do not scold the faithful few for the absent many. Either start something that will make the absent come or go out to the highways and bring them in. "Where two or three are gathered together" the Lord is in the midst to bless them, but where two or three hundred are gathered together, He is present for greater blessings.—Richmond Christian Advocate.

## WANTED—AN INDUSTRAL WORKER FOR A MEXICAN MISSIONARY INSTITUTION.

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# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

JOHN R. WOOD was born Feb. 7, 1833, and died at Franklington, La., June 4, 1923, aged 90 years and 4 months. He was married March 22, 1854; to this union eight children were born, five of whom are living. He joined the Methodist Episcopal Church, South, in early life, and always took an active part in church work, helping in every way for its advancement. He donated the lot where the old church stood and helped to build it. He often remarked that he hoped to see the new building erected on the same plot; this he was deprived of, but his wishes and prayers are being carried out, as the new building is being erected as he wanted it. He was a Confederate veteran, and often spoke of its hardships and struggles, of which he bravely bore his share. At the age of 44, he was elected Representative of Washington Parish, in which position he served his parish well. In 1905 he had a stroke of paralysis, which made him an invalid the balance of his life, but did not affect his mental faculties. He had to use crutches and a rolling chair to get around, but he seldom failed to attend church so long as he could possibly get there. Brother Wood was blessed with a cheerful disposition; notwithstanding his affliction, he was always happy, and met his friends with a smile. He had a kind word for all. The little children loved him and he loved them, and was always glad to have them around him. He was strictly a temperate man—never drank intoicating liquors, never used tobacco. In his last days he was tenderly cared for by his sister, Mrs. E. A. Bell, who was ever ready to minister to him day and night. He was ready when the summons came. What a blessed thing it is to lead a life we can look back upon as well spent in the service of God! Such was his "Thou shalt come to thy grave in full age like a shuck of corn cometh in its season, ready for the harvest." He leaves a large number of relatives and friends to mourn his going away. We shall meet him again if we are faithful to the end. His old friend,

F. N. SWEENY.

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WILMER A. (MIKE) WARD, son of Mr. and Mrs. W. J. Ward, was born Sept. 24, 1905, and departed this life May 21, 1923. He joined the Methodist church when quite a child, and was a bright Christian boy. It was thought by some that he would be a preacher. He would have finished at our Mississippi Conference Training School at Montrose next term. After getting out of school he went to work, but got hurt, from which he died. Mike took heed to our Master's injunction, "Seek ye first the kingdom of God and his righteousness," and, like him, finished his work on earth while quite young. However, he lived longer in the kingdom here than many who live to old age; and his work was all constructive; he did not have to waste precious time trying to undo evil, like so many who live a life of sin before seeking God. If his young friends will follow his example in this they will do well. Mike leaves a host of friends and loved ones in this land of tears. Weep not as those who havo no hope. He cannot come to you, but you can go to him.

His Pastor,

M. R. JONES.

## SIGNS OF THE TIMES IN ROME.'

By Rev. F. B. Hill.

Since sending you the last article on Methodism in Rome, at the beginning of June the Bible was publicly burnt in the square in front of the Church of Saint Maria della Navicella. It was a part of a sacred function, in which the clergy participated. The facade of the church was illuminated, and a big bonfire was lit. To quote the words of the Observatore Romano, the official newspaper of the Vatican: "There were thrown into the flames many licentious books, immoral periodicals, and Protestant Bibles which had been taken from the hands of the young. They were consumed in the fire to the honor of the Madonna."

We should be only too happy to believe that this was merely a sporadic incident; but, alas! we have to recognize that it is symptomatic of an attitude not new in the Romanist church, but not displayed of late for political reasons. The church is today sunning herself in the smiles of the Government and feels herself strong enough to show that the old feelings still move her.

This disgraceful auto de fe is an unseemly sequel to the recent visit most graciouly paid by the King of England to Rome. He is the official head of the British and Foreign Bible Society and of the Protestant Church, whose subjects reverence the Bible as a most sacred Book; yet this insult and outrage in the streets of Rome by priests of the Roman Church is defended by the Vatcan. One clerical paper says: "It is necessary that there should be an uprising of the masses of all the Catholic people of Rome to let the hated enemies of the Papacy and of Italy know, 'Further than this you shall not go.'"

One might fill columns with such quotations. In spite of it all, our preaching halls are being fillod and many are being born again. In England and America, Romanist propaganda is allowed the utmost freedom. Monasteries and convents, cathedrals and churches are built with the greatest liberty. Orators are allowed freedom of speech in the open air, which is being denied to Protestants in Italy. But the great Protestant nations must insist that if liberty of thought and acton is demanded by Romanists in England and America, it must not be denied to Protestants in Italy. Free and fair play is due to all.

## THE OXFORD CAMP MEETING.

Dear Brother Carley: The fifty-second session of the Oxford Camp Meeting convenes Saturday before the first Sunday in August, and runs through a period of ten days. Indications are very flattering for a helpful, successful season from the standpoint of attendanco and spiritual interest. Every camp has been spoken for, and will be occupied by people who have the interest of God's kingdom at heart. If you have never visited the Oxford Camp Ground, you have missed a rare treat, and would stand amazed at its rustic beauty and charm and the simple elegance and genuino hospitality of its people.

Our hosts, Brothers L. M. Lipscomb and R. G. Lord; are in perfect harmony with the wholesome atmosphere of tho encampment, and are a blessing to any community, both in and out of the pulpit, and are indispensable as generals of righteousness wherever they move.

They have for this meeting secured the services of Dr. H. F. Tolle, of Capital Street, Jackson, as pulpit leader, and his reputation as a true friend of God and a blessing-dispenser precedes him. He brings his singer with him, and this fact, with the addition of good local help, assures this feature, which is always essential to a great meeting.

Messages by letter and otherwise inform us that many old friends from a distance are planning to attend and renew the Christian associations of other days. To these we extend a most hearty welcome, and take this opporunity to cordially includo all of of the ex-pastors of Oxford and Abbeville, and our own Brother Carley, whose sermons to us each week strengthen and hearten us greatly for the battles of life. Come with us, all of you, and we will do you good! and, in the words of another, assure you—

"There is room enough, Brethren
room for us all,
Room in the greenwood, if not in the
hall!"

We beg that each interested reader of these lines breathe a prayer to God that lasting good may result from this meeting in the birth of many souls into the kingdom and in the catching anew tho vision splendid of obedient service of those already enlisted therein.

MRS. A. FOUNT CALLOWAY.
Oxford, Miss.

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Some men gaze at the stars and stump their toes against the clods.—Selected.

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### RICHLAND REVIVAL.

On Friday night, July 20, was closed one of the greatest revivals that was ever known in Richland. We had made preparation, through prayer, for our meeting, and then on July 15 our dear pastor, Rev. Julian Duncan, began the revival services. Brother Duncan is indeed a fisher of men and women, and, being so consecrated, God uses him to do big things in his name.

Our forces were well organized. The personal workers' band got some genuine pleasure from their work, and we never saw a junior choir enjoy singing the gospel more than ours here.

A very unusual feature of the meeting was that out of eight members on profession of their faith in Jesus Christ four were grown, three were fathers or mothers. The remaining four were twelve years old and older. Five were received by letter and renewal vows, making a total of thirteen.

We still rejoice over our blessings, and will strive to move forward to broader fields of labor in his name.

MRS. ETHEL SIMPSON SHANKS.

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What Lydia E. Pinkham's Vegetable Compound Did for Her

Kansas City, Mo.—"I was left in a very serious condition after childbirth and no one thought I could ever be any better. Then came the 'Change of Life' and I was not prepared for what I had to suffer. I had to go to bed at times to be perfectly quiet as I could not even stoop down to pick anything from the floor. I did not suffer any pain, but I was decidedly nervous and could not sleep. For nearly two years I was this way, and the doctor was frank enough to tell me that he could do no more for me. Shortly after this I happened to see in a newspaper an advertisement of Lydia E. Pinkham's Vegetable Compound. In a few days the medicine was in the house and I had begun its use and I took it regularly until I was well. I recommend the Vegetable Compound to others when I have the opportunity."—Mrs. MAY LINDQUIST, 2814 Independence Ave., Kansas City, Mo.

### THE PRODIGAL GIRL.

(Dedicated to the Memorial Home, New Orleans.)

By Rev. F. B. Hill.

We all have a heart for the prodigal boy
Who was caught in sin's mad whirl,
And we welcome him back with songs of joy;
But what of the prodigal girl?

For the prodigal boy there's an open door
And a father's bounteous fare;
And though he is wretched, sick, and poor,
He is sure of welcome there.

But what of the girl who has gone astray,
That has lost in the battle with sin?
Do we forgive in the same sweet way
As we have always forgiven him?

Does the door stand ajar, as if to say,
"Come, enter, you need not fear;
I've been open thus since you went away,
Now close to the second year?"

O Christ—it seems we have never learned
The lesson taught in the sand;
For even yet is the woman spurned
And stoned in a Christian land.

We all have a heart for the prodigal boy
Who was caught in sin's mad whirl,
And we welcome him back with songs of joy;
But what of the prodigal girl?

When you do a kindly act, do you ask for a due bill?—Selected.

### QUARTERLY CONFERENCE.

### LOUISIANA CONFERENCE.

#### Alexandria Dist.—Third Round.

Melville ct., at LeMoyne, Aug. 5, a.m.
Bunkie, Aug. 5, p.m.
Elizabeth ct., at Hopewell, Aug. 12, a.m.
Rochelle and Standard, at Selma, Aug. 26.
Jena and Jonesville, at Jena, Sept. 2, a.m.
Trout and Good Pine, at Trout, Sept. 2, p.m.
Livonia ct., at New Roads, Sept. 9.

Question number 12, to be called at the third quarterly conference, is to be answered by a written report. Pastors will please have these written reports ready on the several items to be reported upon.

W. L. DOSS, JR., P. E.

#### Baton Rouge Dist.—Third Round.

Covington, Aug. 5, a.m.
Amite, Aug. 5, p.m.
Greensburg, Aug. 12, a.m.
Kentwood, Aug. 12, p.m.
Baker, at Deerford, Aug. 19, a.m.
Olive Branch, at Camp Ground, Aug. 26, p.m.
Gonazles, Sept. 2, a.m.

J. W. LEE, P. E.

#### Monroe Dist.—Third Round.

Calhoun, at Wilhite, July 30, Aug. 1.
Waterproof, at Wesley, Aug. 5.
Oak Ridge, Aug. 12, a.m.
Gilbert, at Gilbert, Aug. 12, p.m.
Columbia, at Boeuf River, Aug. 14, 16.
Sicily Island, at Harrisonburg, Aug. 19.
Chatham, at Lapine, Aug. 22, 23.
Winnsboro, at Boeuf Prairie, Aug. 26.
Bonita, at Bartholomew, Aug. 28, 30.

Pastors are kindly urged to be prepared to answer Questions 12, 13, 14 and 15 according to the Discipline.

W. D. KLEINSCHMIDT, P. E.

#### New Orleans Dist.—Third Round.

Ville Platte, at Bayou Chicot, Aug. 5.
St. Martinville, at Palmetto, Aug. 12.
First Church, Aug. 19, 11 a.m.
Epworth, Aug. 19, 8 p.m.
Joint quarterly conference and rally for Houma, Bayou Blue and Lafourche, at Wesley House, Houma, Aug. 23.
Rayne Memorial, Aug. 26, 11 a.m.
St. Mark's, Aug. 26, 5 p.m.
Parker Memorial, Aug. 26, 8 p.m.

W. W. DRAKE, P. E.

#### Ruston Dist.—Third Round.

Wesley, at Carroll Creek, Aug. 5, 11 a.m.
Winnfield ct., at Atlanta, Aug. 19, 11 a.m.
Athens, Aug. 26, 11 a.m.

Where the quarterly conference includes Sunday, I hold quarterly conference Saturday if convenient.

K. W. DODSON, P. E.

#### Shreveport Dist.—Third Round.

Plain Dealing, at Concord, Aug. 4-5.
Greenwood, at Flournoy, Sunday, Aug. 12.
Bayou LaChute, at Caspiana, Sunday, Aug. 19, a.m.
Powhatan, Sunday, Aug. 19, p.m.
Pleasant Hill, at — —, Sunday, Sept. 2.

R. H. WYNN, P. E.

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# Sunday School

## MISSISSIPPI CONFERENCE NOTES

We had the pleasure and profit of teaching a class with Brother Beasley at Washington from July 15 to 22. In spite of the rain and politics and other things we had a good class and good attendance. I am hopeful that this will be a start for larger service and usefulness of the church in and to the community.

There is an unusually attractive number of young people; if they can be harnessed to the work of the kingdom it will mean a great future for them and the church. One young lady came for membership upon profession of faith. Many asked for prayer. God gave us some very precious services.

Brother Beasley has some choice people to serve. They were so kind and thoughtful to us and endeared themselves forever to me and the cause. Brother Beasley is doing good and faithful work.

Meridian was visited in the interest of the Standard Training School. We have launched the second school. I trust that it will be larger and better than last year, and from the start it seems it will. From reports heard the work moves well.

Vicksburg is to have a Standard Training School the last week in August, beginning Sunday the 26th. Won't the praying people pray that the Holy Spirit shall use this effort for a mighty victory for God at this time? This is a large undertaking for this district, and I am so anxious for God to get the glory as well as the victory.

We trust to have a course for Beginner teachers and Junior teachers in Story Telling. A course for Primary teachers in Organization and Administration; a course for pastors and superintendents in Organization and Administration of the Sunday School; a course for teachers, and all other church workers and interested parties in "The Methodist Church and its Work."

The following circuits are 100% on Sunday School Day offerings: Adams, 4 schools, $30; Barlow, 2 schools, $11.45; Bayou Pierre, 4 schools, $19.93; Fernwood, 3 schools, $41.51; Wesson, 2 schools, $16.30.

Hattiesburg District—Eucutta, 4 schools, $21.30; Prentiss, 4 schools, $21.05.

Jackson District—Brandon, 3 schools, $36; Harrisville, 4 schools, $12.95; Rankin Street, 2 schools, $16.87; Madison, 4 schools, $22.50; Terry, 4 schools, $22.25; Vaughn, 4 schools, $33.

Meridian District—Waynesboro circuit, 2 schools, $10.16.

Seashore District—Wiggins, 2 schools, $14.40.

Vicksburg District—Harriston, 3 schools, $16.60.

There are 82 schools that reported $558.37. None of these schools have been heard from as yet. If they would report the same offerings they reported last year we would have the largest Sunday School Day offering we have ever had.

Brother Hull is doing a fine work. The Lord is using and blessing him and his efforts. Please hold him to the throne in your prayers. He is willing and loyal.

Pray for all the work.

Yours in Him,
JOHN C. CHAMBERS.

## MISSISSIPPI CONFERENCE TREASURER'S REPORT.

### Sunday School Day Offerings Up to July 24, 1923.

Brookhaven District—Adams (entire charge), $30; Barlow (entire charge), $11.45; Pleasant Ridge, $9.60; Pleasant Valley, $5; Center Point, $5.33; Fernwood (complete), $41.57; Foxworth, $4; Mount Pleasant, $5.25; Centenary-McComb, $39.28; LaBranch Street, $5.01; Pleasant Grove, $4.85; Sartinville, $6.50; Bethel, $8.50; Bethesda, $8.10; Gallatia, $8; Summit, $10.16; Wesson and Beauregard, $16.30; Crystal Springs, $13.65; Georgetown, $8.34; Hawkins, $3; Norfield, $10; Meadville, $10.70; Magnolia, $10.

Hattiesburg District—Ellisville, $11.25; Moselle, $3; Prentiss, all schools, $21.05; Richton, $10.16; Sumrall, $6; Broad Street, $8.65; Court Street, $18.90; Seminary, $1.65; Eucutta circuit, all schools, $21.30; Purvis, $12.46.

Jackson District—Benton, $14.30; Bolton, $4.10; Brandon, all schools, $36; Camden, $10.50; Forest Grove, $2.05; Edwards, $10.63; Fannin, $8; Andrews, $1.20; Florence, $5.76; Braxton, $3.55; Harrisville, all schools, $12.95; Galloway Memorial, $95; Capitol Street, $145.38; Rankin Street, $10.70; Pearl Chapel, $6.17; Mendenhall, $7.30; Lodebar, $6.50; Flora, $8.65; Vaughn circuit, all schools, $33; Madison circuit, all schools, $22.50; Canton, $25; Satartia, $8.23; Phoenix, $12.33; Terry, all schools, $22.25.

Meridian District—Stonewall, $2.85; Wahalak, $3.20; Pachuta, $10.77; Salem, $4; Langsdale, $13; De Soto, $6.57; Hopewell, $4.50; Shubuta, $11.10; East End, $10.86; Central, $46.10; Hawkins Memorial, $14.55; Lauderdale, $6.55; State Line, $4.36; Quitman, $11.50; Theadville, $12.37; Marvin, $2; McGowans, $2.88; Orange, $3.30; New Hope, $2.25; Enterprise, $5; Waynesboro circuit, all schools, $10.20; Daleville, $6.60.

Newton District—Bay Springs, $9.52; Forest, $18.10; Harperville, $9.15; Gasque Chapel, $2.80; Kingston, Laurel, $6; Raleigh, $4.35; Burns, $2.75; Shiloh, $17.34; Johns, $5; Independence, $3.50; Union, $7.45; New Prospect, $7; North Bend, $8.65; Montrose, $4; West End, Laurel, $5.

Seashore District—Biloxi, $26.26; Big Point, $3.30; Gulfport, $20; Logtown, $10.79; Picayune, $6.44; Wiggins, 65 cents; Stillmore, $6.75; Moss Point, $10.38; Mount Pleasant, $20; Poplarhead, $4.25; Back Bay, $1.65; Bay St. Louis, $9.02; Pascagoula, $13.16; Bond, $2.34; Baxterville, $2.50; Double Springs, $16; Orange Grove, $4.29.

Vicksburg District—Harriston, all schools, $16.60; Holly Bluff, $7.50; Natchez, $20.79; Rolling Fork, $11.50; Gibson Memorial, $8.65; Crawford Street, $22; Fayette, $16.

We need an offering from each Sunday school in order that the Sunday school work in the Mississippi Conference shall be properly prosecuted.

Yours sincerely,
A. BOYD CAMPBELL, Treasurer
Jackson, Miss.

## THE SWORD TURNED UPON ONESELF.

The late John Lanahan, of the Baltimore Conference, a giant in his days, was accustomed to say: "Envy is a gun that kicks. It always harms the one that aims it more than the one at whom it is aimed." Deep meditation upon these words reveal in clear light their accuracy. Many can well bear testimony to their truthfulness in personal experience. The envious heart is a sordid nest. It produces misery and inconvenience, contracts vision and reach, and brings obloquy and defeat upon the one who indulges in the vile thing.—Washington Christian Advocate.

## NORTH MISS. CONFERENCE

### Grenada Dist.—Third Round.

Ebenezer ct., at Thornton, Aug. 4.
Lexington, Aug. 3, 5.

R. A. TUCKER, P. E.

### Grenville Dist.—Third Round.

Hollandale and Arcola, at Murphy-Arcola, Aug. 5.
Cleveland, Aug. 12.
Leland, Aug. 13.
Greenville, Aug. 15.
Lake Cormorant, at Walls, Aug. 19.

JAMES H. FELTS, P. E.

### Corinth Dist.—Third Round.

Mantachie, at Ozark, Aug. 4 and 5.
Paden, at Old Bethel, Aug. 8.
Belmont, at Dennis, Aug. 9.
Tishomingo, at Salem, Aug. 10.
Iuka ct., at Bethel, Aug. 11 and 12.
Iuka sta., Q. C., Aug. 10, night; preaching, Aug. 12, night.
Burnsville, at Clausell Hill, Aug. 15.
Chalybeate, Friday, Aug. 17.
Ripley, Q. C., preaching July 1, 11 a.m.

JOSEPH B. RANDOLPH P. E.

### Columbus Dist.—Third Round.

Cedar Bluff, at ——, Aug. 5, 6.
West Point, Aug. 8, night.
Starkville, August 9, night.
Artesia, Preaching, July 15th, a. m., Q. C. Aug. 9.

A. T. McILWAIN, P. E.

### Sardis Dist.—Fourth Round.

Oakland, at Enid, Sept. 2, 11 a.m.
Coldwater, at Love, Sept. 5, 4 p.m.
Hernando, Sept. 5, 8 p.m.
Senatobia, Sept. 6, 8 p.m.
Sardis St., Sept. 7, 8 p.m.
Olive Branch, at Miller, Sept. 15, 11 a.m.
Byhalia, at Byhalia, Sept. 16, 11 a.m.
Arkabutla, at Strayhorn, Sept. 23, 11 a.m.
Cockrum, at Cockrum, Sept. 29, 11 a.m.
Charleston, Sept. 30, 11 a.m.
Como, Oct. 3, 4 p.m.
Batesville, Oct. 4, 4 p.m.
Pleasant Hill, at Pleasant Hill, preaching, Sept. 9; Q C., Oct. 5, 11 a.m.
Mount Pleasant, at New Salem, Oct. 6, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 7, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 14, 11 a.m.
Longtown, at See's Chapel, Oct. 19, 11 a.m.
Shuford, at Mount Olivet, Oct. 20, 11 a.m.
Courtland, at Wesley Chapel, Oct. 21, 11 a.m.
Crenshaw, at Crenshaw, Oct. 25, 4 p.m.
Tyro, at Emory, Oct. 26, 11 a.m.
Crowder, at Crowder, Oct. 28, 11 a.m.

The pastors will please see that there are reports from the Woman's Missionary Society and that the Trustees have a written report covering the questions they are expected to answer at the fourth quarterly conference.

J. TLLERY LEWIS, P. E.

Often I have seen how in the early morning hours the darkness is greatest before the dawn. Then with a great leap, the sun flashes forth in exultation, flinging flaming gold over all the heavens, so that the whole light has triumphed over darkness.—Rosalind Carlisle.

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# Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## THE GRAVE SITUATION AT TUSKEGEE.

(By Special Request from Nashville.)

A situation which seriously threatens the welfare, not only of the Negro race in the South, but also the future of Christianity and our cherished civilization, has developed in connection with a Federal Hospital recently established in Tuskegee, Ala., for disabled Negro war veterans. Tuskegee Institute, an institution of world-wide fame, founded and controlled by Negroes since its very beginning, has in Tuskegee an investment of about ten million dollars. This institution gave four acres of land adjoining the Institute for the establishment of the Veterans' Hospital.

The controversy which now exists concerns the staffing of the Hospital, the question being shall the staff be all white, all Negro, or mixed white and Negro. An effort to secure a white staff by demonstrations seems to have as an aim the intimidation of the Negroes of Tuskegee Institute in order to influence the Government to concede to their demands.

On July 3 a group of masked men paraded the highway leading around the Institute. The Christian leadership of our Church has been strong in the denunciatoin of this demonstration of implied force against Tuskegee Institute, an institution which has always worked for peace and good will between the two races living side by side in the South. They feel that the present strife is striking at the very root of Christianity, and that it is jeopardizing the message of our missionaries in every foreign land where we seek to proclaim the gospel of Jesus Christ. In view of the gravity of the situation, the different agencies of the Church have spoken in protest as follows:

### General Conference Commission on Social Service.

(Paper adopted by the Commission on Temperance and Social Service of the Methodist Episcopal Church, South, in session at Lake Junaluska July 1-7, 1923.)

Inasmuch as there has come to us, through newspaper reports and private sources of undoubted reliability, information that the interests of that great institution for our colored people at Tuskegee, Ala., are seriously menaced by threats of organized interference—

Resolved, That this Commission put on record our appreciation of the incalculable value of that institution for the training of our colored fellow-citizens and declare our unalterable conviction that any invasion, or threatened invasion, of its rights, or interference with the orderly pursuits of its lawful and benevolent labors, would be a calamity to the institution and a lasting disgrace to our civilization and people.

BISHOP JAMES CANNON, JR.,
Chairman.
DR. J. H. LIGHT, Secretary.
July 14, 1923.

### Commission on Race Relations

The Race Commission of the Woman's Missionary Council of the Methodist Episcopal Church, South, has released the following statement concerning the recent threatened mob violence against Tuskegee Institute, Tuskegee, Ala.

For many years Tuskegee Institute, a Negro institution in the heart of the South with an entire Negro administration, has stood for the best development of the Negro within his own race. Its marvelous achievements have attracted the attention and won the appreciation, not only of our own nation, but of other nations and peoples around the world. Its unique educational achievements have been acknowledged in educational conferences throughout the world. It has been cited as an outstanding demonstration that the Negro has an opportunity for achievement within the South.

Therefore, we register our strong moral protest against any act of intimidation or terrorism affecting this institution, realizing that such methods are considered by all Christian powers as foes to civilizatoin and orderly government.

MRS. A. B. SMITH,
Tennessee.
MISS ESTELLE HASKIN,
Tennessee.
MRS. L. P. SMITH, Texas.
MRS. W. A. NEWELL,
North Carolina.
MRS. LUKE JOHNSON,
Georgia.
MRS. W. J. PIGGOTT.
Kentucky.

July 14, 1923.

### Mass Meeting, Women in Attendance, Mt. Sequoyah, Ark., Assembly, Including Woman's Missionary Council Leaders.

Whereas, the women of the Methodist Episcopal Church, South, have for many years been vitally interested in the welfare and progress of the Negro race at home and abroad and have aided in establishing and maintaining religious, educational and social service institutions for the Christianizing of the Negro; and,

Whereas, it has been reported through the press and other reliable sources of information that Tuskegee institute, of Tuskegee, Ala., a Negro college which has always stood for the best development of the Negro race in the South, has been menaced in its welfare and activities by a lawless element in the State of Alabama; therefore—

Resolved, That the women attending the Western Methodist Assembly, Mount Sequoyah, Fayetteville, Ark., in mass meeting assembled, express our confidence in the aims and ideals of Tuskegee Institute and our appreciation of the great contribution it has made to the Negro race in America.

Resolved further, That we go on record as entering a vigorous protest against any act or influence calculated to injure the reputation, hinder the activities, or menace the existence of this worthy institution.

MRS. FRED LAMB, Chaiman.
MRS. JOHN S. TURNER,
Secretary.

July 14, 1923.

### Executive Committee, Board of Missions, July 20, 1923.

We have learned with deep regret through the press and other trustworthy sources that the work of Tuskegee Institute, Tuskegee, Ala., has been seriously jeopardized not only by threats, but by acts of intimidation.

Whereas, we are deeply concerned for all that looks to the intellectual, moral, and spiritual development of our colored citizens; and whereas, any interference with this great institution, for many years an outstanding example in our Southland and before all the world of what can be done by and for the Negro race, constitutes a blow at all like efforts; therefore—

Resolved, That this committee hereby records its earnest protest against any act or threat of intimidation or interference with the peaceful and orderly pursuit of the conspicuously useful work that this institution is doing and expresses its deliberate conviction that any such interference is not only unchristian and unpatriotic, but also a shameful contradiction of the best and noblest traditions of the South.

PERCY MADDEN, Chairman.

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WRITE FOR THE CATALOG AND OTHER INFORMATION.

# *Epworth League Department*

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

We are still hearing from every corner of our Conference of the great things our Leaguers are doing as a result of the inspiration gotten at our second Assembly. Somehow when you meet a Leaguer any time or place the conversation turns to the Brookhaven 1923 Assembly. Old Chapters are taking on new life and new Chapters are being organized in almost every district. Miss Lilabec "Full-o-Pep" Phillips advises us that three new Chapters have been organized in the Meridian District since the Assembly. She also states that there is now a League Chapter in every pastoral charge in that district. And wants to ask "Who can beat that?" We don't know of another district who can equal it. If there is, speak up. Thirty of the fifty-three Chapters in this district are Senior Leagues. Mr. Ralph Hayes, we understand, has been re-appointed Secretary of the Meridian District. Ralph certainly has made a very efficient secretary and he and his assistants did great work last year. Judging from the start they are making, it seems they are determined to "repeat the dose."

Mr. Sharmon Phillips, who graduated at Millsaps the past year, called all the League volunteers together on July 17 for the purpose of orgnizing a Volunteer Band. This we understand is in connection with the Meridian City Union, which certainly is a very fine organization.

Miss Hoskin takes exception to what we said in our column as to her eating so often at the Assembly, but admits that although she has been putting in good time since, she has not been able to get enough to eat yet. Miss Hoskin writes us about a very fine picnic given by the Capitol Street Chapter, July 17. She says there was plenty to eat and drink and lots of fun, and states that she nearly got enough to eat, but that President Hawkins was there, and when she got to ice cream she discovered that Mr. Hawkins had eaten it all, while Mr. Hawkins claims that it was necessary for him to eat the cream because Miss Hoskin beat him to the sandwiches. However, those who were at the Assembly remember both Miss Hoskin and Mr. Hawkins, and we leave it to you to judge for yourselves.

Those Chapters who did not make an African Special Pledge at the Assembly are urged to make your pledge at the very earliest possible date and advise your District Secretary and the Commisioner of Missions the amount you pledge. Please let every Chapter pledge something.

We understand a very fine Chapter has been organized at Wiggins, Miss. Although we have not been furnished a report of it, we understand they have already made a pledge to the African Special. Brother Campbell is pastor at Wiggins. Those who were at the Assembly cannot help remembering him. We predict for Wiggins the Banner Chapter of the district under his leadership.

We have several letters from the different pastors who attended the Assembly, and because they are all so fine we expect to publish them for the benefit of those who were not permitted to attend. And the following is from the oldest and one of the best loved Leaguers in our Conference:

### The Epworth Legue Assembly at Whitworth College.

It was beyond all question the gretest ever held by the Mississippi Conference Leaguers. There were two hundred and fifty in attendance. They were earnest seekers after truth. Besides the teachers and officers of our conference, Dr. J. A. Burrows, of Nashville, Tenn., and Bishop Dubose, of San Francisco, were present to lecture and preach; and their messages were great.

The interest in the matters studied in the various classes was so manifest and general that we who taught were thrilled immensely. There were about sixty attending the lectures in "Methodist Doctrine," delivered by the writer. They were boys and girls out of Junior Leagues, Senior League, preachers and others. Some of the youngest passed well the quiz at the close of the term and received well deserved certificates.

The most beautiful occurrence, however, marked the morning Vesper services, led generally by Leaguers, when the spiritual tide rose to most glorious heights, as fine young people gave themselves to definite Christian service, pledging themselves to go to any field to which God should call them, to Foreign or Home Mission field, saying by act or word:

"I'll go where you want me to go, dear Lord.

"I'll do what you want me to do."

I have been connected with Epworth League work for more than twenty years, but I have never seen anything so inspiring and thrilling, so sweet and joyous, as I saw at Whitworth College, in June, 1923.

H. WALTER FEATHERSTUN.

Those District Secretaries who have already been appointed and whom we know of are: Meridian District, Ralph Hayes; Jackson District, Miss Emma Taylor Hoskin; Seashore District, O. J. Power; Vicksburg District, Wray Bowie; Hattiesburg District, B. F. Harrell (better known as Benjamin Franklin Hattiesburg Harrell). We will publish the names of the others as soon as they have been appointed. We should like to have the names of all assistant secretaries.

We understand the word has been passed around that Whitworth College will not be able to accommodate the Assembly next year. It is true we expect four hundred next year, but don't you stay home; Whitworth officials will make arrangements for you. And the city of Brookhaven has said to us that we should bring all we can get and they will see that we are taken care of. So make your arrangements to be there. We have learned that Brookhaven is "strong for us." But they may be assured that the Leaguers are just as "strong" for Brookhaven and Whitworth.

J. H. WEEMS.

Hattiesburg Miss.

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J. C. Christensen.

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**6.** The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

**7.** There is nothing about it to get foul, **and** when it becomes soiled it can be washed **without** injuring it in the least.

8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

10. **We guarantee your comfort** at all times **and** in all positions and sell every Appliance **with this** positive understanding.

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## So Reasonable in Price

Oswego, Ill., Box 53,
July 7, 1921.

**Mr. C. E. Brooks,** Marshall, Mich.

**Dear Sir:**—I am pleased to inform you that **your Appliance** absolutely cured me and I truthfully recommend it to anyone that is ruptured. I thank you for the wonderful cure that your Appliance gave me and, as it's within the reach of everybody, I should surely think they would get one. If this will help you along you can use it as you wish.

With Best Wishes,

David T. Matthews.

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## Advises All to Try the Appliance

Hiawatha, Mich.,
July 14, 1921.

**Brooks Rupture** Appliance Co.,
Marshall, Mich.

**Gentlemen:**—A year ago I purchased one of **your Appliances,** and after wearing it three **months** I was completely cured. The Doctor **had told me** I would have to have an operation, **but I advise** all sufferers of hernia to try your **Appliance** first. You may publish my statement if you care to.

Yours truly,

Mrs. Glen Reed.

---

## "My Rupture Completely Cured"

Horton, Kans.,
June 12, 1921.

**My Dear Mr. Brooks:**—I have not had occasion to put the Appliance on for more than two years and have not worn it to exceed one year all told. My rupture is completely healed, and you may use this for a testimonial if you choose. I will gladly refer any rupture patients to you that I may come in contact with.

Yours truly,

L. T. Broaddus.

## "Thought We Would Try Your Appliance First"

Princeton, Minn. R. No. 5,
April 26, 1921.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Our little girl became ruptured about three years ago. The Doctor said an operation would be about the only cure for her, but we thought we'd try your Appliance first. After wearing it about one year she was cured. She hasn't worn it now for over a year and is perfectly cured. Use my name in any manner for the benefit of those who are suffering.

With Best Wishes,

Wm. Vedders.

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## Experience of a Molder

Dayton, Ohio, 291 Springfield St.,
February 11, 1921.

Brooks Appliance Co., Marshall, Mich.

Gentlemen:—About a year and a half ago I bought an Appliance of you and it has cured me of my rupture. Haven't worn it since October 23rd and feel as if I am entirely cured. I am a molder and did heavy work during that time. I am recommending your Appliance to all I know.

Yours truly,

C. L. Robinson.

---

## Cannot Express Gratitude Felt

Mattoon, Wis., Box 605, R. No. 1,
April 10, 1921.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—I cannot find words to express my gratitude; all I can say is "Thanks to your Appliance." It has done wonders for my son. It is a year and four months since he was ruptured and after wearing your Appliance four months it disappeared. You can use this in your testimonials.

Truly yours,

Frank Beck.

## Surprised and Grateful

Roanoke, Ind., R. No. 2,
March 23, 1921.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—I laid my Appliance aside in June, 1920, and haven't had it on since. I now feel that my rupture is completely cured, for which I am surprised and greatly thankful. I am a farmer and do all kinds of work now without fear. I believe the thing to do for rupture is to get the Brooks Rupture Appliance.

A. L. Brundige.

---

## Remember

Never on sale in stores, as every Appliance is made to order, the proper size and shape of Air Cushion depending on the nature of each case. Beware of imitations. Look for trade-mark bearing portrait and signature of C. E. Brooks which appears on every Appliance. None other genuine.

## "Tried All Kinds of Trusses"

Gordon, Nebr., R. No. 1,
January 6, 1921.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—I tried all kinds of trusses **without** any relief until I bought your Appliance. **When** I sent for the Appliance I thought it **was like** all other trusses, but now it relieved **me.** I wore your Appliance a long time being **afraid** to go without it, but am completely cured. I will be glad to answer any letter that is **made** and words tell how thankful I am.

Sincerely yours,

Gust Nordwall.

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## "Have Done All Kinds of Work"

Monson, Maine, Box 234,
March 15, 1921.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—It has been two years **and over** since I wore my Appliance and have done **all** kinds of work and I have felt fine ever **since.** It's the best Appliance I ever had **and will** encourage everyone I see that has a **rupture to** get one of your Appliances.

Yours,

J. W. Russell

## FREE Information Coupon

**Brooks Appliance Co.,**
**443J State Street, Marshall, Mich.**

Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture.

Name ..........................................................................

Address ......................................................................

R.F.D. .......... City .............................. State ......................

## BUY AT MOUNT SEQUOYAH.

Several fine lots have recently been sold at Mount Sequoyah. A summer cottage for three families is nearly finished. It belongs to Mr. Ward, of Fort Smith. Judging from inquiries the lots will sell rapidly this summer. Those who expect to buy should immediately correspond with Superintendent J. L. Bond and make selection. The lots are all desirably situated and are around the Assembly grounds, fronting on the drives. They have connection with water and sewer mains, and have every advantage of a lot in town with the altitude, scenery, and attractions of the Assembly. Friends are urged to buy now to secure the best locations and to help promote the Assembly. Every dollar put into the lots goes into improving the Assembly. Everything now indicates that there will not be enough lots to supply the demand when the Assembly is better known. Buy now and get what you want and help the enterprise, which Bishop Atkins has pronounced the greatest in possibilities west of the Mississippi.—Arkansas Methodist.

## HANDS ACROSS THE SEA.

Through their Young Men's and Young Women's Christian Associations representing them in the World's Student Christian Federation, students of America are again providing funds for aiding thousands of their unfortunate fellow-students in Russia, Central Europe, and the Near East. Up to April, 514 schools and colleges had given to the current year's "Student Friendship Fund," and from outside sources $183,547 had been received. Besides these amounts, representatives of the Fund are administering in Russia a gift of $50,000 from Jewish students in America, given through the Jewish Joint Distribution Committee, and $10,000 given by the Baptists. For four months to come 30,000 students in Russia will be cared for, and many hundreds in Central Europe and the Near East are finishing their year's work because of the generosity of students in thirty-five different countries.

**Wanted! Ambitious Men and Women**

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions, positions that give every opportunity for advancement; positions of high salaries, positions in banks, law offices, positions wth manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months' time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B5, Georgia-Alabama Business College, Macon, Ga., or Dept. B5, Georgia-Alabama Business College, Atlanta, Ga.

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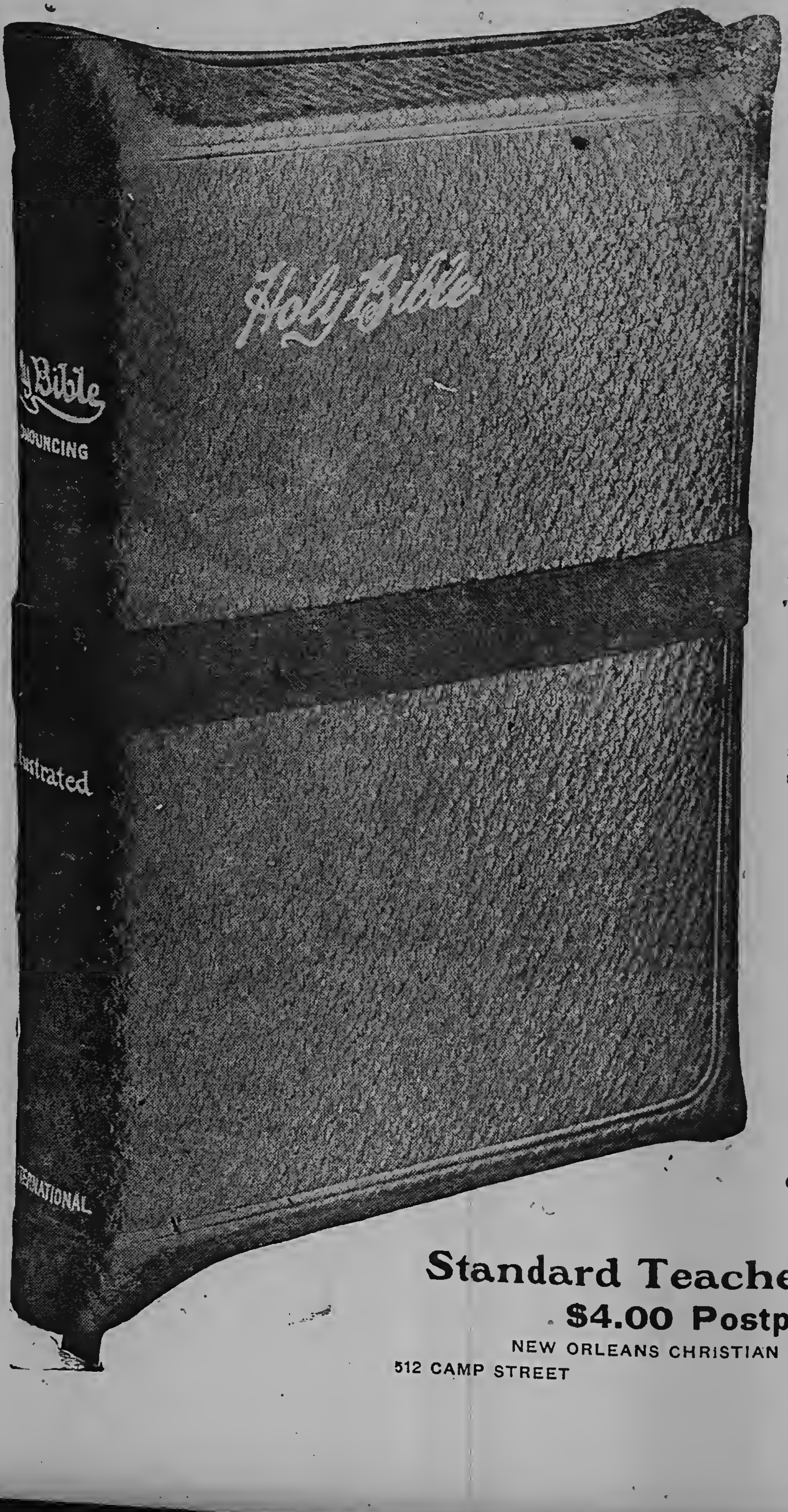

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# NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 70—No. 32. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3522.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 9, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

## THE DEATH OF PRESIDENT HARDING.

The sudden and unexpected death of Warren Gamaliel Harding, President of the United States, at a hotel in San Francisco, at 7:30 o'clock on Thursday evening, August 2, was a shock such as the nation has seldom experienced. The President had been seriously ill, but he was making fair progress toward recovery, and his physicians held out the hope that he would soon be able to return to Washington to carry on his official duties. According to an official statement of the attending physicians, the death of the Chief Executive was not due primarily to his illness, but to a stroke of apoplexy, which came without warning and which might have occurred independently of his illness.

It is not within our province to undertake to give an anlysis of the character of the deceased President, or to attempt to point out the significant achievements of his administration; but we do feel constrained to join in the general sorrow occasioned by the passing of one of the most greatly beloved leaders the nation has known. In spite of the high position he occupied and in spite of the heavy responsibilities that rested upon him in these difficult times, he maintained and exhibited a friendliness and cordiality that greatly endeared him to those with whom he came into close contact. What he may have lacked in picturesque traits that characterized some of his predecessors was offset by his simple, unassuming manner and his straightforward adherence to the great principles of good government that make for the welfare of all the people. From every section of the country tributes of appreciation have been paid his memory and expressions of sorrow over his sudden taking away have been heard. It is a beautiful tribute to the great-heartedness of the American people that some of the most touching expressions of sorrow have come from the South, which is overwhelmingly of another political faith from that of the late President.

The accession to the Presidency of Calvin Coolidge, Vice President, brings into international prominence a man who is believed to possess the essential qualities of a great executive. The destinies of the nations are in God's hands—and we pray that His blessings may rest upon the new President of the United States.

## GOOD PREACHING.

Ex-President Woodrow Wilson, in an article in the August number of the Atlantic Monthly, does some mighty good preaching, to which the world may well give heed at this time. Under the caption, "The Road Away from Revolution," the former President declares that spiritual redemption is the world's greatest need. He says: "The road that leads away from revolution is clearly marked, for it is defined by the nature of men and of organized society. It therefore behooves us to study very carefully and very candidly the exact nature of the task, and the means of its accomplishment. The sum of the whole matter is this, that our civilization cannot survive materially unless it is redeemed spiritually. Here is the final challenge to our churches, to our political organizations, and to our capitalists, to every one who fears God and loves his country."

The emergence of the spiritual seems to be clearly marked in the thinking to-day of all those who are able to grasp the world significance of events. Business men and professional men, as well as preachers and religious workers, are coming to see that apparent material prosperity is but a hollow mockery without a substantial foundation of morality and religion, only upon which can an enduring civilization be erected. They are not wrong in this day who are laying the emphasis upon religious activities and spiritual forces. The pessimists, cynics, materialists, infidels and atheists may still contend that God is far away; but profound thinkers are reverently declaring that the spiritual is the most real thing in the universe. Let him who "fears God or loves his country" take heed.

## SCHOOL TIME IS COMING.

Almost before we know it, the time for our boys and girls to go to college will be at hand. Tremendous issues hang upon the choice of the school to which they will go. By all means, they should go, if at all possible, to an institution that is definitely and unreservedly committed to the inculcation of the Christian faith. As a rule, such institutions are under the auspices of the church. In Louisiana and Mississippi, parents have access to schools that are, in every way, worthy of their support. Centenary College and Mansfield Female College in Louisiana, and Millsaps College, Grenada College, Whitworth College, Port Gibson Female College, Seashore Camp Ground School, and the Mississippi Conference Training School in Mississippi afford opportunities and privileges that meet all requirements. Send the young people to college—and send them to our own institutions.

## GOD BLESS THEM.

The simple, quiet, unassuming men and women who are striving day by day to live a genuinely religious life are the salt of the earth—God bless them! We were talking the other day with a man who is not especially known for his religious activities, but who has deep convictions and an earnest desire to do right. In speaking of his own life, he said, in effect, that his work brought him into contact with a great many men who are utterly irreligious and whose conception of their mission in life seems to be to get as much as they can and give as little as possible in exchange. Some of these men are his own employees, and he said that many a day he gets down on his knees and asks God to help him restrain his temper and his tongue in dealing with them, lest he bring repoach upon the faith he professes. This man is a member of the church, but he is on no official board, he is not connected with any of the organized activities of the church, he does not pray in public—he is just a plain layman who thinks seriously and acts conscientiously. There are thousands like him men and women who are never spoken of, or even thought of, as the leading Christians of the community; but they are the very backbone of all our churches. Again we say, God bless them!

## THE RURAL CHURCH PROBLEM.

We are hearing a good deal nowadays about the rural church problem. Articles on the subject frequently appear in the church press, summer schools are held for the benefit of rural pastors, and the topic is almost certain to be discussed in any gathering of church workers. We do not profess to know more about the subject than anybody else, but we think we can suggest the quickest solution of the problem. When an inexperienced, untrained man is put in charge of a country charge with from four to six appointments, upon a salary of from $600 to $1,000, out of which he is to support his family, meet all the expenses incident to his position in the community, and buy the books and periodicals he ought to have, it is pretty certain that the "rural problem" in his case is not going to be solved. Anyway, the rural church is turning out some pretty good material every year. Most of our preachers—even those who have attained "high-steeple" rank—came from the country.

## WORTHLESS MONEY.

It seems that the German people are now trying to do business with a currency that is practically worthless. The mark note has become so depreciated that 5,000 of them are worth less than one cent. The banks are unable to furnish change for a ten-dollar bill. A special group of waiters in the hotels and restaurants are assigned the duty of figuring the amount of each customer's bill—the charges run into millions of marks. This German money is worthless because it will buy practically nothing; some American money is worthless because of what it does buy.

## NOT THE QUESTION NOW.

We read the other day a rather lengthy article under the heading, "Where the Cold Waves Come From." It was interesting, to be sure; but what we should like somebody to do is to tell us where these hot waves come from, and why. We are in perfect sympathy with the colored brother who, on a bleak February day, exclaimed, "Look a here, win', whar was you las' Augus'?"

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## FUNDAMENTALS OF METHODISM: ARTICLE III.

### A Gracious Experience of Personal Salvation.

By Bishop Edwin D. Mouzon.

I propose writing in the present communication about that gracious experience of personal salvation out of which Methodism originally sprang and to which Methodism bears witness the world over. I am doing this because of the joy I have in bearing testimony to my own faith and in order to draw the thought of my brethren back to the viewpoint of Wesley and the early Methodists. For the most essential thing in Methodism is a personal experience of salvation. To preach the great doctrines of personal experience and to bear glad testimony to salvation from sin—it was for this that God raised up the Methodists.

Let no one suppose that we Methodists are indifferent to matters touching fundamental orthodoxy. Throughout all our history the trumpet we have sounded has given forth no uncertain sound. However, our Methodist way of approaching the whole matter of orthodoxy has from the very beginning been quite different from that usually followed. The unusual method of those who "contend for the faith" has been to write down intellectual propositions, to draw up long articles of belief, and by threat of excommunication insist that they must be accepted. This method of intellectualism Methodism has never followed. The historic position of Methodism is not that you make men Christians by first making them orthodox, but that if you can succeed in getting people converted and can lead them on to deeper experience of divine grace you will keep them sound in the faith.

And the things I am saying to the church are said because I am interested in keeping Methodism true to her early experience and her apostolic testimony. I do not believe that this can be done by dogmatism and denunciation. I know that it can be done by calling sinners to repentance, by living a Christian life, and by exhorting our people to go on to perfection. I could easily load this paper down with quotations to show that this is the position of the fathers and founders of our great church. Take just one quotation from Dr. Abel Stevens:

> "Methodism reversed the usual policy of religious sects which seek to preserve their spiritual life by their orthodoxy, it maintained its orthodoxy by its spiritual life, and it presents to the theological world the anomalous spectacle of a widespread church which for more than a hundred years has had no serious disturbance from heresy. Wesley seems to have perceived that unnecessary discriminative theological requirements of opinions are the most effectual means of provoking heterodoxy into existence by challenging the doubts or curiosity of speculative minds, that the continual scenting out of heresy by the church is the surest means of producing it, as the persecution of doubtful opinions has usually strengthened and spread them. ('History of Methodism,' Vol. II, page 445.)"

Let us recall, then, that epoch-making experience out of which came Methodism. Many circumstances had led up to that hour in Wesley's experience. The influences of the parsonage at Epworth, the life spent at Oxford, the humbling and chastening effect of his experience in Georgia—all these brought him to that culminating hour. In language which has become classic in Methodist circles Wesley describes what happened at the prayer meeting in Aldersgate Street:

> "About a quarter before nine, while one was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a special manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart."

John Wesley was not alone in this experience. Whitefield had entered into a conscious experience of divine grace. Charles Wesley had also found the peace and joy which come from personal trust in Christ. Presently numbers of others had found the "pearl of great price." And in a little while there came from God the greatest revival of evangelical religion the world had ever seen. Out of this came Methodism and the Methodist Church.

Methodism, then, is emphatically the religion of Christian experience. As everybody knows, among the doctrinal standards of Methodism are reckoned Wesley's "Notes on the New Testament" and Wesley's "Standard Sermons," these all written to explain and expound the doctrines of Christian experience. What, then, are the doctrines which from the first have been considered of central importance in Methodism? They are the following: (7) The Universality of the Atonement, (2) Salvation through Faith in Jesus Christ, (3) The Witness of the Spirit, and (4) The Possibility of Christian Perfection.

Consider briefly these cardinal doctrines of Methodism, these gracious truths of Christian experience:

#### 1. The Universality of the Atonement.

From his college days Wesley had believed in the universality of the atonement. He held to the faith which he had received from his wise mother that "the doctrine of predestination as maintained by the rigid Calvinists is very shocking and ought to be abhorred because it directly charges the most high God with being the author of sin." But in the glowing experience of Wesley and those associated with him this truth that Christ died for all men took fire. It became something more than a doctrine handed down from the fathers and held by the intellect as a truth made necessary by the character of God. It became a fact of experience. They themselves had been redeemed. The worst men that they knew were being saved by the power of Christ. None were so lost but Christ could find them and bring them back to the Father's house. And so, to quote Green, the historian of the English people: "Their voice was soon heard in the wildest and most barbarous corners of the land, among the bleak moors of Northumberland, in the dens of London, or in the long galleries where in the pauses of his labor the Cornish miner listens to the sobbing of the sea."

And it was not long before revival fires were kindled on this side of the Atlantic. What Wesley and his associates did in England, Francis Asbury and his coajutors did here in the wilds of America. And they did even more, for their hardships were incomparably greater. Among all those early heroes, Jesse Lee, of Virginia, stands out as easily one of the first. It was he who carried the gospel of Methodism into Calvinistic New England. They would not let him preach his Methodist "heresy" of the love of God to all mankind in their churches. So, like Wesley before him, he took to the open fields. When he came to Boston, he found a table, and, placing it under an elm tree, he began to sing:

"Come, sinners, to the gospel feast;
Let every soul be Jesus' guest;
Ye need not one be left behind,
For God hath bidden all mankind.

"Sent by my Lord, on you I call;
The invitation is to all:
Come, all the world! come, sinner, thou!
All things in Christ are ready now."

This is the gospel which did more than any other one thing to lay the foundations of Christian civilization in this New World. It is a blessed gospel we preach, and a glorious inheritance of faith and heroic service is ours. But what does it all amount to if we do not do our utmost and our best to follow in the steps of our fathers and give the gospel to the lost men and women of our cities, our towns, and our rural districts? The compulsion of a great message is upon us. We must be missionary or we are not Methodists.

God pity us if, sent as we are upon a great mission, we fall out among ourselves by the way and take to disputing about things which are not essential to the gospel and have no relation to the great facts of Christian experience and life!

#### 2. Salvation through Faith in Jesus Christ.

All his life long, until he felt his heart "strangely warmed," Wesley had been on the wrong track. He had tried almost everything—sacramentarianism, asceticism, reliance on good works—and all in vain. Then and there he discovered for himself what it was to trust in Christ, Christ alone for salvation. And this is how Wesley describes the faith that saves:

> "It is not an opinion or any number of opinions put together, be they ever so true. A string of opinions is no more Christian faith than a string of beads is Christian holiness. The faith by which the promise is attained is a power wrought by the Almighty in an immortal spirit inhabiting a house of clay to see through that veil into the world of spirits, into things invisible and eternal. . . . It is the ear of the soul whereby the sinner hears the voice of the Son of God and lives, the palate of the soul (if the expression may be allowed) whereby the believer 'tastes the good word of God and the powers of the world to come,' the feeling of the soul whereby 'through the power of the Highest overshadowing him' he perceives the presence of Him in whom he lives and moves and has his being and feels the love of God shed abroad in his heart. It is the internal evidence of Christianity, a perpetual revelation, equally strong, equally new, through all the centuries which have elapsed since the incarnation and passing now, even as it has done from the beginning, directly from God into the believing soul."

Concerning this description of faith, Coleridge is quoted as saying: "I venture to avow it as my conviction that either Christian faith is what Wesley here describes or there is no proper meaning in the word."

Let us rejoice that there are many of us who know from personal experience that "a string of opinions is no more Christian faith than a string of beads is Christian holiness." We have found out for ourselves that saving faith is an intensely personal affair. It is a relation between souls, between my soul and the living Christ. It is like forming a new friendship. It is like falling in love. We have formed a new friendship with Him who is the sinner's Friend. We have fallen in love with Him who loves us and gave himself up for us. The trust we have in Him is like the trust a child has in his father.

My exhortation to all Methodists who have entered into the experience described above is this: Do not let the clamor of confused and confusing voices make you timid or afraid. If you have come in touch with reality, if you have learned to distinguish the things that differ, the essential from the non-essential, then tell it out to all the world. Speak out the things which you have found out for yourself. Dare to be a witness to the reality and power of that living faith which never mistakes the husk for the kernel and which never confuses the changing form with the abiding reality.

#### 3. The Witness of the Spirit.

Possibly more than any other Christian denomination has Methodism preached this doctrine. God has enabled Methodism through all these years to testify with St. Paul: "The Spirit himself beareth witness with our spirit that we are the children of God." Methodists around the world unite in singing:

> "My God is reconciled;
> His pardoning voice I hear;
> He owns me for his child,
> I can no longer fear:
> With confidence I now draw nigh,
> And, 'Father, Abba, Father,' cry."

What gave special form and expression to this doctrine was the deistic philosophy which was prevalent in the eighteenth century and the personal experience of Wesley and the people called Methodists in reaction against that form of skepticism.

**Deism was the doctrine of an absentee God.** It taught that God had once done something but that he could not do anything any more. He had once created the world and ordained certain laws. Then he had left the world to the running of these laws just as a watchmaker, to use the favorite illustration of the eighteenth century, might make a watch and wind it up to run of itself. God was not present in history; there could be no such thing as personal providence over human lives; there could not possibly be any such thing as revelation, since God could not speak to men; God could not come in touch with the human soul; men could not possibly have present and personal knowledge of God. God had given men the light of human reason. By this light they could discover that God exists, that he had ordained certain laws of morality, and that the soul is immortal. That was enough; man needed no more. Such in brief was the philosophy of the eighteenth century. And it was everywhere triumphant; practically all preachers and teachers had come under the influence of it. It weighed heavily upon them like the pressure of the atmosphere. They could not escape from it. And I may add that this is the philosophy of many people today. Indeed, in some of its forms it still passes itself off as orthodox theology. Religion in Wesley's century was, therefore, a cold and dead affair. It had neither life nor enthusiasm in it.

On the intellectual side Bishop Butler did a work without parallel when he wrote his "Analogy." It is a mistake to underestimate the influence of that notable book on the religious and philosophical thought of the century. But it is simple truth to say that it was not Butler's "Analogy" and the writings of other thinkers that destroyed deism. It was the Methodist Revival that did the work. It was not **reason** that overturned that philosophical system; it was **experience.** Deism was silent in the face of the facts of Christian experience. The answer of Methodism to the doubts and denials of the deists was just this: God is not absent but present. Here he is now, moving mightily in the hearts and lives of men and working powerfully in human society. God does speak to men, for God has spoken to us. "The Spirit himself beareth witness with our spirit that we are the children of God." Methodism was a movement that came from God; it was a gracious dispensation of Divine Providence; it was an invasion out of the other world. When one reads Wesley's Journal, one finds himself in the atmosphere of the New Testament. The supernatural was revealed in the hearts of men and before their very eyes.

### 4. The Possibility of Christian Perfection.

We will let John Wesley say exactly what Methodism means by this doctrine. He writes: "I mean loving God with all our heart and our neighbor as ourselves. I pin all its opposers to this definition. No evasion. No shifting the question." A short while before he died Wesley said: "This doctrine of full salvation is the grand **depositum** which God has lodged with the people called Methodists, and for the sake of propagating this chiefly he appears to have raised them up."

Now, as everybody knows, this doctrine has been the cause of much difference of opinion among Methodists. In recent years it came near creating a schism in the church. In consequence one seldom hears "entire sanctification" mentioned from our pulpits nowadays. It is my own opinion that the time has now come when, with the heat of controversy behind us, in the light of New Testament teaching, and with the assistance of a more adequate psychology than our fathers had, we are prepared to restate our great teaching concerning the possibility of Christian perfection and to proclaim it to all the world.

That the New Testament teaches a doctrine of perfect love is as clear as anything can be. That the early Methodists taught such a doctrine and that through their preaching many men and women were lifted from the lowlands to the sunlit plains is also as certain as anything can be. It is believed that in the light of modern psychology the doctrine of Christian perfection can find a restatement which will commend it to all thoughtful and aspiring souls. Our present-day psychologists have much to say about "the divided self" and "the unified personality." Now, the end of all religion and of all Christian education, so far as personal salvation is concerned, is to enable one to say: "This is one thing I do; this one thing I am." This process of unification begins in **conversion. Perfect love** completes it. What our modern psychologists mean by "the unification of the personality" exactly **that** Wesley meant by **Christian perfection,** and exactly this the New Testament means also. Here, then, is an experience to be sought after! Here is an attainment to be reached this side of death. For so far as the teachings of the New Testament guide us and so far as experience leads us there is no reason why as a result of full consecration and perfect faith one may not attain it in one supreme and glorious moment.

It is interesting to know that Wesley did not himself profess it. To one who had objected to the doctrine Mr. Wesley wrote: "I tell you flat, I have not attained the character I draw." The nearest he is known to have come to professing it was when to the question whether he had ever experienced the blessing of perfect love he replied by quoting Charles Wesley's hymn:

> "Jesus, confirm my heart's desire,
> To work, and speak, and think, for thee;
> Still let me guard the holy fire,
> And still stir up thy gift in me;
>
> "Ready for all thy perfect will,
> My acts of faith and love repeat,
> Till death thy endless mercies seal,
> And make the sacrifice complete."

If the present writer be asked, "What have you to say concerning your own experience?" **I reply:** "Not as though I had already attained. . . . but this one thing I do, forgetting those things which are behind, and reaching forth into those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And I will add this also: In the providence of God he broke me in pieces like a potter's vessel and made "another vessel as seemed good to the potter to make it." Temptations which once were fierce are fierce no longer. Certain battles which once occupied a great part of the field of life have now passed to a large degree out of sight, having rolled on down beneath the horizon where sometimes I hear the distant sound of artillery and the retreating steps of a defeated foe. There have come to me a deeper appreciation of the things that really matter and a larger indifference to things, whether of creed or of practice, that make no difference to the Christian life. A deep and abiding sense of certainty touching the things of the spirit has brought me a peace which once I did not have. I am ashamed beyond measure that my Christian experience is still so poor and my attainments in divine grace so small. But I am able to make Andrew Rykman's prayer my own:

> "Other lips may well be bold;
> Like the publican of old,
> I can only urge the plea:
> 'Lord, be merciful to me.'
> . . . . . . .
> If I may not, sin defiled
> Claim my birthright as a child,
> Suffer it that I to thee
> As an hired servant be:
> Let the lowliest task be mine,
> Grateful, so the work be thine;
> Let me find the humblest place
> In the shadow of thy [illegible]
> Blest to me were any [illegible]
> Where [illegible]
> If there be some [illegible]
> Give me [illegible] to [illegible]
> If a [illegible] be,
> Let [illegible] him [illegible]
> Make my mortal [illegible]
> With the work [illegible]
> Close with life the [illegible]
> Let me be the thing I [illegible]
> Let me find in thy employ
> Peace that dearer [illegible]
> Out of self to love be led
> And to heaven [illegible]
> Until all things sweet [illegible]
> Seem my natural [illegible]

The most fundamental [illegible] then, is a [illegible] tion. Nothing [illegible] just now, and I think [illegible] God, than a fresh [illegible] a fresh quickening of [illegible] ence. Let our beloved [illegible] the experience and [illegible] What does Dr. Stevens say [illegible] the great passage already quoted [illegible] of Methodism" "In this [illegible] to Methodism's insistence [illegible] and a holy life rather than on [illegible] "Methodism may [illegible] religious world and [illegible]

And this, I [illegible] Methodism at this [illegible] Methodism has come [illegible] such a time as this. And I [illegible] it this present agitation [illegible] heresy, in which [illegible] logical questions that [illegible] centuries and preachers [illegible] tists while [illegible] matters they [illegible] little about the Bible and [illegible] ophy join in and [illegible] I am greatly afraid that [illegible] to stop this agitation [illegible] into the camp of the "liberalists" [illegible] be driven into actual infidelity. And I [illegible] that if we Methodists will [illegible] standards and our own [illegible] what Methodism is and [illegible] Methodism the [illegible] opportunity that ever [illegible] history. In this respect [illegible] mission in the religious world [illegible] ages to come.

My concluding exhortation [illegible] great affirmations of [illegible] a positive note. [illegible] the gospel. Proclaim it. Proclaim the gospel, and the Holy Spirit will [illegible] method: "By the [illegible] commending ourselves to [illegible] man's [illegible] in the sight of God." When the truth is proclaimed, it takes hold of the [illegible] man. The Methodist gospel of [illegible] ence is the [illegible] for all men. [illegible] who sin and suffer and [illegible] tell it out to all the world!

Nashville, Tenn.

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"We don't want [illegible] church," said a [illegible] away. He [illegible] ers who lived on the [illegible] is un-Christian in [illegible] these worthy people worship if not in the churches of the town? How can a spirit of brotherhood be developed unless they are made very welcome? No condescension, no patronizing air, no cringing inferiority are required. The farmer is able to stand on both feet as a man and should be given equal opportunity in all our churches.—Selected.

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"Sermon-[illegible] pages [illegible] are those who have been [illegible] have not conformed to the [illegible] teaching of the Master.—Selected.

# NEWS FROM THE DISTRICTS.

## LOUISIANA CONFEREENCE.

### Alexandria District Notes.

Rev. O. W. Bradley, of Alexandria, and Rev. C. K. Smith, of Pineville, left on July 31, with their families, in their cars for Mount Sequoyah. They expect to be gone for several weeks and have provided for the filling of their pulpits while away. Rev. O. W. Bradley has recently had an operation for the removal of tonsils and the doctor advises that he not preach for several weeks.

* * *

Rev. D. B. Boddie, of Glenmora, reports conditions in his church in good shape and fine attendance at prayer meetings.

* * *

Attendance at church services in Alexandria has been fine for the hot summer weather. Rev. E. C. Gunn, who was attending the encampment of the Louisiana National Guard, preached at the evening hour in Alexandria on July 22.

* * *

Financial conditions at Opelousas are in good shape. This charge has lost some of its very best members recently. Rev. S. L. Riggs and his people are doing a good work here.

* * *

Progress is satisfactory on the new church at Coushatta. The pastor reports that it is going forward well.

* * *

During this present week Rev. Louis Hoffpauir is assisting Rev. H. W. Rickey in a meeting at Oak Grove, a country church near Natchitoches attached to Natchitoches as an afternoon appointment.

* * *

Rev. W. W. Perry, of the Rochelle charge, reports most successful revival meetings that have added a large number to the church on his charge. Brother Perry has been giving attention to some points about him that have been without preaching. The family of Brother Perry have recently been afflicted with a siege of the measles.

W. L. DOSS, JR., P. E.

### Shreveport District Notes.

Our new church at Logansport has been completed, with only a small indebtedness to be carried. It is a beautiful structure, and well planned for modern Sunday school work.

* * *

The meeting in Mooringsport, of which mention was previously made, resulted in thirty-four accessions to the church. Free transportation is provided by the Mooringsport Sunday school for pupils who live at a distance.

* * *

Dr. H. F. Brooks and Dr. R. E. Smith assisted Brother Neill in a meeting at Belcher that was very beneficial to the church. The churches of the Belcher charge are seriously considering the building of a new parsonage in the near future.

* * *

In the absence of the presiding elder, Rev. W. F. Henderson, Sr., preached and presided on the occasion of the recent quarterly conference of Longstreet and Keatchie charge, held at Bethel church. Dr. H. F. Brooks recently assisted the pastor in a successful meeting at Keatchie.

* * *

Brother Akin, of Ida charge, reports a very successful revival service at Hosston, resulting in thirteen accessions to the church. In this meeting he was assisted by Rev. D. L. Griffin. At Ida the meeting, begun with bright prospects, was interrupted by illness in the family of Brother St. John, which called him away. At Munnerlyn's Chapel, on Ida charge, a meeting is in progress, in which Rev. George D. Anders was expected to assist.

* * *

The third quarterly conference of the six churches of Shreveport, including Cedar Grove and Bossier City, will be held in joint session at First Church Friday evening, July 27.

Texas Avenue and Mangum Memorial churches will conduct a revival meeting under a large tent Aug. 12-Sept. 3. Rev. George Tucker, evangelist, who successfully held a meeting in Shreveport in 1921, will again lead in these services. The other Methodist churches in Shreveport will co-operate.

* * *

The death of Rev. J. M. Brown has brought sadness to our hearts. He lived, during these last years, with his son and daughters in Belcher. He was a preacher of the gospel for sixty-three years and a noble Christian man. The funeral service was in charge of the pastor, Rev. A. S. J. Neill, and was conducted in the Belcher church, the interment taking place in Forest Park Cemetery, Shreveport. The following brethren participated in the service: Dr. Briscoe Carter, Rev. W. W. Holmes, Rev. S. J. Davies, Rev. J. O. Bennett, and Rev. B. T. Crews.

* * *

One of our strong Shreveport laymen, Mr. F. M. Ragsdale, of First Church, has been critically ill.

* * *

Rev. B. T. Crews preached the Old Folks' sermon at Texas Avenue Church Sunday, July 15.

R. H. WYNN, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Aberdeen District.

The "Bob" Jones revival at Houston closed Sunday night, July 22. It was a great revival, reaching, to a large degree, the whole county. It is reported that about three hundred people were converted, and there was a general "toning up" of the citizenship of the county.

* * *

A fine revival, conducted by the pastor, assisted by Rev. J. O. Haines, of Birmingham, Ala., closed at Pontotoc on Sunday night, July 29. A large number were saved, and the church was thoroughly revived. So Brothers McKeithen at Houston, and Mounger at Pontotoc are happy in the midst of a most prosperous year.

* * *

Brother Lawhorn, our pastor at Matheston, has just closed a fine meeting at that place. He was assisted by Brother Driskell, of Buena Vista, who assisted in the meeting for the first five days, then the pastor did the preaching for five days. The church was completely revived and eight people united with the church upon profession of faith. Brother Lawhorn is doing a fine work on that circuit.

* * *

Rev. W. L. Atkins, our energetic and most efficient pastor on the Algoma circuit, has been on the sick list for a week, but is improving now and will be at his work again in a few days.

* * *

A revival meeting will be started at Okolona on the first Sunday in September, conducted by the pastor, Rev. E. H. Cunningham, assisted by Evangelist Dan Kelly. A great meeting is expected.

* * *

Practically all the circuit pastors are in the midst of their revivals, and reports that reach me lead me to believe that this is to be our banner year in revivals throughout the district.

I am about to finish the "third round," and I have seen evidences of progress in many places. Now for the last and best round. We crave the help of everybody to make this a 100% year.

T. H. DORSEY, P. E.

### SARDIS DISTRICT.

#### An Open Letter to the Pastors and Officials.

To the Pastors and Members of Official Boards of the Churches of the Sardis District, North Mississippi Conference.

My Dear Brethren and Co-Workers: Early in September, we shall begin the last lap of our work for this Confreence year 1922-3. In just a fey months more our record for the year will be written. After it is written, we shall not be able to change the least item, no matter how much we may regret what has or has not been done. Personally, I cannot be satisfied with the record that we are together writing, except upon the ground that both you and I have done our dead level best as God's stewards. I believe that you feel the same way about our Master's work committed to your hands, hence this letter.

At Conference, Bishop Ainsworth will have put upon a blackboard (so that he who runneth may read) the record that we have this year made. It will look us in the face and declare in a loud voice just what we have or have not done with the great trust which God and the church committed to our hands for the year 1922-3. The trust committed to us is a sacred one that should stir us to the greatest efforts possible in behalf of the extension of the Kingdom of Jesus Christ.

What we have done concerning the following interests will be displayed upon the blackboard: 1. Additions on profession of faith; 2. Pastor's salary, whether or not paid in full; 3. Presiding elder's salary, whether or not paid in full; 4. Benevolences, whether or not paid in full; 5. Centenary, how much paid; 6. Education, how much paid. Our record on six great interests of our church will be read by God and man, as your pastor and presiding elder make their reports upon the Conference floor at Greenville in November. I am sure that every official member of the Sardis District is interested to see that our district stands out with level columns on each of these great interests of the church. I know the stewards will see to it that their pastors' and presiding elder's salaries are paid in full. I appreciate more than words can express their loyalty along that line. However, I am interested in having the official Boards of each church get behind every interest of our great church with their pastors and see to it that no interest of Christ's Kingdom lags behind. If we do our duty, the next few weeks of this Conference year are going to be strenuous days for all of us. I shall not expect you to work while I play; therefore, I shall be out over the district almost constantly, in behalf of the great interests of the church.

I am confidently expecting each pastor and layman to give himself earnestly, prayerfully and devotedly to the proper winding up of the year's business, so that we may go to Greenville with a record of which we may be proud before God.

With all good wishes and praying God's blessing upon your and yours, I am

Your brother and co-worker,

J. TILLERY LEWIS, P. E.

CONFERENCE CONVENES AT GREENVILLE, MISS., NOV. 7, 1923.

### A NOTABLE SERVICE AT LELAND, MISS.

A letter, then a telegram, gave me notice to attend the service Wednesday morning, Aug. 1, 1923, at the Leland, Miss., Methodist Church. I conferred not with any conflicting interest and made haste to get the place designated. The thoughtful pastor had arranged for an informal exercise in honor of the going out of Dr. W. B. Lewis and family to Africa as a medical missionary. There were songs, Scripture lesson, prayers, and talks. Brother T. E. Gregory was very happy, and his spirit flowed through his words as he spoke of his answered prayers for God to call workers from this church, give a great revival, and a new church. His faith has been rewarded in two parts, and the old church has been rolled aside to let the new building be started.

Very interesting talks were made on various phases of the work of missionaries by Dr. E. H. Berry; Mr. Alfred Stone; Rev. W. H. Morgan, pastor of the Baptist Church; "Sunshine" Hawks, for the Presbyterian Church; Mr. J. T. Mathis, Sunday school superintendent, and Ben P. Jaco. Then came the clear, courageous words of both Dr. Lewis and his wife. In humility a definite call from God for this service was declared. So, not only shall our State have the benefit of the consecrated labors of this large connection of ministers and laymen, but another continent shall participate with us. God bless all the Lewises!

The congregation lingered, for the Holy Spirit was there to warm human hearts. So Leland joins that long list of churches following Antioch in praying and having the Holy Spirit to separate workers for other fields. Let Leland cultivate the presence and voice of the Holy Ghost, and rich will their church life be. It was good to be there.

BEN. P. JACO, Missionary Secretary.

## EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

The Christian Education Movement will have the right of way from August to December. This ought to be a period of cultivation, inspiration and dissemination.

The Christian Education Committee in every church can secure interesting tracts for distribution. Possibly your preacher did not send in your name, so write to us for this literature to pass on to the people.

The local church that has no interest in Christian Education will soon die out. This accounts for the number of lifeless, aimless and headless organizations encumbering the earth. It is time for the trumpet to sound and usher in a resurrection of the dry bones.

The question of the ethics of a pledge constantly arises in our church affairs. God wants us to be honest first, last and always in meeting our obligations. A dishonest Christian is no credit to Christianity, no matter how eloquently he may preach, nor how generously he may give, nor how zealously he may labor. Honesty is better than popularity, wealth or success. Honesty is not only most pleasing to God, but common honesty is the best for us. It pays the largest dividends in the long run. It is like granite that stands the test when the strain comes. It has dignity, grandeur and influence. One mission of the Gospel of Christian Education is to people the world with honest men and women. Honesty will not save you, but you are not saved until you are honest.

For the last five years the voice of Europe has been calling to America for help. Cynical recipients of that message have said the call was for American dollars. But recent investigations show that continental Europe is imbibing the spirit of America with all the eagnerness and enthusiasm of converts to a new religion. It is a challenge to our country to produce the best type of manhood and educate the rising generation for world leadership in Christian service to humanity. Our colleges have the responsibility for producing this high type of leadership.

ALERT S. LUTZ.
Conference Secretary of Educatoin.

## THE RELOCATION OF THE TRAINING SCHOOL, AGAIN.

By Bishop W. F. McMurry.

Information reached me about July 7 that the President of the Board of Missions had been requested to call a special meeting of the Board on Aug. 9, to act upon the proposition to relocate the Training School. It appears now that the President of the Board did not believe that a meeting called, after the manner proposed by the "Chairman of the Committee," would be legal, and, therefore, declined to call it.

A communication was sent to the members of the Board of Misions, under date of July 11, signed by "Edwin D. Mouzon, Chairman of the Joint Committee," containing a blank form to be used in requesting Mr. Perry S. Rader, President of the Board, to call a special meeting of the Board of Missions on Sept. 12, "to consider plans for relocation, both as to place and relation of other institutions of learning," of the Training School. Among other reasons suggested for requesting the President to call the special meeting is the following:

These young ladies have had two years of work in the Department of Religious Education, Grenada College, Grenada, Miss. They are working this summer, under the direction of the Sunday School Board of the North Mississippi Conference, in teaching training classes and helping to organize departmental Sunday schools. They are (left to right) Hazel Holley, Kate Payne Owens, Ernestine Barnes, Virginia Thomas, Amy Lyles, Martha DuBerry, Edna Lock, Rubye West.

"In this judgment, the Secretaries of the Board concur."

It now appears that the "Chairman of the Joint Committee" had been misinformed.

In less than an hour after receiving the communication, two secretaries of the Board came into my office and both said they did not "concur," and would vote against the call of the meeting proposed. I communicated this fact to the "Chairman of the Joint Committee," and under date of July 18 he sent out a letter correcting the statement appearing in his first communication, and quoted above, saying:

> "I was not aware of the fact that two secretaries of the Board, namely, Drs. R. L. Russell and J. W. Perry, did not concur in that judgment."

A few days ago it was my pleasure, in St. Louis, Mo., to have a conversation with two of the secretaries for Woman's Work. These ladies insist that there is but one place within the bounds of our church to locate the new Training School, and that is at Nashville, Tenn., near by a well-known institution of learning. In a very illuminating and straightforward way they gave me their reasons for this conviction. I said to them, as I said in writing to Mrs. F. F. Stephens, the President of the Woman's Missionary Council, and to Miss Mabel K. Howell, Secretary of Oriental Fields, under date of May 11:

> "It is my judgment that the proposition in detail should now be given to the church through the church press, thus anticipating objections at any point on the part of the church at large. When information is given in detail as to a proposal of this sort opportunity is afforded to register objections, and failing to do that, opposition to the proposition is neutralized. We can only accomplish the larger good by having the support of the whole church, etc."

This has not been done, and it is now proposed to hold a special meeting of the Board of Missions in Nashville on Sept. 12.

Why this haste? Let the advocates of the relocation of the Training School set forth in the church press their reasons for so doing. If they are agreed that there is only one location, let it be named and let the reasons for going to that place be given.

Why seek to bring the Board together at a heavy expense and without having given to the members of the Board in advance of the meeting a single fact for consideration? It is doubtful if anything like a full meeting can be secured. Certainly the Bishops in charge of the Foreign Fields cannot be there. We need them in determining so vital a matter.

I sincerely hope no special meeting will be held on Sept. 12. We should take time to consider the proposal from every angle, and after due deliberation and careful consideration of all the facts, meet in annual session next April and determine the whole matter once for all; and having determined it, unite in making the greatest Missionary Training School in the South.

## MOW MANY TAKE CHURCH PAPERS?

Editor Wareing, of the Western Christian Advocate, has delved deep into church newspaper statistics. He finds that in his own church—the Methodist Episcopal—one member in every fourteen subscribes to a denominational weekly paper. In the Southern Methodist fellowship the ratio is one point better—one in thirteen. But Presbyterians are either poorer readers or else they don't like religious weeklies, for the proportion among them (taking North and South together) is one in seventeen. The Lutherans are on the same basis exactly. But the most creditable record does not lie even with the Methodists; it belongs to the Disciples, among whom one in every nine members pays money for a church paper, and (best of all) to the Evangelical people, where the total church membership is less than six times the combined subscription lists of church journals. The worst off are the papers representing Episcopalianism, which command the patronage of only one in forty-four among the members of their churches.—Continent.

Just as the automobile has brought greater congestion in downtown sections of cities, so the radio will tend to scatter people into small units in their homes.—Selected.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1019 Sheridan Avenue, Shreveport, La.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## THE FEMALE OF THE SPECIES.

By One of Them.

Ever since Biblical days when Martha stayed in the kitchen and took liberal doses of hard work while Mary sat in the parlor and entertained the guests it has been the lot of many Marthas to do the drudgery and bear the brunt of things in this world.

A new movie house, wishing to do a clever piece of advertising, secured a picture called "What's the Matter with Mary?" and through the papers a general invitation was issued to every person by that name to attend the show as a guest of the company.

Since my name was Martha instead of Mary, it set me to thinking that there must always be some Marthas in every calling in life, somebody who will stay by the stuff and make fifty cents cover a dollars' needs. There must be Marys and Marthas enough for every job.

When I set out hand in hand with my young preacher husband, I wondered if I could measure up to all the expectations of a critical congregation. After forty years of itinerating I believe I can substantiate the claim that I made good. I am now a graduate of the highest college of parsonage experience, besides having a postgraduate diploma in the art of making a dollar stretch out like the rubbers on a boy's bean shooter. I am entirely familiar with the ups and downs of the ministry which in parsonage parlance means keeping appearances up and expenses down.

Recently our church papers have printed much about the "forgotten man," and I'm glad the subject is receiving long overdue consideration; but I find myself asking: "What about the 'forgotten woman'?" She who stayed at home on scant fare and minded the stuff while her good husband went over the circuit getting three square meals a day. Yes, what about her? What about the Martha who not only reared a large family of children and did all her housework, but was president of the Woman's Missionary Society, teacher of a Sunday school class, superintendent of the Devotional Department of the Epworth League, corresponding secretary of the W. C. T. U., treasurer of the local fund of Circle Number Four, and the Lord knows what else.

I have often felt that the women in the church "put off" on the willing preacher's wife. They expect her to read the Scripture lesson, lead the prayer, play the organ, and do the shouting if she can find time. This often leads to many of the women taking a secret course in back-sliding; but this would make another story, and I must not sidetrack.

A country minister has precious little time for his family, and his wife has too many demands on her time to allow her to give her children the attention and training they need. So when their boys slip off and go swimming with the crowd on Sunday, it is heralded over the circuit that "the preacher has the worst children in the country."

In my young days when my husband rode the circuit it meant leaving home with horse and saddlebags on Friday and returning Monday or Tuesday, for the country members must be looked after, no matter how much his boys needed his firm hand or how much his garden and patches needed working.

In the absence of the minister in those primitive days the wife was called upon to do much of her husband's work. She must visit and sit up with the sick, shroud the dead, assist the doctors gratis with all the village births (there were no storks in those days), bake the wedding cake, help to furnish and serve at church dinners, pink teas, pie suppers, and in everything the mind of woman could concoct to make hard work for raising little money. She was about as busy as the man in the orchestra who plays the kettle drum, the cymbals, the hoof beats, and also shoots the pistol.

For thirty years she continues this program and, besides, gives birth to a new baby every two or three years; no rest, no exemption, over and over the same tasks; four years in this town, three in another, and then four again, on and on till time drags to the end of her itinerant life or a well-earned rest comes to her tired hands and back by an edict from merciful Providence.

Personally I know hundreds of preachers' wives, and many are the times I have tried to comfort them and wipe away their tears when they have just heard the reading of the appointments at Conference. Many times I have wept with them as they thought of a poor appointment, a long move, almost no school for the children, and a shabby parsonage away down under the hill in a thicket of blackjacks. How could a timid little woman refrain from weeping when she knew her husband must be away from home three week-ends in the month and she would be alone with a crowd of little ones? But there was no use to fret, for the appointments of the Conference were like the laws of the Medes and Perisians. The only thing to do was to hurry home, pack up, and get out before the successor came with his load of things.

Then after more than a quarter of a century of this life, when she has passed her Cape Hatteras by oft-repeated tacking, she suddenly faces the beginning of an experience more dreadful than all the heartaches and hardships through which she has passed. She is told by those in authority: "Your husband is too old to do effective work and must superannuate."

After she has moved hundreds of miles from the north to the south of the Conference, then from the east to the west of it, she is finally dropped out. Out of what? Out of the parsonage, out the hearts of the members who claim her no longer as "our preacher's wife," out of contact with those she has known and loved, out off the invitations received as a preacher's wife, and out of the scant salary which means bread and butter. Out! Yes, down and out!

It is no wonder she sits alone in the evening of life with eyes bedimmed by long years of patching and darning by lamplight and with a lump in her throat that refuses to go up or down as she longs for the husband of her youth who has now gone to his well-earned reward and yearns for the children who are scattered and gone, some in homes of their own, some in lands far away. O, yes, to be sure she could live with some of her children, but there are in-laws to be reckoned with, and she does not always feel welcome.

Sometimes I wonder if the coming years will furnish any relief to the rising generation of preachers' wives, and then it is that I wish I had the miracle-working rod of Moses, so I might help to set things right. It is a great satisfaction to know that the Great Evener still has control of things and the star of hope arises in our desolate souls.

But, after all, it is a great life, and if I had it to do over, I would make no change in my selection. However, there are times when I sit alone in my little rented rooms and think of all the girls in my class at school who have splendid homes and temporal blessings then it is that I am tempted to—no, I'm not. I'm glad it all happened just as it did, for I have been instrumental in helping hundreds of souls to be born into the kingdom of my Lord and Saviour. I'm not afraid to trust God for the future. I'm glad there is a brighter day dawning for the wives of our active ministers as well as for the "forgotten man and woman." Relief is in sight. God speed the day! The special effort for superannuate endowment, soon to be launched by the Board of Finance, is a challenge to every red-blooded Southern Methodist.

## "MAKING GOOD."

This is making good in life:
Being patient through the strife,
Being glad that you can bear
Now and then the touch of care;
Being cheerful day by day;
Being careful not to say
Bitter things which leave a sting—
This, for laborer or king,
When the record's understood,
Is the depth of "making good."

This is making good on earth:
Being glad to prove your worth,
Being kindly, being true,
Doing what you find to do,
Even though your strength is faint,
Without whimpering or complaint;
Doing little, doing much
With a brave and manly touch,
Drawing water, hewing wood—
Cheerfully—is "making good."

This is making good with men:
Standing up to service when
It were easier to stop
And to let the burden drop;
Doing more than is your share,
More than you were asked to bear,
So, when finished is the test,
You may say you've done your best—
This, in every neighborhood,
Is the depth of "making good."

—Edgar A. Guest.

# The Home Circle

## A SUNBEAM.

If I were a sunbeam
I know what I'd do:
I would seek white lilies
Rainy woodlands through;
I would steal among them,
Softest light I'd shed,
Until every lily
Raised its drooping head.

—Lucy Larcom.

## DAFFY LEARNS SOME TRICKS.

Two of the happiest chums to be found anywhere are little Nita Hayner and her collie puppy, Daffy. Wherever Nita goes Daffy follows her. They play together for hours at a time. When Nita takes her afternoon nap Daffy lies down near her bed and sleeps as long as she does. Every one who knows them calls them "lively chums."

One cold day when they could not play on the lawn Nita threw a beautiful rubber ball across the sitting room. Daffy ran after it, barking gaily, and brought it back to her in his mouth. This pleased Niea so much that she threw the ball away again just to see Daffy bring it back. Every time she threw it away he quickly brought it back to her. Nita was laughing so heartily and Daffy was barking so gladly that Mrs. Hayner came into the room to see what they were doing. She was so delighted that she joined in the frolic with them.

Nita's brother Fred said that he was going to teach Daffy to catch a ball in his mouth. Nita's ball was so big Daffy could hardly get it into his mouth, so Fred bought a smaller one. When Fred first pitched the ball to Daffy he would only run after it and bring it back. After a long time he caught it in his mouth and carried it to Nita. She gave him a great big hug and patted him on the head. Fred gave him a big chocolate. When Daffy ate the chocolate Fred pitched the ball to him again and he caught it. He soon learned this trick. Nita was overjoyed when she pitched the ball and he caught it. Nita wanted Fred to teach him more tricks.

Fred told Miss Moore, his Sunday school teacher, about Daffy's tricks. She said: "Fred, I have a nice little book that tells all about training dogs to do tricks. I will lend it to you."

"Oh, will you, Miss Moore," cried Fred.

"Yes, indeed, I will."

"Then I will train Daffy."

Miss Moore gave the book to Fred and he ran home with it. He soon found that if he wanted Daffy to learn tricks he must be kind to him. His mother told him to read all the book very carefully, and he did. Then he began teaching Daffy easy tricks.

In just a few days Daffy had learned to shake hands with people. When callers come he goes to them and holds out his paw to shake hands with them. It was easy to teach him to lie down and roll over when he wanted food. One day he saw Fred eating bread and he wanted some of it. He rolled over several times. But Fred did not notice him. Then he rolled, and rolled, and rolled. And what do you think he did then? He sat upon his hind legs and looked at Fred and whined. When Nita saw him do that she clapped her hands and laughed merrily. She had never seen a dog do that before. Fred then gave him some of his bread.

Nita wanted Daffy to do that again.

Fred got some more bread and soon had Daffy sitting up to eat it. He liked to be fed that way. When his food was brought he would sit up and wait to be fed.

Nita wanted Daffy to have a red high chair as she had, and sit by her at the table. She wanted him to wear a nice white bib just as she did. She did not know that he could not hold a spoon and feed himself. Mrs. Hayner would let Fred put a bib on Daffy and put him in a high chair, but not very close to the table. Sometimes he would sit there a long time.

Fred said he was going to teach Daffy table manners. One day he put a dress on him. Daffy liked that. Then Fred put one of Nita's baby caps on him and put him in a very small chair at Nita's little table. Fred had prepared Daffy's food so he could give him one bite at a time. At first this was too slow to suit Daffy, but Fred was kind to him. It took a long time to teach Daffy to eat slowly, but finally he learned. Fred was so kind and gentle that Daffy seemed to know that it was best to obey him.

Mrs. Hayner gave Nita and her little friends a Christmas party. Fred had Daffy do all his tricks for the children. They had never seen a dog do such things. Each one thought he was the finest dog they ever saw. Most of the little children asked their papas for collie dogs when they went home.

All the children who live near Nita like to visit her. They think Daffy is the finest play-fellow in town. He has learned to play hide and seek with Nita. She does not understand why he can always find her, but Fred knows. Dogs can follow people just by smelling where they have walked. This is why Nita cannot hide so Daffy cannot find her.

Fred says he is going to teach Daffy every trick in the book Miss Moore loaned him. He knows a great many good tricks now. Fred wants to make him a real show dog. He is a big fine fellow now and growing fast.

The very best trick Daffy knows he learned all by himself. When Mrs. Hayner dresses Nita for bed she always kneels at her mother's knee to say her evening prayer. Daffy often watched her do this. One evening, not long ago, what do you think he did? When Nita knelt at her mother's knee to pray, Daffy walked slowly to Mrs. Hayner and placed his paws on her knee and laid his head on them. Every one thought this was his very best trick. Now he does it every evening. Mr. Hayner had a fine picture made of them at prayer and named it "Chums at Prayer." Each of his friends wants one of these pictures. Wouldn't you like one?—William James Robinson, in Word and Way.

## WORKING TOGETHER.

One very cold winter night old Northwind and Little Jack Frost had a long talk, and I happened to overhear them.

Northwind called Jack Frost to see a snowdrift which he had blown into a [illegible] and it certainly was a beautiful [illegible]. Jack Frost turned up his nose [illegible], saying, "I can make just as pretty things. Just watch me."

Northwind decided to see what Jack Frost could do, so he wrapped his cloak about him and went to see Jack Frost work on a pond not far away.

As they flew on and on, Jack Frost peeped in a window and saw a little boy sleeping. "Let's do something for Jackie Boy," whispered Jack Frost.

"We will!" shouted Northwind, and soon they were hard at work, Northwind puffing little flakes of snow against the window pane while Jack Frost fastened them on and at the same time drew pictures of trees on the window. Then Jack Frost hurriedly tasted the water in Jackie Boy's silver cup, which turned the water into ice, and crept out at the keyhole.

When Northwind and Jack Frost passed a tiny pond old Northwind fairly held his breath a moment with delight. Then he, being older, said: "Let's work together this winter."

"Agreed," laughed Jack Frost. "Will you ripple the top of this water while I freeze it?"

"That I will," answered old Northwind.

As Northwind and Jack Frost were going home next morning they saw Jackie Boy looking at the pretty pictures on his window. They tried to talk to him, but they rattled the window so noisily that Jackie Boy ran away to sit by the fire.

After breakfast Jackie Boy begged to go outside, and Jack Frost and Northwind were waiting to play with him. One pinched his nose and the other blew off his hat.

When he went in the house his cheeks were as red as roses and his fingers as purple as Jack Frost could make them, and he said to his mother, "I guess Jack Frost and Northwind do their work so well because they work together."—Iowa Story-Teller.

### Sentence Sermon.

Shine like the sun in every corner.—George Herbert.

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# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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**North Mississippi Conference**—Rev. J. H. Felts. Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts

# Editorial

## THE PLAN OF UNIFICATION.

We gave in last week's issue of the Advocate the proposed Plan of Unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church. The Plan was adopted by the Joint Commission by an overwhelming majority, thirty-nine voting for it and three against. The three negative votes were cast by members of the Southern Commission.

With reference to the name of the united church, the Joint Commission took the following action: "That the selection of a name for the united church be referred to the first General Conference of the united church."

The Plan as thus proposed by the Joint Commission will go first to the General Conference of the Methodist Episcopal Church, which will meet in Springfield, Mass., in May, 1924, for action; if it should be adopted by that General Conference, it will then go to the General Conference of the Methodist Episcopal Church, South, probably at a called session, for action; if approved by both General Conferences, it will then go to the Annual Conferences of both churches and, if approved by them, the union will be consummated, other necessary steps in the procedure following in due order.

The Plan as proposed seems to be simple and feasible. Its simplicity may have the effect of obscuring the real significance of the proposed union; and its apparent feasibility may be seriously affected by the analysis and discussion to which the Plan will be subjected. A first careful reading, however, seems to indicate that a basis of union has been found—or that none will ever be found. By the establishment of two Jurisdictions, with corresponding Jurisdictional Conferences the practical autonomy of the two churches as at present constituted seems to be almost wholly preserved, the General Conference having only such powers as are specifically delegated to it in reference to matters that are purely connectional. The proposed Judicial Council, made up of an equal number of members from the two Jurisdictions, would pass on constitutional questions, try appeals, and arrest, upon certain conditions, acts of connectional boards. So far as we can see, the only possible embarrassment that could arise over the position of the Negro in the unified church would be in the application of the provision that "The bishops shall select by a majority vote of the bishops of each Jurisdiction one or more of their number from each Jurisdiction to preside at the sessions of the General Conference." There would probably be a small Negro membership in the General Conference, but under conditions that need not bring about embarrassment.

There will doubtless be much discussion of the proposed Plan, and we suggest that readers of the Advocate preserve last week's issue in order that they may have the Plan easily accessible. Propriety would suggest that there be a certain measure of reserve in discussing the Plan before it is acted upon by the General Conference of the Methodist Episcopal Church, though this does not mean that it should not be critically studied and thoroughly understood. There is plenty of time for the whole matter to be considered by our own church and, at the proper time, as much space as may be needed will be given to its consideration in the Advocate.

## PERSONAL AND OTHER NOTES.

The twenty-ninth annual Bible Conference of Winona Lake, Indiana, will be held Aug. 17-26, under the leadership of Dr. W. E. Biederwolf.

Rev. Garfield Evans, well known in the Epworth League work throughout the church, and Miss Christina Stout, of DeLand, Fla., were married on July 23.

Rev. and Mrs. W. D. Bennett, of Moorhead, Miss., announce the birth of their third son, Wyatt, which took place on Aug. 1. Blessings upon the little one!

Brother J. H. Shaffer, of Gibsland, La., has been a subscriber to the Advocate for about twenty-six years. We greatly appreciate his kindly expressions concerning the paper.

Professor C. A. Bowen, of Millsaps College, is giving the courses in "The Theory of Religious Education," and "The Sunday School, an Agent of Religious Education," at the summer session of Emory University.

Rev. R. E. Simpson, of Blytheville, Ark., who has many friends in Mississippi, spent six weeks in the Summer School of Theology at Southern Methodist University. He expects to complete the work for the Bachelor of Divinity degree next summer.

Southern Methodist University, Dallas, Tex., has established an employment bureau, the aim of which is to make it possible for any student, no matter how poor, to attend college. Dr. H. M. Whaling, Jr., Vice President of the University, is in charge of the bureau.

The "Big Brother" announces the marriage of Rev. E. Nash Broyles, pastor of the First Methodist Church, Greenville, Miss., and Miss Mao Stockwell, on Wednesday, Aug. 8. The Advocate extends heartiest good wishes to this splendid couple of Christian workers.

Miss Janie Herring Watkins, for a number of years a missionary in China, was married to Mr. Howard Morehead, of Sidon, Miss., on July 26, at the home of her brother, Mr. W. H. Watkins, Jackson, Miss. The Advocate extends all good wishes to the happy couple.

Rev. Roy H. Kleiser, formerly of the Mississippi Conference, is in the fourth year of his pastorate at the Scott Street Methodist Episcopal Church, South, Covington, Ky. The church has experienced marked growth during Brother Kleiser's pastorate, and there is a strong desire that he be returned for the fifth year.

The board of stewards of the Methodist church at Vivian, La., has voted the pastor, Rev. R. T. Ware, a month's vacation. The action of the board was conveyed to Brother Ware in an appreciative letter signed by the members, accompanied by a check for $150. We commend this beautiful act to the attention of other official boards.

There arrived at the parsonage at Oak Grove, La., on July 25, a fine infant boy, son of Rev. and Mrs. George Fox. The editor of the Advocate feels highly honored that his parents have decreed that he shall bear the name, "Henry Carley." We trust the name will not be a handicap as he runs the race of life, and we pray the richest blessings of Heaven upon him.

Dr. J. R. Countiss, president of Grenada College, recently spent two weeks in Hot Springs, Ark., resting and recuperating. He feels much improved in health, and is busily engaged in promoting the work of Christian education. We know of no better school for girls in the church than Grenada College, and we rejoice to know that the prospects for a full attendance next session are bright.

We learn from the bulletin of the Galloway Memorial Methodist Church, Jackson, Miss., that cheering news comes of the condition of Dr. A. F. Watkins, of Millsaps College. He has about recovered from his recent illness, and expects to return to Jackson in the near future. This information will bring great joy to the many friends of Dr. Watkins throughout the church.

Rev. Henry M. Bruce, pastor of the Centenary Methodist Church, Modesto, Calif., and Miss Ida Curtis, of Meridian, Miss., were married in the Methodist church at Pascagoula, Miss., at 2:30 o'clock p. m., July 30, Rev. L. F. Alford, brother-in-law of the bride, officiating. The happy couple left at once for their parsonage home in Modesto. The Advocate extends all good wishes to them.

Rev. John W. Ramsey, pastor of the West End Methodist Church, Laurel, Miss., recently assisted Rev. J. W. Price in a great meeting at Hopewell, on the Foxworth charge. There was a general revival in the church, eight additions to the membership, a Sunday school organized, with two motor trucks to carry the children to the church, and money raised for a new organ. Brother Ramsey reports that Brother Price is in high favor with his people.

The publishers, Messrs. Lamar and Barton, announce that the first installment of the Aftermath Series, a symposium of discussions of the problems of Biblical criticism, edited by Bishop H. M. DuBose, is now ready for sale and delivery. This series will doubtless have a wide circulation, since its numbers are moderate in price and since it deals with matters that are of great interest at the present time.

The pageant, "Tho Spirit of the Gray Moss," given by representatives of the Louisiana Conference at Lake Junaluska, N. C., recently, won the first prize. Tho pageant was written by Dr. R. H. Harper, pastor of the First Methodist Church, New Orleans, and was presented under the direction of Miss Caroline Hess, Elementary Superintendent of the Louisiana Conference Sunday School Board. We extend hearty congratulations to Dr. Harper, the gifted author, and all those who had part in the presenttaion.

Rev. E. L. Whiddon, formerly of the Mississippi Conference, but now of Portland, Oregon, engaged in evangelistic work, is on a visit to relatives and friends in Mississippi, being called there primarily on account of the recent death of his mother. Brother Whiddon will be glad to assist in revival meetings while he is in this section of the country, and pastors in Louisiana, Mississippi, Alabama, Florida, Georgia, Texas, or elsewhere who may desire his assistance can commnicate with him by wire or letter at Brookhaven, Miss.

The following, from the Wesleyan Christian Advocate, will be of interest to many of our Louisiana and Mississippi readers: "Mrs. Rebecca Wailes Hunnicutt, widow of Dr. James B. Hunnicutt, died at the home of her niece, Mrs. W. L. Hunnicutt, Wednesday, July 25, in the eighty-fourth year of her age. A member of the distinguished Wailes and Covington families of Mississippi and Louisiana, Mrs. Hunnicutt was a stately gentle-woman of the Old South. She was a devout Christian, and for many years a member of Trinity Church, Atlanta, Ga."

President Coolidge is not a member of any church, but he is a regular and devont attendant upon the services of the Congregational Church.

Rev. A. A. Bernard is assisting Rev. P. O. Lowrey in a meeting at Bethel, on the Indian Bayou charge, Louisiana Conference, with every indication of fine results.

Rev. A. R. Hoffpauir, Estherwood, La., is always glad to "fill in" a Sunday when the pastor has to be absent. He has recently preached for Rev. P. O. Lowrey at Bethel and Indian Bayou, and he will preach for Rev. L. R. Sparks at Franklin, Brother Sparks being away at a camp meeting.

In returning from Ellisville, Miss., last week, it was our privilege to spend Wednesday night at Foxworth. We attended prayer meeting and were impressed into service for the occasion. There was a very fine attendance, which the pastor, Rev. J. W. Price, said was not unusual. We greatly enjoyed meeting with tho good people of Foxworth.

We take the following from the Atlanta Georgian of August 4: "Bishop W. A. Candler, Dr. Elam F. Dempsey, and Dr. C. C. Jarrell were hosts Friday to Dr. W. Winans Drake, well known Methodist divine, who is presiding elder of the Now Orleans District of the Methodist Episcopal Church, South. Atlanta was visited by Dr. Drake as a part of his itinerary home from conference work at Lake Junaluska, N. C."

Rev. R. H. Clegg is having a happy and successful year on the Raleigh charge, Mississippi Conference. The revivals held this year have been good, 33 members having been added to the membership of the church. The parsonago has been improved by the addition of a porch, painting and papering, and the addition of needed furniture, $600 being expended for these purposes. This is Brother Clegg's third year on the charge.

We learn with sorrow of the death of Mrs. Mary Warren at Mendenhall, Miss., on July 4, 1923. She was the widow of Dr. J. L. Warren, who died on October 8, 1922. She was tho mother of nine children—three daughters and six sons—threo of whom preceded her to the better land. Before her death she talked freely of the futuro and gavo every assurance that all was well. One of her daughters is Mrs. J. N. Reddick, of Jacksonville, Fla., and she left sons in Mendenhall, Pickett, and D'Lo, Miss., to whom the Advocate extends sincero sympathy.

At the Methodist Preachers' Meeting of this city on Monday morning, it was decided to have a union memorial service in honor of the late President of the United States, the service to be held at the First Methodist Church on Friday, at an hour to be designated. Dr. W. Winans Drake, presiding elder of the New Orleans District of tho Methodist Episcopal Church, South, was appointed to deliver the address. Provision was also made for a memorial service across the river, to be held in the Algiers Methodist Church, the address to be delivered by Rev. F. B. Hill, pastor of tho McDonoghville Methodist Church.

## PRESENTATION OF SUPERANNUATE ENDOWMENT PLAN.

At the approaching round of Annual Conferences the plan of the special effort in behalf of superannuate endowment will have right of way, and its presentation will be a feature of each Conference. It will be presented in our patronizing Conferences as follows:

North Mississippi, on Saturday, November 10, 10 a. m.; director of the program, Bishop W. N. Ainsworth; inspirational address, Mr. G. L. Morelock; explanation of the plan, Dr. Luther E. Todd.

Mississippi Conference, on Saturday, November 17, 10 a. m.; director of the program, Bishop W. N. Ainsworth; inspirational address, Bishop W. F. McMurry; explanation of the plan, Dr. Luther E. Todd.

Louisiana Conference, on Wednesday, November 21, 10 a. m.; director of the program. Bishop Warren A. Candler; inspirational address, Bishop W. F. McMurry; explanation of the plan, Dr. C. C. Selecman.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. P. D. Hardin, Meridian, Miss., 2; Rev. R. H. Clegg, Raleigh, Miss., 6; Mrs. John Bush, Learned, Miss., 2; Rev. R. I. Collins, Shannon, Miss., 2; Rev. J. L. Cady, Baker, La., 2; Rev. E. L. Cargill, Boyce, La., 3; Rev. J. B. Cain, Ellisville, Miss., 5; B. F. Hammond, Blue Mountain, Miss., 2; Rev. M. R. Jones, Montrose, Miss., 3; Miss Ottilie Swan, Moss Point, Miss., 2; Rev. D. B. Boddie, Glenmora, La., 2; J. C. Marler, Harperville, Miss., 4.

## CHINA'S CHRISTIAN GENERAL.

By Shrewood Eddy, in the Christian Herald.

I spent four days with General Feng Yu-hsiang and his far-famed "Christian Army." He is perhaps the Chinese Gordon or Andrew Jackson of China. He has been the Governor of two provinces and commands an army in which nine thousand men have already been baptized and received as Christians into the church, while more are waiting on probation, being prepared for admission.

I had several hours with him the night after he had been ordered to leave Honan to take command of his army in Peking. He is a man of impressive presence, over six feet in height, of powerful build, every inch a soldier. His face combines strength and charm. Like Chinese Gordon, he is a stern disciplinarian but a passionate lover of men. His face, normally grave, lights up with strong feeling or kindles with his keen senso of humor. He impresses one as a man of great reserve strength. He is a far stronger man than the President of China or the leaders of any of the present contending factions. He might well become China's first Christian President, though such a thought would be far from his desire, as he has no personal ambition to weaken his master passion.

No sooner had Feng become a Christian some ten years ago than he began to work earnestly among his fellow officers and soldiers, and in time conceived the project of building up a Christian army. After defeating his enemy in one battle, instead of beheading his prisoners according to the ancient custom, General Feng forgave them, gave each one some money and sent them to their homes. After his victory and his efficient administration in Shensi, he was made Governor of the province, where he built up the best army in China. It is made up of some twenty thousand men who are disciplined, men who obey orders, who will not loot and who are fearless in the face of death.

It is the first Christian army I have ever seen. I have read of Cromwell's Ironsides entering battle with prayer and psalms, but I question whether his Puritan army was more Christian than this one in China. These men, too, are "round heads" and ironsides. Every man, from the general down to the latest recruit, has a close-cropped head and is trained as an athlete. It is a superbly drilled body of men if you watch them in military review, though they are clad in home-spun and make their own clothes, shoes and other necessities. General Feng entered the province on foot and sets the example of daily manual labor. He leads the most democratic army in the world to-day.

In the first place, this is a sober, efficient, hard-working army. All the officers and men pattern their lives after the General. From 12 to 1 each week day he works with his own hands in the iron foundry. Every officer and man in his army must learn a useful trade, so that when he retires or reaches tho youthful age limit, ho may successfully enter civil life. Like General Armstrong and Booker Washington, he believes in the dignity of labor, in learning by doing and in work as a great character-building force.

We were awakened at 5 o'clock in the morning by the bugles which called his men to early drill. We saw some of the troops drilling again after nightfall by moonlight. Never have I seen such a working army.

The general himself leads the way in his earnest work for a Christian army. He preaches occasionally with great force and fervor and with impassioned feeling. Regular Biblo classes are held for his officers several times a week, and they in turn teach classes for their men. Fifty of the officers are organized in an evangelistic band.

The leading generals have caught the spirit of their chief. All four of them desired at one time to give up their places in the army and become Christian workers, but each is held in his present placo by a sense of duty. In the present chaos of China some force is needed to maintain law and order, to put down banditry, opium smuggling, lawlessness and crime. What Cromwell's army was in the dissolute reign of the Stuarts, what Washington's unpaid army at Valley Forge was to America, the Christian army of General Feng may yet prove to be in the approaching crisis in China.

## CLARITY IN THE PULPIT.

An exchange has the following story: A minister preached on 1 Cor. 13:1. The reporter for the daily paper, strangely enough, got it right, but the linotype operator, in setting the word "charity," made the mistake of using an "l" instead of an "h," and the proofreader overlooked it. So the minister was reported in the morning paper as having preached from the following text: "Though I speak with the tongues of men and of angels, and have not clarity, I am become as sounding brass, or a tinkling cymbal." Commenting on the story the editor says: "As it appears in print it was not New Testament truth, but it was truth, nevertheless. The peoplo want the preacher to be luminous rather than voluminous, and the preacher who is without clarity will soon be without a congregation. So, whether we like it or not, such are the conditions which confront us in these busy days with their many duties. And we must either meet the conditions of our own generation or fail to serve it."—Watchman-Examiner.

Tho country church is a panacea, but has it a program? The panacea is the gospel of Jesus Christ, who is the Saviour of men and of society. But just how will this gospel he applied to the conditions of rural life? The question intimates the need of a program. If a church is conscious of a program, and works it, then that people have the feeling of getting somewhere.—Selected.

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# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the 23rd of April last, I was called to the Baptist Hospital in Alexandria by Rev. D. B. Boddie, of Glenmora, with the information that his father, BROTHER W. D. BODDIE, was dying in that institution. When I arrived at 4 p. m. I learned that my honored friend had passed away at 2 o'clock. We laid him to rest the next day in the Methodist Cemetery, at Jena, La., the writer conducting the service.

In April, 1919, Rev. D. B. Boddie assisted me in a revival at Trout. I was a stranger in this State, and during that meeting a friendship began between us that has steadily grown. One day I went with him to his old home, and there first met his father and mother. More princely Christian people I have never known. I became a sort of "adopted son" to them, and thenceforward I could always find a home and welcome beneath their hospitable roof.

Brother Boddie was a man of earnest convictions, sterling manliness, and solid Christian character. He loved the church and its ministry; and for many years served in such capacities as that of steward, Sunday school superintendent, trustee, or upon any committee where there was work to be done. He loved the hymns of the church, and was for fully twenty-five years the song leader of his community. His home was the preachers' home; and he was often a delegate to one of the conferences. In quarterly and district conferences he made an efficient secretary. The influence of his radiant life will linger long like the afterglow of a western sunset, and the memory of his genial friendship will abide like the odor of precious ointment.

Wyatt David Boddie, son of Rev. D. A. and Hepsie Boddie, was born in Edgefield District, South Carolina, July 22, 1852. His father was later an itinerant preacher in Louisiana, and here the son grew up. He married Miss Sarah Jane Baker, Oct. 24, 1877, who survives him. Five daughters and one son, born to this union, are living: Mrs. T. J. Drewett, Mrs. W. S. Ezelle, Mrs. Moses Walker, and Mrs. W. H. Dayton, all of Jena, La.; Mrs. F. C. Adams, of Blue Grove, Tex., and Rev. D. B. Boddie, a member of the Louisiana Conference. He is also survived by two brothers and three sisters, all of whom live in Louisiana, and there are a number of grandchildren.

Brother Boddie belonged to the Old Guard of Methodist laymen; men who were preachers' friends in a day when friends were few, and who stood by the church when it cost something to do so. He rests from his labors and his works follow him. May the God whom he loved and served keep and guide the dear ones left behind, until they meet in the great unending family reunion.

ARTHUR MADISON SHAW.

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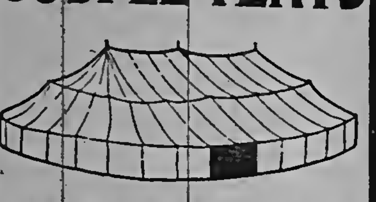

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When God called the spirit of BROTHER SAM CARSON from earth to heaven there was left a vacancy that will be felt in so many ways. Not only in the home where he was so dearly loved, but the entire community will feel the loss of this dear man. He was born Aug. 19, 1851; died Dec. 28, 1922. A period of seventy-one years, spent in the service of our Lord, has come to an end. This good man labored for his Master as few labor; always ready for service, great or small, always happy when serving his Master. The writer has known Brother Carson forty years, and knew him to be a Christian. He never faltered, or shirked a duty; lived at peace with his fellow-man, and was true to every cause. He was married to Miss B. Scott in December, 1875. To this union were born nine children, two of whom preceded Brother Carson to heaven. The wife, with the other children, know they are denied his earthly presence, but he is with them daily in the spirit, and they know he is with his Master that he served so faithfully here, and with the loved ones gone on before, and that he is awaiting their coming. The waiting time won't be long, and there will be a joyful meeting when friends and loved ones are reunited again.

The church and Sunday school at Conehatta will feel the loss of this good Christian worker. He was the life of the church, and was always there when he could go. May God bless the companion and children and help them to lean on him. He has told them to cast all their burdens on him and he will help them. We know we shall meet him again.

J. C. LONG.

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MRS. MOLLIE C. SHELLEY was born in Claiborne County, near Hermanville, Miss., Jan. 30, 1858, and died at Gloster, Miss., in the home of her daughter, Mrs. L. N. Whittington, April 10, 1923. Her husband left her for his heavenly home twenty-one years ago. When she left earth for heaven she left three daughters and three sons to mourn the death of the mother. She was a patient sufferer for four years, ever looking forward to the time when she could go home and be at rest. She was one of the most devoted mothers the writer has ever known, ever thoughtful of her children and their very best interests. She was in reality a consecrated Christian, so kind, tender and sweet-spirited. It was an inspiration to be in her company. She joined the Methodist Episcopal Church, South, early in life, and was ever true to the vows assumed. She left this testimony: "There isn't anything in the way. All is clear and beautiful. I will soon go home."

Sons and daughters, mother is at home at rest with God. May God deal very graciously with you.

The funeral was conducted in the Methodist church at Hermanville by the writer, assisted by Rev. M. K. Miller.

JASPER L. SMITH.

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## RESOLUTIONS.

Whereas, on the 6th day of July, 1923, the gentle, loving spirit of our friend and co-worker, MRS. J. W. WEILENMAN, was taken from her suffering to enter that heavenly rest above, since the all wise and all loving Father thought best to take her from our midst therefore, be it Resolved:

1. That we have suffered a great shock and loss in the passing of this good woman.
2. That we appreciate the well rounded conception of Christian character as was exemplified in her personal life.
3. That the Missionary Society, of which she was President, has received much inspiration and instructions from her, and will greatly miss her wise and consecrated leadership.
4. That we deeply appreciate the privilege of having known this godly woman, and we hereby express our gratitude to the Father for the life and labors of this exemplary character.
5. That we extend to the bereaved husband and family our deepest sympathy, and commend them to the Comforter who has never forsaken his children.

Resolved, further, That these resolutions be spread upon the minute book of the Society and that a copy be sent the local papers and one to the New Orleans Christian Advocate.

Signed: Mrs. G. W. Faison, Mrs. M. E. Dakin, Mrs. M. B. Brister, Committee.

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## FROM ANTIOCH, MISS.

Dear Brother Carley: As we seldom see anything from Antioch, will say we are well pleased with Brother Murff and wife. Our meeting is past; had as fine preaching as ever heard, by Brother White. Our Sunday school is still alive, with Miss Martha Rye as superintendent.

With best wishes to the dear old Advocate,

MRS. J. C. SUGG.

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Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

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# *Woman's Missionary Society*

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## MISSISSIPPI CONFERENCE.

### Gleanings from Meeting of the Meridian District.

One of the best district meetings ever held in the Meridian District of the Mississipi Conference was held, in East End Church, Meridian, Miss., July 10-12, with Mrs. W. I. Denton presiding.

From the opening session Tuesday evening till the close Thursday noon, there was that interest and zeal manifested which come only from those who are striving for the upbuilding of God's kingdom. Auxiliaries had met together to study God's word for guidance and to plan for a greater service for him.

East End Auxiliary proved an ideal hostess. The beautiful new church, with its lovely decorations, was a splendid setting for this gathering of Christian workers; the music was an inspiration to all. At noon each day lunch was served in the sub-story of the church. Everything possible was done for the comfort of the guests.

At different times during the conference we were honored by the presence of four of our Meridian ministers, Presiding Elder P. D. Hardin, Rev. W. H. Lewis, Rev. J. L. Sells, and Rev. J. L. Decell. We had two conference officers—the president, Mrs. H. L. McClesky, of Hattiesburg, and the recording secretary, Miss Ella Wayne Ormond, of Meridian.

At the opening meeting the devotional was led by Rev. P. D. Hardin. The welcome address was delivered by Mrs. J. M. Harwell, of Pachuta. The address of the evening was made by Mrs. McClesky, which proved both pleasing and inspiring.

Impressive was the opening of the Wednesday morning session. Rev. W. H. Lewis, pastor of the church, assisted by Rev. J. L. Sells and Rev. P. D. Hardin, administered the Lord's Supper.

After the regular organization of conference, Mrs. McClesky talked on "The Council and Conference Outlook." She stressed the doubling of membership and subscriptions to the Missionary Voice. She insisted that our Auxiliaries encourage the young people in volunteering for definite Christian service; that we select two prayer specials—one home and one foreign. She suggested the circuit circle plan, and explained in detail, hoping to have an Auxiliary in each of the eighty-six churches of the Meridian District.

Mrs. W. I. Denton gave "The District Outlook," reviewing past work, encouraging the Auxiliaries to a broader, richer service. Among other suggestions, she asked that the larger and stronger organizations help her with the smaller and weaker ones, and that throughout our district more Bible and Mission Study classes be organized.

West End Church has something to be proud of, that five of its young girls have volunteered for definite Christian service. They were introduced to the conference as follows: Misses Ethel and Mabel Graham, Mattie Lou Davis, Ida Philips, and Margaret Lewis.

On Wednesday afternoon there were several subjects presented—all full of interest.

Mrs. Leon Eilzy gave a most excellent paper on "Social Service," a work becoming widespread in our Auxiliaries.

Mrs. R. O. Dobson, president of the City Mission Board, told of its organization and work, and Mrs. Irene Boaz told of the great work she and Miss Constance Palmore, deaconess at the Wesley House, Meridian, are doing.

Miss Ella Wayne Ormond told "How the Adult Societies can Sponsor the Young People," causing all to feel deeply the duty toward our young people.

The visitors were given a drive over the city, and later a visit to the Wesley House.

We were indeed proud of our children and young people on Wednesday evening, for their entertainment was splendid. The Junior Society of Fifth Street Church conducted the devotionnals; a special program was given by "Central Lights," of Central Church, which enjoys the distinction of being the banner society of the Mississippi Conference. As a concluding number the young ladies of East End presented a beautiful pageant entitled "A Missionary Clinic."

During the Thursday morning session "The Belle H. Bennett Memorial" was explained, the plans for procedure put before the conference, and a prayer was voiced for the success of this great and noble work.

There was a round table discussion of best methods of conducting Mission and Bible study classes, Week of Prayer, and for the observance of Harvest Day.

Mrs. J. M. Harwell invited the conference to meet at Pachuta next year, and the motion carried unanimously.

These points given are the principal ones of this splendid meeting, which gave fresh inspiration to the Auxiliaries of the Meridian District.

Mrs. Denton, in conclusion, summed up the conference and gave words of encouragement that His work may go forward as it has never gone before

"By all the memories of the past, by the glorious hope of the future, we dare not falter or fall."

MRS. J. H. RUSH, Secretary.

## FROM DUBACH, LA.

Dear Brother Carley: We have just closed our second meeting on the Dubach charge, at Dubach. We had a real good meeting. Eight were received into the church and the work strengthnned.

Harmony Chapel meeting closed last Sunday night, with twelve additions. At many services spiritual fervor ran high; even shouts of praise were heard, and the work seems to be much revived. The pastor did the preaching at both meetings, and the members took the lead in the work.

Since coming here, we have received thirty-five into the church, and we have one more meeting to hold. It begins on Aug 6; after that I will have some dates which I may be able to give in revival effort to anyone needing help.

Yours fraternally,

J. W. FAULK.

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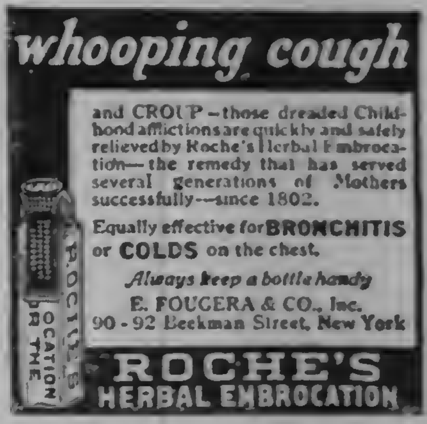

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This is a most remarkable record of efficiency. We doubt if any other medicine in the world equals it.

Think of it—only two women out of 100 received no benefit—98 successes out of a possible 100.

Did you ever hear anything like it? We must admit that we, ourselves, are astonished.

Of course we know that our medicine does benefit the large majority of women who take it. But that only two out of 100 received no benefit is most astonishing.

It only goes to prove, however, that a medicine specialized for certain definite ailments—not a cure all—one that is made by the most scientific process; not from drugs, but from a combination of nature's roots and herbs, can and does do more good than hastily prepared prescriptions.

You see, we have been making, improving and refining this medicine for over 50 years until it is so perfect and so well adapted to women's needs that it actually has the virtue to benefit 98 out of every 100 women who take it.

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Such evidence should induce every woman suffering from any ailment peculiar to her sex to try Lydia E. Pinkham's Vegetable Compound and see if she can't be one of the 98. The Lydia E. Pinkham Medicine Co., Lynn, Mass.

# *Sunday School*

## SUNDAY SCHOOL NOTES FROM THE NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The third session of the Corinth District Standard Training School for the benefit of our leaders was held at New Albany, June 25-30. We had an enrollment of 57, representing 18 schools. We issued 42 credits. There were ten pastors who did earnest work. Brother Randolpb, the presiding elder of the district, never fails to take one of the courses with his preachers. The proverblal hospitality of the New Albany peopie was enjoyed by all who took part in this school.

The third session of the Sardis District Standard Training School was held at Sardis, July 5-11. We had an enrollment of 61 and issued 29 credits. During this week the weather was intensely hot, which accounts for the small number of credits issued. We nad only two pastors to attend this school.

Our next school will be held for the benefit of the churches near Durant, Aug. 6-11. The last standard school for tbe year will be held at Booneville, Aug. 27 to Sept. 1. One liberal, wise man at Booneville has agreed to meet the expenses of this school. There are other laymen in the church who would be willing to make a like investment if some tboughtful preacher would lay the matter before them.

The General Sunday School Board has suggested that we should not hold standard schools unless we secure an enrollment of about one hundred. We shall be forced to persuade a larger number of our teachers to attend these schools or else hold non-standard schools. The non-standard school may serve our purpose better, as we can hold more of them and at less expense.

Fourteen of our North Mississippi people attended the first term of the Leadership Training School at Lake Junaluska, July 13-26. A few are in attendance for a second term. Personally, I got more out of this school than any I have attended in the past. The quality of the work done by the faculty and the student body ranks with the best that is being done anywhere. Students were required to devote two hours' study on each lesson. Many of them put twice that amount of time on each lesson for two weeks. After my two weeks' stay up there I am more impressed with the necessity of continued prayer for the power of the Holy Spirit upon our leaders and upon the followers as well.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

## Your Greatest Problem—That Boy of Yours

What kind of a man will he be ten, twenty, thirty years from now. Every parent knows it depends entirely upon the training he is getting now, his associations, ideals and aspirations.

Mr. Robert K. Morgan, principal of Morgan School, Petersburg, Tenn., has been trainlng boys twenty-nine years. He knows boys. He wants your boy. He recognizes in every boy possibilities which if developed will make him a leader. He wants to develop tbat trait in boys. Robt. K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality and his school is a material projection of that cbaracter.

Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., to-day. He will send you a catalog and tell you about what this school can do for your boy.

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Thousands of copies of a new book by Dr. H. Will Elders are being distributed to women without cost. Every woman who wants children should read this book and learn all about STERILTONE and its wonderful effect in constitutional weakness. Many things are unfolded that the average woman has never been told before. For Free Book send name to Dr. H. Will Elders, 217 Ballinger Bldg., St. Joseph, Mo.

## THE LEADERSHIP OF JESUS.

Such a miracle was Jesus. Let us go a step further and say such a leader is Jesus. Let us study the Leader at work gathering about him a few kindred spirits in the early days of his public career. First, he was not a radical innovator. John the Baptizer dlrected men's attention to him. John, wbo so believed in his nation's past, would not have polnted men to Jesus had he thought Jesus would ignore history and its teaching. Here, indeed, is tbe first trait of every leader. He is conscious that he is a child of the past. He may differ from it, criticize it, go beyond its views, but he does this in loving acknowledgment that the imperfect past made possible the more perfect present. Again, he was a hospitable person. Andrew and his fellow disciple were attracted to him so much that they started to follow him to see where he stayed and ascertain who he was. When Jesus suddenly turned and accosted them with his question, "What do you want?" tbey asked him the first question we today would ask a stranger, "Where are you from?" "Where do you live?" Jesus invited them to join him, and they spent the day in his presence. It was this in Jesus that drew men to him. He never seemed too hurried to talk. He had time for the individual. He was at bis best when surrounded by folks.—Dr. E. A. Leslie.

## RELIGION AND THE NATION.

Tbe force of religion on a nation's destiny was empbasized by Calvin Coolidge, now President of the United States, in an address in April before the New York State Convention of the Young Men's Christian Association. The strength of America, the strength of all civilized society, he asserted, was in its religious convictions.

"They are not a power which is diminishing," he said, "but a power which is increasing. The standard of conduct which they require was never before so universally recognized and accepted. It sanctifies every place of worship, it is revealed in every institution of learning, it supports every activity of government, it sustains every economic structure. In domestic affairs, in international affairs, it is more and more the reliance of mankind. The evidences of it are increasing, the results of it are accumulating. More and more the people are living under the conviction that it is righteousness alone which exalteth the nation.

"Surely the recognition of this fact, which stands out above all others, ought to make these days of abiding satisfaction and of continuing faith and determination for the American people.

"It is not in the results of a day or a year that the Eternal Purpose is revealed. If we are to avoid being dismayed by the accidental, and if we are to contribute anything, it is necessary to take a larger view, to make a wider survey, and work in harmony with these ever invincible forces which are always advancing the base line of progress."

## A FRIEND TO ENEMIES.

In the Near East the American Y. M. C. A. is serving as an intermediary between the Greek Red Cross and the Turkish Red Crescent societies for the exchange of letters, money, and clothing between the families in Asia Minor and their prisoners in Greece, and between the families in Greece and their prisoners in Asia Minor.

Secretaries have been given full liberty by the Greek military authorities to visit and serve all Turkish prisoners. While permission has been more restricted on the Turkish side, one of the workers is now visiting prisoner camps in Asia Minor. A visit to prisoners in the vicinity of Smyrna resulted in the release of seven prominent Turks from Greece for which the Turks released fifteen Greeks. The names of these latter were sent from the Athens office of the Y. M. C. A. with the request that the names be published in America, where most of the men have relatives with whom they have had no communication since the Smyrna disaster. As a result, the cables have carried news of reunited families.

Dancing is a form of insanity of which few people have any fear.—Selected.

## NORTH MISS. CONFERENCE

### Grenada Dist.—Third Round.

Ebenezer ct., at Thornton, Aug. 4.
Lexington, Aug. 3, 5.

R. A. TUCKER, P. E.

### Grenville Dist.—Third Round.

Hollandale and Arcola, at Murphy-Arcola, Aug. 5.
Cleveland, Aug. 12.
Leland, Aug. 13.
Greenville, Aug. 15.
Lake Cormorant, at Walls, Aug. 19.

JAMES H. FELTS, P. E.

### Corinth Dist.—Third Round.

Mantachie, at Ozark, Aug. 4 and 5.
Paden, at Old Bethel, Aug. 8.
Belmont, at Dennis, Aug. 9.
Tishomingo, at Salem, Aug. 10.
Iuka ct., at Bethel, Aug. 11 and 12.
Iuka sta., Q. C., Aug. 10, night; preaching, Aug. 12, night.
Burnsville, at Clausell Hill, Aug. 15.
Chalybeate, Friday, Aug. 17.
Ripley, Q. C., preaching July 1, 11 a.m.

JOSEPH B. RANDOLPH P. E.

### Columbus Dist.—Third Round.

Cedar Bluff, at ——, Aug. 5, 6.
West Point, Aug. 8, night.
Starkville, August 9, nigbt.
Artesia, Preaching, July 15th, a. m., Q. C. Aug. 9.

A. T. McILWAIN, P. E.

### Sardis Dist.—Fourth Round.

Oakland, at Enid, Sept. 2, 11 a.m.
Coldwater, at Love, Sept. 5, 4 p.m.
Hernando, Sept. 5, 8 p.m.
Senatobia, Sept. 6, 8 p.m.
Sardis St., Sept. 7, 8 p.m.
Olive Branch, at Miller, Sept. 15, 11 a.m.
Byhalia, at Byhalia, Sept. 16, 11 a.m.
Arkabutla, at Strayhorn, Sept. 23, 11 a.m.
Cockrum, at Cockrum, Sept. 29, 11 a.m.
Charleston, Sept. 30, 11 a.m.
Como, Oct. 3, 4 p.m.
Batesville, Oct. 4, 4 p.m.
Pleasant Hill, at Pleasant Hill, preaching, Sept. 9; Q C., Oct. 5, 11 a.m.
Mount Pleasant, at New Salem, Oct. 6, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 7, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 14, 11 a.m.
Longtown, at See's Chapel, Oct. 19, 11 a.m.
Shuford, at Mount Olivet, Oct. 20, 11 a.m.
Courtland, at Wesley Chapel, Oct. 21, 11 a.m.
Crenshaw, at Crenshaw, Oct. 25, 4 p.m.
Tyro, at Emory, Oct. 26. 11 a.m.
Crowder, at Crowder, Oct. 28, 11 a.m.

The pastors will please see that there are reports from the Woman's Missionary Society and that the Trustees have a written report covering the questions they are expected to answer at the fourth quarterly conference.

J. TLLERY LEWIS, P. E.

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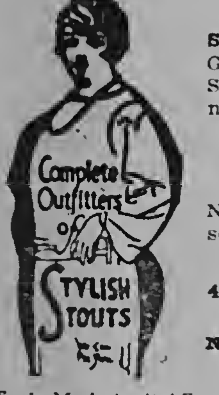
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## SAVE THE COUNTRY CHURCH.

By Rev. H. W. Ledbetter.

Any church to continue in first rank must be a country church. The Baptist and Methodist churches are the leading Protestant churches of our nation. Why? Because they have operated in the country. The Baptists are operating more thoroughly in the country than the Methodists (seemingly). That is the chief reason for their rapid growth. When a church ceases to work in the country it will not be long before it will do but little in the city. In the large towns most of the members who are of spiritual value to the church got their faith in the country.

The country church has borne a certain relation to the church at large. It has furnished a large per cent of the ministers. It has given a large per cent of the membership to the towns and cities. Where were most of our city doctors and lawyers reared? Inquire into every vocation. Yes, were the members of the city churches who were reared in the country to withdraw from the church, what would be the result? The country church has undeniably built up the large town and city church. Is it not a good plan to help the country church to exist that the city church may still exist from its fruit? Then gratitude should enjoin us. The movement to the large towns and cities is a sore trial to the country church. Now, what must be done?

We care for city missions; we aid in building town and city churches. What do we do for the country churches? The accomplishments in the country are unobserved. That boy who has gathered faith unto himse'f says but little. His growth follows. He makes a man and blesses the city. He may be called to preach. He loves sympathy. He dreads strangers. It would be an advantage could he bo licensed at his home quarterly meeting. The district conference is held too far off and too many strangers are there. You can hardly get local preachers to send a report there. Tho Baptists put it over us here. They will be the leading denomination of the nation because they are now leading in the country.

This is a new age. Schools are consolidating. The church might be wise to take observation here. Cars are here. People can go farther. Let the country church itself be more alert. I've aided in meetings in the country church where a singing teacher carried on a singing school. He would receive more remuneration than I. That is almost invariably the case. The country pastor can apply tactics used elsewhere. I have my people do everything on a large scale. Then they cannot be little with me. It has always been that the more I had them do for other things, the more they did for me. All preachers should adopt that philosophy.

Times have changed, and country churches should give better support to their pastors. Better support means better pastors. The country is full of high schools, and the young people demand an intelligent ministry. First things are not being put first. In some places in the country, it may be the rule, the ministry ranks behind the intelligence of the young people. Something should be done. Better plans should be made and a better support given the country ministry. Can the Mission Board not do more? Let interested parties think on these things. Presiding elders can handle this problem. It is their opportunity. They are not needed much elsewhere. Beloveds, work it out—you can do it.

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## FROM LAFAYETTE, LA.

Dear Brother Carley: Our church at Lafayette has made considerable progress in the past year and a half. The membership has increased 50%; the mid-week prayer service, which had been discontinued for years, has been resurrected, and is now, perhaps, the largest in the Conference; the Sunday night preaching service, discontinued for two years, is now one of the largest Sunday evening services, in point of attendance, in South Louisiana. The offerings at Sunday services have increased 400%; the pastor's salary has been raised $900, and the pledges and gifts to our new church movement increased about $25,000.

God has blessed and prospered us financially, numerically, and spiritually.

LEON I. McCAIN, P. C.

## FROM PICAYUNE, MISS.

Dear Brother Carley: I am writing to say that everything is moving along nicely with us at Picayune. Our revival meeting, led by Brother Dan Kelly, did quite a bit of good; and since then the Baptists have held a splendid revival, led by their pastor, Rev. O. P. Estes. The Lord is evidently moving the hearts of the people here there is one of the finest community and church spirits here I have ever known. Last but not least, the people have recently given expression to this fine spirit in giving the writer a brand new Ford touring car, up-to-date in every detail, for which I thank every one who helped to make it possible for me to have such a splendid car.

Again, I must not forget to tell you about the Baptist pastor's present. It seemed that somebody felt that the Methodist preacher must not be the only one to receive a present. So, on the last night of the revival forty-three men marched into the church and presented Brother Estes with a note of thanks and commendation for his faithful preaching and good work in our city. Along with the note was a package containing a beautiful Hamilton watch; so we have two of the proudest preachers in Picayune of any place I know—one with a new Ford and the other with a spank-fire new watch.

J. H. MOORE, P. C.

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## LOUISIANA CONFERENCE.

### Alexandria Dist.—Third Round

Elizabeth ct., at Hopewell, Aug. 12, a.m.
Campti ct., at St. Maurice, Aug. 18.
Natchitoches, Aug. 19.
Coushatta, Aug. 23.
Rochelle and Standard, at Selma, Aug. 26.
Jena and Joinesville, at Jena, Sept. 2, a.m.
Trout and Good Pine, at Trout, Sept. 2, p.m.
Livonia ct., at New Roads, Sept. 9.

Question number 12, to be called at the third quarterly conference, is to be answered by a written report. Pastors will please have these written reuorts ready on the several items to be reported upon.

W. L. DOSS, JR., P. E.

### New Orleans Dist.—Third Round.

St. Martinville, at Palmetto, Aug. 12.
First Church, Aug. 19, 11 a.m.
Epworth, Aug. 19, 8 p.m.

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Joint quarterly conference and rally for Houma, Bayou Blue and Lafourche, at Wesley House, Houma, Aug. 23.
Rayne Memorial, Aug. 26, 11 a.m.
St. Mark's, Aug. 26, 5 p.m.
Parker Memorial, Aug. 26, 8 p.m.

W. W. DRAKE, P. E.

### Ruston Dist.—Third Round.

Winnfield ct., at Atlanta, Aug. 19, 11 a.m.
Athens, Aug. 26, 11 a.m.

Where the quarterly conference includes Sunday, I hold quarterly conference Saturday if convenient.

K. W. DODSON, P. E.

### Shreveport Dist.—Third Round.

Greenwood, at Flournoy, Sunday, Aug. 12.
Bayou LaChute, at Casplana, Sunday, Aug. 19, a.m.
Powhatan, Sunday, Aug. 19, p.m.
Pleasant Hill, at Marthaville, Sunday, Sept. 2.

R. H. WYNN, P. E.

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Thirty-Second Session Begins September 12, 1923.
WRITE FOR THE CATALOG AND OTHER INFORMATION.

# Epworth League Department

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## LOUISIANA CONFERENCE.

Dear Epworth Leaguers: In the past few months my heart has been rejoiced by the uniformly enthusiastic tone of the letters received from the volunteers of several years ago. From some of these young people I had had no word for a year or more; therefore it was particularly encouraging that, without exception, they are remaining true to their original decision to prepare themselves for special service in God's Kingdom.

I give below extracts from these letters. I think the spirit of them is ideal and is to be heartily commended.

Sincerely your friend,
MRS. R. H. WYNN,
Life Service Superintendent.

"Dear Mrs. Wynn: I have not made up my mind just what my life work shall be. I am trying to live the Christian life, and am trusting God to show me my life work. I am going to Centenary next year and will give God a fair chance to show me the way. Pray that I may live so close to him that when he shows me the way I will be able to go where he wants me to go."

"I am going to graduate from High School in June. I feel that this is one more step to the goal I some day hope to reach. Sometimes temptations come and I think it is only ambition, but a still voice whispers to me that it is God's will that I climb as high as possible, and if I am never able to go to foreign fields as a missionary I can work here in my own country and be a missionary every day of my life. I am the Fourth Department Superintendent in our League, and have a class of Juniors in the Sunday school. I shall never forget how wonderful it is to attend the Epworth League Assembly and mingle with people who are all Christians, and I could not find words to express to my fellow Leaguers the inspiration I received while there. I gave myself into God's keeping when I signed the card declaring my intention to do some definite work for him, and he will use me where he sees fit."

"I am closer to my Master than ever before. I realize more what life service means. It means not just service in later years, but even now. Wherever we may be, if we follow our Saviour's leadings each day we need not worry over what kind of work we are going to do. After all, service on the foreign mission field or home field is only a continuation of work begun at home, is it not?"

"Although you have not heard from me, I am still interested in doing some work for my dear Saviour, and am busy in preparing myself for his service, which is no doubt the best work any person can do. When I was at Mansfield the summer of 1920 I gave my name as a volunteer for Africa, but since then the dear Lord has spoken to me about the dying millions in China, where I intend to go in about three years to labor for Jesus, my coming King. I can't do anything that would compare with what he has done for me, but give him this old unworthy broken vessel for him to use as pleases him best. I've fully consecrated my life to him, and my greatest desire is 'to do his will and stay ever close to him and follow, no matter what the cost.' To China I must go. I do not want to go to the easiest place, but where the hardest work is to be done, to prove my love for Jesus."

Below are the names of volunteers at the 1923 Assembly:

Pierce Richardson, Hodge, La.; Anna Mabel Petty, Shreveport, La.; Hazel Guy, Mansfield, La.; Anna Pharr Turner, Shreveport, La.; Verna Webster, Pelican, La.; Grace Johnson, Cedar Grove, La.; Laura Brazzel, Bernice, La.; David Tarver, Bernice, La.; Mary W. Matthews, Mansfield, La.; Clyde V. Faulk, Indian Bayou, La.; Mary K. Jones, Zwolle, La.; Lucille Franklin, Merryville, La.

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## FROM ROSE HILL, MISS.

Dear Dr. Carley: We are glad to report from the Rose Hill charge that we are moving forward. Never in the history of the charge has there been a greater fight made for the church of God. Our pastor is a real leader, a man of five talents, and he has energy and ability to use them all and gain other five talents. He is a man who rules his family and brings them up for service in the church of God. They are all gifted church workers, and one of the reasons for the great throngs of people who go to hear Brother Yeager preach is that he and his whole family are good musicians, and all have fine musical instruments and know how to use them for the glory of the Master. Another great drawing card of Brother Yeager's is that he is a preacher of the Gospel; he knows and preaches the Bible, and practices it in his every-day life before the people. It is generally said that Brother Yeager is one of the greatest preachers in our church.

We have just closed a great meeting at Homewood church, in which many were saved to lives of service, and many joined the church.

We are glad to say that we appreciate the kindness of the bishop and presiding elder in sending up a man of such godly character and ability, and in token of same we assure them that we are standing by Brother Yeager in his powerful fight to save the lost and bring the church at this place to the godly state it should be.

Pray for us.

Signed by: D. A. McKinnon, Charge Lay Leader; W. P. Lewis, President Board of Stewards; C. M. Davis, Sunday School Superintendent.

## REPORT OF BROTHER ASSAF.

Dear Brother: I have been asked to put my report in this form and send it to the brethren in order that they may know about my work.

I have preached 94 times this year; 129 have joined the church as a result of these services; 68 of these were Syrian, the rest American. Seven Syrian women have joined the Missionary Society.

A large number of Syrians, men, women and children, have been out to hear me preach in the different places. A large number have joined the Sunday school.

I have visited Jackson, Hattiesburg, Gulfport, Biloxi, Meridian, Newton, Canton, Yazoo City, Vicksbury, McComb and Columbia, and several other places in Mississippi. I also visited Monroe, La.

The following unusual cases are cited to show the work: An old soldier going back to the Old Soldiers' Home was led to profess faith for the first time while on the train; he gave his name for church membership. Nineteen inmates of the Old Ladies' Home have united with the church. Eight inmates of Oakley Farm professed faith and gave their names for church membership. A man converted in Monroe burned his cards and poker chips and joined the church and Sunday school.

So the work goes. Pray for me that I may honor my Master and do his will.

God bless you.

CHARLES ASSAF,
Missionary Evangelist.
Jackson, Miss.

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### FROM SENATOBIA, MISS.

My Dear Doctor: I just want to give you a short account of my movements of late. Was with Brother Augustus at Byhalla last week. I count myself fortunate to be associated with one so wise and sane as N. G. Augustus. Then his great people, what a privilege to preach to that fine folk! They are so appreciative that they make you pull until the backband stands up. I was with them just a year ago, and spent a most delightful week.

I have just closed also a meeting out in the country, at old Malmaison, one of those old, almost deserted churches, but we finally got them to coming, and closed with a shout of victory. Rev. T. H. Porter did most of the preaching. Tom Porter is a fine preacher, and his splendid record with this people, lasting for about sixty years (for here he was reared), was the occasion of renewal of old acquaintances, and was a joy to all.

I am just now starting out to Tyro to assist the pastor in a week's effort for higher and better things for our Lord. The second Sunday in August I go to assist Brother T. H. Porter at Fredonia, six miles east of Como, where we hope to have the power of the Lord manifest as in the olden times. We can not do the work of evangelizing this world without power from above. My meeting here is to open the third Sunday in August, with Kelly to lead. He was here some years ago and the people want him to come again. We are hoping and praying for a great meeting.

Dr. J. R. Countiss is to preach for us at Senatobia next Sunday morning and night. Our people like Dr. Countiss; they seem to think his preacning has many teeth. Well, it should have when he comes here.

So you see, Doctor, that "Mister" Shipman is a very busy youngster this summer. Come to see me, Doctor, and preach for us; we like you pretty well. I hear some of our preachers are going off on a vacation; say they want to take a rest; well, they may be tired, but if they have ever done anything to produce such a feeling I know nothing of it, but you know some folk were born tired, and then had a relapse.

Well, I guess I had better call a halt, or I will have some of these well rested divines trying to find hair on my old bald head. May the blessings of the good Father rest upon your work.

Very cordially,
"MISTER" SHIPMAN.
Senatobia, Miss.

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### FROM LUCEDALE CIRCUIT.

Dear Brother Carley: We want you to know we are still living over here on the Lucedale circuit. We are having a real good year over here. We had a very small work to begin with, but we are coming now. We have organized three churches and one Epworth League. We have transferred and received into our churches about sixty-five members. We have had five meetings, the result of which was most of the above report. We are expecting to go to Conference with a good report.

Best wishes for a good year.

R. L. MYERS, P. C.

### MISSISSIPPI CONFERENCE.

#### Jackson Dist.—Third Round.

Eden, at Tranquil, Aug. 11-12, 11 a.m.
Yazoo City, Aug. 12, 3 p.m. and 8 p.m.
Benton, at Zeiglerville, Aug. 18-19, 11 a.m.
Vaughn, at Union, Aug. 19, 3 p.m.
Monterey, at ——, Aug. 25-26, 11 a.m.
Brandon, Aug. 26, 3 p.m.
Yazoo City ct., Sept. 1-2, 11 a.m.
Canton, Sept. 2, 8 p.m.

M. L. BURTON, P. E.

#### Newton Dist.—Third Round.

Homewood, at Casque Chapel, Aug. 11, 12.
Lake, at Conehatta, Aug. 15.
Raleigh, at Trinity, Aug. 17, 18.
Laurel, First Church, Aug. 26, 11 a.m.; 27, 8 p.m.
Laurel, Kingston, Aug. 26, 3 p.m.
Laurel, West End, Aug. 26, 8 p.m.

J. A. MOORE, P. E.

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Prevents and Relieves
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#### Meridian Dist.—Third Round.

Pachuta, at Orange, Aug. 11, 12.
Quitman, p. m., Aug. 12.
Bucatunna, at Lewis Chapel, Aug. 15.
Enterprise, at Stonewall, Aug. 19.
Shubuta, p. m., Aug. 19.
Matherville, at Salem, Aug. 21.
DeSoto, at Manassa, Aug. 22.
Vimville, at Why Not, Aug. 26.
Meridian, Hawkins Memorial, 8 p. m., Aug. 26.

PAUL D. HARDIN, P. E.

#### Brookhaven Dist.—Third Round.

Georgetown, Aug. 11, 12.
Hazlehurst, Aug. 12, 8 p.m.; Q. C. Aug. 13, 8 p.m.
Scotland, at Gallatia, Aug. 15.
Summit anl Topisaw, at Pisgah, Aug. 18, 19.
McComb, Centenary, Aug. 19, 8 p.m.; Q. C. Aug. 20, 8 p.m.

Note particularly, and be ready definitely to answer, questions 12, 13, 14 and 15.

Be ready to report subscriptions to cover all financial claims. We must pay all claims in full this year.

H. M. ELLIS, P. E.

#### Seashore Dist.—Third Round.

Carriere, at Wesley Chapel, Aug. 11, 12.
Gulfport, 7:30 p.m., Tuesday, Aug. 14.
Bay St. Louis, 7:30 p.m., Wednesday, Aug. 15.
Wesley Memorial, Mississippi City, Aug. 19.
Long Beach, Q. C., Tuesday, 7:30 p.m., Aug. 21.
Biloxi, 7:30 p.m., Wednesday, Aug. 22.
Vancleave, Aug. 25, 26.
Pass Christian, 7:30 p.m., Aug. 26.
Wiggins, 7:30 p. m., Wednesday, Aug. 29.
Brooklyn, at Batesville, Sept. 1, 2.

W. M. SULLIVAN, P. E.

#### Vicksburg Dist.—Third Round.

Anguilla, at ——, Aug. 12, 11 a.m.
Rolling Fork, Aug. 12, 8 p.m.

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for loss of appetite, bad breath, coated tongue, biliousness.
*Without griping or nausea*
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Meyersville, at Fitlers, Aug. 15, 11 a.m.
Rocky Springs, at Allen, Aug. 19, 11 a.m.

J. R. JONES, P. E.

#### Hattiesburg Dist.—Third Round.

Heidelberg, at Sandersville, Aug. 12, 11 a.m.
Seminary, at Pleasant Ridge, Aug. 13.
Leakesville, at Clarke's Chapel, Aug. 15.
Mount Olive-Magee, Aug. 19.
Sumrall, Wednesday, Aug. 22, 7:30 p.m.
Avera, at Piave, Aug. 26. 11 a.m.

Please, brethren, be ready to report all your benevolent assessments covered by cash or good subscriptions at your third quarterly conference.

W. W. GRAVES, P. E.

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Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter.

Second half of Summer Session opens July [illegible]; Fall quarter opens Sept. 26, 1923; Winter quarter opens Jan. 2, 1924; Spring quarter opens March 18, 1924.

For general University Catalogue and other information, write the Registrar, J. G. Stipe, Emory University, Ga.

## ANNUAL MEETING OF GENERAL HOSPITAL BOARD.

Many Methodists do not know that Atlanta, Ga., is headquarters for one of the General Boards of the Church—the General Hospital Board of the Methodist Episcopal Church, South.

This Board held its annual meeting at its offices in Wesley Memorial Church, July 25, 1923, at 9:30 a. m. All but three members of the Board were present, and the sessions were full of the spirit of hope and determination to put this big new enterprise on its feet.

Bishop Candler, the chairman, presided over the meeting, and gave evidence that his heart and brain are enlisted in the ministry of healing. The Vice-President, Dr. T. A. Smoot, of Danville, Va., was present; Dr. C. C. Selecman, President of the Southern Methodist University, Dallas, Tex., was present, and Mr. L. M. Stratton, of Memphis, Tenn.; Mr. J. B. Ivey, of Charlotte, N. C.; Dr. J. R. Jones, of Vicksburg, Miss., and Mr. Walker White, Superintendent of Wesley Memorial Hospital, Atlanta, who appeared to read his report as Treasurer of the Board.

The morning session was taken up in hearing from delegates representing hospital enterprises in various places, and in hearing the Treasurer's report, and in hearing the report of the Executive Secretary.

There are openings in many places where promising hospital enterprises could be inaugurated or carried on if the Board had been provided with sufficient funds by the General Conference.

The Secretary, in his report, reviewed the status of the various hospital enterprises now operating or in course of construction in the church: Wesley Memorial, Atlanta; the Barnes Hospital, St. Louis, Mo.; Methodist Hospital, Memphis, Tenn.; the Dallas (Texas) Sanatorium; the Fort Worth (Texas) Sanatorium; Hattiesburg (Miss.) Hospital; Montgomery (Ala.) Memorial Hospital; and Houston (Texas) Hospital. Dallas, Fort Worth and Memphis are erecting institutions that will worthily express the ability and purpose of the church.

The Board was very much interested in a proposal that has grown out of the visit in May of the Secretary to Roswell, New Merico. Mr. Will Lawrence, a Methodist steward of Roswell, appeared before the Board and made a telling argument why the Board should locate its western tuberculosis sanatorium in that beautiful little city in the desert, made fertilo and beautiful by artesian wells. The citizens of Roswell authorized him to make the Board an offer which was generous and quite creditable to that community. It was the belief of the members present that no cause would appeal to the church more quickly and acutely than this tuberculosis sanatorium. Accordingly, a committee was appointed to visit the various sections of the West with a view to selecting a site and preparing the way for such an enterprise at an early date. This committee consisted of Dr. Selecman, Dr. C. C. Jarrell and Dr. A. F. Smith.

It was evidently the mind of the Board to develop its resources and set on foot the Golden Cross Society, rather than load itself down with hospital enterprises at the present time. It was settled on as a policy that except in emergency cases the proper procedure was for hospitals to be owned and controlled by local holding boards.

The Board adopted the recommendations of the Secretary in reference to making the Golden Cross enrollment more effective. Some changes were made in the memberships of the Golden Cross, so that they now stand as follows:

| | |
|---|---|
| Junior members ........... | $ .25 |
| Student members .......... | .50 |
| Adult members ............ | 1.00 |
| Active members ........... | 5.00 |
| Supporting members ...... | 10.00 |
| Sustaining members ....... | 25.00 |
| Service members .......... | 50.00 |
| Comrade of the Golden Cross | 100.00 |
| Life member ............. | 500.00 |
| Life Patron ............... | 1,000.00 |
| Knight of the Golden Cross. | 10,000.00 |

Those plans, when carried into effect throughout the whole church, will write the name Golden Cross on the heart of the church; enroll the majority of our members in this practical expression of Christianity and raise hundreds of dollars a year for the church's ministry of healing.

The mind of the church is ready; the spirit of the age is with us. The same Lord who said, "Go, Preach, Teach," said "Heal." He led the way by his example. Methodism must follow and complete her apostolicity.

## FROM SHAW, MISS.

Dear Dr. Carley: We have just closed a graet meeting at Litton church, out seven miles from Shaw, in the country. Great crowds attended the meeting, great interest was manifested, and much good was done. The preaching was done by Rev. T. E. Gregory, our pastor at Leland. His sermons were great in simplicity, earnestness, and truth. We had the assistance of the Boyle quartet for two of the night services. They are a bunch of splendid men, as well as good singers.

The church membership was wonderfully benefited, and thirty-two were added to the church on profession of faith, ranging in age from ten to forty-five years. Our membership was more than doubled.

J. D. SIMPSON, P. C.

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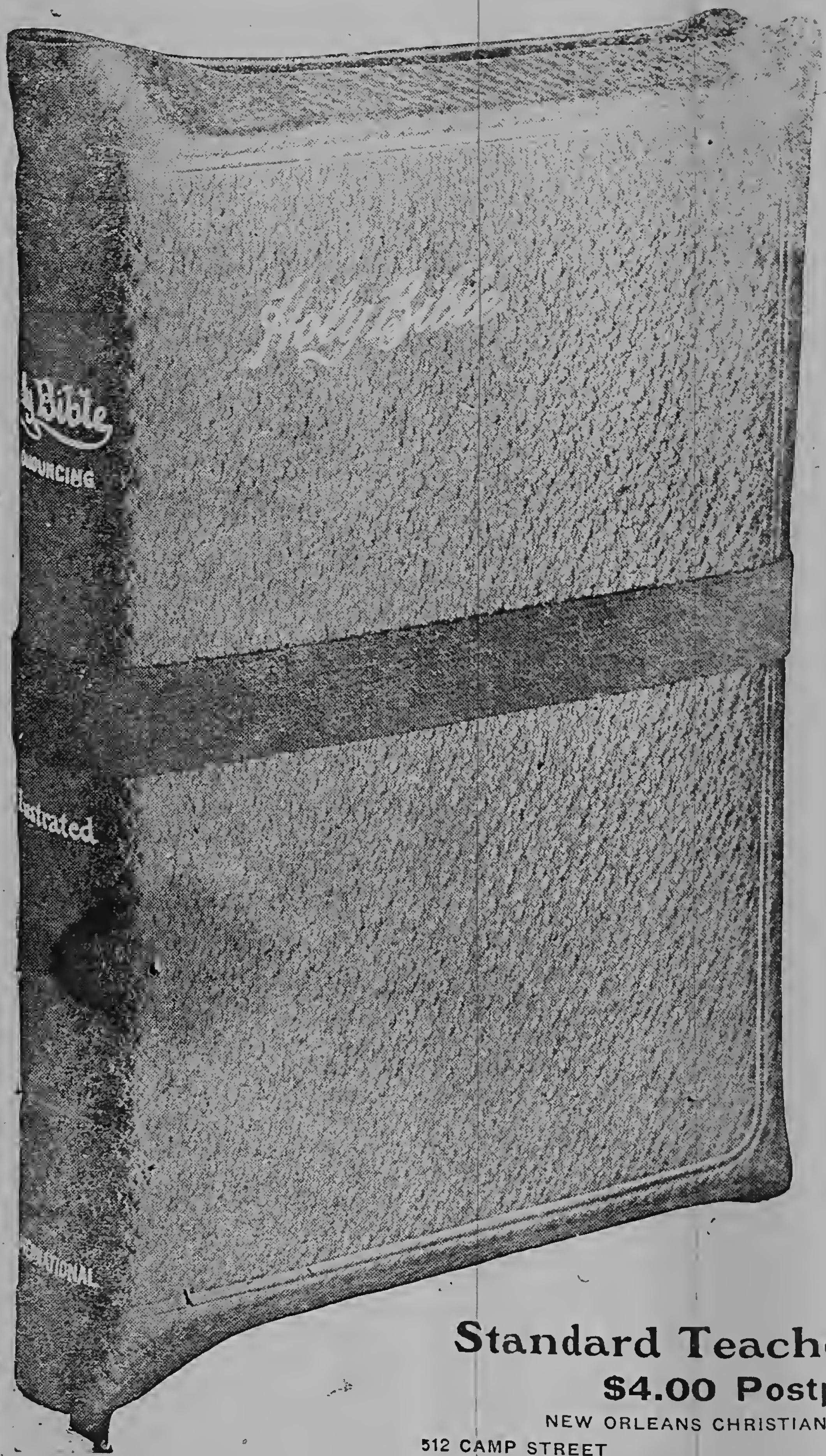

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# NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 70—No. 33. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 16, 1923. CHAS. O. CHALMERS, Manager.

## EDITORIAL COMMENT

### WHAT A RECORD!

"Consider 'Pop' Bowler! 'Pop' is—or was—an engineer on the Pennsylvania Railroad. He traveled one million, seven hundred and forty-six thousand miles during fifty years of continuous service, without accident, loss of life, or injury to any one in his charge. For the past ten years he has been engineer of the Congressional Limited between New York and Washington. Now 'Pop' is retired. He looks back on a lifetime of modest and unassuming achivement, and tells his friends happily of his boys and girls, college men and successful wives, of his well-to-do estate, and his willingness to bow to the rule of the road which puts an age limit on engineers." So runs a news item. As we read it, we thought of the hundreds of superannuated preachers of the Methodist Episcopal Church, South, who, for as many years as "Pop" Bowler—and some of them for more—have been a blessing to the world. They, too, are "retired"—but mighty, mighty few of them have a "well-to-do estate" about which they may talk happily to their friends; the most of them, rather, are barely able to make ends meet on the bare pittance the church gives them. Thank God, a better day will soon be at hand through the special effort in behlf of these retired veterans of the Cross!

### A CONSTITUTION WEEK.

Under the auspices of the Citizenship Committee of the American Bar Association, the week, September 16-22, has been set apart and designated as "Constitution Week." The announced purpose of this observance is "to re-establish the Constitution of the United States and the principles and ideals of our Government in the minds and hearts of the people." While the multiplicatoin of "days" and "weeks" has just about worn out the patience of the American people, we venture to suggest that the observance of "Constitution Week" is well worth serious consideration. Most of our people are lamentably ignorant of the provisions and significance of this historic document; and there be many among us who seem deliberately to have set themselves in opposition to a particular provision of the Constitution because, forsooth, it runs counter to their mercenary interests and selfish desires. One of the surest signs of the decay of national strength is disregard of fundamental authority; if our Constiution has become a mere "scrap of paper," we have entered upon the decline that will result in ultimate national failure. We do well if, in our churches, schools, press, community organizations, and in every other way possible, we inculcate respect for and obedience to the document which Gladstone declared to be "the greatest piece of work ever struck off at a given time by the brain and purpose of man."

### RIGHT OF WAY FOR THE CHRISTIAN EDUCATION MOVEMENT.

The committee authorized by the General Conference to harmonize and correlate the forward movements of the church has given the Christian Education Movement right of way from August to November, inclusive, for cultivation and for the collection of pledges. It goes without saying that those officially in charge of the Movement will be diligent in their efforts to make the best possible use of this specially designated period; it remains for those who have made pledges to the support of our educational work to co-operate with them loyally and heartily in meeting the obligations they have assumed. We are in great error if we allow ourselves to feel that these pledges were made simply at the request of the church for enterprises in which we are not vitally interested, and that their payment or non-payment has no special bearing upon our religious welfare. There is, of course, the serious matter of meeting our personal obligations, voluntarily assumed; but there is the greater thing of maintaining those educational institutions without which the church would be unable to do the work it ought to do in ministering to the religious needs of the age. Christian education is not an incidental in the work of the church—it is an essential; and every member of the church is directly and vitally interested in the success of this cause. Let us, then, do our full duty during this special period.

### A STARTLING FACT.

Dean Walter S. Athearn, of the Boston University School of Religious Education and Social Service, has recently concluded a strictly scientific study of the age of conversion as indicated by the age of joining the church. He secured the names, dates of birth, and dates of joining the church of 6,194 persons in 43 States for a given calendar year, all the dates being verified by court records, church registers, or other methods of guaranteeing exact information. The names were taken from different churches, as follows: Methodist Episcopal, 2,231 persons, from 29 States; Congregational, 1,490 persons, from 17 States; Presbyterian, 1,183 persons, from 14 States; Baptist, 712 persons, from 18 States; Disciples, 515 persons, from 11 States. The study revealed the fact that the period of greatest frequency in church-joining falls within a short age-range, and that the peak, or age at which the largest number of persons join the church, varies but slightly among the denominations studied. The following figures show the range and the peak: Methodist Episcopal, 9-14 years, inclusive, peak at 10-11 years; Congregational, 12-15 years, inclusive, peak 13-14 years; Presbyterian, 12-14 years, inclusive, peak at 12-13 years; Baptist, 10-13 years, inclusive, peak at 11-12 years; Disciples, 9-13 years, inclusive, peak at 11-12 years; all denominations, 10-14 years, inclusive, peak at 13-14 years. These figures, which may be taken as at least fairly representative, show that only 25 per cent of those joining the church joined after they were 21 years, 4 months and 22 days old. 75 per cent joining before that age. The startling fact revealed in this study is, if a person has not joined the church before that age, the chances are three to one that he will never join. We venture the assertion that an equally careful study would show a rapidly increasing chance against joining the church with each successive five-year period after the age of 21. What stronger argument do we need to make us realize the value of our Sunday school work and of evangelistic efforts among our young people?

### CONSISTENT, AT LEAST.

In a recent issue of a denominational newspaper of the Baptist persuasion, a writer, presumably a Baptst preacher, in an emphatic protest against "union" meetings, closes his article with these words: "The preaching in union meetings is usually done either by a pedobaptist or an apologizing, compromising Baptist. One cannot conceive of Dr. E. Y. Mullins, L. R. Scarborough, R. B. Gunter, T. T. Martin, J. W. Porter, or the late J. B. Gambrell doing the preaching in a union meeting. These brethren have a complete Bible message. They are loyal to the Bible and the Author of it. They would not be suitable in a 'union meeting.'" The sentiments expressed sound like those of the Middle Ages—but they at least have the virtue of being consistent with the view that the Christ is a Baptist Christ and that a Baptist crown must rest upon his head. "God, I thank thee that I am not as other men are."

### MAKE THE WAY PLAIN.

Travelers by automobile along public highways would be greatly helped and comforted if at convenient intervals, especially at "forks" and cross-roads, they could find sign boards giving specific information as to mileage and destinations. Unfortunately, the traveler does not always find these, and he has to depend upon information picked up along the way to guide him in his course. What a blessing it is that upon the High way of Life the signs are all up, so that the wayfaring man, though a fool, need not err therein.'

### SIMPLY A MATTER OF BUSINESS.

A press dispatch the other day announced that a great business corporation in Chicago has decreed that sleeveless dresses and an excessive amount of "make-up" will mean the dismissal of its women employees. Thus business undertakes to do for the sake of business what parents ought to do for the sake of propriety and good morals.

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## THE MOVING OF SCARRITT.

By Mrs. F. F. Stephens, President, Woman's Missionary Council.

It is the judgment of those who are responsible for the control and maintenance of the Scarritt Bible and Training School that the time has come when the institution will be able to serve a larger purpose in the Kingdom if it is moved to a different location, enlarged and reorganized. Those interested in the plans for a New Scarritt have not gone into press heretofore. One reason was the belief that time should first be spent in most careful thought and study before coming to a decision, and some years have now been given to prayerful endeavor to find the best place in the work of the church for this School. Another reason has been that the Board of Managers failed to realize that the church is widely interested.

For the thirty years of its history the Training School in Kansas City has been one of the most quiet and self-effacing church institutions. Colleges become known through their graudates and the grateful, enthusiastic publicity given by their alumnae. In the case of Scarritt, many of the graduates have gone immediately after finishing the course to far-off lands. It is just possible that the name and spirit of Scarritt are better known to-day in the city of Shanghai, where the leading school for girls in the Orient is staffed by its graduates, than it is in some of the cities of our South. It is possible that the name and spirit are better known in the city of Rio, where points of contact have been established with thousands of homes through the daughters who have been taught by Scarritt alumnae, than they are by many members of the home church. Further, the Scarritt-trained women who have remained in the homeland have not spent their lives among such friends as read this paper. Their mission has been to the little children and to the under-privileged industrials in the cities, to the Oriental on the Pacific Coast, to the Mexicans on the southwest border, to the Cubans who come and go like the tides in Florida, to the retarded people of the Louisiana parishes, to the stranger everywhere within our gates, always a quiet, consecrated, unheralded service.

However, the women who have loved and supported the School are glad to find that the church is interested in its welfare and progress. They are grateful to the cities which are now reaching out a generous helping hand with offers of financial aid and educational affiliation. Regardless of where the School may be in the future, its friends will always hold in kindly remembrance the invitations which have come at this time. They are glad of an opportunity to give the church the facts. The plans relative to the moving and reorganizing of the School have been worked out in the hope of rendering the largest possible service, and there is an earnest desire that the leaders of the church shall assist in reaching a wise conclusion at the earliest possible moment. To delay much longer will be hurtful not only to Scarritt but to the cause of missions.

### Reasons for Moving.

The suggestion to move the Training School took definite shape at the meeting of the Scarritt Board of Managers in January, 1921, though much discussion covering a considerable period of time had preceded the decision. The reasons for moving may be briefly given as follows:

The School is far removed from the center of its constituency. Two-thirds of the students come from the territory east of the Mississippi River, and the other third largely from the South. Very few come from the region to the north and west. The present location, therefore, involves a large unnecessary expense to the student body. Since the School is the only one of its kind within the bounds of the church, the Board felt that it should be located where it may be of the largest service to the church as a whole. Its presence in Kansas City is undoubtedly a blessing to that city, and its removal will be some loss to our work on the border, but thoughtful study has convinced the Board that the greater efficiency possible in some other location will much more than offset this loss.

A second reason is because of the embarrassment in which the School finds itself in regard to its charter, which has been adjudged by the courts to be illegal. The Constitution of the State is such as to make it impossible to secure a legal charter, and yet, without it, financial and educational development are practically impossible. No degrees can be granted. (A Constitutional Convention is now in session trying to frame a new Constitution for Missouri, and it is possible the charter regulations may be changed. This is by no means a certainty, and in any event may be far in the future.)

The third, and by far the most important reason for moving, one sufficiently important to be named as the basis of the entire decision, is the need of having a neighboring institution of learning in which Scarritt students may take certain courses not furnished by the Training School. Many a student comes to Scarritt lacking in one or two preparatory subjects. If a Teachers' College, a nurse-training school, a Kindergarten Training School, were at hand, these lacking courses could be taken along with the Scarritt training, and a possible year saved in the time of the student. None of these advantages are open to the students at the present location.

Even students who have had full preparation find that special courses offered only by secular colleges are needed for special fields of service. For example, two or three students each year are preparing for work in Africa. Because of the needs of those primitive peoples, the missionary should know something of elementary agriculture, poultry raising, and similar topics. At present these cannot be secured without an additional year in some other school. Many other subjects would be valuable to one, two, or possibly a dozen candidates each year. The expense of adding them to Scarritt curriculum is too great to be justified by the small number needing them. A good near-by normal school would supply them at small cost.

Certain departments, such as English, Bible, Church History, Sociology, Missions, Evangelism, Practical Efficiency, will still be carried on within the Training School itself. The particular emphasis given those studies makes the spirit and atmosphere of Scarritt. They are the heart of the teaching needed by the missionary at home and abroad. There has not been any thought of placing Scarritt students in any other college to study those subjects.

### The Larger Program

The Board of Managers of the Training School and the members of the Woman's Missionary Council have taken counsel with many church leaders before reaching any conclusion about the place of Scarritt in the future program of missionary preparation. The result is a joint decision participated in and agreed to by representatives of all the Boards and Schools involved.

A preliminary report, framed by a committee of these representatives, which included three things: a definite classification of the various types of religious workers needed by the church at home and abroad, a minimum standard of preparation to be required of each type of worker, and some suggestions as to the facilities for training such workers, was prepared and presented to the Woman's Council and to the Board of Missions in their sessions of 1922. Each body adopted the proposed classification of workers, and also the standards of preparation, and authorized its Executive Committee to give further consideration to the facilities for training. The printed annuals of both the Board and the Council include the copy of the report.

Pursuant to the action of these bodies, a joint committee of nineteen persons representing the Executive Committee of the Board of Missions, the Exective Committee of the Woman's Missionary Council, the Candler School of Theology, the School of Theology of Southern Methodist University, the Scarritt Bible and Training School, and the Administrative, Candidate, and Educational Secretaries of the Board of Missions, both men and women, was appointed for the purpose of formulating a plan of training. The essential features of that program, which were adopted by the Woman's Missionary Council and the Board of Missions in the sessions of 1923, provide a unified missionary plan for the church as a whole based upon the three existing institutions mentioned above. The plan is to make adequate provision for developing the two schools of theology as the centers of missionary training, primarily for the ministry. The plan further utilizes Scarritt as a training center for lay workers.

That a school which will train lay workers, whether they are to serve in the mission fields at home and abroad, or whether they are to serve the local churches as volunteer workers in Sunday schools and other church organizations, is greatly needed, no one who knows the church will deny. Scarritt, as a small institution with little room and little money, has been obliged in the past to limit its training to the few who specialize in missions. As an enlarged school, it may open its doors to such lay workers as wish to prepare for various forms of service. Undoubtedly, most of these workers will be women, though men will not be excluded from the new Scarritt. In addition, experienced workers on furlough from the mission fields will be given opportunity for further specialization, and that in their own denomination, instead of being obliged to seek such study under other influences outside the bounds of our Methodism.

As a professional school for lay workers, the new Scarritt will differ on the one hand from the typical church college, which is primarily cultural, and on the other hand from the school of theology, which is designed for the professional training of the ministry. It will not interfere with, but will supplement our educational system. It will develop and utilize a school which has been faithfully and effectively serving the church for many years.

The question of the location of the new Scarritt has received and is receiving most careful consideration. As already stated, the plan, so painstakingly formed, provides for three schools of missionary preparation: the one at Atlanta, one at Dallas, and the third presumably at some central point. There is no question that the Woman's Council believes Nashville the best location for this third school. The women would prefer to have their funds invested there. The headquarters of the great Boards of the church are there. The Administrative Secretaries who exercise oversight over the candidates in training for missions are there. One of the finest teachers' colleges of the South is there. It will be a location from which the institution can serve the entire church and retain the undivided support of the women upon whom it will be dependent for maintenance. No effort has been made to keep this fact a secret, but the statement could not be made public until Nashville Methodism had offered a location.

One fact should be kept clearly in mind, and that is that wherever Scarritt locates it will be an institution with a separate entity. It seeks only to be close enough to a school from which it may secure, by purchase or by exchange of credits, such courses as its students may need which are not in its own curriculum. It will have its own Board of Managers, as heretofore, its own funds, its dormitories, its faculty, and its courses of study.

Above all, it has no thought of affiliation with any school not in harmony with the church. It has neither made nor received overtures from any institution which the church has disapproved. Scarritt has always been entirely loyal to the church, and wishes now, in its new plans, to merit the earnest good wishes of the best thought of the church and to carry out as effectively as it can, the desires of the constituency. It has been the heart of the Woman's Work in the past, a much loved institution, its welfare is the daily thought and prayer of thousands of women the world around. In its enlarged field of endeavor may it merit the blessings which many, far and near, are praying upon its efforts.

## THE NEXT CHURCH "OVER THE TOP."

In our list of churches given recently in the Advocate which had paid their five years in full, the question was asked, "Who will be the next church?" I am glad to say that this week brought a check that paid up in full for the five years for Andrew's Chapel Church, Fannin charge, Jackson District. This good work is appreciated, and we are now repeating the question, WHO WILL BE THE NEXT CHURCH TO GET ON THE HONOR ROLL?

Yours for service,
W. D. HAWKINS,
Field Secretary-Treasurer.

## IN RESPONSE TO DOCTOR STEEL.

By Rev. M. B. Sharbrough.

This is not in any sense a reply to any of the Doctor's letters, but is only an acknowledgment of the fact that it is called forth by a rather recent communication of his in the Advocate, and in some respects covers common ground with said article.

I will first say that I have always read everything from the Doctor's pen in the church press that has come before me since the days when he was Editor of the Epworth Era; and while I have not always agreed with him, I have been sufficiently interested each time to read his next article. Like the Doctor, I always have a good garden which I cultivate with my own hands, and from which I eat a vegetable dinner almost every day in the year. Withal, I keep well, and have no need to play golf or anything else for exercise. Indeed, I have a conviction which, like Banquo's ghost, won't down, that the garden with its varied exercise would keep up the health and prolong the life of many a man whose regular business requires a sedentary occupation. Besides, it ought to afford a great deal of pleasure to any one not naturally feeble or lazy, as well as some profit. We had berries throughout the season, have feasted on cantaloupes and melons of our own raising for the past month, and the end is not yet.

I can certainly appreciate the Doctor's theological situation, being somewhat in the same condition myself. While not so strictly conservative as some, I am by no means a radical. I continue to believe in a supernatural Christ, the redeemer of a sinful humanity made originally, in God's likeness, above and apart from the beasts that perish. I further believe in a supernatural preparation for the coming of the supernatural Christ, through the Hebrew people. Hence I believe in the miracles of the Old Testament and the New, as a process in this supernatural redemption. I believe in the Virgin birth, and the resurrection of our Lord, also in the general resurrection of the dead as the culmination of redemption on the earth.

I believe in the Trinity interpreted in harmony with the Divine unity, and, properly viewed, I consider it essential both to a true theology and a sound philosophy. Withal, when I cannot accept the gospel fairly interpreted, I will certainly surrender the position which requires that I lead the congregation in its recital Sabbath after Sabbath, since not to do so I would regard as hypocrisy worse than skepticism.

Yet I do not go all the way with the so-called Fundamentalists. I do not like the term "verbal inspiration," of which they make so much. Nor do I like the term 'physical resurrection,' as applied to Christ, since his body was spiritualized in the rising, just as ours will be in the resurrection. And I certainly do not believe that Christ will ever come in physical presence to reign physically upon the earth. Indeed, I believe such teaching is based on the misinterpretation of Scripture and on a mere literalism from which the gospel was intended to deliver us. "The letter killeth, but the Spirit giveth Life." I believe that when Christ comes again other than through his Spirit, by whom he is always coming, it will be at the close of the dispensation of Grace as the Judge of men, and with the awards of eternity in his hands.

Unlike the Doctor, I have never ventured far into the lecture field. I have heard him, however, with great pleasure on "Home Life in Dixie," and on the "Heroes of Methodism," and I would like to hear him on Genesis and Geology, now that the radicals are giving such radical treatment to the earlier chapters of Genesis.

We used to hear certain portions of these chapters called allegorical, and while we might not extensively accept this theory, yet as allegory is a form of truth, and not a term for error, we might not find it seriously objectionable if kept within rational bounds.

But when men call these and other portions of Scripture myths and fable and folklore, they are digging at the foundations by discrediting the records, for such terms signify falsity either partial or entire. I do not see how men of mature mind, to say nothing of scholarship, can fail to realize that there are truths in these earlier chapters of Genesis, such as the direct creation of man in God's image and likeness, apart from and above the beast that perisheth; the oneness of man and woman in the marriage relation; the unity of the human race; the existence of the tempter and the fall, however these truths may be expressed, which are so essentially connected with the whole history of the Redemption which is through Christ, that to reject them is logically to invalidate the record throughout.

To eliminate these truths from the record would be to destroy the consistency of the Holy Book, and to regard the Old Testament as Hebrew mythology, and the New Testament as a record of Christian superstition—I do not say myths, since all admit that it was written long after the season of myths had passed. Thus regarded, the Scriptures would reveal to us no Christ, no Divine Saviour, but only the man Jesus with no authority over our wills and no power to control our affections. Because of the impeachment of the records, we would be uncertain both as to his life and teachings. With the elimination of the miraculous and redemptive features from the record, if we should fairly take the rest at its face value, the claims which he makes for himself, if he is not the Christ, would present him in the light of an imposter or of a religious fanatic; and viewed thus he would soon cease to command either our confidence or respect as an exemplar or teacher, whatever the excellence of his supposed sayings.

Of course, the most radical of these critics know all this, and are working steadily and persistently to this end, though some of them throw dust by proclaiming with loud voice that Christ is the Great Teacher and Exemplar of the race, while they deny his real and proper Divinity.

The wonder is that so many who seem to be following in their train do not realize whither they are tending.

To my mind, when once well started on the road there is logically no stopping place this side the renunciation of our historic Christianity, and finally falling back on a form of paganism, with Jesus—not the Christ—merely added to the Pantheon, a paganism which would be modified for rule by the teachings of [illegible] less so with the passing of [illegible] those teachings would [illegible] considered as authoritative [illegible] ceased being regarded [illegible] men. And thus the tendency would be [illegible] backward to the [illegible] superstitions, [illegible]

Thus the so-called advanced [illegible] supernatural Christianity would [illegible] retrogression of religion.

Biloxi, Miss.

## THE GLORY OF THE CROSS

As an instrument of execution [illegible] world, the cross represented the depth of ignominy; as a doctrine in the [illegible] old-time Jew foolishness and [illegible] appeared to be in it everything that was [illegible] and horrid, and nothing that was [illegible] and compulsive of regard. It did not seem to be a workable social motive. Why should a good man be crucified just as a bad man might be? How could a God fail to save Himself from the tree? How can the death of one be the deliverance of the many? So the [illegible] have argued, or are arguing today. To them, the cross is foolishness, contemptible as a fact, inoperative as a principle.

Christianity, however, accepts the challenge, that Jesus Christ himself endured the cross, despising its shame. Paul admitted that the cross is folly to them that perish, but declared that to those possessing insight it is the power of God, a medium of salvation, while also a norm of conduct and an ideal for racial [illegible]. The crucifix, literally gilded and lifted up on the towers of cathedrals, is gleaming with a new sentiment of radiant beauty. In increasing numbers men are coming over to God's side. It is gradually dawning on the consciousness of mankind that Jesus Christ succeeded by failing, died into life, was freely, not forcibly, frustrated, and through a temporary humiliation attained an eternally glorious purpose. The shame is being more and more transferred to those who never sit with Jesus in the upper room, or make a [illegible] of Calvary. It is coming to be recognized that the folk who never get this cross-idea are missing out; it has long since ceased to be the case that in general a Christian suffers socially as a Christian. And the probability is even now upon the horizon that Christianity, nominally a government prescription and world-order in the time of Constantine, may in another century, if not decade, become in fact the dominating religion of this planet, co-extensive with every land, and permeating all phases of society.

A realization of the full glory of the cross, then, is on the way. Slowly but surely men are getting God's idea, are coming to see what Jehovah meant by the death of His Son, are discerning the meaning of the mystery, and recognizing not only "the cruciality of the Cross" as a point in history, but also its rationality as a means of redemption. The cross of Jesus, in the blunt phraseology of this curt age, is "making good." It is the power of God unto salvation. Such reflections as these should be our source of cheer in religious work. The cross of Jesus remains as a radiant light in history. But for it, the world would be wholly dark. It makes things both harder and easier, but we must abide in its light.—Zion's Herald.

Wild camels are said to be tamed by forcing them to inhale tobacco smoke. The [illegible] Department of Agriculture reports a herd of cattle getting into a tobacco field and eating the weed. Several died. Nicotine is a poison although it may be used in very mild doses by [illegible]. It can never be classed as a food, but is a narcotic.—Selected.

The true test of friendship is to be able to sit or walk with a friend for an hour in perfect silence without wearying of one's company.—Dinah Maria Mulock.

# NEWS FROM THE DISTRICTS.

## NORTH MISSISSIPPI CONFERENCE.

### Notes from Columbus District.

We had hoped to give reports from the rest of the Sunday schools this month, but as so many of the pastors were away from home in revival work and on vacations, we have been unable to hear from all of them. The Sunday school work is running at a low ebb right at this time on account of summer vacations, etc. We give below reports from several charges:

* * *

High Point: We have five Sunday schools, all doing good work, with good attendance and much interest.

* * *

Cedar Bluff: We have four Sunday schools on the Cedar Bluff charge, although at Pheba, where the congregation is made up largely of Agricultural High School students, the school has suspended during the vacation. At Steel's Chapel we have recently raised from a union to a full-fledged Methodist school.

* * *

Brooksville: We have two live Sunday schools, well organized. Superintendents and teachers are active. Our school at Brooksville is graded from the Beginners to the Adults, and uses graded literature. Miss Duberry has just closed a class for teachers that proved a great help to us. Some eight or ten took the examination at the close.

* * *

McCool: We have a Sunday school at each of the six churches on the McCool charge, some of which are doing fine work. These schools mean much to the spiritual life of the charge. We had a splendid Sunday School Day program at four churches, with a total collection of $23.82.

* * *

We are in the midst of our revival campaign for our rural churches. We have heard from several meetings that began the fifth Sunday in July, and find that we have had several very fine revivals. No doubt the pastors will make report from their charges as to these meetings in due time.

* * *

The work of the District, as a whole, is moving along well. Finances are somewhat in advance of any previous year, and prospects are bright for a fine closing for the year. We are giving special attention now to the revival work and are praying for a great revival throughout the district.

A. T. McILWAIN, P. E.

### Corinth District Notes.

All the pastors are on the job, and nearly all of them are busy in revival meetings at the present time. We have thirty pastoral charges and one hundred and twenty-four churches in the district. We expect a revival in every church, and a number where we have no organized church.

* * *

Some good revivals have been reported. The Corinth District had the greatest number of accessions by profession last year and the year before of any district in the Conference. We hope to have a greater number this year.

* * *

"Bob" Jones is in the midst of a great revival at New Albany. We expect great results from it.

* * *

McIntosh is in a big tent meeting at Baldwyn now, and he goes from there to Lebanon, in the country with the district tent, beginning the second Sunday in August. He goes to Marietta the fourth Sunday in August for a tent meeting.

* * *

Brother Smoot has just closed a meeting with Brother J. T. Gullett at Blythe Chapel, on the Booneville circuit. They used the Booneville tent.

* * *

Brother W. D. Bass has held two tent meetings in the district, one at Mantachie, and the other at Mooreville. He has arranged for two more in the district. He goes to Dumas circuit, where three churches combine in a tent meeting, New Hope, Weir, and Jacob's Chapel. From there he goes to Falkner for a meeting.

* * *

Our Conference evangelist has held some good meetings at Walnut and Potts Camp. He used the district tent at each place. He has just closed a meeting at Burnsville. He goes to Belmont the second Sunday in August, and to Tishomingo the fourth Sunday in August.

* * *

Brother J. A. George has been with Brother McDougal in successful revivals at Box Chapel and Marvin, on the Corinth circuit. He and Brother H. P. Lewis will help Brother E. C. Sullivan in a tent meeting, beginning Aug. 12, at Meadow Creek, where two churches, Hodges Chapel and Shady Grove, unite in a big revival effort.

* * *

Rev. E. R. Smoot will use the district tent at Kossuth, beginning the fourth Sunday in August, and at Gaine's Chapel, beginning the second Sunday in September.

* * *

Brother McIntosh has already held three successful revivals in the district, using the tent at each place, viz., Ripley, South Side, Corinth, and Brasher.

* * *

Rev. Charles Tillman held a very fine revival with Brother Mohler at Booneville recently.

* * *

Our District Standard Training School, held at New Albany, was a great success. We have arranged to have a second district Standard Training School for this year, which will be held at Booneville, Aug. 27 to Sept. 1. The following courses will be offered: "The Methodist Church and Its Work," by Rev. R. H. B. Gladney; "Principles of Religious Teaching," by Dr. A. W. Milden; "Junior Organization and Administration," by Mrs. V. R. McDonald; "The Pupil," by Mrs. J. B. Randolph. We hope to have a good attendance. Write Rev. E. G. Mohler, Registrar, Booneville, Miss., that you are coming, so he may provide for your entertainment.

We want all financial columns level at Greenville, Nov. 7.

JOSEPH B. RANDOLPH, P. E.

Rev. Waldo W. Moore, the Ford, and the portable pulpit referred to by Rev. Payton A. Sowell in one of his articles, "The Seashore Camp Ground—Some Reminiscences."

## NEW YORK AND THE BIBLE SCHOOL

By Rev. Carroll Varner.

After putting it off for two or three years, I finally got up this summer to take a short course in Dr. White's Bible School in New York City. I have always believed that a preacher owed it to himself and his congregation also to go away occasionally for a course of lectures or an institute of some kind where he could brush up and get fresh mental and spiritual stimulus. I tried the University of Chicago one summer, but I saw that wouldn't do if a fellow didn't want to make shipwreck of his faith, so for the second time now I have come to this school. They are thoroughly sound and safe here, though they are not extreme in their conservatism. The method here is to study the Bible intensively and not so much about the Bible; and why shouldn't this be the best method after all? One is reminded in this connection of what Prof. R. G. Moulton once said: "There is one thing left to do with the Bible: simply to read it." If I am not mistaken, it is G. Campbell Morgan's method to let the Bible be its own interpreter. That is certainly the plan here. As one of the professors said in the class-room the other day, they have no objection to your using commentaries and helps, but they do want you first to exhaust your own resources in the proper understanding and interpretation of any book or passage of Scripture. For my own part, I know they have made the book of Hebrews, for example, a new book to me by using just this method. It is amazing what a treasure house one finds the Bible to be by simply reading it carefully and prayerfully; it doesn't all lie on the surface, and only by earnest digging will one bring forth things old and new. Then, in addition to these courses in Bible study, there are courses in Church Efficiency, Church History, Language Study, and the Preacher's Personal Problems. In the afternoons, under the leadership of one of the professors, as many of the students as care to go are taken on what they are pleased to call sociological visitations over the city; visiting and having explained to them the places and institutions of chief interest in this great metropolis. Then from time to time there are visits and lectures from characters of national and international reputation. We have just had a visit from Helen Gould—Mrs. Shepherd—who is a strong friend of the School. A brief reception was held while she was present, and we had the pleasure of meeting and talking with her. I am told that she is sorely grieved over the fact that some of the colleges which she has helped are teaching Modernism, and has made it her policy now to help no institutions which permit any radical teachings concerning the Bible.

Dr. White has connected now with the School his brother, J. Campbell White, who was so well known over our country as the general secretary of the Laymen's Missionary Movement. He is a forceful speaker and a strong personality, and his coming makes a very considerable addition to the faculty. What a fine family this must have been—the two brothers, W. W. and J. Campbell White, and their sister, Mrs. John R. Mott! And what a work for the kingdom of God they are doing!

A great advantage in coming here to study, aside from the character of the institution itself, lies in the fact that it is situated in the world's greatest metropolis. There is hardly any estimating what one learns in even a short stay here in this great city if he is closely observant. The immensity of New York is simply overwhelming, not alone its population, but everything about it! Buildings of twenty-five stories and more are to be seen on every hand, and wide and deep in proportion. One wonders where the material and money for so many and such vast structures comes from; and still they build larger and finer ones. Sunday's Times gives the picture of an eighty story building which one of the architects has designed to be built later, if the city will permit. Right next door to our School here there is nearing completion now the highest hotel building in the world; it makes you dizzy to look up to the top of it. Perhaps the most amazing thing to me, though, amid all the amazing things about this city, is its transportation system. I never cease to marvel at it when I have occasion to go about over the city. In addition to its great system of busses and surface cars, whole trains of from three to eight coaches are shooting about in every direction over its network of elevated and subway railways. There is at least one place, if not more, where two surface lines cross each other with two elevated trains, one above the other, crossing above them, and two subways, one below the other, run underneath! The city is fairly honeycombed underneath with railways in all directions, and how these enormous buildings stand with so many subways running under them is beyond me. Yet with all this the city is unable to handle satisfactorily its vast moving throngs, and now has a commission in Europe to study the problem in their chief cities with the hope of getting further suggestions for the better handling of the traffic. It is not so surprising though, what a serious situation this creates when you keep in mind that there are crowded together here in this one city and its suburbs over three times as many people as there are in the entire State of Mississippi. Then, much could be said about her art galleries, her parks, her financial center—now the greatest in the world—her ocean-going vessels making every port on both sides of the globe, her foreign quarters, and many other things of equal interest, but time forbids.

There is, however, another great opportunity for learning and inspiration which New York affords of which I'll take time to speak: its great churches. This is another peculiar advantage a preacher has in coming here for study. She boasts some of the outstanding preachers in the world. Unfortunately, the summer season finds most of these away on their vacations, but in some instances their pulpits are filled by men of equal if not greater force. Dr. John Kelman is away from his pulpit at the Fifth Avenue Presbyterian Church, but Robert E. Speer is filling it during the month of July. In my humble judgment there is no man in America his equal as a Christian speaker and leader. It thrilled me to hear him again from this great pulpit. I had the privilege of a brief interview with him, and in the course of his remarks he said the death of our own Bishop Lambuth was a great loss to the church as a whole.

For the first time I have just heard that famous Scotch preacher, John McNeill. He preaches with the emotion and fervor that one might expect at a Methodist camp meeting. Dr. White says he regards him as the greatest preacher in New York. His case strikingly supports the contention that a preacher ought to be at his best after he reaches 60, for Dr. McNeill lacks only one year of 70! 'Tis a great pity his church is so far out from the heart of the city.

Dr. Stratton, at the Calvary Baptist Church, is well worth hearing. He is a fighter and has made himself felt here in this great city. He turns his prayer meetings, which are well attended for this city, into meetings of testimony or praise.

There seems to be no outstanding church or preacher in the Methodist church here, though Dr. Goodell preaches from different pulpits of the city occasionally. I had hoped to hear, out of curiosity, Drs. Fosdick and Grant, but they are out of the city at this time.

The missions down on the East Side and in other sections of the city are of great interest and are doing a fine work with humanity's "driftwood," though I've understood that prohibition has greatly relieved them of this load. This is a mighty Roman Catholic stronghold; the city government is in its hands, and Protestantism has an up-hill pull here.

Altogether, it is a wonderful city; this place where everything is in the superlative degree and where the ends of the earth meet, and it will be well worth any preacher's time and money to spend awhile here in study and [illegible]. I am thankful, however, that I [illegible] all my days here. It's very [illegible] religion, as well as [illegible]. Truly it is a modern Babylon.

New York, July 26, 1923.

The Methodist [illegible] Miss. [illegible]

## MARRIED.

Married, at the home of the bride, Greenville, Miss., Wednesday, Aug. 8, 9:30 a. m., REV. ERASMUS NASH BROYLES and MISS MAE ELMORE STOCKWELL, Rev. James H. Felts officiating. The happy couple left immediately in their "Studebaker" for Mobile and points in Florida. They will be at home to their host of friends at the parsonage, Sept. 1. Blessings on them!

JAMES H. FELTS.

Greenville, Miss.

## THE RELOCATION OF SCARRITT.

Bishop McMurry says: "In my judgment, there is but one proper course open to those in authority, and that is to locate the new Scarritt in connection with one of the universities owned and controlled by the church. If these universities, which have cost the church so much, are not of such character and standing as to justify such a relationship, let it be said in the open."

It has been "said in the open" hundreds of times by scores of Methodists that Emory and Southern Methodist University "are not of such character and standing to justify such a relationship," and that no loyal Methodist should patronize them. That charge is based on the fact that both teach the "modern" view of the Bible, rather than the mediaeval view. Certainly Scarritt should be placed in such environment as that, rather than near the cast-off toggery of belated, revamped Calvinism, Moody Bible Institute for instance.

Of a certain obscurantist book recently from the press the Methodist Review says: "This vigorous bit of controversy from the obscurantist point of view is an illustration of the rationalistic character of superorthodoxy. To compel the Bible to conform to a priori theories of verbal inspiration, to insist that a man must not believe in evolution to be a Christian—what are such benighted views but placing religion on an intellectual rather than a moral and spiritual basis? Surely there are folks who believe the world to be flat and some that thought it round that got to heaven. The most dangerous rationalism of to-day is that which places obstacles in the way of educated folks accepting Jesus Christ as their Saviour. And this book does it."

This witness is true. If mediaevalism, literalism, obscurantism are to dominate Methodism we will not in another generation have an intelligent constituency.

[illegible] to be read in [illegible] Advocate [illegible]"

J. R. [illegible]NGHAM

[illegible], Miss.

## THE SUPREMACY OF LOVE.

By Dwight E. Marvin

When faith and hope [illegible] within
 And their full power unite,
Each one the other beauty gives
 And love shines forth, as light

Faith turns its vision toward the cross—
 Hope looks beyond the seen;
But wonderful! Oh wonderful!
 Love fills the while between.

We give not God the name of faith,
 Nor pray to hope above,
But looking up with trustful hearts,
 Declare that "God is Love."

Faith ends in glorious vision bright,
 Hope in future peace;
But love eternally abides
 Its power can never cease

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. M. B. S[illegible], Biloxi, Miss., 2; Mrs. E. T. Pond, Ethel, La., 2, Rev. C. L. Rogers, Minter City, Miss., 2 (six months); Rev. H. B. Thomason, Colfax, La., [illegible]

Dan Crawford says: "It takes a living fish to swim up stream." He also says, "God makes the face but man makes the countenance."—Selected.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, [illegible] Sheridan Avenue, Shreveport, La.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## "A SOUND OF A GOING IN THE TOPS OF THE TREES."

The time of beginning is upon us for the meetings of the Annual Conferences in the fall of 1923. In these meetings the "forgotten man" has right of way. It will be interesting to readers of this page to know something of the plan of the Board of Finance for presenting to the home Annual Conferences the plan of the special effort for superannuate endowment, as follows:

Illinois Conference, Odin, Ill. Day of presentation, Thursday, August 23, 10 a. m.; director of the program, Bishop U. V. W. Darlington; inspirational address, Rev. W. E. Brown; explanation of the plan, Luther E. Todd.

Denver Conference, Beulah, Colo. Day of presentation, Saturday, August 25, 3 p.m.; director of the program, Bishop W. F. McMurry; inspirational address, Bishop McMurry; explanation of the plan, Luther E. Todd.

Western Virginia Conference, Barboursville, W. Va. Day of presentation, Thursday, August 30, 10 a. m.; director of the program, Bishop U. V. W. Darlington; inspirational address, Rev. Frank L. Wells; explanation of the plan, Luther E. Todd.

Missouri Conference, St. Joseph, Mo. Day of presentation, Thursday, September 6, 10 a.m.; director of program, Bishop U. V. W. Darlington; inspirational address, Rev. Frank L. Wells; explanation of the plan, Luther E. Todd.

Northwest Conference, Milton, Oregon. Day of presentation, Thursday, September 6, 10 a. m.; director of the program, Bishop H. M. DuBose; inspirational address, Rev. C. A. Rexroad; explanation of the plan, Luther E. Todd.

Kentucky Conference, Winchester, Ky. Day of presentation, Saturday, September 8, 10 a. m.; director of the program, Bishop U. V. W. Darlington; inspirational address, Rev. Frank L. Wills; explanation of the plan, Luther E. Todd.

Southwest Conference, Nevada, Mo. Day of presentation, Thursday, September 20, 10 a. m.; director of the program, Bishop W. F. McMurry; inspirational address, Bishop U. V. W. Darlington; explanation of the plan, Luther E. Todd.

Louisville Conference, Providence, Ky. Day of presentation, Thursday, September 27, 10 a. m.; director of the program, Bishop U. V. W. Darlington; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

Holston Conference, Bluefield, W. Va. Day of presentation, Wednesday, October 3, 10 a. m.; director of the program, Bishop E. D. Mouzon; inspirational address, Rev. W. A. Lambeth; explanation of the plan, Luther E. Todd.

New Mexico Conference, Marfa, Tex. Day of presentation, Thursday, October 4, 10 a. m.; director of the program, Bishop James E. Dickey; inspirational address, Rev. C. C. Selecman; explanation of the plan, Rev. W. H. Nelson.

St. Louis Conference, Sikeston, Mo. Day of presentation, Friday, October 5, 10 a. m.; director of the program, Bishop W. F. McMurry; inspirational address, Bishop W. N. Ainsworth; explanation of the plan, Luther E. Todd.

Tennessee Conference, Clarksville, Tenn. Day of presentation, Thursday, October 11, 10 a. m.; director of the program, Bishop E. D. Mouzon; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

North Texas Conference, Gainesville, Tex. Day of presentation, Thursday, October 18, 10 a. m.; director of the program, Bishop John M. Moore; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. P. C. Fletcher.

Western North Carolina Conference, Winston-Salem, N. C. Day of presentation, Thursday, October 18, 10 a. m.; director of the program, Bishop Collins Denny; inspirational address, Rev. C. W. Tadlock; explanation of the plan, Luther E. Todd.

Virginia Conference, Richmond, Va. Day of presentation, Friday, October 19, 10 a. m.; director of the program, Bishop Warren A. Candler; inspirational address, Rev. C. W. Tadlock; explanation of the plan, Luther E. Todd.

Pacific Conference, Hollywood, Calif. Day of presentation, Wednesday, October 24, 10 a. m.; director of the program, Bishop H. M. DuBose; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. W. H. Nelson.

West Texas Conference, Gonzales, Tex. Day of presentation, Saturday, October 27, 10 a. m.; director of the program, Bishop James E. Dickey; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

Upper South Carolina Conference, Newberry, S. C. Day of presentation, Wednesday, October 31, 10 a. m.; director of the program, Bishop Collins Denny; inspirational address, Rev. W. A. Lambeth; explanation of the plan, Luther E. Todd.

West Oklahoma Conference, Paul's Valley, Okla. Day of presentation, Wednesday, October 31, 10 a. m.; director of the program, Bishop John M. Moore; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. S. H. C. Burgin.

Arizona Conference, Tucson, Arizona. Day of presentation, Thursday, November 1, 10 a. m.; director of the program, Bishop H. M. DuBose; inspirational address, Rev. Bob Shuler; explanation of the plan, Rev. W. H. Nelson.

North Alabama Conference, Ensley, Ala. Day of presentation, Friday, November 2, 10 a. m.; director of the program, Bishop W. B. Murrah; inspirational address, Bishop W. N. Ainsworth; explanation of the plan, Luther E. Todd.

Northwest Texas Conference, Plainview, Tex. Day of presentation, Friday, November 2, 10 a. m.; director of the program, Bishop James E. Dickey; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. S. H. C. Burgin.

East Oklahoma Conference, Shawnee, Okla. Day of presentation, Thursday, November 8, 10 a. m.; director of the program, Bishop John M. Moore; inspirational address, Rev. C. C. Selecman; explanation of the plan, Luther E. Todd.

North Arkansas Conference, Walnut Ridge, Ark. Day of presentation, Saturday, November 8, 10 a. m.; director of the program, Bishop James Atkins; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. L. H. Estes.

North Mississippi Conference, Greenville, Miss. Day of presentation, Saturday, November 10, 10 a. m.; director of the program, Bishop W. N. Ainsworth; explanation of the plan, Luther E. Todd.

Memphis Conference, Jackson Tenn. Day of presentation, Wednesday, November 14, 10 a.m.; director of the program, Bishop E. D. Mouzon; inspirational address, Rev. C. W. Tadlock; explanation of the plan, Luther E. Todd.

Central Texas Conference, Temple, Tex. Day of presentation, Thursday, November 15, 10 a.m.; director of the program, Bishop James E. Dickey; inspirational adress, Bishop W. F. McMurry; explanation of the plan, Rev. P. C. Fletcher.

North Carolina Conference, Elizabeth City, N. C. Day of presentation, Thursday, November 15, 10 a. m.; director of the program, Bishop Collins Denny; inspirational address, Bishop U. V. W. Darlington; explanation of the plan, Rev. Frank L. Wells.

Alabama Conference, Opelika, Ala. Day of presentation, Friday, November 16, 10 a. m.; director of the program, Bishop W. B. Murrah; inspirational address, Rev. C. W. Tadlock; explanation of the plan, Luther E. Todd.

Mississippi Conference, Gulfport, Miss. Day of presentation, Saturday, November 17, 10 a. m.; director of the program, Bishop W. N. Ainsworth; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

Louisiana Conference, Bogalusa, La. Day of presentation, Wednesday, November 21, 10 a. m.; director of the program, Bishop Warren A. Candler; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. C. C. Selecman.

North Georgia Conference, Atlanta, Ga. Day of presentation, Thursday, November 22, 10 a. m.; director of the program, Bishop W. B. Murrah; inspirational address, Rev. W. A. Lambeth; explanation of the plan, Luther E. Todd.

Texas Conference, Cameron, Tex. Day of presentation, Friday, November 23, 10 a. m.; director of the program, Bishop John M. Moore; inspirational address, Bishop W. F. McMurry; explanation of the plan, Rev. P. C. Fletcher.

Little Rock Conference, Little Rock, Ark. Day of presentation, Wednesday, November, 28, 10 a. m.; director of the program, Bishop James Atkins; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

South Georgia Conference, Savannah, Ga. Day of presentation, Friday, November 30, 10 a. m.; director of the program, Bishop W. N. Ainsworth; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

South Carolina Conference, Kingstree, S. C. Day of presentation, Saturday, December 1, 10 a.m.; director of the program, Bishop Collins Denny; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

Florida Conference, Bradentown, Fla. Day of presentation, Friday, December 7, 10 a.m. director of the program, Bishop W. N. Ainsworth; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

Baltimore Conference, Roanoke, Va. Day of presentation, Thursday, April 3, 10 a. m.; director of the program, Bishop Warren A. Candler; inspirational address, Bishop W. F. McMurry; explanation of the plan, Luther E. Todd.

# *The Home Circle*

## MY MOTHER.

My mother is my heart's ideal
  Of all that's dear and good.
Her life is radiant with love
  And gracious womanhood.
She's sympathetic, gentle, kind;
  She understands a lad;
And O, she's just the truest friend
  A fellow ever had!

My mother never turns me down
  Or fails me when in need.
To sacrifice herself and serve
  Her loved ones is her creed.
She practices her faith in God
  With joy and eagerness;
Her ministry's a miracle
  Of sweet unselfishness.

My mother is my pal of pals;
  She's all the world to me!
I owe her everything I am
  And all I hope to be.
I want to live a life like hers,
  And O, I want to prove
Myself deserving of her faith
  'And worthy of her love!

—John H. Styles, Jr., in Christian Herald.

## THE KIND LITTLE WAGON.

"Here, Bobby," called mother to her little son as he was hauling his little sister in a wheelbarrow, "run over to the new grocery and get me some soap. I like cash stores, but it is a little inconvenient when they don't deliver."

Bobby came back beaming. "O, mother, he's the nicest old man with the funniest name. Guess what it is."

"'Joke'?" asked mother, gravely. "Or 'Monkey?' Those are the funniest things I know."

"O, now, mother, you know I didn't mean funny that way. I meant queer. The first part is the last part, but the last part is not always the first part."

"Why, that is queer," owned his mother. "I could never guess it in the world."

"It's 'Rainwater!'" cried Bobby; "but he declares he's not soft."

Mother laughed. "He must be a jolly old fellow."

He was. In a week all the kiddies in the neighborhood knew him for a friend. One day when Bobby went to buy something the old man said: "Young man, you got a wagon?"

"No, sir," Bobby answered; "but I can carry a lot in a basket."

"Thanks, sonny," said the old man, patting his shoulder; "but I don't want you to do an errand. Look here." He drew out from behind some barrels a bright red wagon all trimmed with gold. "Here's a wagon a lady left with me. Now she writes that she won't be back and for me to give the wagon to somebody. She says it is a kind little wagon, and I must give it to some one who will keep it so.'

"I'll try," said Bobby, not quite understanding; but—O, he did want that pretty wagon!

"Then you'll do," answered the old man heartily, and he put the tongue into Bobby's hand.

After Bobby showed the wagon to mother, he sat down on the back step to think. He had promised to try to keep it a kind little wagon; now he must find some way to do it.

"A kind little wagon," he said over to himself, and sat looking at it quite, quite still for some minutes; then he jumped up so quickly the wagon would have shied if there had been a pony hitched to it. "I know! I know!" he cried. 'A kind little wagon must do kind things. Course it can't by itself, so I must help it."

He looked all around eagerly. There lay a pile of wood and a stack of kindling. The very thing! Bobby piled the wagon full of wood and pulled it carefully up to the two low steps to the porch. In no time at all he had the wood box full and the kindling basket overflowing. After a little he heard mother go into the kitchen.

"Oh!" she cried. "What good brownie has been at work here?"

"The kind little wagon," laughed Bobby, gleefully. "Is there anything else it can do for you?'

"Yes, indeed!" cried mother, "and I am so glad. I want a bag of flour before daddy comes home, and I was wondering how I was going to get it."

So off went Bobby and the wagon, and soon the flour was bumping up the back steps.

"My!" cried mother, "its mighty nice to have a little son that knows how to keep a kind little wagon."

Bobby grinned happily and asked: "Can you spare us a few minutes now, mother?"

"Yes, indeed. I'll not need you any more this morning," she answered.

So off Bobby and the wagon whizzed through the back yard and up the alley to Mr. Rainwater's grocery. He was just in time. The old man was piling up a lot of things into a bag for a dear little white-haired lady who didn't look at all able to carry them

"Granny! Granny Snow! Wait!" called Bobby, as she was trying to gather them up. "Here's a kind little wagon come to take your things for you."

O, how her bright eyes twinkled under the snowy curls! And Mr. Rainwater nodded till his gray hair stood up in a peak.

"Well, well, well!" she laughed. "I didn't know there was anything like that around."

As they went on to the little brown house Bobby told her all about it. When she had thanked him and given him a cooky, she suddenly cried, "O! O! O!" and Bobby knew that she had thought of something fine. "Did you know that Tommie Jenkins has sprained his ankle so badly that he hasn't walked for a week? Look! There he is sitting at the window with old Rover begging him to come out. I just know he'd like a ride in a kind wagon."

Bobby waved his hand, and Tommie waved back and called, "Hello!" And in less than a dozen wags of Rover's tail Tommie's mother had put a pillow in the wagon, and Tommie was off for a ride.—Selected.

## "BE A LADY."

Little Nellie had been taught never to put her fingers into her bowl of bread and milk, but always to use her spoon, like a little lady.

When she visited her grandfather one summer, she was allowed to eat her luncheon out on the stone step. One day a wee white pig came up and rudely pushed his little pink nose into her bowl of bread and milk. "O, O!" screamed the baby. "Be a lady! Take a 'poon, pig; take a 'poon!"—Selected.

## THE WAY OF LIFE.

By Tracy Marie M'Connell.

I walked in the wood and was lonely,
  All things were desolate;
I saw in the stream myself only;
  I saw—and sighed at Fate.

I fought in a war-ridden land
  'Mid the surging tide of strife;
That my house was built upon sand
  I saw—and railed at Life.

I danced with the mistiest of moonbeams
  Down the crowded floor at the ball;
I saw that I had no place in her dreams,
  I saw—and deplored Adam's fall.

I confessed my faith in my Savior,
  I obeyed God's holy word;
I saw that I was forgiven;
  I saw—and loved Christ the Lord.

—Gospel Advocate.

Happiness consists in living for others; that is clear: Man aspires to happiness; therefore, it is a proper desire. If he tries to get it in a selfish way, in seeking wealth, glory, love, he may not succeed, and his wishes remain unsatisfied. Then it must be selfish desires that are wrong, and not the wish to be happy. Now, what are the dreams which may be realized apart from our outward circumstances? Only love and self-sacrifice.—Tolstoy.

If the world is to be taken as our parish, it will require a whole Christ and a united church to win.—Selected.

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# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

## DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# Editorial

## DEATH OF REV. E. L. ALFORD.

On Monday morning of this week, we received the following telegram from Rev. F. B. Ormond, our pastor at Tylertown, Miss.:

"Rev. E. L. Alford died Saturday night. Particulars will follow."

This sad news, while not unexpected, will come as a shock to the many friends of Brother Alford throughout the Mississippi Conference, of which he was a faithful and efficient member. Early in the year his health gave way at Logtown, where he was in the second year of a successful pastorate, and he was compelled to give up his loved employ. All that medical skill could do was done for his restoration, but in vain. During his illness he was tenderly ministered to by his devoted wife and family and by the friends who were privileged to be with him. Just a few weeks before his death, he sent a message of love to his brethren through the Advocate, bearing testimony to the fact that the way ahead was bright.

We extend sincere sympathy to the sorrowing loved ones. We shall expect a suitable memorial for publication in due time.

## THE SEASHORE DIVINITY SCHOOL—A CORRECTION.

In an editorial, "The Seashore Divinity School," which appeared in the Advocate of June 28, we used the following words: "The board of directors acceded to the request of Brother Ellis to be relieved of the presidency, and the following officers were elected for the ensuing year," etc. In making that statement, we unintentionally and unconsciously fell into error in that Brother Ellis did not request to be relieved of the presidency. He did offer his resignation as a member of the board of directors, which the board declined to accept; but he did not request to be relieved of the presidency.

We make this correction at the request of Brother Ellis and in justice to ourselves, and in order that the record may be exactly in keeping with the facts.

## PERSONAL AND OTHER NOTES.

Mrs. M. A. E. Mangum, of Chestnut, La., 88 years of age, is a regular reader of the Advocate, and one of its best friends.

Dr. W. L. Duren, pastor of the Rayne Memorial Methodist Church, New Orleans, who is now away on his vacation, will visit Washington, New York, Boston, Hartford, New Haven, and other points of interest in the North and East before his return.

Rev. N. G. Augustus, of Byhalia, Miss., recently took his little son to Memphis, Tenn., for an operation, which we trust was entirely successful.

Rev. E. L. Whiddon, formerly of the Mississippi Conference, now of Portland, Oregon, paid the Advocate office an appreciated call on Thursday of last week.

The Mississippi Legislature will be honored in having as one of its members Mrs. Nellie Somerville, of Greenville, who won a seat in that body in the recent election.

Rev. J. H. Felts, presiding elder of the Greenville District, North Mississippi Conference, accompanied by his wife, has been enjoying a vacation in Kentucky.

Rev. J. G. Galloway, of Bay St. Louis, Miss., and his nephew, Mr. Charles B. Galloway, of Tampa, Fla., honored the Advocate office with a call on Friday of last week.

Epworth Church, this city, Rev. J. B. Grambling, pastor, reports $95.50 for the hospital work of the church through memberships in the Golden Cross Society.

We learn from the Grenada Sentinel that Rev. E. A. Tucker and family, of Kentucky, are visiting Rev. R. A. Tucker and family at Grenada, Miss.

Rev. J. E. J. Ferguson, of Summit, Miss., recently assisted Rev. F. J. Jones in a gracious revival at Tilton church, more than 20 uniting with the church.

The many friends of Prof. V. R. Pelz, of Tulane University, teacher of the Bible class in the Carrollton Avenue Methodist Sunday school, this city, are congratulating him upon the recent arrival of twin sons in his home.

We regret to learn that Sister T. S. Randle, greatly beloved in Louisiana, whose home is in Tyler, Tex., is not in good health. We are sure her many friends will remember her in their prayers.

Rev. M. L. White, of De Kalb, Miss., who has been given a month's vacation by his fine people, is assisting Rev. V. G. Clifford in a meeting at his old home church, Macedonia, in Wilkinson County.

Mr. H. H. Ahrens, circulation manager of the Publishing House, Nashville, Tenn., spent a few days of his vacation in New Orleans recently. He is enthusiastic over his work, as he may well be, since he is getting such fine results. We greatly enjoyed his calls at the Advocate office.

On account of a change in dates, Rev. W. T. Griffin, Mississippi Conference evangelist, has the third and fourth Sundays in August open. If any of the brethren desire his services, they may address him at Summit, Miss.

Rev. J. Lloyd Decell and Rev. Jas. M. Lewis, Meridian pastors, have recently been assisting in revival meetings, the former with Rev. M. L. White at Marvin, and the latter in the Linville section of Kemper County; so says the Lauderdale Herald.

Mr. H. F. Foster, president of the City Mission Board; Rev. John F. Foster, pastor of St. Mark's, and Dr. W. Winans Drake, presiding elder of the New Orleans District, recently attended a conference on missionary work at Lake Junaluska, N. C.

Rev. J. B. Grambling, of Epworth Church, accompanied by his family, will spend the next two weeks at Lake Junaluska, N. C., in Epworth League work. En route home, he will spend four days in Chattanooga, Tenn., in an Epworth League Institute.

Rev. W. T. Griffin was recently with Rev. F. J. Jones in a fine meeting at Pleasant Grove. There were 23 accessions to the church membership. A feature of the meeting was a visit by members of the "flying squadron" of Brookhaven, who participated in a wonderfully effective service.

Rev. W. W. Murray has just closed a very successful meeting at Harperville, Miss., in which he was assisted by Rev. W. T. Griffin. Brother Murray is in high favor with his people, who, it is rumored, are planning to present him with a new Ford.

As pastor of the Felicity Methodist Church, we gratefully acknowledge the kindness of Dr. John T. Sawyer, Rev. E. N. Evans, Rev. A. W. Bardin, and Rev. W. G. Evans in preaching for us during our recent absence from the city. The congregations heard good messages and they were profited thereby.

On Friday morning of last week, the employees of the D. H. Holmes Co., Ltd., one of the large department stores of this city, held a memorial service in honor of the late President Harding. The service was conducted by Rev. F. B. Hill, pastor of the McDonoghville Methodist Church. The service was largely attended and was very impressive.

The Methodist union memorial service in honor of the late President Harding, held in the First Methodist Church at 3 o'clock last Friday afternoon, was well attended. Dr. W. Winans Drake delivered a most appropriate address, and the choir rendered suitable music. All the Methodist pastors who were in the city took part in the service.

The Advocate is requested to announce that the Lake Arthur Camp Meeting will open on Friday, August 24, and close on September 2. The meeting will be in charge of Dr. Guy Wilson, evangelist, and Prof. W. B. Yates, song leader, assisted by preachers of surrounding communities. Visiting preachers will receive free entertainment in the dining hall.

The Bluff Creek Camp Meeting will begin on Friday night, Aug. 17, and continue through Sunday night, Aug. 27. Rev. L. R. Sparks, of Franklin, La., has been engaged to do the preaching. Rev. C. D. Atkinson, Conference Sunday School Superintendent, will have an hour with the young people each day. Ample hotel and restaurant accommodations have been provided, and visitors will be cordially welcomed.

Rev. A. T. McIlwain, presiding elder of the Columbus District, North Mississippi Conference, is devoting a good deal of his time to revival work. He recently held a meeting at Sturgis, with Rev. R. S. Lawson, in which there were 17 additions to the membership of the church on profession of faith. The church generally was greatly revived, and a large portion of the benevolent assessments was raised. Brother McIlwain will devote most of August to revival work.

We acknowledge the honor of an invitation to the marriage of Miss Lillith Lelane Hines, daughter of Rev. and Mrs. Henry Bascom Hines, Plaquemine, La., to Mr. Gordon Rene Gisclard, in the Methodist church at Plaquemine, on Wednesday afternoon, Aug. 22, at 2 o'clock. The young couple will be at home at Donaldsonville, La., after Sept. 20. We extend all good wishes in advance of the happy event.

Dr. W. H. Coleman, formerly of the Louisiana Conference, but now pastor of the Central Methodist Church, Fort Worth, Tex., is happy over completion of what is said to be the best Methodist plant in Texas. A feature of the plant is a great four-story Sunday school building, adjoining a gymnasium in a separate building, and a large lawn for games and evening services. During his pastorate a debt on the property has been paid, the church dedicated, and 779 members received. The membership is now about 1,600.

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We learn from the Meridian Star of Aug. 8 that Rev. W. M. Williams, of Purvis, Miss., and Mrs. C. R. McQueen, of Meridian, were married at the home of the bride in Meridian on Wednesday afternoon, August 8, Rev. J. Lloyd Decell, pastor of the Central Methodist Church, officiating. Brother Williams is one of the leading members of the Mississippi Conference, and Mrs. McQueen is an active worker in Conference and district missionary activities. The happy couple left immediately after the ceremony for a two weeks' stay in Lake Junaluska, N. C. Blessings upon them!

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## THE PLAN OF UNIFICATION.

By Hon. H. H. White.

I hesitate greatly to go into print on this subject, but I feel that I am largely responsible for the plan which was adopted and that, therefore, a few words on the subject from me are permissible.

I would never have accepted membership on either the old or the new Commission unless I had felt that the two great branches of American Methodism should have some form of union.

This was, in my opinion, desirable for several reasons, among them being the following:

(a) To reduce overhead expense of administration.

(b) To reduce friction on the borders.

(c) To consolidate, as far as possible and desirable, the various semi-fiscal agencies of the churches, such as Publishing, Church Extension, Education, etc., etc., etc.

(d) To consolidate the missionary enterprises of the two churches, particularly in the great foreign fields. The importance of this can hardly be stressed too much.

(e) To allay the continual agitation, which seems to amount to an urge, that past differences and wrongs be forgotten and the Methodists face the future, rather than the past.

(f) To set an example of consolidation of Protestant forces in face of what is feared by some to be a great resurgence of Romanism in this country.

(g) Because it will be a fine example making for the abolition of sectional lines, and the real union of our country, at a time when destructive forces are actively at work.

Of course, the plan proposed does not nearly accomplish all or perhaps any of these things, but it is, in the opinion of the writer, a step in the direction of all of them.

There were serious difficulties to be overcome, the principal one being a proper disposition of the negro question.

The writer, at the Savannah meeting of the Commission, clearly stated what he conceived to be the Southern position on this matter, viz., that the South would take the same attitude on this question in the church that it had taken in the State.

After many efforts the old Commission brought in, at its Louisville meeting a report for an absolute union of the churches. From this report I, with several others, dissented, and the plan was rejected or at least not adopted by the Northern General Conference.

At that meeting, however, I moved for a plan of close federation. This plan was ruled out of order as being beyond the scope of the powers of the Southern Commission to consider. The proposition, however, was allowed to be filed and became of record.

The powers of the Southern Commission were extended by the Hot Springs General Conference; and at the Cincinnati meeting the plan which I had proposed at Louisville was adopted in principle, and a sub-committee of sixteen appointed to elaborate it. This sub-committee of sixteen met at St. Louis and adopted a unanimous report; this report was presented at the late Cleveland joint meeting of the Commissions, and was, after being perfected in many ways, adopted as published in the church press.

There are many and perhaps serious objections to the plan; but practically all of the objections which the writer has heard can be urged against any plan.

This proposed plan is a loose federation, rather than an absolute union; and this is perhaps the strongest objection which will be brought against it in the North. It provides for the autonomy of each church as it now exists, with full integrity of its property, membership, ministry, bishopric and administration. Nothing is committed to the United General Conference, except such things as are expressly delegated to it; and no action can be taken by that General Conference without the separate concurring vote of each Jurisdictional Conference.

The bishops of one jurisdiction cannot preside at a conference of the other jurisdiction without invitation from the bishops of that jurisdiction; no law can be passed which will bind either jurisdiction without its consent.

I think that it fully and absolutely preserves white supremacy in the Southern Church, as we have preserved it in the Southern States, and that if we want a unification under any conditions whatever, we can safely take it under the form of Federation proposed.

Doubtless the plan will be much discussed, weaknesses may be disclosed and amendment may from time to time be necessary. The writer feels, however, that a successful start has been made along the right lines, and hopes that good will result to the great church to which we owe allegiance, and to the glory of God.

Alexandria, La.

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## THAT BOY PROBLEM.

By Fred H. Rindge, Jr., in the Christian Herald.

For many years our obvious attitude toward the problem of childhood was one of smug complacency, expressed by, "Oh well, boys will be boys!" Today we are facing stern realities, with the dynamic reminder: "Boys will be men!" What kind of men? It is for us to decide. The future presidents of the United States are now playing baseball! How are they being prepared?

The home, school, church, industry and community are the principal influences affecting boy life. Therefore, if we are to develop the right kind of men, we must assist every one of these agencies to function properly and to co-operate with each other in attaining the highest objective. The basis of an ideal program of boys' work was discovered centuries ago when a lad in Judea "increased in wisdom and in stature and in favor with God and man." Analyzed, these words mean intellectual, physical, spiritual and social development.

The Government, in its Children's Bureau, Health, Labor and Educational Departments, has been rendering very effective service in improving child welfare legislation, making surveys and campaigning for better conditions. Over 3,000,000 boys and young men have been reached in a single year by the gospel of health and right living through the Keeping Fit Campaign, with its convincing posters, stereopticon slides and literature. State and Municipal Departments of Health, Education, Labor and Recreation are increasingly active in these fields of service. Last year five hundred cities spent approximately $10,000,000 in playground work. One recalls with enthusiasm the statement of a Juvenile Court Judge: "Bill has been so busy stealing bases on the ball-field this summer that he had no time to steal anything else!"

All problems of boyhood are by no means confined to cities. The rural boy has his own peculiar needs, which are being partly met by the school, church, grange, county Y. M. C. A. and other organizations. Last year more than [illegible] boys were members of agricultural clubs, competing with each other in raising corn, potatoes, wheat, cotton, chickens, sheep, etc. It is interesting that these clubs also aim to develop the "head, hand, heart and health" of their members, and grant points [illegible] for efficiency.

There are [illegible] boys and girls in the public schools [illegible] taught by [illegible] teachers. The people who pay [illegible] in taxes to support these schools have a right to demand thoroughly adequate moral as well as cultural instruction.

Home, church, Y. M. C. A. and community must co-operate with the schools to the full in realizing this ideal. The "Hi-Y" movement has been spreading rapidly in the high schools until it has enrolled over 55,000 members. This movement enlists the boys for the "Four C's"—clean living, clean speech, clean scholarship and clean athletics—and where it really takes hold absolutely revolutionizes the spirit, purpose and life of the boys.

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## THE LAST RIDE.

By Rev. S. J. Davies.

"The camel black kneels at the gate,
My lord, and chief of all our band,
All sons of men sure soon or late
Must ride this beast to farther land."

The chieftain smiled and murmured low,
"Long years I've waited for this ride,
Be then his pace full fast or slow,
I'll fare with him what'e'er betide.

"The Lord of Life and Lord of all,
Hath sent for me and I obey,
All life is his, both great and small—
His own he gathers day by day.

"Since I am his, no claim I have
To longer abide a moving tent.
With joy I mount his willing slave;
Before my time he hath not sent.

"The way is far, to unknown land,
And none from thither e'er return;
In silence deep an unseen band,
No track they leave, their tents they burn.

"Sayest thou yon beast is somber black
That kneels so close beside the gate!
Sure, sure, some vision thou dost lack,
Or seeing false is thy sad fate.

"For all his coat is splendid white,
His trappings rich—like nightly stars
Shine full serene in purest light;
With joy I'll ride beyond earth's bars."

So Selim left his palace hall,
And wondered much his kinsman true
Said they, "The Master Great did call
And camel white did bear him through,

"From land of seen to land unseen,
From black to white, from dark to light,
No doubt did mar his vision keen
In seeing saw with wondrous sight."

Shreveport, La.

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The sacraments, like the holy communion, meant as symbols of fraternity, have become the occasions for feuds.—Selected.

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# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

## A BRIEF TRIBUTE TO PROF. R. A. SMITH AND MRS. M. W. EGAN.

PROF. SMITH AND MRS. EGAN were brother and sister. He was 82 years old and she was 87 when they went away to join the company of the redeemed on May 8, and June 4, of this year.

Captain Jessie Smith, the father of Prof. Smith and Mrs. Egan, moved from Houston County, Ga., in 1848 to Mount Lebanon, La. He was the father of fifteen children, nine daughters and six sons, of whom five are yet living: Dr. R. W. Smith and Mrs. George McDade, of Dubberly; Mrs. A. D. Leary, of Shreveport; J. B. Smith, of Coushatta, and Mrs. Nena Levins, of Mount Lebanon.

Prof. Smith is survived in his immediate family by his wife, daughter, Miss Ione of Lake Charles, Carter Smith of Oakdale, Dr. Morgan Smith of Jennings, and Walker Smith of Cuba. Mrs. Egan is survived by one son, H. A. Perryman, of Shreveport.

Prof. Smith was educated at Mount Lebanon, Centenary and Homer Colleges. Mrs. Egan was graduated from the Minden College in 1864.

In 1872 Prof. Smith was elected president of Mount Lebanon College. In 1878 he was elected president of the Homer College. In 1883 he moved to Arcadia and established the "A. E. Seminary" in honor of his mother. Here he gave twenty-five years of the best service of his life. After this, he taught at Monroe, Trenton, Abita Springs, and Mermentau.

Mrs. Egan gave a half century of efficient service to the public schools of Louisiana. While both she and her brother were greatly advanced in age, they were active in school work nearly to the end of the way. She taught in the public schools of Red River Parish during her 86th year, and the superintendent of education in the parish had this to say of her: "We have no more efficient and thoroughly up-to-date teacher than Mrs. Egan." Only eternity can reveal the magnitude of the service rendered by this brother and sister of such heroic mould.

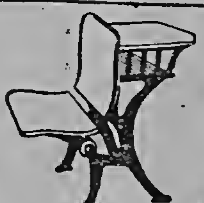
A hundred years given to the cause of Christian education is a great contribution for any family to make, and for two members of a family to give a hundred years is an example that is exceedingly rare and has come within the reach of but few families anywhere. Not only the length of this service makes it so remarkable, but the quality of it as well. Prof. Smith and Mrs. Egan were truly great teachers. They knew how to impart information as few did—and more, they knew how to create the highest ideals of patriotism and religion.

Prof. Smith was among the first to respond to the call of arms at the outbreak of the Civil War. He was twice wounded, first at the second battle of Manassas, and next at the battle of Gettysburg, where he was shot through the body. He was taken captive in this wounded condition, and languished long in a Northern prison —even to the end of the war.

The climax, the crowning glory, of the service rendered by Prof. Smith and Mrs. Egan, was in the realm of the spiritual, for Christ and his kingdom. Prof. Smith was converted and joined the Methodist church when he was fourteen years old, and Mrs. Egan came into the church when she was but a child. They probably gave more than a hundred years to the Sunday school. They served the church in almost every capacity during their long and eventful lives.

It was my good fortune to be the pastor of Prof. Smith at Lake Charles and of Mrs. Egan at Noel Memorial. I knew them intimately, and loved them. They came down to the end of their earthly pilgrimages without any feeling of bitterness, without any tinge of pessimism. They had an unshaken faith in God, in the church, and in folks. They believed in the ultimate triumph of Christ's Kingdom in the world. To them, the best days were ahead. Their going was like the end of a perfect day. There was not a cloud in the sky. With their earthly task completed, they went to sleep with a "radiant faith in the new morn."

W. W. HOLMES.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### RESOLUTIONS.

Since God in his all-wise providence has seen fit to remove from our midst our classmate, BROTHER WILLIAMS, therefore be it Resolved:

1. That we, the Truth Seekers Bible class of the Methodist Sunday school of Vaiden, Miss., do hereby express our deep sorrow and deplore our loss, as he will be greatly missed by each of us. He was sure to be present at the opening of Sunday school at 9:45 o'clock, and nothing seemed to give him more pleasure than to attend all church gatherings to worship our Lord and Saviour, Jesus Christ. But, alas! his voice is no longer heard, he no longer answers to the roll call on Sunday morning. His place is vacant, and the family circle is broken.

2. That a copy of these resolutions be sent to the members of our beloved brother's family, with assurance of intense sorrow, sincere sympathy, and heartfelt prayers for each of them.

3. That a copy be furnished the New Orleans Christian Advocate.

Signed by: Mr. E. J. Bayeth, Mrs. Frank Myrer, Mrs. G. W. Gordon, committee.

### RESOLUTIONS.

The Woman's Missionary Society of the Haynesville Methodist church has suffered an irreparable loss in the going away of our beloved co-worker, MRS. BESSIE MILLER STONECIPHER, who went to be with her Heavenly Father July 29, 1923.

Therefore, be it Resolved:

1. That we, the members of the Missionary Society, extend to her loved ones our love and sympathy, and pray that they may look to the Divine Healer for help in this their great affliction.

2. That her unswerving love, her untiring devotion and patient submission to God's will be emulated by her co-workers.

3. That while we shall miss her, we thank God for her life, and the influence she exerted here.

4. That a copy of these resolutions be sent to the husband and the family, one to the New Orleans Christian Advocate, one to the Haynesville News, for publication, also a copy on minutes of Woman's Missionary Society.

Signed by: Mrs. Carolyn Dawson, Mrs. S. L. Green, Mrs. Loy L. Beene, committee.

### RESOLUTIONS.

Whereas, in the wisdom of our Heavenly Father, our friend and sister, MRS. MARY A. DIGGS, has passed from this life to the life eternal; and,

Whereas, in her death the Acona Woman's Missionary Society has lost one of its most worthy members, being patient, humble and faithful, always interested in every movement of the church;

Therefore, be it Resolved, That we bow in humble submission to his will, and extend to the bereaved family our deepest sympathy, pointing them to God, who doeth all things well.

Resolved, That in our sorrow for the loss of this faithful member, may we recall,

"The dead are like the stars,
By day withdrawn from mortal eye,
But not extinct, they hold their way
In glory through the sky.
Spirits from bondage thus set free,
Vanish amidst immensity,
Where human thought, like human sight,
Fails to pursue their trackless flight."

Resolved, That these resolutions be spread on the minutes of the Society, a copy be sent to the New Orleans Christian Advocate and the Lexington Advertiser for publication.

Signed by: Mrs. J. A. Patterson, A. L. Booth, Jordan Bailey, J. C. Booth, committee.

### THE BEGINNING OF MAN.

I could not do without Thee,
O Saviour of the lost,
Whose precious blood redeemed me
At such tremendous cost;
Thy righteousness, thy pardon,
Thy precious blood must be
My only hope and comfort,
My glory and my plea.

I could not do without Thee,
I cannot stand alone,
I have no strength or goodness,
No wisdom of my own:
But Thou, beloved Saviour,
Art all in all to me,
And weakness will be power
If leaning hard on Thee.

—Frances R. Havergal.

The grave is not an ending; it is a beginning.—Selected.

The less a man is talked about the less he is abused.—Selected.

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Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

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## FROM ZWOLLE, LA.

Perhaps a line or two from a newcomer would be in order.

We have come through what the people of Zwolle claim to be one of the greatest revival meetings they have had for some time. The meeting started Sunday, July 1, and ran through to July 15, the pastor doing the preaching, with Rev. Otis Spinks, of Asbury College, evangelistic singer, in charge of the singing.

We had a glorious time and the Lord greatly blessed our efforts. The meetings were held each morning and night under a large gospel tent, and it was always seated and many standing on the outside. People responded to the truth of Jesus, and there were in all about fifty professions, and we received into church fellowship twenty-three, and there are some five or six that will join us later.

The board of stewards kindly co-operated with us in securing the tent and bearing all the burdens of the meeting (if there were any such things as burdens), but it seemed a pleasure to all to help. No drive was made for money at all, but just somehow $325 came into the treasurer's hands, and the board of stewards remembered the pastor with a donation of $100, paid the salary in full to date, and paid the singer and all other expenses, with some left in hand.

Last Wednesday night at our mid-week prayer meeting we had forty-two people present, which is a vast improvement over the crowd of four we had the first night we were with our folk for prayer meeting. This Wednesday night we are expecting fifty people for prayer meeting. God grant it.

Our regular church services are well attended, and the Epworth League is swelling things at this time. Last night (Sunday, Aug. 5) they rendered a missionary program that was simply great, after which the pastor preached to a full house.

The Sunday school is doing nicely under the supervision of our worthy superintendent, Brother S. H. Porter. We are planning greater things for our Sunday school here, and hope to make it a standard school by the time of the Annual Conference.

I will not hesitate to mention also that there have been since the meeting a few hints relative to Zwolle's having a new house of worship. May the great and good Lord not only give our people inspiration for this, but may they lose perspiration for it. We are in great need of a new plant here for worship and to take care of our Sunday school. May this soon be realized!

With best wishes to you and the Conference organ, we are,

Yours in the Cause,

FLOYD B. DICK.

P. S.—We are planning for a campaign in the interest of the Advocate in the near future.

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of having Malaria or Denguo from mosquito bites, unless you get protection by using

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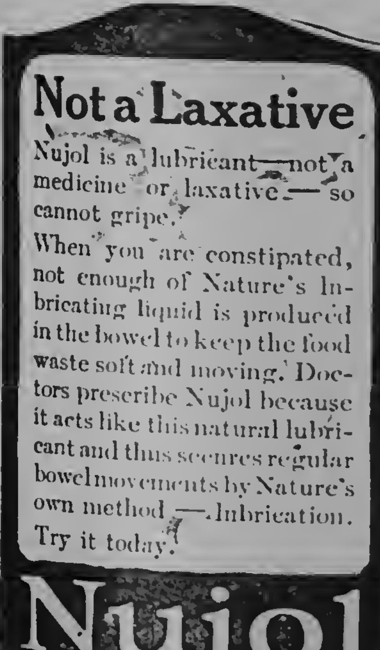

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REG. U.S. PAT. OFF.

A LUBRICANT—NOT A LAXATIVE

## A REFLECTION UPON PROTESTANTISM.

Mr. Editor: Charlie Chaplin's late picture, "The Pilgrim," was shown in Gulfport lately. It ridicules the Protestant religion, and I think it is about time that some of the churches should make a protest.

Be sure and see this picture if you can, so you will be in a position to criticize it. Charlie is represented in the guise of a minister, and he cuts up all kinds of "monkey shines" in the church. The leading elder or deacon of the church is an old hypocrite who goes to church with a bottle of whiskey in his back pocket, which Charlie steals. The choir and leading church members are represented by a lot of idiotic-looking simpletons without common sense. The whole show ridicules devout church members.

The picture shows are largely patronized by children with immature minds, who would be easily influenced by such nonsense, ridiculing devout Christians, who are shown in the picture to be senseless simpletons. Charlie Chaplin would not dare to show this picture as a Catholic priest cutting up didos in a Catholic church before statues of the Holy Virgin and Christ. Why do Protestants stand for it?

Yours sincerely,

H. H. WEST, M. D.

## REVIVAL AT WHITE'S CHAPEL.

I have just returned from a great revival meeting at White's Chapel, where Rev. E. V. Duplantis is pastor. Rev. A. J. Martin, of St. Martinville, led the singing, and rendered other very valuable help; and whatever he did was well done. Never have I enjoyed more delightful or profitable fellowship with brethren than with these two young Frenchmen. Duplantis is a consecrated and painstaking pastor, and an ideal host; while Martin, in addition to being sweetly clean and religious, possesses an extraordinary number of accomplishments, all of which add to his popularity and efficiency as a preacher.

White's Chapel, which was once a full-time station, is in the center of one of Louisiana's best rural communities, nine miles from Bunkie and thirty-two miles from Opelousas, on the Pershing Highway. The church stood idle for a long time, until a few good women resolved to secure a pastor and have the work resumed. Brother Duplantis has done an admirable work of rehabilitation, and I found there a live church and some seventy members.

From the first service, the attendance was fine, and the interest good. As Wesley used to say: "While I preached, seriousness sat on every face." My wife being still lame from her injuries received on the Fourth of July, I had to make frequent trips home; and this, with the two services a day, worked me pretty hard. One Sunday I left home, drove thirty miles to the church, held three heavy services, returned home that night, and next day went sixty-five miles in the opposite direction, conducted a funeral, returned home, then went to White's Chapel and preached that night, having driven 190 miles that day.

But the work was well rewarded. On last Sunday morning it was my privilege to receive into the church for Bro. Duplantis a record-breaking class. It was a class of eighteen, mostly mature people. The record-breaking part was that one of the new converts was a lady 81 years old—the oldest person I have ever seen taken into the church—and with her came her son, a grandson, and two great-grandchildren: four generations of one family in one class! I have never known anything like this. That night, thirteen more came in. The total baptisms were 27; total members received, 31. And there were others who professed faith in Christ. The Spirit of God was truly present in power. Let us pray for this community and its pastor, that grace may abound for future growth.

Brother Martin filled my pulpit in Oakdale last Sunday, morning and evening, to the delight of our people.

ARTHUR MADISON SHAW.

## FROM MOUNT PLEASANT, MISS.

Dear Dr. Carley: The work on Mount Pleasant circuit moves on nicely. During the month of June the Sunday school observed Children's Day. Union Sunday school gave an interesting program the first Sunday evening to a large audience.

The second Sunday morning the new Salem Sunday school rendered a beautiful program to a packed house. The third Sunday in June, the Mount Pleasant Sunday school gave the pageant, "The Way, the Truth, the Life," to a large crowd.

The fifth Sunday in July the revivals started, beginning at Union Church. There was great rejoicing among God's people, and it was a time of power. The entire circuit felt the influence of the meeting. There were six additions to the church, twenty conversions, and the whole church baptized with the Holy Spirit. We are expecting Evangelist Robinson to hold a tent meeting at Mount Pleasant the first week in September. We are praying for a sweeping revival then.

W. L. GRAVES.

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## A MOTHER'S PRAYER.

In a [illegible] of [illegible] where in[illegible] [illegible] of the spiritual life, one of the [illegible], a [illegible] [illegible], arose and related this incident of his early life. One night, he said, when he was a boy on the old farm, he went to bed as usual in the [illegible] and just as he was dozing off to sleep he heard a familiar footfall on the uncarpeted stairway. He knew quite well who it was, but he thought he would feign sleep and see what she might do. Slowly, on tiptoe lest she might waken him, she went to the end of the long chamber, put her candle down upon the old-fashioned bureau, took a hard-bottomed chair that stood nearby, and bringing it to his bedside, knelt down and buried her face in her hands. Never had his heart beat so fast or so loud, he declared, as it did that night. It seemed as if he must undeceive her by raising up in bed, reaching his arms around her neck and giving her a kiss that had more love in it than any he had ever planted on her fond face. But he restrained the impulse, and, instead, she arose after the lapse of many minutes and kissed him; then carried the chair back to its place, took the candle and went downstairs. But he did not go to sleep. It was long after midnight ere his drowsiness returned, and all through those long hours, he told us, two great thoughts kept coursing through his mind and heart. The first was, with such a mother praying for me, what manner of man I ought to become; and the second, I must see to it that nothing that I am responsible for comes between those prayers and their answer. He concluded the incident by saying that the memory of that evening had chastened his whole life, and often since entering the ministry the thought of his mother's prayer had proved a source of inspiration and strength.—John Balcom Shaw.

Take my poor heart and let it be
Forever closed to all but Thee;
Seal Thou my breast, and let me wear
That pledge of love forever there.

—Selected.

INDIGESTION

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# Sunday School

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Leaflets on the observance of Children's Week will be sent to those making application for same. The date suggested is Oct. 14-21. The subjects suggested for use are as follows:

"The Parent and the Child"; "Teaching Respect for God's House"; "Good Citizens"; "What Can We Do to Make the Home the Church, and the Community a Better Place for Our Children"?

The churches that have observed this week in the past testify that it has been altogether worth while. If you are a friend to little children, try this program.

The Grenada District training school being held at Durant this week has an enrollment of forty, and it is possible that we shall issue twenty certificates. One pastor and one superintendent are among the number. Three churches are represented. If the teachers knew what we are doing to help them in their work, we would have more than a hundred in attendance.

Miss Kate Payne Owens, one of our Grenada College girls, taught a class of twelve at Jonestown; nine took the examination. This is creditable to the teacher and the people. Miss Owens will teach a class at Ashland, Benton County, next week.

Not long since, a young woman wrote to know if it was too late to observe Sunday School Day. It is late, but not too late. A hundred schools ought to do this much for the children in the next three months.

Brother McIntosh held a great meeting at Thrasher recently. He wrote me that fifteen young people had signified their intention to attend the school to be held at Booneville, Aug. 27. Another friend told me that a wealthy citizen of Booneville had agreed to pay twenty dollars toward the building of a church for each one that attended the school. This is making one dollar do the work of two dollars.

If you wish to organize an intermediate, a senior, or a young people's class, write to Mrs. W. N. Duncan, Drew, Miss. If you need help in organizing an adult class, write Mrs. J. M. Wyatt, Lula, Miss. An organized class is worth ten times as much as an unorganized class.

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## MINNIE-BELLE'S GARDEN.

By S. L. Bacon.

Minnie-Belle was a little suspicious when Tommy Ray handed her a small white package tied carefully with a red drug-store string. She looked at him hesitatingly, for Tommy had played more than one practical joke on her.

"It's seeds for your garden," said Tommy gruffly, "want 'em?"

Minnie-Belle took the package. She could feel the little hard seeds as she pressed her thumb and forefinger against them. Her face glowed, for Minnie's garden was her especial treasure this spring. Mamma had let her have a little bit of ground for her very own, and already she had planted cheerful, bright-colored portulaca flowers and jolly marigolds and velvety petunias. Tommy's gift should be among these. She ran all the way home, eager to tell Mamma.

"I don't think Tommy's quite so hateful as I thought," she said; "he's improvin' since the day he put that horrid old locust in my lunch basket and it buzzed and buzzed 'til I was scared to open it."

Mamma smiled. "I'm very glad," said she, "and perhaps Tommy just needs a friend. Remember he hasn't any mother."

Minnie planted her seeds carefully. She smiled at Tommy next day and gave him a cooky. He had a frog which he had intended to put in her desk, but as he ate the cooky he decided that he would let it go instead.

Minnie-Belle saw it hopping happily away, and gave Tommy another cooky.

"My, but you're improvin'," said she.

Every day the little girl watered her garden and watched the little green heads peeping up. One day she said to Mamma:

"Tommy Ray's got the mumps, an' he can't eat. He's got 'em in both sides, same as I had. I'm real sorry for him, 'cause he won't get to say his piece Friday, an' he knew it fine."

"Why, that's too bad," said Mamma.

Minnie-Belle looked thoughtful, and after a minute she said:

"'Member that good jelly you made me when I had 'em? It was so slippy and nice, it didn't hurt to eat. I—I b'lieve I'd like to take Tommy some. I don't b'lieve his aunt knows how to make things like mothers do."

Mamma smiled. "I made some custard for tea," she said, "and you might take Tommy a glass; that is easy to eat."

"Oh, goody," cried Minnie-Belle, and she hopped over to Mamma and gave her a big hug.

Tommy looked very funny with his face tied up and so swollen that his nose, which was a very buttony nose, had nearly disappeared. But Minnie-Belle didn't laugh; she held out the pretty glass dish of custard.

"I brought you somethin' easy to eat," said she, "'cause I know how bad mumps hurts, 'specially when you have 'em double. An' oh, Tommy, your seeds are comin' up fine."

Tommy did not look at Minnie-Belle; he just grunted. His aunt took the dish, thanking the little girl warmly. But Minnie-Belle was disappointed that Tommy did not say anything.

"But I reckon he feels awful bad," she thought.

Tommy did feel bad, and he felt worse when he tasted the custard and found how good it was.

It was the very next day that Minnie-Belle burst into the kitchen where tears running down her cheeks and her little face was all twisted in anger.

"Oh, Mamma," she exclaimed, "Tommy Ray is the very meanest, most hateful boy! His seeds came up jus' like truly flowers, an' here, they're nothing but horrid, bad-smellin' weeds; they'll kill my other pretty flowers. Oh, I just hate him!"

"Hush, dear," said Mamma, "don't you see you are changing that pretty flower of love to a horrid weed of hate? Are you going to spoil your lovely mind garden and choke it with ugly weeds?"

Minnie was silent, and after awhile she stopped crying and went slowly from the room.

That day Tommy was so much better that the doctor said he could have anything he wanted.

His aunt asked him, "What would you like, Tommy-boy?"

"Don't want nothin'," grunted Tommy. "I—I jus' want you to get me a red geranium with a big flower on it."

"Why, I will," said Aunt Lucy, smiling. She thought, "How sickness has changed Tommy; I thought he'd ask for a wienie, I'm so glad he loves flowers."

She found a lovely red geranium growing finely and hurried to take it to Tommy.

The next morning, just as the sun was getting out of bed, a little boy crept downstairs and outdoors. The dew was making fairy lace on the grass and on Minnie-Belle's flowers. Tommy took hold of the tough, ugly weeds and then he put the pot with the pretty red flower in the place and scampered back home and to bed, without any one but an inquisitive cat on the fence seeing him.

When Minnie-Belle went rather sadly to her garden, she gave a cry of delight.

"Oh, Mamma, look," she called, "hurry, an' see my beautiful, beautiful flower! An' Mamma, dear, be sure to put two of everything in my lunch basket."—The Advocate.

## AN APPRECIATION OF REV. E. L. WHIDDON.

We, the undersigned heirs of the Mrs. C. V. Whiddon estate, having voluntarily selected Rev. E. L. Whiddon, without his knowledge (he being 4,000 miles away at the time of his selection), as our chairman and spokesman, knowing he would be absolutely fair and impartial to all heirs concerned and knowing the exceedingly delicate mediatorial position in which we have placed him, wish to say his words, deeds and actions were all we could expect of our brother in the flesh and as a minister under the conditions which no one could know but the heirs concerned.

His actions were characterized by absolute unselfishness, heavy financial sacrifices, almost to the extent of his part of the estate, and devotion to the interest of other heirs more than himself.

Signed: C. W. Whiddon, Mrs. J. B. Dickin, Mae Belle Kennedy, Eugenia Dawsey, Mrs. C. W. Whiddon.—Georgia County Times.

When a man calls a spade a spade he may not always be a plebian.—Selected.

EUGENE ANDERSON, President Georgia-Alabama Business College.

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What is hindering your progress and keeping you from being the successful man or woman you would liko to be? Is it lack of money, lack of a complete education, lack of the pull of influential friends? Is it age or sex?

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An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

If you would improve your position in life and increase your incomo, write to-day for our instructive book, "Your Future—What Does it Hold in Store." It will open your eyes and show you what a bright opportunity you are missing. Sent free on request.

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## ENFORCING THE LAW.

A just proportion of taxation and a strict enforcement of the law is always a fine thing for the other fellow, which is one way of saying that too many of us are obsessed with the idea that we are immune from the provisions of the law. What is needed is that all of us should realize we are under the law and not delude ourselves to believe that we are above it. The instant this happens we become bad citizens, for those who willfully evade the law are not far from violating it outright.

And this assertion applies to all laws. It is a violation of the law for one to carry a pistol concealed, and yet there are many persons who do not regard this law as applying to themselves, and they violate it without the slightest pricking of conscience. We have game laws, making it unlawful to kill certain kinds of game at certain periods of the year, but men violate this law and they do not believe that they have done any great wrong. Those who violate these laws, if asked whether or not they believe them to be good, will unhesitatingly say they do, but regard them as having been enacted for the other fellow.

It is the same with the Prohibition Law. Thousands and tens of thousands cry aloud for the law and its enforcement, and yet they do not hesitate to buy liquor when they want it and can get it. They think Prohibition is a fine thing for the other fellow, but do not regard the law as having been enacted for their benefit, when, without doubt, they were among those who insisted upon its enactment.

We must get away from the illogical reasoning that the law is a respecter of persons; all of us must have proper respect for it, otherwise we shall go from bad to worse until a state of anarchy and chaos shall exist throughout the nation, and those who are regarded as being the best citizens—the leaders of the land, those who are regarded as being the WAY, both by precept and example—will have contributed more largely to lawlessness than any other class because they, to whom all are looking for leadership, are breaking down the law and trampling it under foot.

O. L. JONES,
Associate Superintendent,
Louisiana Anti-Saloon League.

Going Deeper

A GENERAL CONVENTION FOR THE PROMOTION OF HOLINESS

will be held in Cadle Tabernacle, Indianapolis, Indiana, September 11-16. The emphasis will be spiritual, not polemic. It will be a good place for a vacation in the interest of the spiritual life of Zion. It is in safe hands, and the greatest and godliest pastors and evangelists will have part in a compelling program. Its attendance will embrace the United States and Canada.

JOHN PAUL,
Chairman General Committee,
Upland, Indiana.

HOW MANY POUNDS WOULD YOU LIKE TO LOSE IN A WEEK?

If you are fat and want to lose weight, I will send you a sample of the famous Rid-O-Fat treatment absolutely Free. Do not send any money, just your name and address to Whitton Laboratories, 9377 Coca Cola Bldg., Kansas City, Mo.

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## QUEER THINGS THE NATIVES DO.

Mrs. J. J. Davis.

It is not my intention to give native customs in this paper, but to give a few of the things that the natives do that make us laugh; and yet many of them are very provoking, especially if one is in a hurry or if their mistakes involve something important. Most of these instances are experiences with a "raw native," as we say. I mean by that one who has never been around white people and has never been in a white person's house. It will give some idea of what it means to try to teach one of this kind.

I took a new boy to do the washing. I helped him several weeks, showing him how to make the bluing water, thin the starch, etc. When I thought he knew how I wanted it done, I left him to himself. For several weeks he put too much bluing in the clothes, and, of course, each time I called his attention to it. Finally it dawned on me that he thought I wanted the clothes blue, so I asked him if he made them blue because he thought I wanted to change them to blue, to which he replied, "Yes." Then I tried to tell him that only a little bluing would make the clothes look white

One day a man came to Mr. Schaedel and asked him for a loan. The natives know that we do not uphold them in making debts, so Mr. Schaedel said to him, "I can't see you for the smoke." The man took him literally and went away. A little later he returned and said, "Chief, is the smoke gone?"

One night just after supper we heard a terrible crash of dishes. I found that the boy was trying to wash them in the dark and had knocked three cups off the shelf of the safe where he had put them. I asked him how he came to knock them off. He replied, "Mamma, I didn't knock them off, they just fell themselves." I then said, "You must have caught the dish-towel on them, then," but he insisted that they did it themselves. That is one thing you cannot get the natives to say—that they do anything of that kind. The thing always does it "it fell," or "it burned," "I didn't let it burn," etc.

Although these people have never had a written language and nothing from which they could get an idea, yet I have often gone around the school room and found more than one pupil, either child or grown person, writing from right to left, and the other day one woman started to read that way.

Perhaps the most amusing and yet the most provoking incident I have witnessed was when I gave my boy credit for as much common sense as is allowed, when he didn't deserve it. I gave him the lamp to fill and went with him to the storeroom to show him how to fill it. An empty box was on the floor near the oil tin, with the open side up. I said, "Now set the lamp on that box," thinking of course that he would either turn the box upside down or on one side, but instead of doing that he tried for several seconds to balance the lamp on the half-inch edge of the box. I was just watching to see what he would do, when to my surprise he turned the lamp loose. Of course it fell, but fortunately it was a brass lamp and the chimney was not on it.

My cook has been around the mission for years, so when we were putting up our little stove for housekeeping he stood and watched us. A few days later I said, "Mubala, the stove is smoking. I want you to clean it." After an unusually long time I still heard the stove rattling. On investigation I found that he had taken the whole top off the stove and was taking it all apart, pipe down, and all. He seemed surprised that he was not doing it right. He had been dishwasher in one of the kitchens before, so I supposed he knew how to clean the stove.

Once when Mrs. Schaedel was at another station, she told the boy to make a fire in the stove, and he built it in the oven. With this one I close, leaving it to you to guess the many other similar things they do before they learn.

Wembo-Nyama, Congo Belge.

## WHAT IS THE WORLD SITUATION?

What is the world situation as to alcoholism and its curse of mankind? "Mexico has a prohibition president and several South American republics are considering prohibition. To recoup her financial conditions Austria will spend 50,000,000 kronen, $10,000, to start a prohibition campaign. Ireland is beginning a campaign for prohibition. Tell how prohibition has not only crossed the Atlantic but the Pacific. New South Wales, Australia, has elected a parliament that will submit prohibition to the voters of that State. New Zealand is to vote, and Australasia has adopted the slogan, 'Australasia the first dry continent.' Japan has the Sho Nemoto Prohibition Bill for minors, and India is asking for a temperance local option bill.
—Central Christian Advocate.

The intellect is a storage plant which has inexhaustible capacity.—Selected.

## QUORTERLY CONFERENCES

### LOUISIANA CONFERENCE.

### Shreveport Dist.—Fourth Round.

Preaching by Appointment Only.

Sunday, Aug. 19, Noel Memorial, 11 a.m.
Sunday, Aug. 26, First Church, 11 a.m.; Bossier City, 7:30 p.m.
Sunday, Sept. 9, Oil City, 11 a.m.; Trees City, 7:30 p.m.
Sunday, Sept. 16, Caspiana, 11 a.m.; Grand Bayou, 7:30 p.m.
Sunday, Sept. 23, Vivian, 11 a.m.; Rodessa, 3 p.m.; Ida, 7:30 p.m.
Sunday, Sept. 30, Mooringsport, 11 a.m.; Gilliam, 7:30 p.m.
Sunday, Oct. 7, Mansfield, 11 a.m.; South Mansfield, 7:30 p.m.
Sunday, Oct. 14, Grand Cane, 11 a.m.; Logansport, 7:30 p.m.
Sunday, Oct. 21, Pelican, 11 a.m.; Pleasant Hill, 7:30 p.m.
Sunday, Oct. 28, Longstreet, 11 a.m.; Cedar Grove, 7:30 p.m.
Sunday, Nov. 4, Greenwood, 11 a.m.; Mangum Memorial, 7:30 p.m.
Sunday, Nov. 11, Walker's Chapel, 11 a.m.; Plain Dealing, 7:30 p.m.
Sunday, Nov. 18, Texas Avenue, 11 a.m.

Dates of conferences will be announced later.

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Thirty-Second Session Begins September 12, 1923
WRITE FOR THE CATALOG AND OTHER INFORMATION.

# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## MISSISSIPPI CONFERENCE.

### Newton District.

The Woman's Missionary Conference of the Methodist Episcopal Church, South, Newton District, met in Forest, Miss., June 21, with thirty-four [illegible]egates present.

Notwithstanding the fact that Miss Lois Hunt, our district secretary, had been ill so much of the time, she had everything planned and carried out in detail with precision and ability.

We had several Conference officers present—Miss Ella Wayne Ormond, our efficient corresponding secretary, and others, which gave inspiration to all present.

Splendid reports were given by many of the Auxiliaries. We regretted that every Auxiliary did not have a representative.

Miss Stokes gave her experience of her first year's work in Scarritt Bible and Training School, which was inspiring to her hearers, and made all feel proud of her and her work.

Reports from Junior Auxiliaries were splendid, and it is encouraging to know how well the Young People are preparing themselves to take up a broader field of work as they grow to manhood and womanhood.

Our own Mrs. Bradley gave us some helpful talks as to how we can help the Young People to carry on their work. We wish many more mothers and fathers could have heard her. The young women of Forest especially are doing good work. They have a Bible class of twenty-two members, also a splendid mission study class.

We are gratified to report four young people who have offered their services for foreign work. They are: Rufus Oakey, Eleanor Cross, Johnnie B. Stanley, and Ruth Heflin, all of Forest.

Too much cannot be said of the good people of Forest and of the splendid work they are doing for their young people.

Mrs. Beanland, a Presbyterian missionary from Africa, gave two fine talks on the customs and needs of Africa. A little thought and sacrifice on our part would mean so much to them.

I am sure all present at this splendid meeting will want to go to Forest again, as we were all made to feel so much at home; we surely were received with open arms.

Philadelphia was chosen as the next meeting place.

MRS. J. J. HENRY.

Laurel, Miss.

MRS. HICKEY SO WEAK COULD HARDLY STAND

Tells How Lydia E. Pinkham's Vegetable Compound Restored Her Health

Worcester, Mass. — "I had some trouble caused by a female weakness and got so run-down and weak from it that I could hardly stand or walk across the floor. The doctor gave me all kinds of pills, but nothing helped me. I happened to meet a friend who had taken Lydia E. Pinkham's Vegetable Compound, so I thought I would try it. After taking it a week I began to improve, and now I feel fine and am doing all of my housework, including washing, sewing and house cleaning. I have recommended your medicine to my friends, and I am willing for you to use this letter as a testimonial, as I would like to help any one suffering the way I did from such a weakness."—Mrs. DELIA HICKEY, 4 S. Ludlow St., Worcester, Mass.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to The Lydia E. Pinkham Medicine Co., Lynn, Mass. This book contains valuable information.

## LOUISIANA CONFERENC.

### Report for Second Quarter.

Number of Adult Auxiliaries, 142; number of new Adult Auxiliaries, 5; number of members of Adult Auxiliaries, 4,351.

Number of Young People's organizations, 28; number of new Young People's organizations, 6; number of members of Young People's organizations, 336.

Number Junior organizations, 40; number new Junior organizations, 5; number members of Junior organizations, 696.

Number of Baby Divisions, 31; number of new Baby Divisions, 4; number of members Baby Divisions, 96.

Subscribers to Missionary Voice, 971; subscribers to Young Christian Worker, 138.

Number Auxiliaries having social service committees, 31; value of boxes, $459.90; amount sent Conference Treasurer, $5,874.11.

Baton Rouge District led in number of new Adult Auxiliaries, having two—Fisher Church and Natalbany.

Shreveport District led in number of new Young People's Auxiliaries, having three (names not given).

Monroe and Shreveport Districts each had two Junior organizations—Monroe, Mangham, and West Monroe. Shreveport District, names not given.

Monroe District led in number of new Baby Divisions, having two—Mangham and West Monroe.

It is with regret I note that no district had a report from every Auxiliary this quarter.

MRS. J. W. DARBY.

318 Edgewood Drive, Baton Rouge, La.

## FROM WHITE'S CHAPEL, LA.

Dear Brother Carley: We closed on last Sunday night the greatest revival meeting that was ever held in White's Chapel Church. The meeting lasted two weeks and one day, including three Sundays, and thirty were added to the kingdom on profession of faith and one by letter. A great grandmother, eighty-one years young, joined the holy band, and three other generations with her, from the same family, making four generations that came in to the church at one time. It was beautiful to see her lead the children into the faith of our fathers, declaring: "Thy people shall be my people, and thy God shall be my God."

Rev. A. M. Shaw, of Oakdale, La., did the preaching, and I want to tell you that I don't think there are any better real gospel preachers in the Louisiana Conference. He has indeed learned to shorten the line without sacrificing the "doctrines that are cardinal in Christianity." Brother Shaw is a safe and sane gospel messenger, and I heartily recommend him as a winner of souls.

Rev. A. J. Martin, of St. Martinville, La., led the singing that captured the hearts of all that heard him. "There are sermons and songs," and Brother Martin knows how to apply them with the message of the hour to set in motion the chords of the human heart until they are in harmony with the spirit of God. His jolly disposition and sunny smiles win the favor of his audience wherever he goes. I have worked with him in a number of meetings, and I find him growing better every year. If you readers need a good, consecrated gospel singer, you'll make no mistake in getting A. J.

Yours frternally,

E. V. DUPLANTIS.

St. Landry, La.

## CHRISTIANITY AND THE NEAR EAST.

For six centuries the light of Christianity has been shining through Islam, and the efforts of the Mohammedans to exterminate the Christians of the Near East has failed, becauso the cross is the guidon of the Armenians.

Bringing a first-hand account of the massacre of Christians in the Levant to the Bible Conference of the Southern Methodist Church at Lake Junaluska, John M. Yonan, a young Persian Armenian, spoke to nearly 2,000 members on July 10 at the Southern Assembly grounds. Mr. Yonan was secured for the program by J. B. Ivey, of Charlotte, President of the North Carolina Sunday School Association.

"The Armenians have stood the test of martyrs and heroes," young Yonan, who was in the trenches before the Baku oil fields at the age of 14, declared, 'especially during tho late war. The aim of Islam was and has always been to get rid of them

"The question arises every day 'will they'? My answer to this question is 'No,' because these small Christian nations have been backed by a principle—justice—and because God and the Cross are their guidon. The Turk destruction of every food supply and source prevents them from fighting the battle alone.

"It is up to you, my friends, to help them. It is up to the Christian churches to succor them, or the lands where most of the scenes of the Old Testament were laid will pass into the hands of the Moslems. As you help them you will see their light get stronger, and some day their light will shine around the world.

"The problem is a great one. Do you remember when Christ walked to the Garden with three of his disciples? As he left them and knelt under a tree he said, 'God, may this cup run over, not as my will, but as thine.' It was a tremendous problem, but even he gave it into his hands. We should do the same thing.

"Yes, we can save all those who are afflicted if we only depend on him. They are calling to you now. Do you want to help them?

"Let the heart enlighten the head and the head direct the hand, and the hand never fear any kind of work for God's kingdom in our country."

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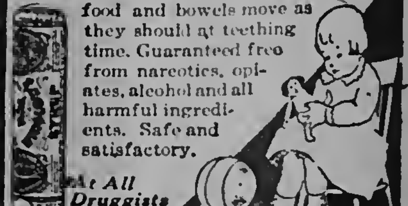

## LOOK UP!

By Ida Dwight Lyttle, in the Christian Herald.

Look up!
Sad heart, look up!
Tho' dark the cloud above:
No cloud can be too dark
For Him to pierce,
Whose name is love.

The dark
Is but a veil;
Within, He stands serene:
Somehow the cloud will part,
The meaning then
Be clearly seen.

But now—
Just wait—be calm—
Thy God is in command,
Know this: that when His time
Is ripe, just then
We'll understand.

## A PREJUDICED PRESS.

An interesting side-light on the press and prohibition is provided by the London Evening News. This largely circulated journal recently published an interview with Mr. Albert Ottinger, the Assistant Attorney General of the United States, who is now on a visit to this country. The impression given by the interview was that the American people were not in favor of prohibition, and that the anti-color feeling had been a main factor in the securing of the famous Eighteenth Amendment. Mr. Ottinger has written to the Evening News disclaiming the statements of the interview. He asserts in detail that: "1. If a vote were taken in America the people would unquestionably vote 'dry' if it were a question of prohibition versus liquor. 2. The sentiment in favor of a restora- of 'beer and wine' is not sufficient to cause a change in the law. 3. The color-bar had nothing at all to do with the prohibition movement. I have never noticed any distinction in regard to drink between white and black persons." The publication of the disclaimer is a just step. But the distortion in the interview of the Attorney General's opinions is another evidence of the undue influence of the trade on the British press.—The Methodist Times, London.

## "FRET NOT."

He who frets has lost his God—is in effect as if God were not.

Surely, it is worse than having no God, to kneel down and say, "Our Father who art in heaven," and then to go forth fretting and fearing, as if he never knew, or cared.

It is worse than being an orphan, to have a father and yet forget his love.

How perplexed the angels must be at the sight of the fretting child of a heavenly Father!

"Has he not a Father?" asks one in amazement. "Does not his Father love him?" says another. "Does not his Father know all about him?" says a third. "Is not his Father great and rich?" asks a fourth. "Has not his Father given us charge concerning him?" say they all "How then can he fret?"

If there be one grain of truth in our belief that there is a living God who holds us unutterably dear, who is seeking in all things and through all things ever to lead us to the highest, the fullest, the best, what room is there for us to fret or fear?—Mark Guy Pearse.

## THE MIRACLE OF LEADERSHIP.

Followers are many. Real leaders are few. But wherever you find a leader you are face to face with a miracle. Here is a man who can enlist the following of others, attract them to his program, thrill them with his ideals, hold them by his appeal and knit them into unity. It would not be so wonderful if it were a company of animals that were made subject to a man's will, although even such leadership often reaches the realm of marvel. But where human beings are concerned, with all the divisive differences of personality, with all the dissipating force of individual peculiarities and pet hobbies, with all the vast range of variance in temperament, heritage, and training to find a leader over such diversity is to discover a miracle of God. The ability to lead is a divine endowment. The fact of leadership, the constraining influence of mind upon mind, of heart upon heart, is a perpetual miracle.—Dr. E. A. Leslie.

## SUNBEAMS.

By Margaret E. Sangster, in the Christian Herald.

It's sunbeams shining through the trees,
And dancing on the grass,
And sunbeams toying with the breeze,
That sings and hurries past.
It's sunbeams on the lonely road,
And sunbeams in the park,
That rob dull trouble of his load,
And shun away the dark.

It's sunbeams smiling from the sky,
And skipping on the floor,
And sunbeams running swiftly by
To knock upon some door.
Or glimmer on some window-pane,
Or touch some friendless soul;
That rid the earth of sorrow's rain,
And make sad hearts seem whole!

It's sunbeams like a joyous band—
That touch us with delight,
That seem as gentle as a hand,
That make dim corners bright.
Just sunbeams, slender shafts of gold,
That soothe and heal and bless,
That bring to us a charm untold,
And endless happiness!

If you have a son and also a fortune, keep them apart.—Selected.

No man can believe in others until he first believes in himself.—Selected.

## MISSISSIPPI CONFERENCE.

### Jackson Dist.—Third Round.

Benton, at Zeiglerville, Aug. 18-19, 11 a.m.
Vaughn, at Union, Aug. 19, 3 p.m.
Monterey, at ———, Aug. 25-26, 11 a.m.
Brandon, Aug. 26, 3 p.m.
Yazoo City ct., Sept. 1-2, 11 a.m.
Canton, Sept. 2, 8 p.m.

M. L. BURTON, P. E.

### Newton Dist.—Third Round.

Raleigh, at Trinity, Aug. 17, 18.
Laurel, First Church, Aug. 26, 11 a.m.; 27, 8 p.m.
Laurel, Kingston, Aug. 26, 3 p.m.
Laurel, West End, Aug. 26, 8 p.m.

J. A. MOORE, P. E.

### Meridian Dist.—Third Round.

Enterprise, at Stonewall, Aug. 19.
Shubuta, p. m., Aug. 19.
Matherville, at Salem, Aug. 21.
DeSoto, at Manassa, Aug. 22.
Vimville, at Why Not, Aug. 26.
Meridian, Hawkins Memorial, 8 p. m., Aug. 26.

PAUL D. HARDIN, P. E.

### Brookhaven Dist.—Third Round.

Summit and Topisaw, at Pisgah, Aug. 18, 19.
McComb, Centenary, Aug. 19, 8 p.m.; Q. C. Aug. 20, 8 p.m.

Note particularly, and be ready definitely to answer, questions 12, 13, 14 and 15.

Be ready to report subscriptions to cover all financial claims. We must pay all claims in full this year.

H. M. ELLIS, P. E.

### Seashore Dist.—Third Round.

Wesley Memorial, Mississippi City, Aug. 19.
Long Beach, Q. C., Tuesday, 7:30 p.m., Aug. 21.
Biloxi, 7:30 p.m., Wednesday, Aug. 22.
Vancleave, Aug. 25, 26.
Pass Christian, 7:30 p.m., Aug. 26.
Wiggins, 7:30 p. m., Wednesday, Aug. 29.
Brooklyn, at Batesville, Sept. 1, 2.

W. M. SULLIVAN, P. E.

### Vicksburg Dist.—Third Round.

Meyersville, at Fitlers, Aug. 15, 11 a.m.
Rocky Springs, at Allen, Aug. 19, 11 a.m.

J. R. JONES, P. E.

### Hattiesburg Dist.—Third Round.

Mount Olive-Magee, Aug. 19.
Sumrall, Wednesday, Aug. 22, 7:30 p.m.
Avera, at Plave, Aug. 26, 11 a.m.

Please, brethren, be ready to report all your benevolent assessments covered by cash or good subscriptions at your third quarterly conference.

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## A FINE TRIBUTE TO GRENADA COLLEGE.

Dear Dr. Carley: We of Boyle circuit and especially of the New Salem Sunday school, were surely blessed in having in our midst Miss Ernestine Barnes, of the Grenada College extension team. She taught a training class in "Life in the Making," which is proving a great help to our school and in home life as well.

Miss Barnes is the highest type of young Christian womanhood. It is a privilege to know her. It is also inspiring to know we have a college that is turning out such characters and such efficient workers. May God bless Grenada College and her girls!

H. S. SUYDAM, P. C.

## REVIVAL AT McCOMB, MISS.

One of the most successful and far-reaching revival campaigns that McComb, Miss., has experienced in a number of years has just come to a close. The services were conducted by Rev. Burke Culpepper, assisted by his able choir director, John U. Robinson.

While the meeting was conducted under the auspices of the Centenary Methodist Church, we had the helpful co-operation of all the churches of the city as well as the near-by towns.

Some of the visible results of the meeting were: 500 people came to the altar for prayer during the meeting; 90 people joined the different churches of the city, and 17 infants were baptized. Our congregations have increased since the meeting, and our people are showing a deeper interest in the religious life of our city.

C. C. NORTON,
Assistant Pastor.

## NORTH MISS. CONFERENCE

### Aberdeen Dist.—Fourth Round.

Aberdeen, Aug. 11, 12.
Amory, Aug. 12, 13.
Tupelo, Aug. 18, 19.
Okolona, Aug. 19, 20
Houston, Aug. 25, 26.
Pontotoc, Aug. 26, 27.
Verona, at Palmetto, Sept. 1, 2.
Shannon and Nettleton, at Nettleton, Sept. 2, 3.
Prairie and Strong, at Prairie, Sept. 9, 10.
Buena Vista, at Pleasant Grove, Sept. 15, 16.
Nettleton, at New Chapel, Sept. 22, 23.
Woodland, at Sparta, Sept. 27.
Salem and Ecru, at Oakdale, Sept. 29, 30.
Tocopola, at Tocopola, Sept. 30, Oct. 1.
Randolph, at Hunter's chapel, Oct. 2.
Houlka, at Wesley, Oct. 3.
Greenwood Springs, at Pleasant Grove, Oct. 6, 7.
Smithville, at Greenfield, Oct. 13, 14.
Fulton, at New Salem, Oct. 17.
Tremont, at Asbury, Oct. 18.
Calhoun City, at Big Creek, Oct. 20, 21.
Vardaman, at Derma, Oct. 21, 22.
Algoma, at Troy, Oct. 24.
Eupora and Mabin, at Mabin, Oct. 26.
Mathiston, at Mathiston, Oct. 27, 28.
Bellefontaine, at Spring Hill, Oct. 29.

T. H. DORSEY, P. E.

### Columbus Dist.—Fourth Round.

Caledonia, at Caledonia, Sept. 1.
Columbus, First Church, Sept. 2, a.m.
Macon ct., at Salem, Sept. 9, a.m.
Macon sta., Sept. 9, p.m.
High Point, at Owen's chapel, Sept. 15, 16.
Noxapater, Sept. 16, 17.
Louisville, Sept. 17.
Sturgis, at Pleasant Hill, Sept. 22, 23.
Kosciusko ct., at Bethel, Sept. 29, 30.
Kosciusko sta., Sept. 30, p.m.
Ethel, at Shady Grove, Oct. 6, 7.
Starkville, Oct. 7, p.m.
Shuqualak, at Shuqualak, Oct. 10.
Mashulaville, at Middleton, Oct. 11.
Crawford and Shaeffers, at Shaeffers, Oct. 14, a.m.
Columbus, Central, Oct. 14, p.m.
West Point, Oct. 17.
Artesia, Oct. 18.
McCool, at Salem, Oct. 20, 21.
Ackerman and Wier, at Ackerman, Oct. 21, 22.
Chester, at Salem, Oct. 23.
Mayhew and Sessums, at Mayhew, Oct. 25.
Cedar Bluff, at Siloam, Oct. 27, 28.
Brooksville, Oct. 31.

A. T. McILWAIN, P. E.

### Sardis Dist.—Fourth Round.

Oakland, at Enid, Sept. 2, 11 a.m.
Coldwater, at Love, Sept. 5, 4 p.m.
Hernando, Sept. 5, 8 p.m.
Senatobia, Sept. 6, 8 p.m.
Sardis Sta., Sept. 7, 8 p.m.
Olive Branch, at Miller, Sept. 15, 11 a.m.
Byhalia, at Byhalia, Sept. 16, 11 a.m.
Arkabutla, at Strayhorn, Sept. 23, 11 a.m.
Cockrum, at Cockrum, Sept. 29, 11 a.m.
Charleston, Sept. 30, 11 a.m.
Como, Oct. 3, 4 p.m.
Batesville, Oct. 4, 4 p.m.
Pleasant Hill, at Pleasant Hill, preaching, Sept. 9; Q. C., Oct. 5, 11 a.m.
Mount Pleasant, at New Salem, Oct. 6, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 7, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 14, 11 a.m.
Longtown, at See's Chapel, Oct. 19, 11 a.m.
Shuford, at Mount Olivet, Oct. 20, 11 a.m.
Courtland, at Wesley Chapel, Oct. 21, 11 a.m.
Crenshaw, at Crenshaw, Oct. 25, 4 p.m.
Tyro, at Emory, Oct. 26, 11 a.m.
Crowder, at Crowder, Oct. 28, 11 a.m.

The pastors will please see that there are reports from the Woman's Missionary Society and that the Trustees have a written report covering the questions they are expected to answer at the fourth quarterly conference.

J. TILLERY LEWIS, P. E.

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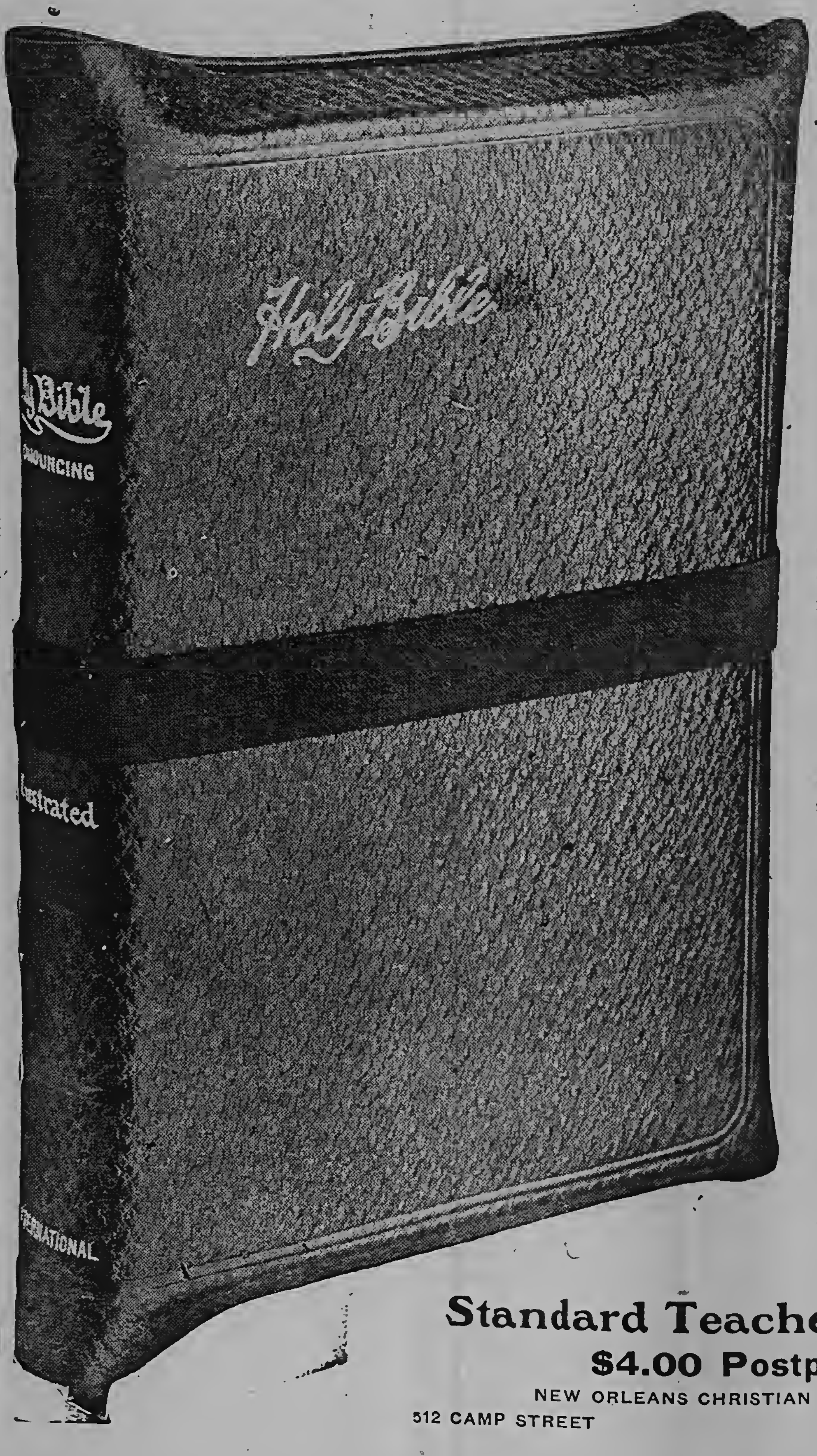

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 23, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

### THE GREAT COMMANDMENT.

When the Master said that the great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and added, "And a second like unto it is this, Thou shalt love thy neighbor as thyself," he did so in response to a direct question as to what the great commandment is. His words, therefore, have supreme significance to every individual who would know what is acceptable and well pleasing to God. Woe is he who violates the least of the commandments; now much heavier is the woe of him who violates the greatest of them all!

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### THE POSSIBILITIES OF LIFE.

In the tremendous thing of making a life, it may be helpful to remember that there are three possibilities—failure, mediocrity, success. Of total failures, there are few; of partial failures, there are all too many. Mediocrity is the highest mark reached by most of us. The tragedy of mediocrity does not lie in the fact itself, but in the fact that so many of us are satisfied with it. Mediocrity is not hard to reach, and it is easy to maintain. It means doing the usual thing in the usual way, its highest hope being merely to "get by." It takes no serious risks and it dares no great ventures. Italy may lie beyond the Alps—but those mountains! Success in the fullest sense comes only to those who "hitch their wagon to the stars" and aspire to the best always. A failure? Living upon the dead levels of mediocrity? Why not begin to climb?

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### THE MINISTRY OF SUFFERING.

The origin of suffering may be shrouded in mystery, but the ministry of suffering in the development of character is unmistakable. Suffering often turns our thoughts to God. The psalmist says: "When he slew them, then they inquired after him; and they returned and sought God earnestly. And they remembered that God was their rock, and the Most High God their redeemer." Suffering also oftentimes bring us to confession of our sins. When the plague of the serpents fell upon the people, they went to Moses and said: "We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us." Suffering may restrain us from evil. The psalmist cried out in the bitterness of his own experience: "Before I was afflicted, I went astray; but now I observe thy word." Suffering frequently develops the beautiful grace of patience. Certainly suffering could well have been one of the temptations to which James referred when he said, "Count it all joy, my brethren, when ye fall into manifold temptations, knowing that the proving of your faith worketh patience." Suffering ministers to humility. Paul himself bears this testimony: "And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch." Suffering also has the supreme mission of fitting us for heaven. The great apostle says again: "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." We may not understand why suffering should fall to our lot; but let us endure it without murmuring, bravely, as good soldiers of Jesus Christ.

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### BISHOP CANNON PROTESTS.

After hearing four of the six lectures delivered by Dr. S. G. Bland, of Toronto, Canada, at Lake Junaluska, N. C., under the auspices of the General Sunday School Board, on the subject, "The Origin, Significance, and Abiding Worth of the Old Testament Scriptures," Bishop James Cannon, Jr., enters an emphatic protest against the course of the General Sunday School Secretary, Dr. John W. Shackford, in authorizing and sanctioning such a series of lectures on the occasion and under the circumstances under which they were delivered. The positions taken by Dr. Bland were based upon the historical method of Bible study and had to do with such matters as date, authorship, composition, etc., of the Old Testament Scriptures, such positions being at variance with the commonly accepted views of conservative Bible students generally and with the views of the great majority of the members of the Methodist Episcopal Church, South, specifically.

Bishop Cannon's protest is primarily against the circumstances under which the lectures were given, though his dissent from their substance is clear. In a letter addressed to Dr. Shackford he says. "I believe most sincerely in a thorough study of the Bible. I do not believe in efforts to conceal the truth. I have personally studied with considerable thoroughness the writings of Wellhausen, Ewald, Keunen, Graf, Robertson Smith, Cheyne, Driver, and others, and I have carefully considered the hypotheses which they have evolved and the results which they claim to have established. I am entirely willing that others shall pursue these same studies under proper conditions, but I emphatically object to the methods employed with the delivery of the course of lectures by Dr. Bland at Junaluska." After citing the views of Dr. Bland concerning the date, authorship, composition, etc., of many of the Old Testament books, Bishop Cannon says again: "I register my positive protest against the making of such dogmatic statements on such vital subjects without providing any proof whatever before an audience composed largely of persons who have had no training on such questions. I would emphasize again that I do not object to the discussion of such questions under proper conditions where trained competent teachers holding opposing views have been invited to present the conservative side of the discussion, or where, failing this, the lecturer will give a full, fair statement of the views held by conservative scholars, with due emphasis on the fact that Christ, Peter, Stephen, Paul, and other New Testament writers held the conservative view, and with full opportunity given for questions and discussion. To my mind it is clearly a great injustice to the hearer to present such subjects in a public auditorium with a mixed audience, such as is usually assembled on such occasions. Furthermore, instead of stating, as you did, with all the authority which could be given it from your position as the General Sunday School Secretary, that such statements as are quoted above are the established results of Christian scholarship and the truth, which must be given to lead our people from doubt to light, I think you should have frankly stated that you were fully aware of the fact that in making these statements you did not represent the views of the great majority of the ministry and laity of the Methodist Episcopal Church, South."

Following the protest, Bishop Cannon calls upon Dr. Shackford and the Sunday School Board for assurance that there will not be a continuance of such methods in the Sunday school department of the church.

In our opinion, this protest by Bishop Cannon is timely and well founded. It is not a protest against modern scholarship or against the fullest and freest investigation of the whole field of Old Testament literature, but against a quasi-authoritative acceptance and endorsement of views that are contrary to the generally accepted views of the vast majority of our own people and that, at best, require a high degree of technical knowledge to understand thoroughly. To present them to a popular audience as surely established truths is like discussing the law of relativity before a group of average business men.

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### MAKING READY FOR PEACE.

By the formal ratification on August 17 of the naval limitation treaties entered into by the United States, England, France, Japan, and Italy, the reduction of naval armaments will begin at once, and in a comparatively short time these great sea powers will have only those vessels that are deemed necessary for use in peace. The agreement involves the "scrapping" of thousands of tons of fighting vessels and a limitation upon the building of new vessels that really mean a definite step toward the maintenance of world-wide peace. One of the most inspiring lessons to be learned from the ratification of these treaties is that definite progress toward peace can be made by international agreement.

# New Orleans Christian Advocate

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## COUNTY-WIDE EVANGELISM.

Through the experience of some of our general evangelists such men as Bob Jones and Burke Culpepper, I have come to the conclusion that in much of our rural territory we could put on county-wide programs of evangelism reaching thousands of people, with the county seat as the center of operations. A large tent or tabernacle could be erected and services held every night, the pastors of the county and the evangelistic party holding services in various sections of the county throughout the day.

Such campaigns are no longer an experiment. If you will read the article by Rev. Bob Jones in this issue, you will see how well it has worked with him. I do not think there is a general evangelist in our church who would not be willing to give much of his time to this sort of work. My idea in giving the article of Brother Jones to the press is to emphasize this matter and call upon our pastors to organize for movements of this kind. If they need any assistance in the organization and will write to us as Secretary of the Bureau of Evangelism, we might aid them in getting the movement started.

I have formed the conclusion, after careful study, that we must use unusual methods in many places if we are going to get the results which, as leaders of the church, we covet for our King and Lord.

I trust the pastors throughout the church will keep our general evangelists occupied every day which it is possible for these men to give to their work. If you are needing a helper or evangelist, communicate with the Bureau of Evangelism, or with the Conference Committee on Evangelism. These are authorized agencies in the church to promote evangelism throughout the denomination, and we give our services to the pastors absolutely free of charge. We are hoping that you will correspond with us when in need of any assistance that we can render you.

If we do in the field of evangelism what the General Conference, by its unanimous action, expects and requests of us, we must work together and work all of the time during the quadrennium. We should be wedded to no method. Forms and programs are useless unless they produce results.

R. L. RUSSELL.

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My Dear Mr. Editor: Writing for church papers is not in my line. This is written at the request of Doctor R. L. Russell, who is vitally interested in the cause of evangelism. The article is rather long, but I hope it will not prove to be tedious.

As most of the brethren know, my evangelistic meetings for the last ten or fifteen years have been conducted mostly in the larger towns and cities of America. I have felt for a number of years that the hope of this country is in the smaller towns and rural districts.

I have believed for a long time that it is possible to put on evangelistic tabernacle meetings in the smaller towns and country districts more successfully, and with less strain and effort on the part of the people, than it is to put on similar campaigns in the larger towns and cities. I know now this can be done. Houston, Miss., has proved it.

Last January the pastors of the Methodist, the Baptist, the Presbyterian, and the Christian churches in this little town of 1,500 people, came to see me, and extended us an invitation to conduct in their town one of our regularly organized tabernacle meetings. These pastors are big men, with vision, and they work together. I talked with them about my idea of the county-wide campaigns. They returned home and called into conference the pastors and representative laymen of the country churches. My campaign manager was at this conference, and he outlined our method of organization. The pastors and laymen of the country joined in the invitation.

The meeting was set up with the same care, and with the organization of the same committees we use in our largest city meetings, the only difference being that here the county was the unit instead of the city. My manager was there in advance of us for a month. He directed all preliminary details. The tabernacle was built by volunteer labor in one day. The ladies of the church served lunch on the ground the day the men built the tabernacle.

We left there feeling that we had had one of the greatest meetings of our ministry. I am sure it was one of the most delightful we have ever had. There were fewer problems than we have had anywhere. The expenses were $1,800. By expenses I mean the building and equipping of the tabernacle; the salaries and expenses of my party, and all running local expenses. This budget was raised in a little more than a week by simply taking incidental collections. The free-will offering which I received is more generous than I expected, and is far more liberal than I deserve. It was raised with less effort than is usually made in the larger communities.

The results were wonderful. The tabernacle, which seats two thousand (buildings of similar size are generally supposed to seat about four thousand), was rarely large enough to accommodate the crowd. Almost every night, hundreds were on the outside. A section outside the tabernacle was reserved for colored people. This section was usually overflowing. Almost every night the colored people sang some of their own songs. The crowds came from everywhere. Automobile parties came at night from as far as fifty miles.

There were hundreds of conversions, and there will be several hundred accessions to the churches in the town and throughout the county. The Christian forces have been cemented, and their vision enlarged. They have a new appreciation of the bigness of religion. Many family altars have been erected, and eternity alone will reveal the results of these.

To show the power of an organized effort in a county like this, I will relate an incident. We had one night that we called "Masonic Night." A group of local Masons sent out fifteen hundred invitations to the Masons of the county and surrounding counties, inviting them in to this special night. We had on that occasion the largest Masonic delegation we have ever had anywhere.

This article is written with the hope that the pastors in our towns may see the wonderful opportunities that lie in putting on large co-operative campaigns. I am sure most of the general evangelists of our church, even those who usually hold meetings in the larger towns and cities, would be willing to give some of their time to these county-wide meetings. It is my purpose, provided the Lord leads, to conduct two or three city meetings each year, and the rest of my time I am going to put in on these fields which are supposed to be smaller, but which I believe afford the greatest opportunities for real, constructive, evangelistic work.

The general evangelists of our church, to my mind, and I think I know something about evangelists, as I was President for two years of the Interdenominational Evangelistic Association, with headquarters at Winona Lake, Indiana, are the best, on the average, evangelists in America today. There are a number of them who are big enough to conduct evangelistic campaigns in the biggest cities on the American continent.

I believe if the Methodist pastors in the average Southern town would take up with the other Protestant pastors the proposition of great, county-wide campaigns, they would be able to get the co-operation that is necessary to make such campaigns a success. I have found, after having conducted campaigns in about thirty States, that the Baptist, the Presbyterian and the Christian pastors are usually willing to go into co-operative campaigns when they are sure of sane leadership. I do not mean that our Methodist pastors should attempt to force Methodist evangelists into the towns and counties at all times. It may be that in some counties it would be much wiser for the Methodist pastor to go into evangelistic campaigns under the leadership of evangelists who are members of other denominations rather than their own.

This article is written with the hope and prayer that our pastors throughout the church may get the evangelistic vision which will lead them to the greatest possible evangelistic program in our smaller towns and country district.

Montgomery, Ala.

## PJTHECANTHROPUS ERECTUS.

By Rev. H. W. Rickey.

H. S. Pratt estimates that 522,400 species of animals are known. No proofs, based on actual facts, are cited to demonstrate that one genuine species has been transmuted into another unlike species. Fleischmann declares: "That there is absolutely no proof that a common plan of structure is a proof of blood relationship." Nuttall's chemical reaction tests made clear there is a barrier in blood that species can not get over. The drift now is to acknowledge a polyphiletic or many centers of origins or beginnings or sources.

If the ape and man branched off, once, from a common composite progenitor then, why the arrest of the ape; the incalculable distance of man; and no fossils of such a curious forbear? Is total lack of evidence certain proof of a ginko guess? Is a droll notion the test of mechanical descent from unlike species? Is man a colossal accident?

Osker Peschel, from anatomy, demonstrated that the more the monkey diversified, the more rigidly his structure sets as a monkey and the less he approaches the man-stage. They are singularly inflexible. Why did the ape travel up a blind alley or take to a spur-track that did not get him anywhere? Why did not evolution make a man of him? Time is a negligle factor, because the ape has been here as long as man. The ape and man have had the same identical environment for fabulous ages; and the self-evident fact is, once a monkey, always a monkey. Vast forests contain divers species, yet they never mix, or mingle, or shade into each other like cross-breeding races of men do.

Evolution, per se, is not the cause of anything. Purposive adaptation, through natural selection, without a guiding mind is a contradiction in ideas and words. It is the most preposterous notion advanced since the days of Empedocles.

Gregor Mendel established to a mathematical formula that "the circle of variations reverted to the original parent-form; that the parent-form possesses more latent or hidden characters than any single offspring can express; that the parent can only transmit to the offspring such character-elements as the parent possesses." Then, only a miracle could draw a man out of a monkey through the laws of heredity. It would be like getting blood out of a turnip or wine out of water. A. R. Wallace said: "There is a gulf fixed between matter and nothing; one between the living and the not living; one between man and the lower creation; and SCIENCE cannot bridge them."

In September, 1891, on the island of Java, Mr. Dubois a Dutch physician, dug up a tooth; one month later, forty-five feet away, he unearthed the roof of a skull; in August, 1892, he uncovered a thigh-bone, and later he picked up a tooth. Out of these unrelated bones there was artificially concocted the frame-up of the imaginary Dubois Apeman.

Professor Rutot, also an artist and sculptor, seized with a baroque obsession, turned his fancy aloose, made a bust, labelled it, P. E.; and they will supply many museums with Rutot's imaginary P. E.'s at so much per bust. Rutot's bust of P. E. is an indication that Evolution is "busted." No evidence, they forge it.

D. C. Cunningham, the eminent anatomist, gave as his careful judgment it is all hocus pocus: "These bones are remnants of both a baboon and a man, a local Javan accident in the land of baboons. No proof whatever of any transmutation of species." Twenty-four savants met in Leyden, conducted a scientific inquest, only seven of whom attached any consequence to the fragments. Osborne, in his recent and disappointing book, inserts an expensive engraving of Rutot's imaginary, ferocious-looking, negroid ape. He is not a crook, exactly, because several pages on, in an obscure paragraph, he admits, reluctantly: "There are, however, reason for excluding P. E. from the direct ancestral line." The same reasons exclude the Centaur, the Mermaid and Pegasus.

Students cleverly put parts of beetles together and asked their science teacher, "What bug is this?" He gravely replied, looking it over closely: "It is a HUMBUG!"

Natchitoches, La.

## CONFERENCE ON RELIGIOUS EDUCATION.

### Report of Findings Committee.

At the Conference on Religious Education held at Lake Junaluska, N. C., July 17-19, 1923, composed of representatives of church boards, church colleges, and tax-supported institutions, the following report was submitted by the Findings Committee and was unanimously adopted:

"Compulsory intellectual training is now recognized to be necessary to remedy illiteracy and its attendant evils. Likewise, it must be recognized and emphasized that universal moral and religious training are necessary in order to remedy moral and religious illiteracy and its even greater attendant evils. The amazing ignorance of our young life of moral and religious principles and of Biblical knowledge is displayed in everyday conversations, in classrooms, and the alarming lawlessness of our times. If our nation is to survive, the moral and religious principles which governed our forefathers must be instilled into the present-day young life of the nation.

"We would not minimize in the slightest degree the duty and the responsibility of fathers and mothers to give to their children in the home the moral and religious training which is the proper heritage of every child. The willingness manifested by many parents to turn over this responsibility to the church and State is a crime, not only against the children whom they have brought into the world, but against the nation of which they are citizens.

"Nor do we minimize the great responsibility of the church through its various distinctive agencies to give moral and religious training. But we must recognize the fact that there are great masses of young people in the public schools who are receiving little, if any, moral and religious training, and that these must be reached in order to secure universal religious training.

"1. We believe that the moral and religious are equally as important elements of human nature as are the physical and the intellectual, and therefore the State should openly and positively recognize the necessity for a thorough moral and religious training and should co-operate in securing such training as far as the constitutions and the laws of the several States of the nation will permit.

"2. We believe that the State should furnish moral instruction in every grade of public school work from the primary grades to the university.

"3. We believe that adequate religious instruction should be provided in every community by the churches acting harmoniously to meet the community needs, and that [illegible] should cooperate in [illegible] the attendance of public [illegible] such private [illegible] of religious [illegible]

"4. We believe [illegible] should be placed upon the [illegible] sponsibility [illegible] the [illegible] State, church, and [illegible] leges, and universities [illegible] strongly the moral and [illegible] sary in the character [illegible] are to teach [illegible] young life of the nation.

"5. We believe [illegible] adequate [illegible] poses in class [illegible] beginning, both [illegible] that pastors [illegible] as are able to [illegible] of these [illegible] vital. [illegible] boards [illegible] full [illegible] such schools [illegible] approved [illegible] church agencies.

"6. We believe [illegible] gious education [illegible] institutions of learning [illegible] State, and [illegible] at the present [illegible] adequate [illegible] themselves [illegible] we believe that a [illegible] upon the church to [illegible] institutions.

"7. We believe [illegible] national [illegible] tive co-operation between [illegible] tional [illegible] the denominational and [illegible] State, and [illegible] that there shall be [illegible] training [illegible]

"8. We believe [illegible] been [illegible] partment of [illegible] be requested to [illegible] conference [illegible] country, as well [illegible] nature. We request [illegible] Dr. H. H. Sweets [illegible] ganizing [illegible] of representatives of [illegible] boards of education [illegible] school systems [illegible]

"James Cannon [illegible] nolds, J. P. McCon[illegible]

## SAFETY SIGNALS

[illegible]

As I [illegible]

[illegible] and Governor no doubt [illegible] landing [illegible] helped the Convention in the [illegible] Walsh [illegible] around America, and Governor Alfred Smith and his backers will speedily [illegible] that the great Empire State [illegible], on the [illegible] of that mighty commonwealth. [illegible] his day and generation and [illegible] party wants to [illegible] political [illegible] than who [illegible] money, [illegible] trouble for the "Solid South." No, [illegible] will be said but nothing against the [illegible] of party [illegible] My [illegible] "white [illegible]," and no amount [illegible] make it so. You can't [illegible] all the time.

* * *

[illegible]

## RESPONSIBILITY DEVELOPS

[illegible]

## NOTES FROM NEW ORLEANS DISTRICT.

The summer season finds most of our pastors in the city taking vacations—a fine thing for a preacher to do, if he does it wisely. Each one has arranged for the filling of his pulpit, so that the services go on without interruption during their absence. May each one come back with his bow stronger for being temporarily unbent.

* * *

The presiding elder had the opportunity of spending about a week in Junaluska, in company with Rev. J. F. Foster, pastor at St. Mark's, and Mr. H. F. Foster, president of the City Mission Board. The Conference on City Missions, which was our objective, indicated the development of city missions in our church to the point where we must work out more definite policies for their management and direction. Our St. Mark's is perhaps the most inclusive single mission plant in any of our cities, and should hold the interest of all our people.

* * *

In addition to the daily vacation Bible schools previously mentioned, short sessions of similar schools were held at Carrollton Avenue and Louisiana Avenue, with encouraging success.

* * *

At the third quarterly conference at Carrollton, in midsummer, there were seventeen out of twenty-four lay officials present, though several of the most faithful members were out of the city. "Can you beat it?" No more loyal and faithful band is to be found.

* * *

In the early summer First Church followed the example of Felicity and other churches in the Conference, by securing the Conference collections for the year in full.

* * *

Rev. Martin Hebert has held meetings with several of our French Mission charges recently, and has just closed a meeting with Brother Brulet at Gonzales, whose results will doubtless be reported. Our work among the French is making encouraging progress.

* * *

The meeting at Bayou Blue, the mother church of the Terrebonne section, though interrupted by daily rains, resulted in eleven accessions. At Point au Chien, on the same charge, five accessions were reported.

* * *

Rev. J. A. Knight held a meeting for Rev. C. J. Thibodeaux for a few days on Pecan Island, away down in the sea marsh of Vermillion Parish, receiving into the church one mature woman and baptizing several babies. He also assisted Brother Thibodueax for a few days at Louisa—a neighborhood at the edge of the marsh in St. Mary.

* * *

Two of our preachers, Rev. A. D. Martin and Rev. E. V. Duplantis, have recently had rather severe spells of sickness. The latter was well enough to participate in the great meeting at White's Chapel, which was reported in last week's Advocate, and the former is again busy with his work, with characteristic zeal opening up new preaching places.

* * *

Rev. F. J. McCoy has returned from a well earned vacation spent in visiting friends.

* * *

Preparations are being made to make a great occasion of the joint quarterly conference to be held at Houma on Aug. 23 for the Houma, Bayou Blue and Lafourche charges.

W. WINANS DRAKE, P. E.

## SOME THOUGHTS.

Mr. Editor: It has been some time since I have given expression to my thoughts through your splendid paper, but have thought of you often, oh so often!. I think some of your editorials are wonderfully instructive, any one of which is well worth the price of the paper. Then the choice of articles published from other pens would indicate good judgment from a wise head. I heard a brother say the other day he had more of his articles returned to him than were published, so he was careful to enclose postage; then I thought, that is why so few of our preachers write—they get discouraged; but the Editor says, "Why don't they write something worth while?" Well, most of us think we do; and when we young fellows get a "jolt," we are wonderfully helped if we have the grit in our "craw" to come again.

I have been thinking of the change in the editorship of the Advocate at Nashville, Tenn. How we miss the former, but how gladly we welcome the present editor; what a fine spirit he has, what a future for good lies out before him, how clear the ring of the note of hope and cheer in his article on "Seeing Him Who Is Invisible." Now to think this delightful paper is being sent to one of the "forgotten men" by a good layman through Brother Ahrens till 1926! I am sure he feels he at least is not forgotten. I sometimes think it might make the lives of many of these old veterans happy if they were more often remembered with little, tender, kind expressions of thoughtfulness and love. Brethren, we are all headed that way, and sooner or later we will arrive. I know it is hard in our young days to see ourselves set aside and feel it is possible for another to take our place. Then I wonder if what I heard a man say a short time ago was even half true: "It seems the younger men of the Conference, when they set the old heroes aside after they are worn out, say to them, 'Shut up and stay shut, we will look after your needs when we have to, but we hope that will not be for long.'" No, it is not true with the large-souled, big-hearted young men of to-day; they who owe so much to these old veterans feel they would be depreciated indeed to be thought capable of such utterly selfish sentiments. He that does not believe that, just let him watch them next year when the privilege and opportunity are given to lay themselves out in the service of these old men and he will be thoroughly convinced.

"Did you know that Brother J. M. Brown passed away last night?" said a voice over the telephone. For a while we sat in silence; we said, "We shall see him no more here." Then we thought of Enoch who walked with God; some one said he and God were going in the same direction, and one day God said to him, "Enoch, you have walked far enough; we have now finished the work we have begun, let us go home," and he was not, for God took him. So when death claimed Brother Brown, God followed fast; perhaps you and I would have, too, but we were chained by flesh and bones, so God did what we could not do and went with him and is with him still. But we shall miss him here. May it be our happy lot when our weary journey is complete to walk with him again far beyond the hand of death.

A great deal is being said and written these days about the various doctrines of the Methodist Church, about what is being taught from our pulpits and in our colleges. Like Milton of old, some are speaking "of the hungry sheep coming to the altar looking for food and getting nothing but wind." McTyeire, in his opening sentence in his History of Methodism, said: "It was not a new doctrine, but a new life that the first Methodists sought for themselves and others." Is not that our greatest need to-day? Our doctrines are all right, we have ample organization, any number of special days, good preachers, well educated, laymen who are interested in the finances of the church; what is the matter then? All other churches, even, the Roman Church itself, were helped to a more active and efficient service by the new life in Wesley's day and since. Might it not be helpful if our own church would set the pace and cease worrying about what this Doctor or that Professor, or this other Scientist writes or says about this doctrine or that? What do the common people know or care? There is scarcely one in a thousand who reads what is written or hears what is said unless we little fellows try to spell it off from the pulpits Sunday morning. What do we know about science anyway? No more than the people care to hear about it. Why not give them the message of the new life, aglow with the fires from the divine altars? Give them the life, and the doctrines will take care of themselves.

By the way, Doctor, don't you think that movement inaugurated by the Methodist Episcopal Church at Washington, D. C., one of the finest, if not the very best, movements of recent date? I mean the National Methodist Press Service, with Dr. Harry E. Woolever as editor and director. Its aim is to give to the Christian public, the Protestant public, authentic information as a basis for correct thinking and appropriate action. Would it not be a splendid idea for our own beloved church to join hands with them and give to our own readers some of that which will help them to think correctly and act appropriately? Think of it, Doctor, and let us hear from you on the subject.

Here is some real good news from Shreveport Methodism; with their freshly aroused spirit of connectionalism and co-operation they are building a new church in the Claiborne addition, which will be ready for occupancy in a few days; the people of that section seem very proud and happy over the fact. Happy will it be if the other churches continue their co-operation and loving, faithful help.

It might be well to stop just here unless I should have to send postage for return.

FRANK.

## REV. E. L. ALFORD.

Dear Brother Carley: Saturday night, Aug. 11, at 8:15, the soul of Rev. Earl Lesley Alford went home to God.

It was my privilege to spend the greater portion of the day with him, and to the end he evidenced the same faith and confidence in the God he served, and the Gospel he preached, he had always demonstrated.

For four months he was in our town, and his suffering was intense, but relief came to him quietly and sweetly, and he passed away without a struggle as though he were taking a nap. He was ready for the transfer. He had told his family just how he wanted everything planned, and did so in a deliberate, calm manner.

On Sunday, Aug. 12, in the afternoon, his funeral was held. With the immediate members of his family in the room where he had spent the past four months, a short service of Scripture reading and prayer was held; then we carried his body to the church, where a large congregation was assembled to pay a last tribute of respect to one whom this community loved.

Rev. W. M. Sullivan, who was Brother Alford's last presiding elder, had charge of the service, being assisted by Rev. H. M. Ellis, Rev. H. L. Norton, and the writer. After the service at the church, we carried his body to Magnolia and laid it tenderly away in the family lot, there to await the bright resurrection morning.

One of the strongest preachers of our Southern Methodism has gone from us, and in our approaching Conference at Gulfport in November he will be missed, but we know where to find him.

A full memorial will be sent the Advocate from one who was very intimate with Brother Alford, but I desire to give testimony to the benefit I have derived from these past months' association with him during his last days when he suffered so much. I never visited him but I left him feeling it was a heavenly benediction to me to be with him. His faith in God and his confidence in the Gospel were both inspiring to me, and I shall ever feel that even in his sickness his words have cheered me along the pathway of life.

May this Gospel he loved so much to preach comfort the bereaved widow, son, daughter, and all loved ones.

His friend and brother,

F. B. ORMOND.

Tylertown, Miss.

## IN OLD HAUNTS.

By Rev. S. A. Steel, D.D.

Fifty years ago I came to Charlottesville to take up my work as chaplain of the University of Virginia. It was an epoch in my life. The two years I spent in that position were in many ways the most influential in my life in making me what I am. I did little work in the class-room. I was young and inexperienced, and had I known what I was going up against in advance, I doubt if I would have consented to undertake the task. I had had few educational advantages, was an undergraduate in Emory and Henry College, and only a few years lay between me and the shining plowshare of "Avery No. 8," which I left in the furrow on the farm in Mississippi. The duties of the chaplain were those of a regular pastor, preaching twice on Sunday, holding the mid-week service, and visiting the flock. It demanded all my time.

It was not preaching to simple mountaineers, such as had formed my congregations in the coves and valleys around Saltville, who could be razzle-dazzled by sophomoric rhetoric. Such men as John B. Minor, Francis H. Smith, Bazil L. Gildersleeve, William E. Peters, Noah K. Davis, and the rest, sat in the pews; many of them, like Minor and Smith, as well acquainted with their Bibles as with their law books and science. Besides, the chaplain then held the rank of a Professor. I have a group-picture of the faculty of the University at that time hanging in my "Den," and my youthful face is among them. A pretty high perch for such a greenhorn, and among birds of such plumage!

While I did not have a chance to do much text-book study, I was a mental sponge and absorbed a world of ideas. It was a liberal education to be associated with such a group of scholars and noblemen as formed the faculty at that time, like Venable and Mallet and Schele de Vere, Cabell and the Davises, Holmes, Harrison, and Peyton. All the force of a splendid intellectual and moral environment was exerted on my plastic and receptive nature, and it fixed ideals of life, of education, of duty, of service, that have dominated my whole career; so that, notwithstanding the little use I was able to make of class-room instruction, I call the University of Virginia my "alma mater."

When I took charge, Dr. John A. Broadus said to me: "Stick to the gospel. These men are absorbed all the week in the subjects of their several departments. On Sunday they want the gospel." Dr. R. N. Sledd said: "Be an authority in your department," by which he meant speak with assurance what you believe. It was excellent advice. I did not need to be advised "to speak boldly as I ought to speak." I had already learned that important lesson. Dr. F. H. Smith says that one of my first utterances made them sit up and take notice, for I said: "The moral standard of a community can be known by the condition of its cemetery!" He says a lot of hoes went to the graveyard next day. But my sky-scraping sermons and whole rigamarole of starry rhetoric that pleased the Emory boys had to go by the board. After I had been at the University a year, I returned to Southwestern Virginia on a visit and preached while there. Dear Mrs. J. E. B. Stuart, who had kindly aided in having me elected chaplain, heard me, and said: "I'm almost sorry I helped to send you to the University. They have plucked your plumes. Let them grow out again. You are best when you soar." But I [illegible] it was a salutary pruning of redundant [illegible]. When Gildersleeve glanced at Peters and [illegible] I took notice thereof!

After I had been there some weeks, Dr. Peters, who had been active in my behalf when they were electing a chaplain and who [illegible] interest in how I would fit [illegible] agement, I will tell you what Dr. [illegible] me. He said: Well, Gildersleeve [illegible] chaplain [illegible] praise was judicious [illegible] I was very fresh and immature, but if I had "the root of the matter" in me, I [illegible] to grow. Such an opinion from such a man [illegible] that I was [illegible] with [illegible]. By the way, Gildersleeve [illegible] in the chapel, and [illegible] He [illegible] and embarrassed me by asking: "How do you reconcile what you said [illegible] with what you said six months ago?" He told me one day that he made it a [illegible] to read [illegible] and Howson's Life of St. Paul. [illegible] own [illegible] had nerve!

[illegible] Dr. F. H. Smith [illegible] in the faculty [illegible] "The Nestor of the [illegible]" as Dr. James A. [illegible] in Dr. Smith's [illegible] Professor of Natural Science [illegible] when it became known that he [illegible] certain subjects, his class-room would not accommodate the crowds of students [illegible] to hear him, and [illegible] His learning [illegible] a man.

Dr. Smith [illegible] "The Lawn" [illegible]

[illegible] Virginia.

[illegible]

---

[illegible] they who know the most must mourn the deepest.—Byron.

---

## THE FIRST MARTYR.

[illegible]

## THE POWER OF MONOSYLLABLES.

[illegible] words. In a [illegible] There are [illegible] words of salvation [illegible] the whole world—and [illegible] —Fr [illegible]

---

[illegible]

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY
Board of Finance, M. E. Church, South.
510-513 Security Building, St. Louis, Mo.

## EX-PRESIDENT WOODROW WILSON "RINGS THE BELL."

The August number of the Atlantic Monthly carries an article under the caption, "The Road Away from Revolution," the author of same being our own much-beloved Woodrow Wilson. The following excerpts from his article have a bearing on the great question now being discussed on this page under the heading, "The Call of the Conference Claimants":

"In these dreadful and anxious days, when all the world is at unrest and, look which way you will, the road ahead seems darkened by shadows which portend dangers of many kinds, it is only common prudence that we should look about us and attempt to assess the causes of distress and the most likely means of removing them.

"Real ground for the universal unrest lies deep at the sources of the spiritual life of our time and leads to revolution. The cause of the Russian revolution was a systematic denial to the great body of Russians of the rights and privileges which all normal men desire and must have if they are to be contented and within reach of happiness.

"What has this to do with America? It was against capitalism that the Russian leaders directed their attack, and it is against capitalism under one name or another that the discontented classes everywhere draw their indictment. Thoughtful men everywhere believe that capitalism is indispensable to civilization, but is the capitalistic system unimpeachable? Is it not true that the capitalist often seems to regard men whom he uses as mere instruments of profit whose physical and mental powers it is legitimate to exploit? Ought we not to seek a way to remove such offenses and make life itself clean for those who will share honorably and cleanly in it?

"The world has been made safe for democracy. There need now be no fear that any such design as that entertained by the insolent and ignorant Hohenzollerns and their counselors may prevail against it. But democracy has not yet made the world safe against irrational revolution. That supreme task which is nothing less than the salvation of civilization now faces democracy insistent, imperative. There is no escaping it unless everything we have built up is presently to fall in ruin about us, and the United States as the greatest of democracies must undertake it.

"The road that leads away from revolution is clearly marked, for it is defined by the nature of men of organized society. It, therefore, behooves us to study very carefully and very candidly the exact nature of the task and the means of its accomplishment. The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. Here is the final challenge to our churches, to our political organizations, and to our capitalists—to every one who fears God or loves his country."

## WHAT CAN THE CHURCH DO ABOUT IT?

Undoubtedly Mr. Wilson in the article referred to in the foregoing paragraphs has put his finger on a very vital matter concerning the peace and happiness of the world. There is a mighty challenge going to the Church in the present day to draw heavily upon her resources to meet this issue. But what can she do?

It seems to me that our pulpits throughout Southern Methodism should take as a text "The Golden Rule" and preach from it with great emphasis and constantly until the thinking and [illegible] people everywhere are in harmony with its teachings. The present day is too pregnant with possible disaster for us to lose time with [illegible] ourselves touching [illegible]. Never before in the history of [illegible] been a greater need for [illegible] of righteousness and the [illegible].

[illegible] she should to such a [illegible] properly until the Church [illegible] conception of her duty [illegible] are expected to carry [illegible] Church has so large a [illegible] and revolution [illegible] will rest [illegible] this program should [illegible] in the [illegible] of their task. [illegible] bricklayers, carpenters, [illegible] to receive for constructing [illegible] ten to twenty dollars per day [illegible] the preachers of the gospel are called to the titanic struggle of rebuilding a wrecked world and are paid for such a task the trivial amount of an average of $3 per day each? If the Church is to meet the challenge pointed out by Mr. Wilson, she must first apply within herself the principle which she is called to teach to others.

Furthermore, if it be true that misguided capitalism has exploited labor for selfish purposes, what should be said of a Church that has taken men wholesale for her ministry, used them to the limit of their physical endurance, paid them salaries which barely provided daily rations during active service, and then when they were unable to drag themselves further in the program set them aside as worn out men to live, with their aged wives and invalid members of their families, on an annual amount for each which to-day averages but little more than $200? I maintain that the Church will not be ready for the supreme task to which she is called by Mr. Wilson and other great leaders until she makes adequate provision for the aged, worn and enfeebled ministers whom she calls her superannuates. As long as it can be truthfully written that the Church has the "forgotten man" she will be unable to possess the moral fiber and character sufficient to enable her to come to the rescue of a world stricken by the cries of its people who feel that they, too, are forgotten.

## THE PARAMOUNT ISSUE BEFORE THE CHURCH.

It is natural that every leader of important movements should feel that his particular task is supreme in importance above all others. I feel that way about the special effort for superannuate endowment. However, there are so many arguments sustaining me in this contention that it appears I should be absolved from the charge of being merely a propagandist.

From the beginning of her history the Church has used her preachers very much in the same manner as some soulless corporations have used their employees. The latter have sought in many instances to squeeze out of the men and women working for them the greatest possible lift in efficient service and have paid these lifters the smallest amount that would be accepted by them without strikes and serious trouble. These corporations have grown tremendouly rich, and those who did so much to create such values for others have in doing it barely eked out an existence for themselves. I am not reading a brief in behalf of labor in its contest with capitalism, for I am not competent to make a worthy pronouncement on the subject. However, the statement made is the text from which much is being spoken and written to-day about the discontent of the masses.

What about the Church? Read the account of Southern Methodism's progress during the past one hundred years, and you will be amazed at the figures which mark our present property holdings. We have a membership of approximately 2,500,000. We have one of the most powerful organizations in the world. How did we get all this? It must be admitted that it has come to us very largely through the loyal and faithful leadership of preachers who were willing to sacrifice everything in the interest of the Church. If the average annual stipend of these preachers were computed through the entire period, I am sure it would not be more than $350. Even to-day the average amount annually paid to a preacher in our Church for active service is approximately $1,200.

Think of the preachers of Southern Methodism who gave their all to the Church and then when aged and physically infirm were superannuated with **nothing** for the first year and but little more than nothing for the years thereafter. I have opportunities to look "behind the scenes" to discover the manner of living of these used-up prophets. They do not advertise their distresses. They wait and suffer, believing the "Lord will provide." As I study the conditions of their need I am amazed that a Church claiming the lowly Nazarene as her Master and Teacher can be guilty of such neglect. These tottering old superannuates will never inspire or lead a revolution to establish equities; they are too good and loyal for that. But as long as the Church goes on complacently and allows them to suffer from dire poverty she will not be morally strong enough to save the world from bloody revolutions which threaten to-day from other mistreated classes.

The paramount issue before the Church is an adequate support for her preachers in active service and a comfortable living for the superannuated preachers worn out in her service. Let this issue be met squarely until the preachers of the gospel, both active and superannuated, are comfortable, and the Church will then be able to meet the challenge to her influence and power which comes so emphatically to-day from the world's best thinkers and greatest leaders.

# *The Home Circle*

## THE LITTLE GIRL AND THE GARDEN.

The hollyhocks grew in an even row in the little garden [illegible] They stood so stiff and straight that their [illegible] ruffles never [illegible] as they called the [illegible] When [illegible] drenched the [illegible] heads high above [illegible]

Over in a corner grew the pansies, a [illegible] little colony, always [illegible]

The hollyhocks [illegible] for their [illegible] less and untidy, [illegible]

It is true that the pansies' faces were often smudged. That was [illegible] to the ground [illegible] mud and [illegible] themselves. [illegible] stand that.

Some of [illegible] hollyhocks [illegible] bors and said [illegible] every one [illegible] they were [illegible]

The pansies [illegible] nified [illegible] stiff and [illegible] more. Then [illegible] the hollyhocks [illegible]

One day [illegible] family [illegible] house. The [illegible] family there [illegible] sies fluttered [illegible] that, and [illegible]

On a [illegible] and a [illegible]

"The [illegible] the flowers [illegible]

The [illegible] proudly.

"Now [illegible] you [illegible] faces [illegible] can. I [illegible]

The [illegible] when the [illegible] and [illegible] their [illegible]

Every [illegible] the [illegible] sony [illegible] the [illegible] perfectly. [illegible] and [illegible]

Suddenly [illegible] cried. [illegible]

There [illegible] strings [illegible] girl came [illegible] in her [illegible]

A great [illegible] from [illegible] pinks [illegible] The [illegible] toward [illegible] order [illegible]

"I [illegible] hock [illegible] hanging [illegible]

For the [illegible] hiding [illegible] they [illegible] the [illegible]

The [illegible] hocks [illegible]

The [illegible] whether [illegible] proper [illegible]

She [illegible] for the [illegible] and the [illegible] cry. [illegible] clasped her [illegible]

"O you [illegible] [illegible]

An [illegible] Mother [illegible]

The [illegible]

[illegible] ton Turner.

## WORTH KEEPING

[illegible]

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# New Orleans Christian Advocate

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## DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## PERSONAL AND OTHER NOTES.

Bishop James Cannon, Jr., sailed for Europe on July 26.

We learn from the Grenada Sentinel that Rev. and Mrs. Melville Johnson recently arrived at home after a month's vacation, most of which was spent at Lake Junaluska, N. C.

Dr. H. F. Brooks, pastor of the First Methodist Church, Shreveport, La., accompanied by his family, is spending the month of August on vacation at Mena, Ark.

Rev. J. D. Wroten, of New Albany, Miss., writes that the Bob Jones meeting at New Albany has been a great success, untold good being accomplished.

On the first Sunday in August the Big Brothers' Bible Class of Greenville, Miss., had an attendance of 119, with 15 visitors. Pretty good for midsummer!

An exchange says that Dr. Philander P. Claxton, former United States Commissioner of Education, has been elected superintendent of the city schools of Tulsa, Okla., at an annual salary of $13,800.

The many friends in Louisiana and Mississippi of Dr. R. P. Wilson, connected with the Publishing House at Nashville, Tenn., will be glad to learn that he has recovered his health after a long stay in the Barnes Hospital, St. Louis.

We learn with great sorrow of the death of Mr. T. M. Ragsdale, a prominent official member of the First Methodist Church, Shreveport, La., on Aug. 3. Methodism in Shreveport has suffered a great loss in his death.

Mrs. W. H. Scanland, long identified with our church in Benton, La., died at Monteagle, Tenn., on Aug. 13. She was buried from the new church in Benton—just completed—which was erected on a lot donated by her.

Rev. and Mrs. N. E. Joyner, of Ruston, La., are properly proud of the fact that they have a young grandson, born in Shanghai, China, on July 16, son of Mr. and Mrs. Calvin Joyner. He bears the name, Nicholas Everette. Blessings upon him!

A report from the Brookhaven District, Mississippi Conference, indicates that the work is prospering throughout the district. The brethren are in fine spirits, notwithstanding the poor condition of the crops. Rev. H. M. Ellis is the hard-working and efficient presiding elder.

One of the features of the work of the organized men's Bible classes in Mississippi is the assistance that is being given deserving young men and young women who, otherwise, would be unable to attend college. Many of these students will be found this year in our church schools in Mississippi.

The Summer School at Millsaps College closed on Aug. 11, after a nine weeks' session under the direction of Professor G. L. Harrell. The regular session will begin on Sept. 12. Early reservations indicate a gratifying increase over the attendance last year. The dormitories will be conducted this year on the co-operative plan, thus giving students board at actual cost.

Mr. and Mrs. Charles H. Yarbrough, of Nashville, Tenn., announce the marriage of their daughter, Mary Alva, to Dr. Elmer T. Clark, on Wednesday, Aug. 15. Dr. Clark has been prominent in the publicity work of the church for a number of years. The Advocate extends heartiest good wishes to the happy couple.

Rev. and Mrs. H. M. Ellis, Brookhaven, Miss., have been enjoying visits from their daughters, Mrs. R. H. Herring, of Courtland, Miss., and Mrs. H. C. King, of Cincinnati, Ohio; also, from Mrs. M. B. Sharbrough, of Biloxi, Miss., a sister of Mrs. Ellis.

Rev. N. E. Joyner, pastor of Trinity Methodist Church, Ruston, La., accompanied by his family, spent part of his vacation at Biloxi, Miss., making the trip in his Ford. En route, he visited his mother at Poplarville, Miss., who will be 86 years old on Oct. 10. What a benediction to the world are these venerable saints!

Rev. W. A. Hart, formerly a member of the Louisiana Conference, but now a superannuato member of the West Texas Conference, paid an appreciated call at the Advocate office one day last week. His wife has recently undergone a serious operation at the Presbyterian Hospital, this city. We are glad to learn that she is convalescing satisfactorily.

Rev. L. Wesley Cain, of Franklinton, La., has just returned with his family from a delightful vacation spent on the Gulf Coast. He is engaged this week in a meeting with Rev. H. C. Murphy, at Tickfaw, La. Brother Cain writes that the new church at Franklinton is going up rapidly, the probability being that it will be ready for use by Conference. Rev. W. M. McIntosh will hold a meeting for Brother Cain in Franklinton the latter part of September, for which diligent preparation is being made.

We take the following from the Lincoln County Times of Aug. 16: "Rev. H. M. Ellis, who has been one of the best boosters of the Seven County Fair as he has gone about his ministerial labors in different parts of this section, has offered a prize of ten dollars cash, to be awarded at the Fair to be held Oct. 3 to 6, to the boy who writes the best essay on the subject, 'How to Make a Living on the Farm.' Any boy under eighteen who lives in the bounds of the seven counties is eligible to compete, and it is hoped that each county will present several competitors. L. P. May has been named as chairman of the committee on essays, and will give detailed information."

The second session of the State-wide Standard Training School of the Louisiana Conference will be held at Ruston, Aug. 26-31, under the joint direction of the General and the Conference Sunday School Boards. Credit courses under competent instructors will be offered in: Primary Organization and Administration; Junior Pupil; Intermediate-Senior Organization and Administration; Principles of Teaching; the Christian Religion; the Bible. Pastors who give notice in advance will be entertained free; others can secure board for a dollar a day by writing to Mrs. D. M. Atkins, Ruston, La. Rev. K. W. Dodson, presiding elder of the Ruston District, is chairman of the board of directors; Rev. N. E. Joyner is educational director, and Rev. C. D. Atkinson is Conference superintendent.

We record with genuine sorrow the burning of the office of the Southern Methodist, Memphis, Tenn., edited by Dr. R. A. Meek, and the death, caused by the flames, of Miss Viola Blackburn, assistant to Dr. Meek. The fire was caused by a passer-by's throwing a lighted match near a hose through which an underground tank was being filled with gasoline, the hose being set on fire and the escaping gasoline igniting and shooting up the side of tho building in an immense flame. Miss Blackburn was a graduate of the Scarritt Bible and Training School, and for more than ten years was engaged in missionary work in Mexico. At the funeral tender tributes were paid her memory as a beautiful Christian character. The contents of the Southern Methodist office were destroyed in the fire, but the paper will be continued.

## THOSE "METHODIST FUNDAMENTALS."

By Bob Shuler.

We are all agreed that we are Methodists, not Fundamentalists; Methodists, not Calvinists; and, praise God, Methodists, not Rationalists, evolutionists, liberalists or any other kind or variety, new or old, of quibblers with or questioners of the truth. Therefore, when our bishops and other men of authority and wisdom caution us against the "Fundamentalists" and the Calvinists, we go them one better. In fact, we know of movements even more dangerous than Fundamentalism or even Calvinism.

Recently, in an article published in the majority of our Conference Organs, there appears a call of one of our leading church men to a return to the position of our Founders, who, according to this writer, emphasized scriptural holiness and the "living of a life" rather than believing a creed. Again, I more than agree. And I call the attentoin of my brethren to the fact that the movement of the Wesleys was a protest against the substitution of forms and ceremonies, attitudes and postures, culture and social standing for an inward holiness that begins, according to the Methodist Founders, with a New Birth, a conscious experience, a life, if you please, that was supernaturally produced within the soul and lived as a result of such a wonderful change. The living of such a life is the superlative privilege of every true Christian.

And so I believe thoroughly in "living a life," but I am quite certain that you must have it before you can live it. Moreover, I have the very Word of God as to how that life is obtained. A man must believe something before he can thus live. He must believe on the Lord Jesus Christ. Indeed, that Christ is the very life itself. No men ever stressed creed more positively than did the Wesleys and their co-workers, for they understood the nature of this life. They placed a superlative emphasis upon the doctrine of the Witness of the Spirit. They stressed Salvation by faith on man's part and by grace on the part of our Savior. They left no doubt as to their position relative to the fall of man, the deity of Jesus Christ and every other fundamental doctrine. As a young preacher I studied Wesley's Sermons and Notes, and have never read more positive deliverances as to the necessity of a man's knowing what he believes and having a reason for the faith that is in him.

If our leaders mean by "the living of a life" that our Christian lives should produce fruit, our works showing forth the fact of our salvation, I am with them. If they, on the other hand, mean to intimate that the Methodist Founders taught salvation by character, by good works, I can give them page and paragraph to disprove such a false contention, and I can show them where such a position is contrary to the Discipline of the church and has ever been. I agree that the "living of a life" is the proof of the genuineness of the New Birth and of the continued replenishing of the grace of Jesus Christ within that life, but I deny that the living of a life has anything whatsoever to do with the salvation of a soul, as it stands trembling before the mercy seat. Faith, and faith alone, is required there. This life is the gift of God and comes by grace through faith. It is not of ourselves and has never been taught by Methodist Founders to be.

Therefore, since this life is a result rather than a cause, what is back of it? What produces it? Belief. How can any man look up into the face of a Savior and accept him, unless he truly believes in and upon him? This Savior claims that he is God. He claims that he redeemed us by the shedding of blood. Within his Book, we are taught that he was Virgin born, that he was conceived by the Holy Ghost, that he gave his blood for our sins, that he came from the grave bodily, that he ascended on high and left the promise that he would come again. These doctrines are fundamental in their relation to our Savior. Aren't we going a little too far when we say that Methodism is more interested in the "living of a life," on the part of the individual Methodist, than she is in taking a firm and abiding stand in her support of those priceless truths, thus given us concerning that Christ, to whom we look for that life?

Those who would thus persuade us that creeds are relatively unimportant and that what a man believes is second to rather than responsible for the way he lives have referred us to the Articles of Religion of our church, a strange thing indeed, for four-fifths of the Articles of Religion are concerned with what we must believe, while less than one-fifth is concerned with the manner of our living. They refer also to our General Rules. The Articles of Religion are, as I understand it, the very foundation of Methodism's position relative to the Christian life and the salvation of the soul of man, while the General Rules give more emphasis to conduct, because they are written for the governing of conduct alone. The Apostles' Creed, that practically all Methodists repeat and which they must affirm to become Methodists, is ninety-nine per cent a statement of faith, of belief. Such stands as the evidence in hand of the position of the Founders relative to the importance of faith as compared to conduct, in the matter of salvation.

And yet, we must face the fact that there is a growing revival all over Christendom of the idea that man may be saved by character, by performances, by honor and virtue, by integrity, by good works. Paul faced and beat back such an agitation in his day. Great leaders have more than once since then met and vanquished this same erroneous idea. To-day, it is springing anew to the battle front, fortified by the fact that a mighty wave of rationalism and materialistic philosophy has swept the minds of men. Thousands are turning their eyes away from the cross and dreaming that there is hope in human organizations, in machinery, in the progress and advance of which man is capable, in campaigns and drives, in social service and reformation, in institutions, equipment, endeavor, work! The horses and chariots are being trotted out once more. We are numbering our thousands and preparing to go down against the foe. Indeed, we are "manning the situation" in more senses than one.

Scriptural holiness, which is holiness unto God on the part of those born of God, would be a great remedy for such a condition. For as faith has declined in these modern days, we find the church drifting in disastrous fashion toward the world and toward worldly methods and instruments. Our trouble is, we are trying to do the living ourselves, rather than permit Christ to live in and through us. Back of such living, there is always loss of faith and power. My bishops and other brethren may disagree with me, but I firmly believe that the bold statement of a positive creed on the part of Methodism, such as is laid down in the Apostles' Creed and our Articles of Religion, would do more to produce a revival of scriptural holiness over the church than any other thing that could be done. A statement of our faith would wonderfully fortify our living these days, I tell you.

And that is why the writer has not joined his brethren in tearing his hair for fear the Fundamentalists would injure our church. I am not afraid of anything fundamental. I am not afraid of Methodism's being harmed by men believing in the inspiration of the Bible, all of it, every book and chapter in it! I am not afraid of Methodism's losing something out of her soul by believing in the doctrines of the fall of man and the glorious remedy, Christ on the cross! I am not afraid of the Bible story relative to the earthly origin of my Savior. I am not afraid of the miracles disturbing the church of my fathers. I am not afraid of the fountain filled with blood, without any help, to wash every sin that the world knows completely away, without any help from the good deeds or clean lives of mortal man. I am not afraid of the bodily resurrection of my Lord or even of his coming again. And so I see no dark and stormy cloud in the coming of the tramp, tramp, tramping of any group of men, whatever they may call themselves, who contend for those doctrines that in the old Methodist meeting house I was taught and which I have had no cause whatever to abandon.

Of one thing I am very solicitous. I am exceedingly anxious that Rationalism do not substitute any processes for the old-time religion, and that the materialistic philosophies of this generation be not permitted to make war upon the very altars of our Holy Savior, and here again, I find my heart warm toward the defenders of the fundamentals. I see in all this man-made program of progress and advance, this character salvation plan, this living your way into heaven, this path of evolution from before the cradle to yon' side the grave, a challenge to the old cross and the old faith that harks back to clean-cut rationalism and unmitigated materialistic philosophy, and any ally who comes to my side in battling against them is welcome and my comrade-at-arms.

Los Angeles, Calif.

## NEARER THE "TOP OF THE HILL!"

Dr. I. W. Cooper was interested in an article I sent to the Advocate the first of 1922 entitled, "Climbing the Hill." I was speaking of the work at Pearl River Avenue, McComb. When coming here I recognized there was a hill to climb and set about climbing it; and I can truthfully say we are nearer the top than ever! Our net increase in membership last year was thirty-eight, and I was gratified at that, as our territory is not so large; but up to the present we have exactly thirty-eight net increase this year, with seventeen on profession of faith, whereas last year we only had seven on profession of faith. We have had some very bright conversions—more already than last year—and our financial budget is up now to what we had last year the first of November. The Sunday school has gradually grown this year, holding up unusually well through the hot season; the prayer meeting has grown and is a place of spiritual power, while the Woman's Missionary Society is doing remarkably well. New members have been added during the year and they lack less than a hundred dollars of having over five hundred dollars worth of furniture in the new parsonage paid for. All this money for all church purposes has been paid without a single "oyster supper," etc., or any special drive, just carrying out the Biblical injunction, "bring ye all the tithes into the storehouse." Almost every member tithes, and those who do not are unusually liberal contributors. Some enthusiastic tithers in every church will undoubtedly create a liberal spirit among the whole membership. We have recently painted the church on the inside most beautiful[illegible]. We had the very best church social on the [illegible] lawn recently I ever attended in [illegible] life. We [illegible] the Municipal Band of McComb [illegible] sacred music. The whole [illegible]

The fruits of Evangelist Moll's [illegible] The Culpepper revival [illegible] a week after Moll's meeting [illegible]. We called off our Culpepper and received [illegible] from said meeting at least [illegible] large [illegible] were sent to the pastor, but all of [illegible] haven't shown up yet—guess they'll be coming [illegible] later. We received fifteen members during Moll's meeting. Most of the members have come in during the regular Sunday services. We have had some gracious revival services at the regular preaching hours, for which we are so thankful, and the end is not yet!

Rev. H. F. Carter and his wife have been invaluable assistants during the year. It is [illegible] when a pastor has to stop, as Brother Carter did last Conference on account of impaired health, but God has made them a blessing to McComb in general and Pearl River Avenue in particular during their enforced superannuation for this year. Our church will always love them and [illegible] them with fervent prayer. Brother Carter [illegible] going back into the regular work at Conference. Let earnest prayer be made for his complete physical recovery; we need them, God [illegible] them, and the church needs them!

On account of sickness in the family this year, my evangelistic work has been curtailed, but what few meetings I have conducted have been the best in ten years. How I do praise God that He is still with us, blessing, preserving, pouring out His spirit immeasurably on my thirsty soul, graciously satisfying every longing, supplying every need, and making us SO GLAD through the work He has called me to do. Blessed be His name for ever!

Still walking the highway,

J. A. WELLS

## STANDARD TRAINING SCHOOL FOR BATON ROUGE DISTRICT.

The Central Standard Training School, Baton Rouge District, will be held at Hammond, La., September 4-8, 1923.

An inspirational meeting will be held Tuesday morning, September 4, 1923, 9 to 10 o'clock.

The regular school session will begin Tuesday evening at 6:30 o'clock. Twenty minutes will be given for registration and classification. Ten minutes will be used for devotional exercises. The class work will begin promptly at 7 o'clock.

The following courses will be offered, the name of the teacher being given:

"Organization and Administration of the Sunday School," Mr. G. L. Duckworth, St. Louis, Mo.

"The Program of the Christian Religion," Dr. W. W. Drake, New Orleans, La.

"The Pupil," Rev. R. D. Raulins, Shreveport, La.

"The Principles of Religious Teaching," Miss Cora Perkins, New Orleans, La.

The only expense in taking this course will be the price of the textbook, which represents the sum of 75 cents to $1.

Entertainment will be provided for those who are unable to return to their homes.

J. M. BOYKIN, Secty.

BOOKS FOR SALE. Set of books, five volumes, "The International Standard Bible Encyclopaedia." Copywright 1917 by The [illegible] Service Co. of Chicago. The set is in excellent condition, none soiled any. Paid [illegible] for the set four years ago; will sacrifice for [illegible]

(Rev.) L. C. Spencer, Independence, La.

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Earn While You Learn [illegible] Life Work
A Training School for Nurses [illegible]
[illegible] particulars write REV. J. [illegible]
President [illegible]
701-730 Carondelet St., New Orleans, La.

# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

Friday morning, July 27, 1923, the sad news came of the untimely death of BROTHER JOS. L. LEWIS, who at the time was living at Boyle, Miss., and who was the victim of a neighbor's wrath, caused primarily from the stand the deceased took in an effort to have certain objectionable practices removed from the immediate neighborhood. His birth was at Spring Ridge, Miss., near Terry, on April 4, 1877, and in early boyhood he joined the Methodist church. On April 24, 1912, he was married to Miss Etna Skates, of Utica, Miss., and to them were born five little boys, Joe George, Aldridge, Lamar, Murry, and Victor, who, with their mother, survive him, also his father, George W. Lewis, of Terry, with four brothers, G. E., J. R., of Terry, and W. J. of Clarksdale, D. W., of Flora, and sister, Mrs. Ida Price, of Van Winkle. The funeral services were conducted Saturday, at 10 a. m., from his father's home by the writer, with a large number of relatives and friends in attendance, as Brother Lewis was held in high esteem by those who knew him best. At the cemetery here a representative number of Masons of Raymond took charge of the service. The floral offerings were many and beautiful, one large one coming from the Bible class of Boyle, of which the deceased was a member. Heartfelt sympathy is extended to the bereaved ones in this sad hour, which experience came as such a shock. May the grace of Him who doeth all things well be sufficient to sustain in this their loss and sorrow.

CHARLIE DOWNER, Pastor.

## RESOLUTIONS.

A deep sense of our loss is felt in our church and Missionary Society because our friend and co-worker, MRS. HATTIE MARTIN SHERMAN, left us on Aug. 4. There is an aching void in our hearts, but we bow in humble submission to the will of our heavenly Father in calling her home.

Be it resolved:

1. That we extend our love and sympathy to her dear ones. May the memory they cherish of her beautiful life inspire them to greater service for him.

2. That we appreciate the privilege of having been associated with her in the Master's cause, and we thank God for her example of loyalty and devotion.

3. That a copy of these resolutions be sent to the bereaved family, to our Messenger, and the New Orleans Christian Advocate for publication.

Signed by: Mrs. Mamie Meyer, Mrs. W. D. Davis, Mrs. S. E. Morton.

Brookhaven, Miss.

## RESOLUTIONS.

Whereas, it has pleased God in his divine wisdom to call unto him MINNIE LEE JONES, daughter of Rev. M. R. Jones; and, whereas, we are sorely bereaved in the loss of our friend and associate; therefore, be it resolved:

1. That her life, though cut off before due season, was a joy and pleasure to her family and friends.

2. That the church and the Sunday school of Montrose, Miss., and her loves ones have lost in her one whose name stood for "Service for the Master."

3. That we cherish the memory of her trustful, beautiful life, and strive to emulate her example as a beacon light.

4. That we extend the family sympathy, rejoicing with them in the example and training of a godly child.

5. That a copy of these resolutions be spread upon the minutes of the Sunday school, a copy be sent to the family, and a copy be furnished to the New Orleans Christian Advocate for publication.

Signed by: Miss Lyda Sartor, Mrs. Roy Mapp, Mrs. Foster Neill, committee.

## A GREAT MEETING AND THE RESULTS.

On July 29, Rev. C. N. Guice, one of the greatest evangelists of the Southern Methodist Church, whose home is in Conway, Ark., began a meeting in the Methodist church at this place, and continued the meeting eight days.

If I live till the next meeting of our Annual Conference, I shall have been in the itinerant work twenty-five years, and I can say without mental reservation I have never had a preacher to assist me whose work was more satisfactory than the work done by Brother Guice.

With his attractive singing and forceful preaching, he won the attention and admiration of his auditors in the first service he held, and throughout the entire series there was not a dull service, although rain interfered with the attendance somewhat at times. Every night, except one rainy night, the church was filled, and at times it was packed. Because of the large attendance, the services Saturday night and last Sunday of the meeting were held in the commodious school auditorium, and it was almost filled Sunday, morning and night.

The special features of the meeting were the downtown services, held each afternoon in the courtyard, where large numbers assembled to hear the ten to fifteen minute message of the preacher, the mass meeting for women and girls held at the church Friday afternoon, and the big rally for men and boys at the school building Sunday afternoon.

As a result of the meeting, yesterday we received into the Methodist church a class of twenty-three, all on profession of faith. Six offered themselves for membership in the Presbyterian Church, four for the Baptist Church, and one for the Episcopal Church. This ingathering into the various churches means much to the town, but the success of the meeting is not measured alone in the number of accessions to the churches, nor do I think it the greatest feature of the meeting, while it is great. Some other results which to me loom large are a strengthening of the Sunday school, putting new life into the Epworth League, the promise of some of the ladies to quit the card clubs, and the reviving of some of the men of the church who had grown cold.

To any pastor who wishes a genuine revivalist to assist in a meeting, I unhesitatingly recommend Brother Guice. His ability as a singer cannot but attract all lovers of music, especially the children and young people. His arguments are convincing, his diction is almost perfect, his theology is perfectly sound, his appeals almost irresistible. He does not resort to any kind of sensational methods or harrowing illustrations to stir the emotions of the people, but preaches a plain gospel in the clear-cut, old-fashioned style, and makes a personal application which drives the truth home so forcefully as to attract the attention of all hearers and bring conviction to the sinner and comfort to the Christian.

T. J. O'NEILL, P. C.

Rolling Fork, Miss., Aug. 13.

## SAY THEM!

The preacher heard many good words and received many expressions of good will and co-operation from the people at the beginning of his pastorate. Say those kind words again, dear people, on a hot Sunday morning when the congregation is not up to the standard. Say them again as the pastor meets with the official board and makes the hard pull to secure the Conference collections in full. Say them again, especially when some may criticize. Say them kindly and gently as the experienced horseman speaks to the big strong horses when the load is heavy and the road is long. Yes, keep on saying kind words, and the preacher will pull every load put upon him, his own and many the people themselves should bear.—St. Louis Christian Advocate.

If man lived like man indeed, then houses would be temples. People are always expecting to get peace in heaven, but you know whatever peace they get there will be ready made. Whatever of making peace they can be blest for must be on the earth here. —Ruskin.

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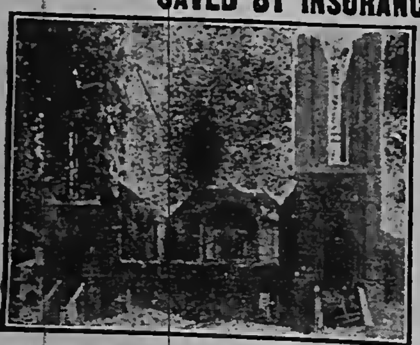

That is the story of many churches and yet many are damaged or destroyed—and no insurance whatever.
THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—has since 1898 been impressing upon Church Officials everywhere the need of this protection. Insures against Fire, Lightning and Tornado. No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. Write to
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## A GREAT OPPORTUNITY.

Under the above title recently appeared in the Daily States of New Orleans the following editorial, which should be of interest to the people of our patronizing Conferences:

"Some sixty years ago a wise old citizen of New Orleans, the late Bishop John C. Keener, conceived the idea of founding a great Methodist institution on the Gulf Coast of Mississippi. Near the city limits of Biloxi he purchased a frontage of a quarter of a mile, running back a mile or more to the Back Bay, and established thereon a camp ground.

"The original idea was that this was to be a place where Methodist folks of Alabama, Mississippi and Louisiana could aestivate, and where an old-time Methodist camp meeting could be held, for calling sinners to repentance. A number of people were induced to build more or less permanent cottages on the camp grounds, and these are now in use by the owners or by those who rent them. They cluster along the beach front, in as pretty a setting as one can find on the Mississippi Sound. An auditorium has been built and is used for Sunday services and for the Divinity School, and a day school is maintained nine months in the year in its buildings.

So much for history and a statement of the case. The Southern Methodists are building slowly in the mountains of North Carolina, at Lake Junaluska, a Chautauqua that is becoming widely known as one of the beauty spots of the South.

May we not with propriety suggest that this great denomination is large enough and prosperous enough to duplicate the Junaluska institution at the Seashore Camp Grounds? In a few years there will be a widespread and impelling demand that the church do something with this enormously valuable piece of property that Bishop Keener's foresight secured for it. Why not make a bargain now, and as in the case of Junaluska, lay plans **for a** fifty-year development?

The Methodist people are numerous and well-to-do in Louisiana, Alabama and in Mississippi. If all the Methodist conferences in these States, comprising five and probably several hundred thousand members would take over this property and put it in the hands of business men, as Lake Junaluska was done, it could be financed and then made the wonder spot of the Gulf Coast.

What is needed there is first, a great college for men and women. Then a summer and winter Chautauqua bringing the best attractions in America to instruct and entertain. The land should be laid off by some great landscape architect maybe the one who laid out Junaluska and the lots sold to Methodists who will build homes of a style that will fit in with the general scheme of beauty. Parks and playgrounds for children can be laid out and developed all over the grounds and driveways that will [illegible] to back.

Let no one think that the religious [illegible] and restrictions will cripple the development of the property or make it less attractive than such places are under public ownership. It is not so at Chautauqua, New York, owned by the Northern Methodist Church or at Winona Lake, owned by the Presbyterians, or at Lake Junaluska or Black Mountain, or any of the many other places owned by religious bodies. Not even Asbury Park is a puritanical place.

Everybody in this Gulf Coast country has a direct or indirect interest in the development of the Seashore Camp Grounds, and so every one of us should give it a sympathetic boost.

YOU ARE IN PERIL EVERY DAY

of having Malaria or Dengue from mosquito bites, unless you get protection by using

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Recovery From Influenza Hastened by

PE-RU-NA

Mr. C. A. Allen, R. R. No. [illegible] Bondurant, Iowa, gives testimony to the healing power of Pe-ru-na. Influenza left him much run down in health with catarrh of the nose, throat and bronichal tubes punctuated with attacks of asthma. He writes:

"While recovering from the Influenza I was so weak I could not gain any strength for two months. The latter part of the winter, I bought six bottles of Pe-ru-na and began taking it. My weight increased to 175 pounds, the most I ever weighed.

My usual winter weight is 155. If you can use this letter for any good, you are perfectly welcome."

Such evidence cannot fail to convince the rankest unbeliever of the merits of Pe-ru-na.

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It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from **Warner Drug Company, Nashville, Tenn.**
—Adv.

## FOR CLEAN PICTURES.

By Rae D. Henkle, in the Christian Herald.

At a meeting of the Chamber of Commerce in California a few weeks ago the guest of honor and the principal speaker was a prominent Chinese business man.

"I want to ask you," he said with all the seriousness of which he was capable, "to be careful of the kind of pictures you send to our country. If you can't send any better illustrations of domestic life in America than those you have been sending, keep them in the United States, provided you want China to think well of you and Christian civilization."

This Chinese gentleman touched on a matter that has been emphasized by missionaries from all countries for considerably over a year. They tell us—these men who have given their lives to the work of the Master and who have spent hundreds of millions of dollars in their various missionary activities—that films of the worst sort of standard—immoral, and apprently uncensored, have poured into their countries from America and are rapidly undermining their missionary efforts.

The other day we had a letter from Japan, pleading that America give them pictures that illustrate the best side of American life, not the worst side—pictures that would portray and interpret the great truths of the Bible.

"Help us missionaries," it asked. "Our people go to the cheap motion-picture place and see films that could not be exhibited on any screen in America, and from these films many, many thousands obtain their conception of Christianity and a Christian civilization. Give us good pictures that would in some measure counteract the effect of the pernicious, immoral picture. Our people cannot understand your language, but they can understand your pictures."

And what is true of religious teaching, and moral, clean entertainment in the missionary field is of course equally applicable to the young minds in America. Fathers and mothers and religious workers everywhere have been appealing to us to undertake this motion-picture problem.

Isn't that a call to be heard and answered? So the Christian Herald, through Herald Non-Theatrical Pictures, has definitely embarked on its mission of aiding the people of America to get the maximum value out of the films, and it has called the best minds to its assistance. Pictures have been purchased. Others have been leased. Arrangements for the production of still others have been made. All of them bear the stamp of approval of a Christian Herald Reviewing Board, so that any church can exhibit them with a feeling of perfect safety without the necessity of viewing them privately before they are offered to the congregation.

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Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter.

Second half of Summer Session opens July 26, 1923. Fall quarter opens Sept. 26, 1923; Winter quarter opens Jan. 2, 1924; Spring quarter opens March 18, 1924.

For general University Catalogue and other information, write the Registrar, J. G. Stipe, Emory University, Ga.

# Sunday School

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

We issued 20 certificates out of an enrollment of 40 at the training school held at Durant. All who attended testified that they appreciated the importance of a thorough preparation for teaching more than ever before. Our aim in these schools is to train the teachers to bring the children to a personal knowledge of Jesus Christ as Lord and Savior, to train them in worship and in service. The more teachers we get to understand this aim and prepare themselves to realize it in their work, the more speedily will the kingdom come.

How are we to check and turn back the blighting influence of rationalism that is gradually and steadily manifesting itself in the teaching of some of our leaders? God is able to conquer if preachers will proclaim the gospel, live the Christ life under the power of the Holy Spirit. In addition to this, train thousands of our men and women to teach the Word of God to the rising generation. This latter mentioned work is not for a day or a week, but throughout the year. If the rank and file of our Methodist people could realize that we are in a fight for the very existence of our church as a soul-saving agency, we would be willing to pay the price that must be paid for the Holy Spirit to come upon us, to study and pray and suffer that we might save our precious heritage. A Spirit-filled ministry in the pulpit and Spirit-filled teachers in the classroom can save our people. The men called of God must lead the way, or else thousands will be lost.

It is not too early to begin preparations for the fall work. Many have been from home taking a vacation, quite a number who remained home have been frolicking, and the church has been practically vacated during the summer. Something must be done to get the people back to the church. Why not try the observance of Children's Week? Send to me for leaflets explaining this enterprise for town and country church; also the leaflets, "The Power of Example," "Home Training and the Power of Authority," and "The Child, a Citizen." The pastor may send for them, the "Key Woman" in the charge, any teacher, or a good mother who would like to help her own child and the children of others in order that the community may be made a better place in which the children must live.

A training school will be held at Sunflower, Sept. 3-8, for the benefit of the teachers in that section of the Greenwood District. Give us an opportunity to help you to take part in establishing the kingdom of God in your community. Write Rev. Frank McGee if you wish to attend.

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## LOUISIANA CONFERENCE.

### Conference-Wide Standard Training School.

### COURSES.

"The Sunday School," Instructor to be announced later.

Bible—"Life and Letters of St. Paul," Dr. R. H. Wynn, Instructor, Shreveport, La.

"Principles of Teaching," Miss Cora Perkins, instructor, New Orleans, La.

"Program of the Christian Religion," Rev. N. E. Joyner, instructor, Ruston, La.

Intermediate and Senior, "Organization and Administration," Prof. H. H. Harris, instructor, Emory University.

"Junior Pupil," Miss Nannie Baker, Mobile, Ala.

Primary, "Organization and Administration," Miss Caroline Hess, Alexandria, La.

### Educational Director.

Rev. N. E. Joyner.

### Entertainment.

The pastor at Ruston writes: "We propose to entertain all preachers free, if they will notify us one week in advancce; everybody else, $1 a day, room and board."

The Ruston Training School is our second school for 1923. The first one, which was a district school, at Winnsboro, June 24-29, issued fifty-eight credits, the largest number yet issued in any school in the State by our General Board.

Let us show our appreciation of the Ruston offer as ministers and write the Educational Director, Rev. N. E. Joyner, to enroll us in the school. The school opens Aug. 26, at 7:30 p. m.

C. D. ATKINSON,
Conference Superintendent.

## FROM THE CORINTH CIRCUIT.

Dear Brother Carley: We have just closed a glorious revival on the Corinth circuit at Box Chapel. The preaching was done by the Rev. J. A. George, of the Duncan and Jonestown work, in the Greenville District.

We received into the church eight new members, four of whom came from other denominations on their own volition. The church life was deepened and quickened, and Box Chapel received a new vision. No doubt but that she has taken first rank among our churches, spiritually and financially. The stewards went out and collected $92 on pastor's salary, and will pay everything in full, I'm sure.

I tell you, Brother George is the man with a clear gospel message. He is fearless, consecrated, has a passion for winning souls and doing personal work. He succeeds well in holding up Methodism as once delivered to the saints, and forming a loyal church constituency. He surely is a pastor's friend. He also emphasizes strongly stewardship and tithing, obedience and consecration to God and his cause.

This week we are at Marvin church, and Brother George is there and at his best. He is bringing great messages, and the power of God is manifested. The people here, too, are being greatly stirred, and we can't seat the people as they come from far and near to hear the plain gospel truth as presented. Quite a number have accepted the Lord, and we have received on profession 17 at Marvin, making 25 in all at Box Chapel and Marvin.

Pray for us.

Yours in the work,
D. R. McDOUGAL, Pastor.

## Going Deeper

### A GENERAL CONVENTION FOR THE PROMOTION OF HOLINESS

will be held in Cadle Tabernacle, Indianapolis, Indiana, September 11-16. The emphasis will be spiritual, not polemic. It will be a good place for a vacation in the interest of the spiritual life of Zion. It is in safe hands, and the greatest and godliest pastors and evangelists will have part in a compelling program. Its attendance will embrace the United States and Canada.

JOHN PAUL,
Chairman General Committee,
Upland, Indiana.

## QUORTERLY CONFERENCES.

### LOUISIANA CONFERENCE.

#### Baton Rouge Dist.—Fourth Round.

Istrouma, Sept. 2, 7:30 p.m.
Clinton, at Clinton, Sept. 9, a.m.
Jackson and Ethel, at Jackson, Sept. 9, p.m.
Denham Springs, at Friendship, Sept. 16, a.m.
Zachary and Slaughter, at Zachary, Sept. 16, p.m.
Tickfaw Mission, at Tickfaw, Sept. 23, a.m.
Hammond, Sept. 23, p.m.
Bogalusa ct., at Sun, Sept. 30, a.m.
Bogalusa, Sept. 30, p.m.
Ponchatoula, at Wesley, Oct. 6, a.m.
Springfield, at Springfield, Oct. 7, a.m.
Covington, at Covington, Oct. 7, p.m.
Pearl River, at Talisheek, Oct. 14, a.m.
Slidell, Oct. 14, p.m.
Franklinton ct., at Fisher, Oct. 21, a.m.
Frankinton sta., Oct. 21, p.m.
Natalbany and Pine Grove, at Pine Grove, Oct. 27, a.m.
Greensburg, at Wesley, Oct. 28, a.m.
Kentwood, Oct. 28, p.m.
Amite, Oct. 31, p.m.
Baker, at Baker, Nov. 3, a.m., and 4, p.m.
St. Francisville, at Tunica, Nov. 4, a.m.
Baton Rouge, at First Church, Nov. 5, p.m.
Keener Memorial, Nov. 7, p.m.
Olive Branch, at ——, Nov. 11, a.m.
Gonzales, at Meadows, Nov. 18, a.m.

J. W. LEE, P. E.

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#### Ruston Dist.—Fourth Round.

Homer, Sept. 9, 11 a.m.
Springhill, Sept. 16, 11 a.m.
Minden, Sept. 16, 8 p.m.
Farmerville, Sept. 23, 11 a.m.
Bernice, Sept. 23, 8 p.m.
Winnfield, Sept. 30, 11 a.m.
Dubach, at Dubach, Oct. 7, 11 a.m.
Jonesboro, at Hodge, Oct. 14, 11 a.m.
Sibley, at Brushwood, Oct. 21, 11 a.m.
Athens, Oct. 23, 2 p.m.
Marion, at Marion, Oct. 25, 2 p.m.
Elmore, at Vienna, Oct. 28, 11 a.m.
Ruston, Oct. 28, 8 p.m.
Haughton, at Haughton, Oct. 29, 2 p.m.
Castor, Oct. 31, 2 p.m.
Bienville, at Bienville, Nov. 2, 2 p.m.
Arcadia, Nov. 4, 11 a.m.
Ringgold, Nov. 6, 2 p.m.
Simsboro, at Hilly, Nov. 8, 2 p.m.
Cotton Valley, at Cotton Valley, Nov. 9, 2 p.m.
Haynesville, Nov. 11, 11 a.m.
Winnfield ct., at Winnfield, Nov. 12, 10 a.m.
Wesley ct., at Wesley, Nov. 15, 2 p.m.
Gibsland, at Gibsland, Nov. 18, 11 a.m.

A written report from the Trustees of each charge will be expected.

K. W. DODSON, P. E.

#### Shreveport Dist.—Fourth Round.

Preaching Appointments Only.

Sunday, Aug. 19, Noel Memorial, 11 a.m.
Sunday, Aug. 26, First Church, 11 a.m.; Bossier City, 7:30 p.m.
Sunday, Sept. 9, Oil City, 11 a.m.; Trees City, 7:30 p.m.
Sunday, Sept. 16, Caspiana, 11 a.m.; Grand Bayou, 7:30 p.m.
Sunday, Sept. 23, Vivian, 11 a.m.; Rodessa, 3 p.m.; Ida, 7:30 p.m.
Sunday, Sept. 30, Mooringsport, 11 a.m.; Gilliam, 7:30 p.m.
Sunday, Oct. 7, Mansfield, 11 a.m.; South Mansfield, 7:30 p.m.
Sunday, Oct. 14, Grand Cane, 11 a.m.; Logansport, 7:30 p.m.
Sunday, Oct. 21, Pelican, 11 a.m.; Pleasant Hill, 7:30 p.m.
Sunday, Oct. 28, Longstreet, 11 a.m.; Cedar Grove, 7:30 p.m.
Sunday, Nov. 4, Greenwood, 11 a.m.; Mangum Memorial, 7:30 p.m.
Sunday, Nov. 11, Walker's Chapel, 11 a.m.; Plain Dealing, 7:30 p.m.
Sunday, Nov. 18, Texas Avenue, 11 a.m.

Dates of conferences will be announced later.

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# Epworth League.

## MISSISSIPPI CONFERENCE.

On Sunday, Aug. 12, Wray Bowie, of the Vicksburg District, held what was said to be one of the best one-day institutes and get-together meetings ever held in his district. There were between 75 and 100 Leaguers in attendance, all eager and deeply interested in the work. The program was as follows:

Subject—"Builders."

10:30 A. M.—Registration of delegates.

10:40 A. M.—Devotional, Port Gibson League.

10:45 A. M.—"You are welcome and we are glad to have you," Miss Louise Killingworth.

10:55 A. M.—"We are glad we came," Miss Bowers.

11 A. M.—"Builders," Wray Bowie, district secretary.

11:15 A. M.—Consecration service.

12 M.—Dinner at church.

12:30 P. M.—Devotional, Crawford Street League.

12:45 P. M.—"Importance of handbook in your building," Thurman Lewis, Conference vice president.

1:10 P. M.—Reports from Chapters.

1:40 P. M.—"Building our Junior League," Mrs. T. M. Ford.

2 P. M.—"Building New Territory," general discussion.

2:20 P. M.—"Build your plans for the next Assembly," Miss Hagan.

2:40 P. M.—"Building through cooperation," B. F. Harrell, secretary, Hattiesburg District.

3 P. M.—Unfinished business and adjournment.

In the absence of the pastor, Rev. J. T. Legget, the Main Street Chapter, Hattiesburg, had charge of the evening service at their church on Sunday, Aug. 12. A very interesting program was rendered to a large and appreciative audience. Several Leaguers discussed very ably some of the grand old hymns of our church, giving the history of each, showing when and by whom written, and why the song came to be written.

It was a very impressive service. Some of the hymns discussed were: "All Hail the Power of Jesus' Name," "Just as I Am," "My Faith Looks Up to Thee," "Jesus, Lover of My Soul," and "Nearer, My God, to Thee."

Miss Gladys Smith, of Laurel, Miss., was chosen as a delegate to represent our conference at Lake Junaluska.

We have the following letter, dated July 5, from one of our pastors whose presence we greatly enjoyed at the Assembly:

"I have just returned from Whitworth College, Brookhaven, Miss., where it was my privilege to attend the second Epworth League Assembly, and I want to thank the staff of officers and workers for their untiring efforts which made the occasion such a wonderful success.

"The dominant Christian spirit, the unsurpassed good fellowship, the platform lectures, the group prayer meetings, the morning watch services and the classroom work, as well as the cultural programs running through the six days' session, deeply impressed me. The spiritual uplift can only be felt and not written.

"The Leaguers and the pastor who were absent missed a BIG EVENT. The Assembly was a veritable spiritual feast. Long live the Assembly!"

Signed, A Joe Beasley, Washington Miss.

And this from Brother Campbell, of Wiggins, Miss.- you remember him:

"I believe the Epworth League Assembly, Mississippi Conference Epworth League, was the greatest meeting I ever attended, and I believe it will mean more to the young life of the church than any gathering in the Conference. The conduct was perfect. No one seemed to be there just for a good time, but all seemed to have a good time. Every one was ready for the work assigned -a few hours for sleep, a few minutes to eat, and the rest of the time was lessons, business, lectures, songs, play, and prayer, and not a minute wasted.

"The deep consecration of the young people impressed me more than anything else. Surely the church is going forward in the hands of the next generation."

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## NORTH MISS. CONFERENCE

### Aberdeen Dist.—Fourth Round.

Houston, Aug. 25, 26.
Pontotoc, Aug. 26, 27.
Verona, at Palmetto, Sept. 1, 2.
Shannon and Nettleton, at Nettleton, Sept. 2, 3.
Prairie and Strong, at Prairie, Sept. 9, 10.
Buena Vista, at Pleasant Grove, Sept. 15, 16.
Nettleton, at New Chapel, Sept. 22, 23.
Woodland, at Sparta, Sept. 27.
Salem and Ecru, at Oakdale, Sept. 29, 30.
Tocopola, at Tocopola, Sept. 30, Oct. 1.
Randolph, at Hunter's chapel, Oct. 2.
Houlka, at Wesley, Oct. 3.
Greenwood Springs, at Pleasant Grove, Oct. 6, 7.
Smithville, at Greenfield, Oct. 13, 14.
Fulton, at New Salem, Oct. 17.
Tremont, at Asbury, Oct. 18.
Calhoun City, at Big Creek, Oct. 20, 21.
Vardaman, at Derma, Oct. 21, 22.
Algoma, at Troy, Oct. 24.
Eupora and Mabin, at Mabin, Oct. 26.
Mathiston, at Mathiston, Oct. 27, 28.
Bellefontaine, at Spring Hill, Oct. 29.

T. H. DORSEY, P. E.

### Columbus Dist.—Fourth Round.

Caledonia, at Caledonia, Sept. 1.
Columbus, First Church, Sept. 2, a.m.
Macon ct., at Salem, Sept. 9, a.m.
Macon sta., Sept. 9, p.m.
High Point, at Owen's chapel, Sept. 15, 16.
Noxapater, Sept. 16, 17.
Louisville, Sept. 17.
Sturgis, at Pleasant Hill, Sept. 22, 23.
Kosciusko ct., at Bethel, Sept. 29, 30.
Kosciusko sta., Sept. 30, p.m.
Ethel, at Shady Grove, Oct. 6, 7.
Starkville, Oct. 7, p.m.
Shuqualak, at Shuqualak, Oct. 10.
Mashulaville, at Middleton, Oct. 11.
Crawford and Shaeffers, at Shaeffers, Oct. 14, a.m.
Columbus, Central, Oct. 14, p.m.
West Point, Oct. 17.
Artesia, Oct. 18.
McCool, at Salem, Oct. 20, 21.
Ackerman and Wier, at Ackerman, Oct. 21, 22.
Chester, at Salem, Oct. 23.
Mayhew and Sessums, at Mayhew, Oct. 25.
Cedar Bluff, at Siloam, Oct. 27, 28.
Brooksville, Oct. 31.

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### Corinth Dist.—Fourth Round.

Corinth, First Church, preaching, Sunday, Sept. 2, 11 a.m.; Q. C., Friday, Sept. 7, night.
Corinth, South Side, preaching, Sept. 2, night; Q. C., Sept. 6, night.
Kossuth ct., at Kossuth, Sept. 8, 9.
Licensing Committee, called to meet at First Church, Corinth, Sept. 8, 3:30 p.m.
Blue Mountain ct., at Brownfield, Friday, Sept. 14.
Myrtle ct., at Glenfield, Sept. 15, 16.
New Albany sta., preaching, Sept. 16, night; Q. C., Sept. 17, 9 a.m.
Rienzi ct., at Bethel, Sept. 22, 23.
Wheeler ct., at Wheeler, Sept. 26.
Booneville ct., at Oak Grove, Thursday, Sept. 27.
Corinth ct., at Gaine's Chapel, Friday, Sept. 28.
Booneville sta., preaching, Sept. 30, 11 a.m.; Q. C., Oct. 17, night.
Silver Springs ct., at El Bethel, Thursday, Oct. 4.
Baldwyn ct., at Asbury, Friday, Oct. 5.
Marietta ct., at Marietta, Oct. 6, 7.
New Albany ct., at Bethlehem, Tuesday, Oct. 9.
Potts Camp, at Winborn, Wednesday, Oct. 10.
Hickory Flat, at Bethel, Thursday, Oct. 11.
Sherman ct., at Sherman, Friday, Oct. 12.
Dumas ct., at Dumas, Saturday, Oct. 13.
Ripley sta., Q. C., Friday night, Oct. 12; preaching, Sunday, Oct. 14, at 11 a.m.
Guntown, ct., at Saltillo, Thursday, Oct. 18.
Chalybeate ct., at Ebenezer, Oct. 20, 21.
Mooreville ct., at Mooreville, Tuesday, Oct. 23.
Mantachie ct., at Mantachie, Wednesday, Oct. 24.
Belmont ct., at Belmont, Friday, Oct. 26.
Paden ct., at Paden, Oct. 27, 28.
Tishomingo ct., at Tishomingo, Oct. 28, night; Oct. 29.
Iuka sta., Oct. 31, night.
Burnsville ct., at Burnsville, Nov. 1.
Iuka ct., at Pleasant Hill, Friday, Nov. 2.

Let pastors see that written reports are made by the Woman's Missionary Society, and by the trustees of church property, answering questions 16 and 18. Also give special attention to questions No. 20 to 24, inclusive. Let the Sunday school superintendents and charge lay leaders make written reports.

I hope that the stewards will make a successful effort to collect the pastor's salary in FULL.

Let pastors and laymen remember our SLOGAN, "ALL COLUMNS LEVEL AT CONFERENCE."

JOSEPH B. RANDOLPH, P. E.

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### Sardis Dist.—Fourth Round.

Oakland, at Enid, Sept 2, 11 a.m.
Coldwater, at Love, Sept. 5, 4 p.m.
Hernando, Sept 5, 8 p.m.
Senatobia, Sept. 6, 8 p.m.
Sardis Sta., Sept. 7, 8 p.m.
Olive Branch, at Miller, Sept. 15, 11 a.m.
Byhalia, at Byhalia, Sept. 16, 11 a.m.
Arkabutla, at Strayhorn, Sept. 23, 11 a.m.
Cockrum, at Cockrum, Sept. 29, 11 a.m.
Charleston, Sept. 30, 11 a.m.
Como, Oct. 3, 4 p.m.
Batesville, Oct. 4, 4 p.m.
Pleasant Hill, at Pleasant Hill, preaching, Sept 9; Q C, Oct 5, 11 a.m.
Mount Pleasant, at New Salem, Oct. 6, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 7, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 14, 11 a.m.
Longtown, at See's Chapel, Oct. 19, 11 a.m.
Shuford, at Mount Olivet, Oct. 20, 11 a.m.
Courtland, at Wesley Chapel, Oct. 21, 11 a.m.
Crenshaw, at Crenshaw, Oct. 25, 4 p.m.
Tyro, at Emory, Oct. 26, 11 a.m.
Crowder, at Crowder, Oct. 28, 11 a.m.

The pastors will please see that there are reports from the Woman's Missionary Society and that the Trustees have a written report covering the questions they are expected to answer at the fourth quarterly conference.

J. TLLERY LEWIS, P. E.

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# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## MISSISSIPPI CONFERENCE.

### Jackson District Meeting.

The Woman's Missionary Auxiliaries of the Jackson District were entertained in their conference by the First Church of Yazoo City on Friday, Aug. 3. The meeting was opened by singing the hymn, "What a Friend We Have in Jesus," after which Mrs. W. E. Phillips read the devotional, using as her subject Matt. 23:1-6. Mrs. Phillips emphasized that only the best is good enough for our Saviour and our church. After the lesson Mrs. W. J. Ferguson led in prayer. Mrs. I. S. Reed, of Yazoo City, welcomed the delegates in a few well chosen words, to which Mrs. B. W. Lewis, of Eden, responded. The next number on the program was a solo by Mrs. West, "The Old Rugged Cross." At the request of Mrs. Phillips, the District Secretary, Mrs. R. J. Coker, presided over the conference.

Mrs. T. B. Gaddis, of Jackson, the former District Secretary, presented the Belle Bennett Memorial work, outlining the plan of raising the fund as adopted by the Conference, to commemorate the life and work of the noble and departed leader, Miss Bennett. Mrs. Gaddis made the women see that this is to be a gift of love, not one of difficulty, but their offering must be made on their knees, for without prayer the gift would not be a true memorial to Miss Bennett.

Mrs. S. J. Taylor, of Jackson, in the absence of Mrs. Ewing, the Conference Vice President, explained the cause of Prayer Specials, asking each Auxiliary to select one of our missionaries as a prayer special and to fill out cards pledging themselves to pray for that worker at every one of their meetings.

Mrs. Will Bradley, of Canton, the Conference Director of Young People, made a plea that our Young People be impressed with the idea of life service either as a sturdy Christian at home or as a worker on the Firing Line. As a means to this end Mrs. Bradley urged that our Young People's work be made more attractive and spiritual, in order to impress them that the most beautiful life after all is the life of Christian service. She pleaded with the women that they pray for this work, for this is our biggest and best work and the one of greatest opportunity and our most precious possession.

Miss Mary Stokes, one of our volunteers for service, spoke of what the women of the Conference mean to the girls in training; of the daily life of the Scarritt girls, in which every phase of work, mental, physical, and spiritual, is developed; of the course of study, both literary and practical; of the special Christian work the girls have opportunity to do while at Scarritt. She stated that there are 215 deaconesses and home missionaries in the work, and a total of 428 Scarritt graduates in active service. In speaking of the needs of the school, she said that the greatest need was intercessory prayer—with reference to material things—there is a need for showers particularly—then of the need for more volunteers, there being at this time a crying need for at least 100. Miss Stokes closed by emphasizing what it means to the girls to feel that the women back home are standing back of them and that they are taking a personal interest in them. Miss Porter at this time stated that Miss Daisy Inez Ferguson, of Woodville, would be our Conference volunteer at Scarritt this year, and asked the women to write to her and pray for her.

Mrs. J. B. Warterer and Miss Cogburn sang a duet, "In the Garden," which was enjoyed by all.

Miss Addie Grecly, the deaconess who is serving Galloway Memorial, was introduced to the conference.

Mrs. W. E. Noblin led the Round Table discussion on "How to Interest the Church in the Woman's Work," to which representatives from Bentonia, Canton, Yazoo City, Eden, Satartia, Capitol Street, Flora and Vaughan added suggestions.

The next number on the program was a solo by Mrs. Eugene McGuire.

Rev. M. L. Burton, presiding elder of the Jackson District, talked on bringing in the unused resources of the church through the Woman's Missionary Society, showing that the problem is one of continuous presentation of the cause and of educating the women on the subject. Brother Burton suggested that the women ask that they be allowed to present the subject to the church once a month at the time of the four-minute speaker. He laid on the women the willful neglect on their part in overlooking those nearest them and in not urging them constantly and prayerfully to take part in the work. Brother Burton urged the stronger Auxiliaries to go, talk, and pray with the women who have not organized or who are weak in their organization.

The conference enjoyed a cornet solo by Mr. Uderwood, "The Holy City."

Brother Burton moved that the conference send a telegram of sympathy to Mrs. Harding. The motion was carried, and a committee was appointed to look after this. After a prayer by Mr. W. J. Ferguson, the morning session was dismissed.

The ladies of Yazoo City served a delightful plate lunch to all the delegates in the parlors of the church, and a pleasant social hour was enjoyed.

The afternoon session was opened by the singing of "I Need Thee Every Hour," after which Mrs. B. W. Lewis conducted the devotional, using as her subject [illegible] 19. Miss [illegible] [illegible] the [illegible] ing the women see that the [illegible] full of opportunity for Christian service and [illegible].

Miss Porter [illegible] the conference [illegible] of the [illegible] She [illegible] the Jackson [illegible] that September was their month [illegible] the West [illegible] contribution. Miss Porter [illegible] and [illegible] on [illegible] Miss Porter's [illegible] request and [illegible] for the next year as given by the Council President, "Keep your Missionary Society missionary."

In answer to Roll Call, 13 Auxiliaries responded, there being 52 delegates and 16 mission study classes and 16 Bible study classes. Brother Burton then called a roll of those churches where there are no Auxiliaries, showing the women where their opportunity for development lay.

A rising vote of thanks was given the ladies of Yazoo City for the splendid manner in which they had entertained the conference, after which Brother Burton dismissed the assembly with prayer.

(MRS. D. W.) NELLIE D. BUFKIN.

## LOUISIANA CONFERENCE.

### From Mrs. Darby.

Dear Friend: Our second quarter's report has gone to headquarters and I am glad to give you some of the figures sent. The full report will be seen in the Missionary News and the Advocate, but I want you to know of the increase in new organizations. We had 5 adult, 6 young people, 5 junior, and 4 baby divisions, a total of 20 organized during the second quarter. The first three months of the year showed a total of 15, which gives us a gratifying increase. However, there were several Auxiliaries dropped from the roll.

This is discouraging, indeed, to both your district secretary and to me. I am wondering, if, in case you know of some "dying or dead" Auxiliary near you, it would be possible for you to do some missionary work and try and revive interest in our great work.

I feel sure that you will be interested in knowing that our secretary of Home Cultivation, Mrs. B. W. Lipscomb, Nashville, has been given a six months' leave of absence and sailed [illegible] Vancouver on July 12 for a visit [illegible] China. Quoting from a letter from her, written just previous to her sailing: "The [illegible] important matter [illegible] the standpoint of my office is that the regular collections shall not [illegible]. My [illegible], in the raising of the Bennett Memorial, and I have been greatly encouraged at the spirit of the women whenever I have had the opportunity of presenting it—but [illegible] singly keep the [illegible] the regular collections." Mrs. J. [illegible] will direct the work [illegible] of his absence.

[illegible] that, if you have not [illegible] send immediately to our treasurer, Mrs. Carver, the amount [illegible] toward the Bennett Memorial Fund. Please be sure and give her the name of the Auxiliary, or names of the individuals taking these shares; also give the number of shares subscribed.

With all good wishes, I am

Faithfully yours,

MRS. J. W. DARBY.

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Mrs. Monson is willing to write to any woman suffering from such troubles.

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## THE PARABLE OF THE SHORTAGE OF TOWELS.

I rode one night in a Pullman car, and after I had slept, I still rode on. For my journey was a long one. And verily, I have many long journeys. And the Porter was very Parsimonious with his Towels.

And the day was Hot, and whatever Comfort a Traveler found was in Occasional Washing. And there were Very Few Towels in the Rack.

And I inquired of the Porter concerning the reason.

And he said, This is the Front Sleeper. And the men's end is next to the Day Coach. And men come in from the Day Coach, and wash, or pretend to wash, and they carry Away Towels.

And I inquired of him, Are the folk in the Day Coach less honest than those in the Pullman?

And he said, They who ride in the Pullman are none too honest; but they pay Company for the privilege of what they Steal.

And I said, Hast thou much trouble with them?

And he said, Every Porter hath checked up against him his losses, and if they grow so as to be larger than the average of those of other Porters, then he is Censured or Fired. And we learn to notice as we make up the Berths, and count the Linen and the Blankets.

And he said, Those Students in Colleges they have No Conscience. At Ithaca and Syracuse they must not teach those men anything but just how to Swipe Things. I believe that if I could go through their Fraternity Houses, I should find them full of Pullman Blankets. Verily, no man who is a College Student ought to be allowed in a Pullman Car with a bag larger than is necessary for a Tooth Brush.

And I heard from him much more.

And I asked, Do not the Porters steal some things when they find they are below their Average?

And he said, The Mark on the Pullman Linen will not come off. No, sir, there is no way to get it off. And what would I do if I should be sick, and some one from the Company should visit me and find my Delirious Head resting on a Pullman Pillow Case? No, sir, some Porters may steal a little to keep up their Average, but I do not consider that is Right or Safe.

And I said, Nothing is Safe that is not Right. Nevertheless, the Passengers on this Car desire that they keep themselves Clean. Therefore, I pray thee, get us some Towels.

And he said, Yes, sir, but it is a pity that all men are not Honest.

And I think so, too.—Index.

## THINK IT OVER.

By Dr. Charles M. Sheldon, in the Christian Herald.

Our traffic cop says the only safe rule for driving a car is for the driver to take for granted that every one he meets and every one behind him is either drunk, crazy, blind, deaf, dumb, reckless, childish, crippled, or in a hurry. And even then, one is not sure of missing an accident unless he locks the car up in the garage and never takes it out. For the car may be stolen.

STANDARD FOR 50 YEARS
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It is rather noticeable that the opponents of Sabbath legislation number the men who need baseball on Sunday to rest them from the arduous cares of business. The poor workingman, especially. We would like to ask quietly, where is the poor workingman's wife on Sunday? Is she generally sitting by the side of her hard-working husband at the Sunday baseball games? We don't go to the Sunday baseball games, so we are asking for information.

* * *

Straw votes are supposed to show which way the election blows. And generally the election blows them away!

* * *

A minister who has been with his people over fifty years was asked by a young man just entering the ministry what was the secret of his long pastorate. His reply is worth noting by the younger preachers: "I blew my people up once a year, and cheered them up the rest of the time."

* * *

Being killed while "joy-riding" does not necessarily mean becoming an angel.

* * *

Antidotes for sin may not be remedies.

* * *

The loss of ideals as one grows older is the one thing that makes old age a tragedy.

* * *

Our traffic cop says most of the accidents in our town are not due to absent-mindedness but to "intentional carelessness." Which reminds us of what our pastor says of one of our church families, who, he says, are always "punctually late."

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## STANDARD TRAINING SCHOOL AT DURANT, MISS.

In the Grenada District Standard Training School in Leadership Training held at Durant, Miss., in the Sunday School Department of the Methodist Church, Aug. 6-11, under the direction of the Sunday School Board of the North Mississippi Conference, twenty-nine received a certificate for credit work, finishing one unit of the training course, out of an enrollment of forty. Though this was a school for the Grenada District for that part of the territory from Winona south, only Pickens and Goodman were represented in the out-of-town constituency.

Of the number from the Durant Sunday school receiving certificates, three were the oldest members of the school, being above seventy-five years of age: Mrs. A. C. Shine, Mrs. M. J. Moore, and Captain F. A. Howell. The holding of this school has marked an epoch in the church life of this community. In response to a request to give a reason for religious education, Captain F. A. Howell, eighty-four years of age, handed in the following:

"The strongest reason I know for religious education is that in the future it will give us a citizenship that will be both well informed in the things that will make for the material welfare of the country and the uplift of society. When people have an intelligent idea of God and his overruling providence, they are strong to do the right and can instruct those less informed, and train them to be useful themselves and helpful to their fellow-men."

Rev. R. H. B. Gladney, Conference Secretary; Rev. E. S. Lewis, chairman of the Conference Sunday School Board; Mrs. J. M. Wyatt, and Mrs. J. B. Randolph composed the faculty. These choice workers did splendid service and put a larger meaning into the Sunday school work.

R. P. NEBLETT, Pastor.

## IMPERIAL BRICK.

In 1922 Mrs. W. W. Pinson had the privilege of seeing the new hospital buildings at Soochow, and in commenting on them makes this most illuminating statement: "The main building, fronting the street, is a typical piece of Chinese architecture, crowned with one of those beautifully curved roofs so unique and attractive. Another distinguishing thing is that it is constructed of Imperial brick, and that no building can ever be erected of the same material again, for the reason that no more are made. These bricks were made of the famous Soochow clay, very large—about 28 inches square and 4 inches thick. On each brick is the name of the Emperor, the Governor, and the Imperial seal. They were used only for Imperial buildings. The penalty for using them otherwise was to have your most honorable head chopped off. Dr. Snell found a lot of these bricks unused, and as there was no longer any use for Imperial brick in a new Chinese Republic, he was able to purchase them for the new hospital, thereby giving us a building very distinctive."
—Missionary Voice.

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## MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—Fourth Round

Crystal Springs, Sept. 2, 11 a.m.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 2, 8 p.m.
Gallman, at Gallman, Sept. 9, 11 a.m.
Meadville and Bude, at Meadville, Sept. 9, 8 p.m.
Monticello, at Monticello, Sept. 16, 11 a.m.
Brookhaven, Sept. 16, 8 p.m.
Osyka, at Osyka, Sept. 23.
Quarterly conferences of above to be held later.
Foxworth, at Foxworth, Oct. 7; Q. C., 3 p.m.
Tylertown, Oct. 7, 8 p.m.; Q. C., Oct. 8, 8 p.m.
Adams, at Adams, Oct. 13, 14.
McComb, Centenary, Oct. 14, 8 p.m.
Wesson and Beauregard, at Wesson, Oct. 21, 11 a.m.; Q. C., 3 p.m.
Summit and Topisaw, at Summit, Oct. 21, 8 p.m.; Q. C., Oct. 22, 3 p.m.
Barlow, at Brandywine, Oct. 24.
Fernwood, at Fernwood, Oct. 28, 11 a.m.; Q. C., Oct. 29, 10:15 a.m.
Magnolia, Oct. 28, 8 p.m.; Q. C., Oct. 29, 8 p.m.
Bayou Pierre, at Pleasant Valley, Oct. 31.
McComb, La Branch St., Nov. 4, 11 a.m.; Q. C., 3 p.m.
McComb, Pearl River Ave., Nov. 4, 8 p.m.; Q. C., Nov. 5, 8 p.m.
Pleasant Grove, at Tilton, Nov. 7.
Scotland, at Bethel, Nov. 8.
Hazlehurst, Nov. 11, 11 a.m.; Q. C., Nov. 12, 8 p.m.
Georgetown, at Georgetown, Nov. 11, 8 p.m.; Q. C., 3 p.m.

Let the board of trustees make written report.

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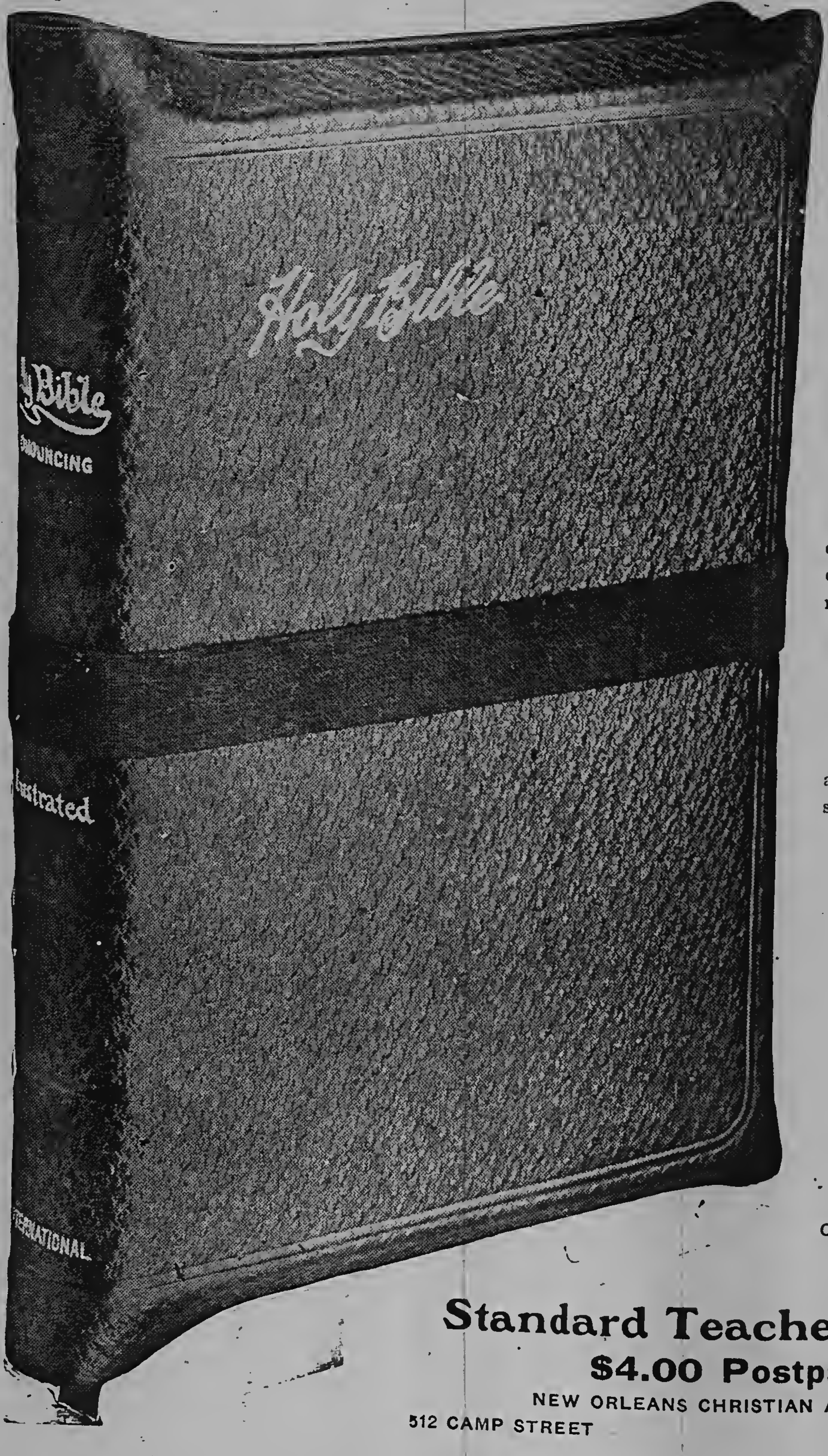

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# NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 70—No. 35 Official Organ of the Louisiana, Mississippi and North Mississippi Conferences Methodist Episcopal Church, South Whole No. [illegible]

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST [illegible] CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

## THE SPIRIT OF GOOD WILL.

The following words are authoritatively reported as having been spoken by the late President Harding just before he started on the ill-fated Alaska trip: "I know my limitations; I know how far removed from greatness I am. But, be that as it may, I intend to approach every problem with good will in my heart instead of hatred. Most questions which are settled by armed force are never permanently settled. Problems can be solved fundamentally only as they are worked out of a spirit of neighborly good will. Good will is the only solvent of ill will. I believe that this is the time for good will to be used as the greatest and most effective political policy, in furtherance of that good understanding without which no permanent betterment in human affairs can be achieved. If I am misunderstood, and another course is demanded of me, then I shall accept, as I must, what fate may have politically in store for me. But I will not change my policy of good will, even though it lead to my defeat for another term to the Presidency and my relegation to private life."

There are many things that need emphasis today in view of the difficulties by which we are beset and the problems by which we are confronted; among them all, we know of none that needs more to be insisted upon and practiced by all parties to all disputes than the good thing that our late President declared to be the guiding principle in all situations—good will. There may be all of firmness, of positiveness, of unflinching adherence to the right as the right is seen, but without good will on all sides, bitterness and harsh speaking almost invariably are developed. Genuine brotherliness is one of the most beautiful expressions of good will.

## BIBLE READING IN THE SCHOOLS.

According to a recent investigation conducted by the National Reform Association the laws of the various States permit or require the daily reading of the Bible in the schools of about 83 per cent of the American people, the remaining 17 per cent not being permitted to have it on account of Supreme Court decisions or by action of other State authorities. It is coming to be more and more realized that moral training is a necessary and vital part of any educational system, and there seems to be a growing feeling on the part of thinking people generally that the Bible, as the supreme revelation of moral law, should have a place in all schools. Some of the States have made Bible reading in the public schools compulsory for many years, Massachusetts having required it since 1855, and others are providing for it. Pennsylvania enacted a law in 1913, which is generally looked upon as a model one of its kind, being acceptable to all classes of its citizens. It follows:

"At least ten verses from the Holy Bible shall be read or caused to be read without comment, at the opening of each and every public school, upon each and every school day, by the teacher in charge, provided that where any teacher has other teachers under and subject to direction, then the teacher exercising the authority shall read the Holy Bible or cause it to be read as herein directed.

"If any school teacher, whose duty it shall be to read the Holy Bible or cause it to be read, as directed in this act, shall fail or omit to do so, said teacher shall upon charges preferred for such failure or omission and proof before the governing board of the school district, be discharged."

Somewhat similar laws to the above were passed by Tennessee in 1915, by New Jersey in 1916, by Alabama in 1919, and by Georgia and Mississippi in 1921. In New York City the Bible has been read daily in the schools under a by-law of the Board of Education, which provides: "All the schools under the jurisdiction of the Board shall be opened with reading a portion of the Holy Bible, without note or comment."

Whatever else people may or may not be able to agree upon, it certainly ought not to be hard to get them to agree upon the simple reading of the Word of God in the presence of their children.

## HOW DO THEY STAND ON RACE TRACK GAMBLING?

According to newspaper announcements, four candidates are already in the field for the governorship of Louisiana. So far as we know, they are all estimable gentlemen, and doubtless every one of them has at least some qualifications for the high office he seeks. Their platforms are not yet before us for consideration; we want to remind them, therefore, that there are some thousands of voters in the State who want to know how the candidates stand on the question of race track gambling before they make up their minds whom to support. We hope they will express themselves unequivocally on the matter, so there may be no uncertainty as to what their attitude will be if elected. Horse racing as it is conducted in New Orleans is, by every token, an economic folly and a moral crime. Away with it!

## THE FAITH OF A SCIENTIST.

We do not undertake to say whether Thomas A. Edison holds an orthodox faith or not, but we have no disposition to question his sincerity and earnestness when he makes a clear-cut declaration concerning his acceptance of Christ. The Associated Press quotes him as saying, while he was attending the funeral of his friend, the late President Harding: "There is a great directing intelligence [illegible] who [illegible] of the [illegible]. I have faith in [illegible] the soul [illegible] [illegible] to them. * * * [illegible] body [illegible] that [illegible] [illegible] When the [illegible] the body, [illegible] and dead. It is more [illegible] Christian [illegible] our Lord and Master."

[illegible] in the world today [illegible] in certain [illegible]. It is [illegible] that [illegible] scientific attainments, have not [illegible] faith in Christ.

## THE DAILY MIRACLE.

The following is worth passing along: "The supply of time is truly a daily miracle, an affair genuinely astonishing when it is examined. You wake up in the morning and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life. It is yours. It is the most precious of possessions. No one can take it from you. It is unstealable. And no one receives either more or less than you receive. Talk about an ideal democracy! In the realm of time there is no aristocracy of wealth and no aristocracy of intellect. Genius is not rewarded by even an extra hour a day."

## THEY ARE MURDERERS.

Efforts are being made in West Virginia to have the Legislature enact a law making persons who sell poison liquor liable to a charge of first degree murder. When we read the analyses of some of the [illegible] that have been seized from bootleggers, which show the presence of deadly poisons, we feel that the enactment of such a law would be an adequate punishment for [illegible]. These [illegible] be all the [illegible] the poison stuff [illegible] the profits they are to [illegible]. They are murderers [illegible]!

## PIFFLE!

Not long ago a well-known national politician [illegible] Europe at the expense of the United States. The point of [illegible] is the statement that the wife says to the husband: "Bill, let's go to Europe for a couple of months and have a good time without bothering about [illegible]." "Europe for [illegible]" [illegible] spend all the money [illegible] as long as the dollars [illegible] they cannot spend their money [illegible] for liquor at home. If this is the process of reasoning followed by those who are the leaders in politics no wonder the country is in a poor way politically. It is pure piffle.

# New Orleans Christian Advocate

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## LABOR SUNDAY MESSAGE, FEDERAL COUNCIL OF CHURCHES.

The twelve months just closing have been marked by industrial events which, although of less sensational interest than those of the preceding year, have large significance for the industrial life of America. A period of unemployment has given way to a period of greater business activity and of rising wages. The upward swing of the business cycle has greatly altered the relative position of capital and labor in industrial relations. The activities of labor organizations are no longer so aggressively or so successfully opposed, and the economic power of the unions is much increased. This economic advantage may indeed be but temporary, but while it lasts it is labor's opportunity to set new standards of public service.

With the essential aims of the labor movement, the Christian church has deeply sympathized. The criticism is not without foundation, however, that both in its particular objectives and in the means by which they are sought, organized labor sometimes fails to take sufficient account of the needs of the whole community. The fault by no means rests with labor alone; when forced to devote all its energies to a defense of its right to live, the labor movement could not be expected to develop social leadership. But the new economic advantage which, with the turn of the business tide has come to labor, enhances the stewardship for which it must give an accounting. To the extent to which they are relieved of the necessity of defending rights, labor leaders may give their attention to more constructive undertakings.

Such complaint as may be fairly brought, from the Christian point of view, against the activities of American labor unions, arises out of the fact that they have placed too great emphasis upon the preservation of their own status and too little provision has been made for the growing demands of the community in goods and services. No permanent advantage can be gained by any group which does not enrich the life of the people as a whole. This has been repeatedly asserted and often demonstrated with respect to combinations of capital, and it is equally true of organizations of labor. Labor itself has as large a stake as any other group in the prompt and adequate fulfillment of the community's needs.

It is not to be denied that the distribution of the product of labor is far from equitable, and this fact inevitably weakens labor's incentive to produce. But the basic economic fact in America today is that instead of a surplus, the nation has an actual deficit; not enough goods are produced, even assuming the most equitable distribution, to provide the material needs of all our people. Labor cannot, of course, by its own efforts create an economic surplus. It may even be admitted that responsibility for greater industrial efficiency rests primarily with management. But the attainment of this end seems to be waiting upon the leadership of an industrial group that will give second place to defensive considerations in the interest of greater service. There must be a new lead, a breaking of the industrial deadlock. Would any other single act be so potent economically as a concerted effort by the great labor organizations to make industry a public service? The preponderance of economic power still rests with capital, but the improvement in labor's economic status has brought an extraordinary opportunity for moral leadership.

Employers have undoubtedly been too ready to make labor bear full responsibility for low production. Recurring periods of unemployment have struck fear into the hearts of the workers, lest increased production should mean a flooding of the market with goods and a consequent shortage of employment. But this fear must give way to a fuller understanding of the nation's needs. In the future, labor unions must attempt more and more to justify themselves by functioning, as the guilds of the Middle Ages functioned, in creating, and to the limit of their power, presreving high standards of production. It is to the interest of labor, as well as of the community, that union membership should have a significance akin to that of membership in a profession. It should be a guarantee of the attainment of high standards in craftsmanship and of a high order of integrity and fidelity.

We are not without examples of such industrial efficiency and statesmanship. Definite efforts have been made by more than one labor union to create higher standards of service. The absence of the skilled craftsmen from the railroad shops during the present strike has made the country newly aware of its dependence upon them. Likewise the maintenance of efficient production by means of a long-tried agreement in the garment trades proves that vigorous unionism is not incompatible with industrial efficiency, loyalty to the industry and orderly government. This regime of joint government has not ended strikes in the industry, but it has very considerably reduced their number.

Not only the aims of labor but the methods by which they are sought must justify themselves before the conscience of the community. In this connection, several events of the year should be instructive to the leaders of the labor movements.

The continuance on several of the railroads of the conflict, now more than a year old, over recognition of the shop crafts' unions, has caused great hardship to the striking employees, enormous expense to the railroads, and a very considerable hazard to traffic. The public has been divided in its attitude, but the resentment caused by the interruption of transportation has made it almost impossible to secure attention to the issues involved. From some points of view the results of such a contest may, in the minds of those who participate, justify the undertaking. Nevertheless, labor cannot afford to overlook the cost and the hazard to its own cause that are entailed by an appeal to economic force.

This does not mean that the effectiveness of collective action by working men can be doubted, or that the propriety of such action should be questioned. The material gains to the working people of America which have resulted from organized effort on their own part cannot be denied. It would be superficial to say that the continuance of strikes is necessarily an evidence of a lack of social motive on the part of labor organizations.

It is quite conceivable that serious disturbances may be rather an evidence of a devotion to high ideals of liberty. There have been undoubted examples of justifiable and splendidly executed struggles on the part of labor. What is essential, however, from the social and Christian point of view, is that the aim of every act on the part of labor should square with labor's declared purpose to raise the standard of life for the whole community.

Of much import are the developments of the last few weeks with reference to the long continued regime of the twelve-hour day in the steel industry. An appeal to public opinion based solely upon a regard for the human values involved has brought an unequivocal declaration from the industry that the twelve-hour day would be shortly abandoned. Might not this end have been accomplished much earlier by an insistent and sustained appeal to the nation on the part of organized labor? Labor has played an important part in developing public opinion with reference to this question, but it can hardly be doubted that the labor movement has given too little attention to the possibilities of an appeal to the great body of public opinion which it has helped to create. It is inevitable, and just, that when elemental rights of working men are persistently denied, their economic power should make itself felt in protest, but even then that protest can be effective only in so far as labor commands the confidence of the community as to the breadth of its vision and the sincerity of its purpose.

Of perhaps equal significance is the continuing record of orderly settlement of disputes, in strongly organized industries, through jointly maintained arbitration machinery operating under an impartial chairman. An important feature of this new development is the increasing dependence that certain labor organizations are placing upon research and upon the substitution of proved facts for partisan propaganda and warlike methods. As labor becomes more secure in its right to collective action, the community expects that an appeal to fairness and justice will take the place of an appeal to force. This does not mean weaker organization; on the contrary, it means more effective organization. But it means that such organization shall justify itself by its social purpose rather than its might.

Labor very properly insists that as its dependence upon economic power is lessened the moral responsibility of the community increases. There can be no question that the public interest is paramount, but it is coming to be recognized that in time of excitement and stress the most conspicuous factor is less likely to be the public interest than the public's immediate convenience. It will not do to substitute for arbitrary action on the part of labor an equally arbitrary action on the part of the State. In one of his last public utterances, President Harding declared himself against any legislative attempt to compel men, or any group of men, to work against their will, even when a public utility is involved. It is true that this principle has not been fully established in the public mind, but the statement of the late President may perhaps be taken as defining the American public policy on this important issue. Can there be any question that the price of such freedom is increasingly wise and conscientious action on the part of organized labor?

The trend toward a greater measure of social control by no means affects labor alone; witness the report recently made public by the Federal Coal Commission on the anthracite branch of the industry. Perhaps more notable than any specfic recommendations in that report is the doctrine laid down that the industry in question "cannot continue to be treated as if it were not affected by a public interest." Can any one doubt that the great basic industries will be increasingly held to be "affected by a public interest," or that in the development of public policy with reference to them the primacy of that interest will be increasingly asserted? Labor has an important stake in the application of this principle. Justice in industry rests upon mutuality of responsibility and the greatest possible approach to equality of privilege. It is for this reason that spokesmen of organized religion have been reluctant to call upon labor to abandon aggressive measures, when these measures constituted the only means of balancing the economic power of capital. But as the community checks the aggressiveness of capital; as it increases the stated obligations and reduces the immunities of industrial employers, labor must expect to be likewise judged by more exacting social standards.

Another issue that labor must face is that involved in the country-wide controversy over the closed shop. The question cannot be settled by a mere declaration of abstract principles. It must be worked out with pa[illegible]ce and mutual respect by the parties involved. To the ardent supporter of trade unionism there is no violation of individual freedom in the closed shop principle. He considers it quite as just as the compulsory payment of taxes on the ground of participation in common benefits. From this point of view the individual worker has a moral obligation to the labor movement. But this doctrine cannot be impressed upon the community by force. Open-minded employers are coming to recognize the right of labor to organize and the impropriety and injustice of any interference by employers with such activity. This recognition is far from universal, but it will be increasingly difficult for employers to withhold it, if labor uses its power wisely. Possessed of the right peaceably to persuade workmen to affiliate with the labor movement, may not the representatives of organized labor abandon aggressive attempts, where they are now practiced, to enforce union membership through the instrument of the closed shop? The labor movement aims fundamentally to give the worker greater security of status, freedom of expression, and a juster share in the product of his labor. It can hardly be maintained that this ideal is consistent with the use of compulsion, either upon a fellow-worker, or upon an employer, in the matter of membership in a labor union.

The controversy over accountability of labor organizations for their own acts has too often taken the form of a demand for drastic court action or for some purely legal device to insure responsibility. The liability of labor organizations for damages resulting from unlawful acts has now been established by the United States Supreme Court. In the light of this fact it can hardly be longer contended that labor is legally responsible. But the ultimate questoin is one of ethics more than of law; responsibility is not accounted for by the mere satisfaction of a legal formula. There can be no doubt that the continuing power and influence of organized labor, and its standing with the community at large, will depend in great measure upon the degree to which it can be said that labor's word is as good as its bond.

It seems fitting and useful to call attention to these facts as Labor Day for 1923 approaches. Organized labor in America is faced by an unusual opportunity. The liberal policy toward labor organizations which was adopted during the war under the patronage of the Government was all but obscured during the depression period; but it is probable that in a fair test the public will support the right of labor, uncoerced and uncoercing, to organize on a trade union basis and to bargain collectively through appointed representatives for the improvement of its own conditions. It thus becomes more and more incumbent upon labor to make an earnest effort to introduce social ideals into industry.

The labor movement has a history of important achievement and of patriotic service. It promises to be greater in the future than in the past. But the public will increasingly insist, and the teachings of religion require, that in undertaking to serve the workers organized labor should serve the whole people. In no other way can the interests of labor itself be permanently advanced.

There is reason to believe that organized labor is not unaware of its opportunity and the responsibility which it entails. The recent appeal of the American Federation of Labor for the observance of Labor Sunday gives a clear recognition of the spiritual factors in industrial relations, and declares the essentially spiritual aims of the labor movement. This statement commands the respectful attention of the public. The public in turn will expect that the spiritual aims of the labor movement will make themselves manifest in very definite ways during the new period upon which we have entered.

## THE SEASHORE CAMP GROUND—SOME REMINISCENCES.

By Payton A. Sowell.

NO. 5.

It is thought that more than a thousand people—perhaps several thousand—were converted at the camp meetings. There were fifteen or more years of religious prosperity.

It is possible, had Mississippi not pressed the matter of taxation, and even back taxes for the several years, the devotional feature of the grounds might have continued in a real sense to this day. But the value of the property greatly increased since 1871, and the burden came to the Trustees to meet the revenue, and it was a great burden to the cottage owners, for the Trustees increased the "ground rent," and the State increased "revenue" on the cottages, and, in 1923, the Trustees added a large per cent to ground rent again. It would be an unbearable burden to cottagers were it not the lovely situation adds greatly to their "gladness of spirits."

Bishop Marvin was once one of the wonderful preachers at the grounds. And in his case, I would not hesitate to say as a great spiritual orator—the Methodism of America had no superior. If there was ever a "lightning rod to the Spirit," Marvin was one.

At one service, after a powerful sermon, he called on Mrs. Ahrens to pray. She was born in Germany. She was a remarkably furnished woman. She began to pray in English, but rising into a state of high experience, she began to use her native tongue and pray. Bishop Marvin exclaimed, "Pray on, God understands German as well as English." How I would sacrifice, to hear again, this "strangely attractive man of God!" The Methodist church has never had in its ministry and episcopacy a man more unique in unction and power. It was not froth or sweetened wind; but he was endowed and furnished. His lectures on "Catholicism," on the "Atonement," and his sermons carried into the printed pages even the highest quality. How he reveled in the privilege of encircling the globe, and preaching the living word in the temples of idols! And if human voice and intonation could add virtue, in his, it had it added.

One, after knowing Bishop McTyeire, would imagine he had no taste for "camp meetings," for he was seemingly as quiet and cold as he was great. It was evident he rose up before the eyes of his generation, wide and high as a mountain; to the casual observer he was as cold as a mountain. But no man in the Methodist Episcopal Church, South, loved "camp meetings" more than he. And Rev. W. G. Evans—of whom we have spoken—went back to see the "sea captain" assured of Divine power after he had heard Bishop McTyeire at the Camp Ground.

Rev. Dr. Tudor was originally of the Baltimore Conference, but then in New Orleans, and looked on as one of the finest preachers in the South. He attended once, and perhaps ofterner, the "camp meeting." At the same time that Rev. Dr. Tudor was in New Orleans, in another one of the churches, Rev. Dr. John Mathews was also a pastor, as was Rev. Dr. Walker.

When three such high-grade men filled the pulpits of the Methodist Episcopal Church, South, in one city, it was a loss to miss any one, and no loss to hear any one. The church had a high privilege in such circumstances.

Dr. Mathews was as fine a city pastor as the church had in its ranks. No man turned away from his sermon uninterested and unhappy with it. Some man who was bitterly opposed to the presence of manuscripts in the pulpit, was told not to hear Dr. Mathews, as his was always present. By circumstance he heard him. When through, the gentleman said, "If you knew what to do with them as Dr. Mathews, I would not object to them." They were certainly not in his way—nor of his audience.

After hearing him, I am sure it might be possible to "save many a scatter gun"—and reach the "Doxology" earlier and more directly, if many preachers had near a large-letter manuscript—and stuck to it.

At one great service, Dr. Tudor preached a fine sermon, but by no sort of urging could a move be secured. At last, in utter despair, he turned to Dr. Mathews, who was on the pulpit, and said, "Dr. Mathews, I can do nothing, you try." Dr. Mathews rose, and, saying softly and tenderly and beseechingly, and beckoning with his hands to every part of the great assemblage, "Come on, come on, come on!" And from every part of the room they came and came, until a hundred or more were at the chancel. Dr. Mathews had a strange charm and power over men.

These great men are gone. The lithe bodies in which they came to the camp meetings are as the dust of the valley. Those voices that rang out in such eloquent pathos in the ears of the thousands are stiller than the hushed winds. Personally, it gives me prideful pleasure to think of Drs. Mathews and Walker, for they were from Tennessee.

Rev. Dr. B. Caradine—then a pastor in New Orleans—preached at the camp meeting one night with great labor and time, and long use of argument, and, by his own sermon at the Camp Ground, convicted his own spirit that he needed a "second" work of grace in order to his sanctification. Not long afterwards, he claimed to receive it.

A literary flavor is given to the Camp Ground, for while Bishop Keener perhaps did not write here "The Location of Eden," or "Post Oak Circuit," I doubt not he discussed them and entertained many with them. But Rev. Mr. Van Valkenburg actually wrote a valuable book on an interesting and vital subject "Why Four Gospels," and did it here under the trees, and in sound of the tides.

Ex-President Jefferson Davis attended the camp meeting in 1885—perhaps oftener.

## THE PASTOR'S STUDY.

Poor man, he hasn't any; that is, some men haven't. They should, however. You complain your pastor cannot preach much. How could he? Go to the parsonage and see. There are a few children, dear little things, and they fret and cry, all children do at times, and some at all times, and, poor man, he has no room of quiet seclusion where his books and papers and thinking are at his command. Give him a man's chance. Outside the kitchen the pastor's room should be the best room in the house. Try it on, parsonage committee.

Give him lovely surroundings, good atmosphere, quiet. Give him in the winter time flue connections; put a good stove in his room; let him have wood, so he can chop it. Indeed it would pay big returns if a good friend, or the official board, would hand the pastor a yearly allowance of ten to twenty-five dollars to replenish his bookshelves, on condition he himself duplicate that amount. Just watch your pastor then when he gets up to preach. They used to say open your mouth and the Lord will fill it. Now we say, in better form, "fill your mouth and the Lord will open it." We live in a much-thinking world of thinking people. —Dr. John Maclean, in Atchison District Messenger.

## OUR NEIGHBOR.

What is meant by our neighbor we cannot doubt; it is every one with whom we are brought into contact. First of all, he is literally our neighbor who is next to us in our family and household; husband to wife, wife to husband, parent to child, brother to sister, master to servant, servant to master. Then it is he who is close to us in our neighborhood, in our own town, in our own parish, in our own street. With these all true charity begins. To love and be kind to these is the very beginning of all true religion. But besides these, as our Lord teaches, it is every one who is thrown across our path by the changes and chances of life; he or she, whosoever it be, whom we have any means of helping—the unfortunate stranger whom we may meet in traveling, the deserted friend whom no one else cares to look after.—Dean Stanley.

O Lord! that I could waste my life for others,
With no ends of my own;
That I could pour myself into my brothers,
And live for them alone.

—F. W. Faber.

## THOSE "METHODIST FUNDAMENTALS."

By Bob Shuler.

II.

Nor is it strange, my brethren, that those who thus teach what seems to be Salvation by Character or good deeds should deny the doctrine of the "Substitutionary Atonement" and brand it as Calvinistic and pernicious. For back of it all is a philosophy as to the beginnings of life and the processes thereof that makes a "Blood Salvation" altogether impossible.

If it is true, as many leaders among us contend, that man began his being with some kind of prehistoric speck, some germ or infinitesimal particle of original matter, and, having thus had a common origin with all animal life, has advanced, climbed, progressed, by innate and self-accumulative processes, to where he is, then, certainly, there is no need that he be washed with the washing of regeneration in order that he may continue to advance, climb, progress. Sure it is that he has a thousand times better chance for his future climbing and advancing than he had when he started on his upward way. With the accumulated momentum that he has gathered by this day, when he has harnessed all the forces of nature and chained to his chariot wheels every hidden wealth of the world he inhabits, he ought to make great headway in the days to come, if indeed he has done so well, pulling at his boot-straps, since he was a little wiggling speck, about as big and strong and powerful as nothing.

This theory of man's origin and advance, which is more largely accepted even in the Methodist Church than many suppose, has no place within it for the fall of man, as taught by the Founders of Methodism and the revival-kindling circuit riders of her early history. Man began at the bottom and has been cilmbing ever since, according to these modernists. Our Methodist fathers taught that he began in the image of God and fell so low, by reason of his disobedience, that his poor soul was lost, doomed, damned, requiring the very shedding of the blood of the Son of God for his redemption. But certainly not, if indeed our so-called scholarly leaders are correct.

More and more such leaders are demanding that we believe that man has come thus far by "living a life," a little better life, a little bigger life, a little stronger life, a little more perfect life, generation after generation, century after century, age after age. Thus he got up off the belly he was crawling on. Thus he ceased to walk on all fours. Thus he got down from his cocoanut breakfast, unwound his tail from a limb, took it off and proceeded to go forward. Thus he has lived his way, if you please, to where he is. And if he has, why should Christ die for him? Isn't he doing pretty well of himself?

And so this progressing, advancing, victorious man installs more machinery, promotes more organization, proceeds with his reforms, engages in his social programs, places his hands upon the world's affairs, solves its questions, betters its conditions and thus "lives a life" of such progress and advance as causes some pulpiteers in this modern day to refer to the "fountain filled with blood" as the butcher-shop salvation. Certainly if man can thus "do the stunt," these pulpiteers are right, dead right.

But as a lad, I sat in the old log meeting house of Methodism and heard the long-bearded circuit rider tell the story of a man created in the image of God and set over God's world as master of it all. They told me that by transgression that man fell, and I believed it. I still believe it. They told me that original sin was the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually. These old men of Israel did not depend overly much on the "living of a life" as a means to salvation, for they taught that we are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works or deservings; wherefore that we are justified by faith only, was to them a most wholesome doctrine and very full of comfort.

These mighty men of Methodism believed in the "living of a life," you understand, but they wanted the whole world to know that good works were the fruits of faith and followed after justification and that they could not by any means put away our sins. They even declared that when we have done all that is commanded us, we are still unprofitable servants. And they stressed the fact that Jesus Christ, very God and very man, truly suffered, was crucified, dead and buried, to reconcile His father to us and to be a sacrifice not only for original sin but also for actual sins of men.

Now here, in the very heart of the gospel message of the Methodist fathers are still remaining, thank God, in the Discipline of the Methodist Church, is the statement of the "Substitutionary Atonement," not a pernicious doctrine of Calvinism, but a certain statement of Arminian Methodist theology. Methodism has ever agreed with the Prophet that all we, like sheep, had gone astray and that the Lord has laid on his precious shoulders the iniquity of us all. It is indeed thoroughly Methodistic to shout aloud that he hath borne our griefs and carried our sorrows. Yea, verily, my brethren, he was wounded for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed. Methodists have ever known that he was manifested to take away our sins. We have never doubted that the blood of Jesus Christ, his Son, cleanseth us from all sin. Ah, it was the business of this Savior to be made sin for us, he who knew no sin. Thus he appeared to put away sin by the sacrifice of himself and publish the glad, good news to all the world that as in Adam all die, even so in Christ shall all be made alive.

All this is old and tried in Methodism. But this is indeed new and strange to those men, who, posing as the scholars of our generation, have found that man is such a splendid climber that he is capable of so "living a life" as finally to "win a place in the sun" if he is left free to continue his climb. Such men feel that the doctrine of the "Substitutionary Atonement" is altogether unworthy of modern-day credence, having discovered, as they think they have, that by living and doing and working, man has come all the way from a wiggling worm to a super-animal.

And here indeed is the key to the very insides of the mighty battle that is being waged between those who class themselves as liberal and others who are termed orthodox and sometimes in derision and hate called "Fundamentalists." I do not hesitate to say that the Bible and the Methodist Discipline are unalterably opposed to the liberal school. Isaiah is against them. Paul is against them. Thousands of passages in the Word of God stand in the record against them. With that, many of them are not discouraged and they smilingly go about the task of disqualifying these their opposers. But Methodists, on the whole, are prejudiced tremendously in favor of Isaiah, Paul and others who have spoken in that old Book. And thus the matter stands.

Brethren, the forces are gathering. The lines are being drawn. The battle is on. It behooves every Methodist preacher to know what he really believes and to take his stand in brotherly but firm fashion by his faith. For this battle will decide the issue of whether or not the supernatural shall be longer recognized in life and the world's march of events as well as the larger question of the place of the blood of Jesus our Savior in the salvation of the souls of men.

Los Angeles, Calif.

## CENTENARY COLLEGE NEWS.

Dr. Sexton and the Faculty Committee of the Board of Trustees scored another success in the new teachers they are adding to the faculty for the coming session. Dr. Sexton has searched the country over and selected from the greatest universities their best qualified men. Speaking of this, Dr. Sexton said: "If Centenary has not one of the strongest faculties in the Southland, it is the fault of Harvard, Columbia, Chicago, California, Vanderbilt and the others, for they have sent us their very best material. We are sparing neither time nor money in selecting our faculty."

Not content with what the big institutions say of these professors (for we are a little skittish sometimes and shy off when they recommend too highly), we have had personal interviews when there existed any doubt of orthodoxy or any probability of danger. For instance, we couldn't take chances on our Professor of Science, so we sent for him to come down. Here came Dr. P. M. Ginnings, the honor man of the greatest chemical laboratory in America, a Phi Beta Kappa man, Master of Science and Ph.D., from the University of Illinois. It was my good fortune to be present when Dr. Sexton interviewed him. The President explained very carefully to the scientist that it was not the policy of Centenary College to put the human mind in shackles or limit any one's freedom of thought or speech. But there are standards of truth within which there is ample freedom, and he asked him to state whether he considered himself bound by these standards. Dr. Ginnings replied that he did so, and frankly admitted his humble faith in God, the Bible and Jesus Christ.

Then at some length Dr. Sexton insisted that "In the beginning God" should be the motto in the laboratory and the class-room. It was a most satisfying interview out of which we all came as from sacred ground. Dr. Ginnings was employed (this interview was last year), and he has been giving great service to Centenary during the past year. He will remain at the head of the Department of Science. With Dr. Ginnings in charge of this Department (which is the breeding place of evolution and error in many schools), ably assisted by Professor George M. Reynolds, son of our Dr. J. H. Reynolds, Director General of the Methodist Education Campaign, and assisted also by Professor Raymond B. Sawyer, M.S., of the University of Wisconsin, we are not only sure of the highest scholarship but also certain of the soundest Methodist orthodoxy.

In the Department of Bible—which is the next breeding spot of poison germs—I am not saying much, for I teach that myself, and, of course, no lunatic admits that he is insane. Neither does any schismatic admit his own heterodoxy.

In the Department of English, we have Professor George M. Palmer, M.A., of the University of Illinois. He has had long, unvarying success in teaching this important subject. Mr. Palmer is also a noted speaker of our native tongue. During the war he was sent by the United States Government to speak to our boys in France. Reports from army authorities state that he was the most popular speaker who appeared at the front. He never failed to leave the boys at a white heat and yelling like mad. Professor Palmer will also be assisted by Mrs. A. R. Campbell, M.A., of Wellesley.

Dr. C. E. Green, a Ph.D from Syracuse University, comes to us for the headship of the Department of Modern Languages. He is a thorough, painstaking teacher—a brilliant Phi Beta Kappa man and a Christian gentleman of the highest order. He will be assisted by Miss Cornelia Compton, B.A., of the University of Missouri. Miss Compton is also a Phi Beta Kappa.

Likewise in all the other departments we have men of the very highest attainments. For instance, in Ancient Languages comes Prof. W. G. Phelps, B.A., from Oberlin, and M.A. from Princeton, who sat the the feet of Woodrow Wilson. He will be assisted by Prof. Roy Moore, M.A., B.D., from Vanderbilt University and Columbia. In Education we have Prof. W. C. Gleason, B.A., from the University of California and M.A. from Harvard. In Mathematics, Prof. John A. Hardin easily holds a mastery. He is a B.A. from the University of Tennessee and M.A. from Chicago. Prof. Pierce Cline, M.A., of Emory, remains for his fourth year as head of History, with S. D. Morehead, A.B., Hendrix, and M.A., Columbia, to assist him. Harry M. Prevo, A.B., Earlham, assisted by Prof. C. W. Rhoads, graduate of Gregg School Stenography, will have charge of Commerce.

Finally, the only Bo McMillin, aided by H. H.

Norton, the old reliable, will be in charge of the Athletics. Let me say in conclusion that the regular departments of the college, such as Science, Languages, Mathematics, are manned just as thoroughly as is the Department of Athletics.

Prospects are bright for Centenary. As I write, concrete machines are barking and hammers ringing on the new building, now going up. Brethren, pray for us. Come and see us.

R. E. SMITH, Dean.

## RESOLUTIONS PASSED BY THE BOARD OF LAY ACTIVITIES, LAKE JUNALUSKA, N. C., AUG. 9-10, 1923.

Whereas, the Christian Education Movement, by reason of its great importance, has been given the right of way in the church from Aug. 1 to Nov. 30 of this year; therefore, be it resolved:

1. That we give this Movement our unqualified endorsement and call upon all our Boards and Lay Leaders to co-operate in every possible way in carrying on this work.
2. That as an organization we regard it as our major task during these months, especially in the local congregations, to promote this Movement and to assist in the collections of the pledges.
3. We urge that the Christian Education Committee be appointed in every church and be requested, with the co-operation of the pastors, to hold meetings in the interest of this cause; to provide lay speakers; to organize teams to assist the local collectors, and to promote the Movement in such other ways as seem wise.
4. That our General Secretary be instructed to send out to the entire organization full information as to these plans and such other suggestions as he may determine.

## GRENADA COLLEGE NOTES.

In the thirteen years of my administration at Grenada College, we have abolished the grammar school, have eliminated the first two years of high school, and have brought the enrollment in college classes proper above the total registration of 1910. Five members have been added to the faculty. All students are required to take physical training. The department of religious education has proved both popular and helpful. The college requires fifteen units for entrance to the freshman class and sixty-four session hours, or one hundred and twenty-eight semester hours, for graduation. This is a standard college course and enables students at any time to transfer to other colleges without loss of standing. Beyond question it is far better that young girls should spend at least their first two years in the small college under wholesome Christian environment rather than in the larger institutions.

Our graduates receive license to teach without further examinations. Out of 154 graduates during my administration, 145 have become teachers—more than 95%. We have never been able to supply the demand for teachers. As many as seven positions were offered to some of the class of 1923. Only one graduate in thirteen years was not an avowed Christian, and most of them have been active church workers, three of them foreign missionaries, and six of them teachers in church colleges.

More than two acres have been added to the campus. Two good residences were acquired with this purchase. The administration building was erected on this lot at a cost of $160,000. It is perhaps the handsomest of its kind in the South. Living rooms have hard-wood floors, tiled baths and linen closets attached.

The cost of operation has kept pace with the times. More is now paid for salaries alone than the entire income for board and tuition thirteen years ago. While living costs have advanced from sixty to seventy-five per cent, we have been able to carry on by increasing charges fifty per cent. However, we have reached the limit. To meet competition and the demands of the hour, the institution must be endowed. Endowment has always been desirable. It is now vitally necessary. Our trustees are asking for it. Generous gifts will be ready the moment the North Mississippi Conference is ready in good faith to put on the movement. The matter will be placed before that body at its coming session. It is a momentous question, but the 66,000 Methodists in North Mississippi have the answer. May they give it with a will!

J. R. COUNTISS.

Grenada, Miss.

## "ENGLAND MOURNING."

By Rev. Wm. B. Van Valkenburgh.

Is the war over? "Why ask such a question," says some one, "certainly the war is over." But I refer not to the massing of armies and the training of soldiers, nor to the making, handling and shipping of vast stores of ammunition; not even to the final adjustments that are realized after an armistice is signed and the plenipotentiaries gather at a peace conference and finish up its deliberations. I refer here especially to the tragic experiences which humanity is called to endure during and after the shouting dies, and the glamour and glory fade away.

Is the war over in England? Not if we mean that peace is made, normalcy has returned, and things from henceforth will go on as they were before, for to England things can never be again as they were before. And when I say that to England things can never again be as they were before, I am fully persuaded that I speak with candor and a due reserve. England can and will go on—but England will never be the same again. The old order has been broken up and has forever passed away.

One only needs to-day to stand at the crossroads and observe the passing throngs, throngs of pilgrims that are no longer on pleasure bent (and there are multitudes of these, as witness the crowds on a bank holiday), but these sad-faced pilgrims of whom I speak have lost a son, a brother, or a husband in the great war, and with a great caravan travel to the battle fields and war cemeteries in Belgium or France to locate the grave and to place a wreath upon the last resting place of a loved one. It was my good fortune to be domiciled in the Red Triangle Hostel, Euston Square, while in Loondon, through which many of these pilgrims went.

Upon inquiry, I learned that the Central branch has booked and cared for in personally conducted tours more than ten thousand relatives who, seeking to locate the grave of some loved one, have sought their assistance. The hostel at which I stayed has cared for over three thousand this past twelvemonth. And to see and mingle with these mourning relatives is the only way one can truly understand and sympathize with them. Their grief is too deep to unbosom to a passing stranger. To some, already past middle life, whose only son, young, vivacious and heroic, went forth to battle, writing letters of good cheer back home, but himself never returned, the only consoling mission now remains to them to see and know that "this is my son's grave, here my boy lies in his last quiet resting place."

I talked with many of these pilgrims, but give only a few of our conversations: The first was a man and his wife, easily past sixty, from Edinburgh. They had and lost an only son in the war, were returning from the battle fields, where they found their boy's grave. By his side lay buried an American boy, and, strange to say, they met there at the grave the father of the American soldier boy. This father had come all the way from his distant American home to see and lay a wreath upon his boy's grave. Thus on the cemeteries these parents met and consoled each the other.

My second acquaintance was with a gentleman, his wife and her sister, who were going over to locate the grave of the wife's brother. He was only thirty-two, but was a hero. The husband, too, had seen service—was four years in the war. Yes, he knew where his brother-in-law's grave was located; he felt that he owed that much to his wife, that she should see and lay a wreath upon her brother's grave.

The third party I met consisted of three ladies, all dressed in black. An only brother of theirs lay buried in France. He was a college graduate with a brilliant career ahead. He and five five others, all college chums, enlisted and went to the front together. At the end of the war only one came back—the others all lay buried in France.

The fourth was a young man in company with his girl and her parents—their son lay buried in France, and they must needs go and search out the grave.

Such is the picture of England to-day weeping. The British Y. M. C. A. is doing a fine piece of work, using the old war-time huts in the battle areas as hostels, and escorting parties at a very nominal sum, and also helping them, through the proper agencies, to locate the graves of their loved ones. Two hundred went out early the first Saturday morning I was there.

Two young sisters, just returning from the battle fields, told of how they two were both widowed by the war; then of how they had found the graves of their loved ones; but some five Germans were buried alongside. This much distressed them, but they had a partial promise from the authorities that the Germans would be taken up and removed.

Another case was that of a gentleman and his wife who sought the grave of his wife's brother, who lies buried in Etaples cemetery, where eleven thousand lie buried. This man had himself seen four years in the service. He was much pleased with the accuracy and care with which the graves were kept. He and his wife were from near Belfast, Ireland, and had taken considerable pains to locate the grave of Private G. Logan, who was killed on the 9th of August, 1917, when he, with fifty-seven others, were mined and blown into eternity by the Germans. The father and mother of this young Logan were living, but had had no word as to the whereabouts of their boy. The father is a jute rope manufacturer twenty-five miles west of Belfast. The mother, like Rachel of old, refused to be comforted, lest perchance her boy lay unburied in some forest, torn and eaten by the dogs or the birds as carrion. A load would be lifted from the mother's mind could she but know how and where her son met death, and where he lay buried. Here was news—good news for a heart-broken and disconsolate mother.

The tragedies of that great war have all not yet been written. On a casual call upon a local physician, he told me he, too, had lost his only boy in the war. He was a brilliant college man, a member of the Royal Engineering Corps, and had designed and built some valuable boats for the service; but at the end of the first year he paid the price and made the great adventure. Can you wonder, then, that I say: "England Mourning?"

A new England will arise from the memories of a great sacrifice; if it is to be a better England, a bigger and finer type of manhood and of womanhood, yet remains to be seen.

England has great burdens to carry, and reforms that are stupendous if ever realized; yet upon the exterior England wears a stolid countenance and marches to the step of martial music. England is a nation of large dimensions, and she has great people; but when one looks upon poverty, drunkenness, and lack of employment (now two million upon the government pension roll of unemployed), one is led to say:

"God Save England!"

Westboro, Mass.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## PLEDGE OF CO-OPERATION.

On July 30 I received a letter from a prominent minister of the great Virginia Conference, and its contents were of a nature to give me much encouragement concerning the fast-approaching special effort for superannuate endowment. The writer of this letter stated that at a meeting of the Board of Managers of the Pastors' Association held on June 27, 1923, representing all the districts of the Virginia Conference, they unanimously adopted a resolution touching this great cause and instructed their Secretary to send a copy of the resolution to the Board of Finance, and it is as follows: "That the Board of Managers of the Pastors' Association of the Virginia Conference assembled in Ashland, Va., June 27, 1923, give our hearty endorsement of the plan for the special effort for superannuate endowment and pledge ourselves to untiring efforts in its behalf."

There are one hundred and seventy-two members of the Pastors' Association in the Virginia Conference. Knowing these pastors as I do, it can be safely stated that their determination to make the superannuate cause the keynote of their year's program guarantees the success of the movement so far as that part of the Church is concerned. I have contended from the beginning of my secretaryship of the Board of Finance that nothing can keep this great cause from succeeding in the fullest measure if the preachers of the Church are willing to give it their undivided attention and faithful leadership.

The Virginia regiment of real fighting men have raised their **war cry**. This means, in the words of Uncle Mose, "Sumthin' gwine 't drap." I have never read of the great State of Virginia failing in anything she undertook, and the State is mostly what the preachers have made her.

Three cheers for the Old Dominion: "Rah, rah, rah! Rah, rah, rah! Rah, rah, rah! Virginia!"

## ANOTHER TROJAN ENLISTS FOR THE BATTLE.

It is strange how God leads us into vital relations with some fundamental truth. The other day I met two soldiers. One of them was a Union soldier and was well dressed and apparently happy and well fed. I fell into conversation with the gentleman and found out that he had given three years of unselfish service to his country in bearing arms during the years of 1862-65. I could not ask him how much money he received from the government, but I learned that he has his home and clothes and food furnished him and money to meet all his other needs. There was something in my heart that said to me: "This is right; it is just as it should be."

While I was thinking over the happy lot of this veteran soldier of the government another gentleman approached me and wanted to sell me a brush of some kind. He had several different kinds of brushes with him, and I bought one. He was hot and tired and poorly clad. He, too, was an old man and had a very fine face, and his voice was soft and his manner very gentle. I learned that he was a retired minister of the gospel and had given forty-seven years of unselfish service to his country, and now at his advanced age there is no place for him in the regular ranks of the ministry, and he is turned out to sell brushes to pay house rent and meet his other expenses. There was something in my heart that said this is not right. This man not only gave his life to his country but also went about building churches, helping to build hospitals, schools, towns, and contributing his best to the building of such immortal monuments. I could not respect his Church for neglecting him in his old age. I have always been committed to a course of positive action for adequate superannuate endowment, but now I am for this cause more than ever.

Since the incident referred to above I have read "The Forgotten Law," and I could not for a while see anything but the "forgotten man." I am now reading three great books—"Social Insurance," by Seager; "Getting a Living," by Bolen; and "Profit Sharing," by Gilman—and all of them have deepened my impressions that we must do something for our aged ministers. Every worthy business enterprise has endeavored to make provision for their employees when they are retired. Can the Church of the living God treat this cause lightly? The low salaries paid by the various denominational bodies to their clergy and the inadequacy of philanthropic methods to meet the problems of old age relief have been leading considerations in the movement for clergy pensions for some time. May the Lord lead us to a realization of our duty in this matter! I believe the Church will be glad to have the opportunity of doing this thing for her "forgotten man." This **old soldier of the cross** should have as good a living as any man on earth. The Lord bless his Church in this work.—Rev. H. E. Corbin.

## THE VIEWPOINT OF AN AWAKENED PASTOR.

Not long ago one of the Shreveport daily papers carried a very pathetic story under the headline "Old Horses' Home Proposed." According to the report, a certain lady whose name was given had made the suggestion, after seeing the cruel treatment and inhuman neglect of many of these old worn-out but one-time faithful servants of man. It was pointed out that after years of toil these poor beasts of burden, crippled and shrunken with age, were allowed the privilege of starvation pasture—to suffer for a time and then to die. As I read this story my sentimental nature was stirred to its depths. There was basest ingratitude on the one hand and Christlike human tenderness on the other.

Then I recalled another touching story as told by Rev. T. B. Fisher, of the Tennessee Conference. He said that years before he had made a promise to his horse friend with him in a ministry of twenty-five years that if the horse would be faithful to the end he should have a decent burial. The day arrived at last when this faithful horse die. True to his agreement, Brother Fisher gave the animal a burial hard by the church.

Such tenderness shown by the good woman and the old superannuate referred to above serve to remind us that we should all have at least good **horse religion** in dealing with the old war horses of Southern Methodism. How can we longer neglect or forget those among us who have pulled the heavy loads through the years? How few of them have **kicked out of the harness**, no matter how heavy the load or long the journey! How many times they have with strength of faith in God **pulled** the State and **Church** out of the mud and got the wheels of civilization on firm ground! Yes, and they have fought other battles, too: they have charged through the thick ranks of all forms of sin, from personal vices to social and political unrighteousness. And now, battle-weary and service-marred, they are permitted to shift for themselves the best they can, not even having the care which human gratitude provides for old horses.

I believe with all my heart that there is going to be an uprising in Southern Methodism. Thousands and tens of thousands will say our superannuates must be cared for and with the gratitude and concern which are their due. In the name of all that is high and holy let us bring in twenty million dollars for superannuate endowment in behalf of these retired servants.—Rev. J. W. Pearson.

## FROM THE PENTECOSTAL HERALD.

He was an old minister of the gospel. For many years he had traveled large circuits and faithfully preached the word. He had served important stations. He had been a presiding elder. His financial remuneration had always been meager. He was old now, had been superannuated, and was in poor health.

He lived on the edge of an old field on the borders of a ragged, broken forest in a log house that, like the man and the field and the forest, had seen its best days. He hacked his wood down, rolled the logs on a sled, and hauled it to his door. He hacked off the logs and, with the assistance of his aged wife, rolled them into the fireplace. It kept the dear old man busy to supply fuel sufficient to have enough fire to keep fairly comfortable. He had a little garden and took great interest in it. He would hoe a while, lean on his hoe handle, and wipe the sweat from his brow with an old faded red handkerchief. His floor was barren of carpet, except a small piece made of rags, lying at his bedside to protect his bare old feet as he prepared to retire. The fare at his table was very simple. I bought some of his books. They were great old friends of his, and he was sad to part with them, but he needed a few dollars badly. I could scarcely keep from crying. I was choked with emotion. I could but feel some indignation, and I believe it was righteous indignation, against the host of people to whom he had ministered so faithfully and who had remunerated him so sparingly and now neglected him almost entirely.

Dear old man, he's home in heaven now and having a wonderful time. I can imagine him in beautiful robes of white walking and rejoicing in the light of the countenance of the Lord he loved. He was a very cultured man, refined, gentle, uncomplaining. There are such men living to-day. May the Lord bless them! May the Church do her duty by them!

# *The Home Circle*

## BERT'S WILDCAT.

"O Bert," cried Polly, "father says we're all going to the mountains for the month of August!"

That was good news to Bert, but he only said, "Huh! That's fine!"

The family arrived at the small mountain hotel early one evening, and the next day the brother and sister were all ready to explore the neighborhood. They made friends with Ben, an old man of all work on the premises, and asked him all sorts of questions about the big woods near the hotel.

"Yes," drawled old Ben, "thar's a few animals wandering round on the mountains; foxes and wildcats and now and then a bear."

Polly glanced over her shoulder at the dark forest, but Bert, who noticed her look, laughed.

"Ho!" he said. "Bears always run away, Poll. And as for wildcats, they're no bigger than ordinary good-sized cats. You can tell them by their stubby tails. I'd just as soon walk right up to one and stroke it."

Polly shook her curly head doubtfully, and Ben remarked that he should call a wildcat a "savage critter."

A few days after that Bert and his sister set out for a ramble up the side of Whiteface, the nearest mountain. After an hour or two of pleasant climbing they halted to eat the sandwiches they had brought with them. Afterward they stretched themselves out on the moss to rest awhile.

After they had been silent and still for a long time, Bert said drowsily: "This is the jolliest place I ever saw."

Just as he spoke there was a slight sound like the crackling of a twig in tho thicket just behind them. Bert sat up. "What was that?" he said.

They listened, and presently they heard the sound again. That time it was a little nearer. "Do you suppose it's a bear or anything?" asked Bert in a low tone.

"It might be a wildcat," Polly suggested rather shakily. "You said bears always ran away."

At that moment they both caught sight of two bright eyes shining in the shadows of the firs. "Look!" Bert said in a loud whisper. "It is a wildcat, I do believe. What shall wo do?"

"Perhaps we'd better sit perfectly still," Polly whispered back.

Nearer and nearer camo tho eyes. The two watchers—sitting like statues, but rather shaky statues—could now see plainly the animal's gray fur and erect, pointed ears.

The creature advanced softly, step by step, until it was only a rod away.

"I can hear it growling," Bert said in a low whisper.

Polly listened a moment. "No," she said softly, "that doesn't sound like growling. It's more—why, it's more like purring."

As the big cat came slowly nearer they could hear it purring loudly. Suddenly Polly had an idea. She reached out one trembling hand, snatched up a fragment of beef from a left-over sandwich and tossed it toward the strange visitor.

The animal halted and sniffed at the meat, then, crouching, began to eat it.

"I declare," said Polly in a bolder tone, "it acts just like a common cat!"

When the cat had finished the morsel it came still closer, purring more affably than ever, and accepting another piece of beef. That finished, it walked over to the shrinking pair and began to rub against Polly's knee.

The little girl drew back at first; then all at once she cried, "Look, Bert, it has a long tail just like any common cat. It is a common cat!"

She put out a hesitating little hand and stroked the silky fur.

A little later two rather shamefaced travelers came stealing back to the hotel. They might have kept their adventure a secret, but the cat followed close at their heels and would not leave them.

As they walked into the back yard old Ben saw them. "Hey," he said, "where did you find Big Tom? In the woods, I suppose; he's a regular tramp. Didn't see any wildcats, did you?"

Then somehow the whole story came out. Old Ben was good enough not to laugh very hard, but he could not help giving Bert a little thrust. "When you saw the critter staring through the bushes did you walk right up to it and stroke it, son?"

Bert was honest. "No, sir-e-e, I didn't" he said. "Wildcats are easier to talk about, I guess, than they are to meet."—Willis Boyd Allen, in The Youth's Companion.

## SOME SWIMMING BIRDS.

Most of us if asked to name the swiftest thing in the water would answer that fish are the best swimmers and divers. But that is not true. It has been well said that a fish has no more chance to escape from a cormorant, after the bird has once spied it, than a cottontail rabbit has of outrunning a greyhound.

An observer of these birds, as they "hunt" on San Francisco Bay, describes them as "a pirate crew in black." They line up on the weather rail of an old wrecked vessel in the mud flats, and watch the fish hunting for crabs and worms on the moss-covered, rotting timbers. Then, quick as a flash of lightning, a cormorant dives. He has seen a fish, and nine times out of ten that fish is doomed, for the bird has wonderful sight, can dive fully as well as the fish and swim decidedly faster. Cormorants—at least in some countries—are protected by law; not because they destroy fish, but on account of the fertilizer, guano, which they deposit. Wherever their fishing is good, millions of these birds gather, and the guano becomes a valuable commercial product.

The penguin has been called as much fish as bird, and an examination of its feathers shows them to resemble scales. Accordingly, one writer has suggested the name squami-pennis—scale-feather. The penguin's wings are useless for flight, but he can strike out and swim fifty miles to sea with astonishing ease; then, with his appetite for fish and exercise satisfied, he returns to his home among the rocks near shore. The female penguin is a stanch defender of the home nest; she will fight anything, man included, in defense of her eggs.

The pelican is another good swimmer, though not so fast as cormorants or penguins. He is a little too fat and clumsy to dive well, so he adopts strategy and co-operation in his fishing. A flock of pelicans, selecting some shallow lagoon that is full of fish, form a line across it, and, according to Edward T. Martin, who has been favorably situated to study bird habits, splash the water and beat their wings until they drive the fish up the gradually sloping bank and out into the mud. Here they fill their bags at their leisure. The pelican's greatest foe is the fish eagle, but here again he resorts to "head-work," dropping one fish and making his escape with the rest while the eagle secures that one.

Among the smaller water birds none are more clever than the dippers. They like a waterfall, and find most of their food in the eddies and around the stones. Usually they go through some interesting preliminaries before the plunge, but once they have made a dive it is surprising how easily they progress under water. They actually fly beneath the surface, staying near the bottom and searching among weeds and rocks for food. I do not know just how long they can remain under, but the fact that they do not hesitate to enter through a hole in the ice indicates that they have but little fear of suffocation.—L. E. Eubanks, in Our Dumb Animals.

## A YOUNG MAN'S RECREATION CREED.

1. I will never patronize an entertainment that brutalizes man or shames a woman.

2. I will always do some part of my playing in the open air.

3. I will not be a lazy spectator of sport. I will taste for myself its zest and thrill.

4. I will avoid over-amusement, as I pray that I may be saved from overwork.

5. I will choose the sort of amusements my wife can share.

6. I will not spend Sunday in caring for my bodily pleasure so much that I forget my soul in its relation to God.

7. I will never spend on pleasure money that belongs to other aspects of life.

8. I will endeavor to enjoy a boy's sports again when my boy needs me as a chum.—W. E. Callahan.

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# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:
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**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

### DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## PERSONAL AND OTHER NOTES.

Dr. R. H. Harper, pastor of the First Methodist Church, New Orleans, enjoyed his vacation during the month of August.

The Big Brothers' Class, of Greenville, Miss., had an attendance of 140 on the second Sunday in August, with 26 visitors present.

We have seen it stated that 150 Chinese students sailed from Shanghai on August 17 to enter American universities next year.

Rev. J. B. Cain, pastor of the Ellisville charge, Mississippi Conference, was assisted last week in a meeting at Mount Zion by Rev. O. S. Lewis, of Laurel.

The official board of the First Methodist Church, Laurel, Miss., has voted the pastor, Rev. Osmond S. Lewis, a vacation, beginning this week and contuing until Sept. 15.

Rev. T. A. Ferguson, pastor of the Kingston Methodist Church, Laurel, Miss., recently assisted Rev. J. B. Cain, of the Ellisville charge, in a good meeting at Hinton.

Every woman who is a member of the church at Labadieville, La., is also a member of the Woman's Missionary Society. Labadieville is a part of the French Mission work.

The Editor of the Advocate regrets that he was not in when Mrs. W. H. Field of Madison, Miss., honored the office with a call on Thursday of last week.

The new parsonage of the First Methodist Church, Laurel, Miss., is nearing completion. When finished, it will be one of the most attractive preachers' homes in the Mississippi Conference.

The Advocate is authoritatively informed that the Seashore Camp Meeting will not be held this year. This announcement will cause regret to many who look forward each year to this event.

On August 1, there had been collected on Christian Education Movement pledges $3,420,486.78. The Mississippi Conference, under the leadership of Rev. J. M. Morse, is in the lead, with $228,423.65.

Senior League Number One, Senior League Number Two, and the Intermediate League of the First Methodist Church, Greenwood, Miss., have issued invitations to an Epworth League District Institute, to be held at Greenwood on Sept. 6. We acknowledge the receipt of an invitation to be present, and regret very much our inability to accept. Blessings upon these young people!

Rev. C. M. Crossley, pastor of the Court Sttreet Methodist Church, Hatttiesburg, Miss., reports that his work is moving along encouragingly and that he will be able to report "a good year" at Conference.

Dr. Theodore Copeland, the well-known evangelist, writes that he is engaged in a great union tabernacle meeting at Frostburg, Md. The attendance is large and conversions are taking place at every service.

Rev. Thos. H. Lipscomb is having a delightful pastorate at West Point, Miss. There have been 87 additions to the membership of the church thus far, many of them coming in on profession of faith at the regular services.

From the Grenada Sentinel of August 24: "Rev. and Mrs. R. A. Tucker and their charming daughter, Miss Katherine, left Tuesday morning in their car for a week's pleasure trip to Greenwood Springs, near the Alabama line."

Miss Clara Chalmers, one of our missionary workers in Cuba, daughter of Mr. and Mrs. Chas. O. Chalmers, returned to her work in Havana on Saturday of last week, after having spent a delightful vacation with her family and friends.

The first season of the Western Methodist Assembly, at Mount Sequoyah, Fayetteville, Ark., came to a close on last Sunday. It is reported that the attendance was altogether gratifying and that the season was most successful.

Rev. W. W. Graves, presiding elder of the Hattiesburg District, Mississippi Conference, reports that fine revivals have been held throughout the district. The preachers are all at their posts of duty and are making full proof of their ministry. The spiritual outlook of the district is very encouraging.

Dr. W. L. Duren, pastor of the Rayne Memorial Methodist Church, this city, returned this week from an extended vacation in the North and East, during which he visited Baltimore, Philadelphia, New York, New Haven, Hartford, Concord, Cambridge, Lexington, Salem, Newburyport, Marblehead, Boston, Washington, and other points of historic interest.

Rev. G. A. Morgan, our pastor at Bastrop, La., writes: "We are in the midst of a great revival, led by the Cleveland-Culpepper evangelistic party, under the auspices of the Protestant churches of Bastrop. The meeting has been in progress two weeks and will continue all of next week. The churches have been greatly revived and there have been a number of conversions. Already forty have applied for membership in the co-operating churches."

The congregations of all the churches of Woodville, Miss., have united in a union meeting, conducted by Rev. J. O. Hanes, of Birmingham, Ala., one of our best known general evangelists. The meeting began last Sunday, the address at 11 o'clock being delivered by Hon. E. H. Ratliff, of Natchez, Miss., his subject being, "The Trial of Christ from a Lawyer's Standpoint." The evening service was in charge of the men's prayer meeting of Centreville and of Woodville. Brother Hanes arrived Monday to continue the meeting so auspiciously begun. Rev. H. G. Hawkins, our pastor at Woodville, is taking an active part in the meeting.

We thank Rev. R. W. Tucker, our pastor at Homer, La., for a cordial invitation to attend an organ recital in the beautiful new church at Homer on Friday evening, August 31, and to be present at the opening services on Sunday, Sept. 2. Brother Tucker also requests us to say that all former pastors, as well as neighboring pastors, are cordially invited to be present. The official board has honored Brother Tucker by requesting him to preach the opening sermon. The new church is not only a credit to the good people of Homer, but also to Methodism in Louisiana, as it is, according to our information, one of the finest church buildings in the State.

Prof. L. W. Summers, of Emory University, Ga., has been elected Associate Professor of Religious Education at Millsaps College, to succeed Prof. J. L. Ferguson, who has been added to the force of the General Sunday School Board. Prof. Summers is a member of the South Carolina Conference. He was graduated from Clemson College in 1910, and was a fellowship student at the University of Illinois the year following. He received the Master of Arts degree from Emory University in 1921. His teaching experience includdes work at Auburn, Virginia Polytechnic Institute, Agnes Scott College, and Emory University. He has also served as assistant pastor of the First Methodist Church, Atlanta, Ga. Prof. Summers is especially well qualified to do work in the training schools of the church and to deal with the problems of the rural church. There is every reason to believe that he will be a strong addition to the Department of Religious Education at Millsaps.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: G. G. Lindsey, Brandon, Miss., 2; J. C. Marler, Harperville, Miss., 6; Rev. A. M. Shaw, Oakdale, La., 4; Mrs. Callie Allen, Plantersville, Miss., 2; Mrs. Jessie Blackwell, Picayune, Miss., 7; Rev. J. M. Boykin, Ponchatoula, La., 2; Rev. J. W. Thompson, Collins, Miss., 3.

## IMPORTANT NOTICE!

### Mississippi Conference.

The Presiding Elders of the Mississippi Conference are hereby called to meet me in Meridian at 2 p.m., on Friday, September 28.

W. N. AINSWORTH.

## IMPORTANT NOTICE!

### North Mississippi Conference.

The Presiding Elders of the North Mississippi Conference are hereby called to meet me in Grenada at 2 p.m ., on Monday, October 1.

W. N. AINSWORTH.

## AN ORTHODOX REPLY TO BISHOP MOUZON.

By Rev. Thomas H. Lipscomb.

Since Bishop Mouzon persists in bombarding the church with article after article ostensibly in emphasis upon Christian experience but obviously in protection of the modernists and in censure of the orthodox who stand boldly for their historic faith, it need occasion no surprise that the orthodox wing of the church should continue to defend that sound doctrine out of which root alone Christian experience has ever sprung; and should analyze searchingly the utterances of Bishop Mouzon that they may stand or fall according to their consistency and truth.

The Bishop declares: "A false note has been sounded in Methodism—a note which calls attention to **things to be believed rather than a life in Christ to be lived.**" (Black-faced type his.) "There have arisen among us some who insist that a correct creed is of more importance than a good life." (I challenge him to name such a man in Southern Methodism or quote a line in proof thereof!) But ah! Over against the "false note" alleged we have a miracle proposed by the Bishop! People are to be led to live a life in Christ without even having their attention called (the false note "calls attention" remember) to the things which they must believe concerning Christ, his deity, his atoning death for them as sinners, his resurrection and his power to save to the uttermost all who come unto him by faith. Surely such is the very suicide of thought; a veritable obliteration of the intellect in religion and an enthronement of the feelings and intentions, without even allowing the feelings and intentions the causal reasons and convictions which alone can so affect them. The Bishop even admits that he has come to "a large indifference to things, whether of creed or of practice, that make no difference to the Christian life." I can but wonder what portions of the creed are thus indifferent—all Methodists solemnly affirm their faith in the whole, "All this I steadfastly believe," on being received into the church; and what kind of a "life in Christ" this is which is so independent of a proper faith in Christ. Finally, on this point, let me say that it is no new thing in Methodism for emphasis to be placed upon orthodoxy of belief—witness the "Restrictive Rules" and Ritual; the new thing in Methodism is for a bishop of the church to write as Bishop Mouzon writes concerning theology. I had as soon expected a surgeon to delight in discounting the science of surgery.

But who dare speak on questions such as these? Has not our good Bishop, have not two indeed, shamed all preachers and laymen into silence, except such as may lay valid claim to being theologians and scientists? Silence, you ignorant ones! Let the Doctors speak! Whence have you wisdom, having never learned? Why, then, Bishops Moore and Mouzon, do you administer to us of the humbler sort the ordination vow, "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word?" Surely only our truly scholarly bishops and doctors should take that vow! But, verily, how sacredly should they guard, then, the obligation to fulfill it, since they alone have the light to guide all these multitudes of ignorant preachers and laymen! Yet inconsistently "mixing things" in the very way that he reprehends, Bishop Mouzon, in defense of the liberals against the orthodox, vehemently cries: "Whoever denies to another this liberty to read the Bible for himself is essentially a Roman Catholic—and he ought to go home. He is out of place in any of our Protestant churches." So, liberty to interpret loosely or deny must be upheld, and the right of way given the liberals in our periodicals and upon our platforms; but liberty to oppose such interpretation must be denied, even though the Bible in the hand of the believer, backed by all the Creeds and Articles of Faith of Christendom, is the foundation on which he stands in opposition to "erroneous and strange doctrines." The Bishop censures others as intolerant, but, frankly, I have never seen before such intolerance as he manifests, or such disposition to exercise imperialistic power; though the authority before which we must now bow is not the Bible, or the church, but modern science and scholarship, and Bishop Mouzon!

So, Bishop, though ignorant we are, neither a doctor nor a bishop, and with no hope of becoming either, in the name of God and for his truth's sake we make bold to put to the searching test of analysis your many utterances, and the utterances of all our modernists whom you—rashly shall I not say?—take under your protecting robes. For you go even so far as to exhort, "that the present agitation concerning orthodoxy and heresy cease," adding, "I am greatly afraid that if something is not done (?) to stop this agitation, multitudes will be driven into the camp of the 'liberalists' and some may be driven into actual infidelity." In effect, then, you tell us to oppose nothing which the hertics are disseminating, without even suggesting that they cease questioning and denying truths established by Scripture and the consensus of Christian thought in all centuries. You propose a truce, yet ask one side only to stop fighting. Amazing! And from a Bishop who has taken and administered the ordination vows! Shall we, then, let the poisonous leaven of error work unrestrained? Shall we not turn the light of truth in upon the sophistries, the duplicity, the equivocation, and the outright assertion of unbelief which is now rampant in Protestant America? and which even State legislatures are trying to check? What becomes of the truth, then, as revealed in God's Word and our vows to contend therefor as this German army of materialism and rationalism tramples triumphantly upon those things which have been most surely believed among us, and which all hell and all the ecclesiastical powers of earth cannot ultimately destroy?

> "Truth crushed to earth will rise again,
> The eternal years of God are hers;
> But error wounded writhes in pain,
> And dies amid her worshipers."

It is the purpose of this reply to wound error; and if perchance we are crushed by superior might alone, as was Belgium, we much prefer to suffer than prosper at the price of honor and truth. While truth lies prostrate we do not desire to rise.

Bishop Mouzon, in a labored article in the Advocates, attacks the "Fundamentalists," and their doctrines; and though the general assemblies of Protestant evangelical churches north and south were meeting at about the same time, and defending almost identically the same doctrines the fundamentalists upheld, one would never know from the Bishop's article that the fundamentalists are but a part of a great army lined up from Maine to Mexico in defense of our one precious faith. Why he should enumerate with censure the fundamentalists' nine articles of faith and ignore the five articles, almost identical, insisted upon as fundamental by the Presbyterian General Assembly (North), as against Fosdick and the liberals, I do not understand, especially as the Bishop's article appeared six weeks after the General Assembly adjourned, and the discussion had been nation-wide, and going on for months. It is easier to knock down a little fellow than a big one, both physically and in public estimation; so, leaving the "fundamentalists" wounded and bleeding by the wayside (as we do not believe they deserve to be), we would ask the Bishop what he thinks of the five points enumerated by the truly scholarly men of the Northern General Assembly. Would he have us take sides with Fosdick, and Kelman, and Van Dyke, and Clarke, who scornfully reject them all? And if he accepts them as fundamentally true when upheld by a great sister church, why should he oppose them when advocated by the Fundamentalists?

Here they are as upheld by a majority vote of the Presbyterian Assembly. They affirm it to be essential Christian faith common to all denominations:

"1. That the holy spirit did so inspire, guide, and move the writers of Holy Scripture as to keep them from error.

"2. That our Lord Jesus Christ was born of the Virgin Mary.

"3. That Christ offered himself as a sacrifice to satisfy divine justice and to reconcile us to God.

"4. That on the third day our Lord Jesus Christ arose again from the dead with the same body with which he suffered, and with which also he ascended into heaven, and there sitteth at the right hand of the Father, making intercession.

"5. That our Lord Jesus Christ showed his power and love by working mighty miracles. This working was not contrary to nature but superior to it."

Yet even such elemental truths as these many of their outstanding leaders rejected, saying, "In all frankness I do not believe one of those five points"; Kelman, the Vanderbilt Cole Lecturer, affirming: "If it had been necessary for me to profess my agreement with it (this statement), I could not have accepted a call to any church in America."

But on these fundamental matters, wheresoever or by whomsoever stated, where does Bishop Mouzon himself stand? I should be delighted to affirm it my conviction that he stands in harmony with the faith once for all delivered unto the saints. But "By their fruits ye shall know them," and the Bishop is increasingly free in the expression of his new convictions, publishing them broadcast throughout the church. For his published utterances he, of course, accepts responsibility, and cannot complain if they are weighed by others in the light of Scripture, reason, and the canons of the church, so long as he is not misrepresented and is dealt with in all fairness and courtesy. But the dictum of Heine, "Of thine unspoken word thou art master; thy spoken word is master of thee," sets before us a truth which binds us all alike. In a second article we propose to review some of the published utterances of Bishop Mouzon, the influence of which, in behalf of sound doctrine and living faith, we would counteract so far as possible in the church.

## THE FINANCIAL COST OF CRIME.

According to a report made recently by the National Surety Company, our country's annual bill for crime foots up to $3,000,000,000, five per cent of the nation's yearly income. This enormous waste is based on careful estimates of losses through stock frauds, credit frauds, fake bankruptcies, burglary, larceny, general petty thefts, embezzlement, forgery, seaport robberies, piracies, customs frauds, railroad freight thefts, home building frauds, and miscellaneous financial crimes. It should be noted that this study of the financial cost of crime does not include the far more staggering and tragic indirect damage done to the individual and collective life of the country. Crime is growing in the United States. How can we stop its spread? Something can be said in behalf of the enactment of new legislation and the stricter enforcement of the laws already on the statute books. But the remedy most needed in the face of the present situation is a more wholesome public opinion and clearer ethical distinctions. Here to a very large extent we must depend upon the churches. It would be interesting if the National Surety Company should make another estimate, in this instance of the amount of crime prevented by the preaching and teaching of religion, and of the activity of organized Christianity. We venture the prediction that the amount would total many times the $3,000,000,000 of crime waste.—Zion's Herald.

It takes less time to amass a fortune than to become heavenly-minded.—F. W. Robertson.

## TESTIMONIAL TO WHITWORTH COLLEGE FROM HON. D. W. BUFKIN, PROMINENT CITIZEN OF JACKSON, MISS.

Dear Dr. Cooper:

I expect to enter my niece September 12, as a student in Whitworth and therefore request that you reserve a room for her.

I feel sure that it would be impossible for me to place her where the Christian influence as well as the personal supervision would be better than under your care. It was my pleasure to send one of my sisters through Whitworth, and I feel sure that she is a much finer woman for having gone there.

Assuring you of my friendship for you and for those in charge of the College, I am

Yours,
D. W. BUFKIN.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

On Aug. 1, 1923, MRS. OLIVER BELL fell asleep to awake in her Father's house, the heavenly mansion. Mrs. Bell was born in Union County, Feb. 4, 1877. She was married to Mr. Bell in July, 1912. She was a faithful wife during these years. She did her best to make her home pleasant. She was successful in this, as is evidenced by the testimony of the members of the family and all who knew her. Early in life she joined the Methodist Church and lived a good and consistent Christian life during the years. Her good life made her to number her friends by her acquaintances. Many weeks ago she was operated on, and it was soon seen that she could not get well. She suffered much, but was patient in it all. She died easily. Her spirit now lives free from pain and suffering in the world beyond the skies. To mourn her loss are her husband, Oliver Bell; a brother, Bufford Tate, and Miss Aurella Tate, her sister. She will be missed by these relatives and by a host of friends. The funeral services were conducted at the home of Miss Aurelia Tate by Rev. J. D. Wroten, assisted by Rev. Mr. Snider, of McGee, Miss., and John P. Heath, of New Albany.

A FRIEND.

OSCAR WEIR CONNER was born in Louisville, Winston County, Miss., on April 22, 1868, and departed this life on Aug. 4, 1923. At the age of nineteen years he went to Hattiesburg to begin his career upon his own initiative, possessed of an unusually strong will as his main asset. When, at the age of 22, he was happily married to Miss Gertrude Sennett, who cheerfully shared his heroic struggles in laying the foundations of their modest fortune. Of this union there were born three sons and one daughter—M. Sennett, Walter M., Oscar W., Jr., and Mrs. Bernice Mayfield. Nobler and worthier sons and daughter I have never known. It was the good fortune of the writer to receive this entre family into the Methodist Church in May, 1908. Through all these years no one has had truer friends than these dear people have been to me. More than twenty years ago Brother Conner, with his family, moved to Seminary, where he engaged in the lumber business with splendid success. To those who were in need, he ministered with a lavish hand, and many are those who were uplifted by his beneficent heart. His going away has filled our hearts with sorrow; but, by God's grace, we expect to meet him in "fairer worlds on high." On Aug. 6, in the Main Street Methodist Church in Hattiesburg, attended by a large concourse of friends and loved ones, the funeral service was held by Revs. M. L. Burton, H. J. Maddox, and the writer, after which the Masons conveyed the body to the family burial lot, where it was tenderly laid, with due Masonic honors, beneath a most beautiful floral display, there to await the resurrection call. So long as we live we shall cherish the memory of this good man and hold sacred those vital ties which have bound us together these more than fifteen years. We sorrow with his heartbroken family. Their heartaches are our heartaches.

Affectionately,

J. EARLY GRAY.

Moss Point, Miss.

## IT IS WELL.

Yes, it is well! the evening shadows lengthen;
Home's golden gates shine on our ravished sight;
And though the tender ties we try to strengthen
Break one by one—at evening time 'tis light.

'Tis well! The weary way was often dull and dreary;
The spirit fainted oft beneath its load;
No sunshine came from skies all gray and dreary,
And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows once so hard to bear;
That not again beside death's darksome river
Shall we deplore the good, the loved, the fair.

No more, with tears wrought from deep inner anguish,
Shall we bewail the dear hopes crushed and gone;
No more need we in doubt or fear to languish,
So far the day is past, the journey done.

As voyagers, by fierce winds beat and broken,
Come into port beneath the calmer sky,
So we, still bearing on our brows the token
Of tempest past, draw to our haven nigh.

As sweeter air comes from the shores immortal,
Inviting homeward at the day's decline,
Almost we see where from the open portal
Fair forms stand beckoning with their smiles divine.

'Tis well! The earth, with all her myriad voices,
Has lost the power our senses to enthrall;
We hear, above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends! We should not turn—retracing
The long vain years, nor call our lost youth back;
Gladly, with spirits braced, the future facing,
We leave behind the dusty, footworn track.

—Chambers' Journal.

## SENSING THE GOOD IN MEN.

One of the finest glimpses we get into the sensitiveness of Jesus' leadership is in his conversation with Nathanael. Here was a noble spirit, a devout and loyal Jew who, in the shade of a fig tree, had evidently been meditating shortly before Philip had brought him to Jesus. The very greatness of Nathanael's soul was written upon his featuros. In admiration and with a nature as sensitive to goodness as it was to sin, Jesus said as he approached, "Behold an Israelite indeed, in whom is no guile!" Wherever the true leader finds this quality of moral goodness in men, he prizes it above all talent. Talent sometimes works unevenly. Skill often fails in moments when it is most needed. Genius works sporadically. But solid honesty, purity, and integrity are the real foundations of life. These Jesus saw in Nathanael and praised him with unmistakable enthusiasm.—Dr. E. A. Leslie.

## FIRING MEN WITH ENTHUSIASM.

In a real leader there is the capacity to inspire. He strikes men as warm, never cold. Men go out of his presence with the fires of their spirits lit by his fire. They come in as disciples to learn. They go out as his apostles to spread. One of the finest proofs of genius in the leadership of Jesus is such phrases in the record as "He (Andrew) findeth first his own brother Simon" and "brought him to Jesus." 'Philip findeth Nathanael" and thrilled him with his challenge, "Come and see." Men who touched him found something electric there that made them his backers and advocates. He filled them with enthusiasm. He lit their fires. He took their tongues of flesh and made them tongues of flame.—Dr. E. A. Leslie.

## SALOON MONEY NOW SAVED.

The financial report of the Ohio State Savings Associatoin for the year 1922 shows a big increase in assets, the largest amount in its history added to reserve, plenty of cash and no purchases of real estate at foreclosure.

But there is really nothing very surprising in this, because the millions of dollars that used to go over saloon bars in the United States are now being diverted into legitimate channnels of commerce. Much of the former saloon money is going into the purchase of homes and home furnishings.

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Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

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# *Epworth League Department*

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## MISSISSIPPI CONFERENCE.

Mr. "Benjamin Franklin Hattiesburg Harrell," with a party of helpers from Broad Street Chapter, Hattiesburg, composed of Misses Allsup and Timmerman, and Truman Lewis and Thurman Lewis, went to Avery, Miss., Sunday afternoon, Aug. 19, on Brother Porter's invitation, to organize a Senior Epworth League Chapter. After many hairbreadth escapes (for Thurman was the driver) they arrived at Avery about 4 o'clock; not amid the rattle of drums and cannon, but amid thunder and rain-drops. Mr. Harrell says, "It rained all the way there and back, and some more besides." However, they found a fine band of young people waiting for them, and after extracting as much mud as possible, they proceeded with the service, which was begun with the singing of several good, rousing hymns. And Mr. Harrell says those young folks are "some singers," and the song service was the most enjoyable part of the program. (Because after this he and Truman talked.) After reading a Scripture lesson—Second Timothy, second chapter—Mr. Harrell outlined (he says briefly) the purpose and relative position of the Epworth League in our church and its organization. Then Thurman Lewis outline the work of the four departments and the work of the Council and business meetings. After all this oratorical display, it was decided by those present that it was time to proceed with the organization. Eighteen members were enrolled, officers elected, and the organization completed. The president, Mr. Miller, was furnished necessary literature for the completing of his organization, and the organizing team departed to the tune of more rain for Hattiesburg.

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Session Opens September 12, 1923.

J. M. STARKE, Dept. P. F.,
Montgomery, Ala.

This promises to be one of our very best Chapters. The pastor stated there would be many more young people to join later who had been kept away by the rain, and those who assisted in the work stated they never saw better prospects for a live, up-to-the-minute Chapter.

The young folks seemed to be deeply interested and the kind that make things go. Those who went say they look forward to the time when they can return to Avery and learn something from these young folks.

Rev. Mr. Campbell, of Wiggins, writes as follows: "I have put new life into the League since the Assembly, and we are doing things according to the Standard; sixty-three members in the Senior and thirty in the Junior." We warn all the Chapters now who are working for honors at the next Assembly to watch Wiggins. With such a band as this and a leader like Brother Campbell, they are bound to be heard from.

We are giving you a letter this week written to President Hawkins in regard to our Brookhaven Assembly. Mr. Fisher, recently returned from Japan, is at the present time a professor in Emory University. His letter is dated July 17:

"The spirit of your Epworth League Assembly was so great that it would be easy for me to speak of it in superlatives, but I certainly do not go beyond the strictest accuracy when I say that there was in it both a prophecy and at the same time an actual realization of the future state of human society in general which we all hope for and are working for with God. There we had the fellowship of a common spiritual interest, and the fellowship of pure human joy together, which beautifully epitomized what we mean when we speak of the Kingdom of God. When, from one Conference, nearly three hundred young people come together and attend all meetings with as manifestly keen an interest in spiritual things as was that of your delegates, and when we remember the hundreds of others of whom they are representatives, we ought all to go on with our work for Christ with redoubled energy, for here we see the sign that we are really making progress down that long path that leads to a Christ-like society.

"The six days there in Brookhaven were so full of real joy that I felt, when I came away, as if I had been off on a long vacation with that many of my most intimate friends. The only thing I regret is that I shall not be able to be with you next year.

"Cordially yours,
"STERLING FISHER."

We announce the appointment of Miss Ruth Corley, Lumberton, Miss., assistant district secretary, Seashore District, and Mr. Lloyd B. Price, McComb, Miss., secretary of the Brookhaven District.

## LOUISIANA CONFERENCE.

## SHREVEPORT NEWS.

### City Union Meets.

The monthly rally of the City Union Epworth League of Shreveport was held at Noel Memorial Church recently, the gathering of young folks being more representative than has been the case for several months past. An interesting program was enjoyed by the Leaguers and visitors. During the course of the meeting, Mr. C. H. Perryman, president of the Noel Memorial Senior League, was elected president of the City Union, owing to the resignation of Mr. H. W. Brown, the former president; and Mr. J. F. Carroll, vice president of the First Church Senior League, succeeded Mr. Perryman as vice president of the City Union.

Dr. R. H. Wynn, the presiding elder of the Shreveport District, made a very interesting address at this meeting, in which he mentioned a number of ways by which the Shreveport City Union could materially assist the churches in their expansion.

The meeting concluded with a watermelon feast, which every one present thoroughly enjoyed.

### Mangum Doing Good Work.

Louisiana Leaguers may be interested in a line of religious activity recently begun by the Mangum Memorial Senior League. This chapter, a short time ago, visited the Christian Endeavor Senior Society of the Westminster Presbyterian Church, located in the same community, at its weekly devotional meeting, and from this joint meeting a friendship has sprung up between these young people's organizations which bids fair to solve in a great measure some of the difficulties with which the Mangum Memorial League has had to contend for some time. The Christian Endeavorers have returned the visit of these progressive Leaguers, and steady progress and improvement will result from the co-operative work which is being inaugurated.

### Word from the District Secretary.

The Pelican Senior Epworth League was the first chapter in the district to send in a report to the district secretary for the first quarter of this Epworth League year. "Let there be more 'Pelicans' in the Shreveport District," is the earnest prayer of your district secretary.

### Attention, Leaguers!

If you have any special activities that your chapter is participating in, be sure to write about it to your district secretary, addressing your communication to J. D. Blair, 2832 Milton Street, Shreveport, La.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

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Malaria
Chills
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It is a Reliable, General Invigorating Tonic.

## NEW ORLEANS DISTRICT.

### Carrollton Avenue League.

On Tuesday, Aug. 21, the Carrollton Leaguers held a summer festival. Part of the program consisted of Mother Goose Rhymes come to life; and Little Boy Blue, Old Mother Hubbard and her dog, Old King Cole and his attendants, Little Bo-Peep and her friends, were all there. After the program, refreshments and novelties were sold, the proceeds of which will apply to the League's pledge to the Sunday School Building Fund.

## MARRIED.

At the residence of and by Rev. J. W. Jones, of Thorn, Miss., on Aug. 11, 1923, MR. HENRY WALTERS and MISS HUSIE CLARK, all of Chickasaw County, Miss.

COULD HARDLY DO ANY WORK

Since Taking Lydia E. Pinkham's Vegetable Compound This Woman Feels So Well

Keeseville, N. Y.—"I cannot praise Lydia E. Pinkham's Vegetable Compound too highly for the good it has done me. I was so much troubled with female weakness I could hardly do any work. I saw your advertisement in the paper, and read it to my husband. He said, 'You had better try Lydia E. Pinkham's Vegetable Compound', so I bought six bottles, and by taking it I am not troubled as I was. I am gaining strength and getting fleshy. My female troubles have vanished and I have never felt so well. The Liver Pills are the best I ever took. If you think my letter will encourage other sufferers you have my permission to use it as an advertisement."—Mrs. SARAH BLAISE, Box 177, Keeseville, N. Y.

Doing the housework for the average American family is some task, and many women lose their health in so doing. If you, as a housewife, are troubled with backache, irregularities, are easily tired out and irritable, or have other disagreeable ailments caused by some weakness, give Lydia E. Pinkham's Vegetable Compound a trial. Let it help you.

PAINFUL NEURITIS

If you have it, write to

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and they will send you interesting and instructive printed matter regarding the latest methods for alleviation and cure of this distressing ailment.

# *Sunday School*

## NOTE FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Pickens, Durant, and Goodman have agreed to observe Children's Week. The leaders in these schools have the leaflets and posters and are preparing for better things. What is to be done in observing this special week? We can emphasize the importance of training children in the way they should go; the elementary teachers can visit in the homes of the children and secure the aid of the mothers in giving the best instruction to the children, and, in the third place, establish family altars in the homes they visit.

The world can be made better by instilling the principles of Jesus Christ into the lives of the childhood and youth of our land. It is all right to devote a great deal of thought to the adult membership of the church, but it is all wrong to neglect the children.

The school at Shaw lacks only one item of attaining the "C" program of work. How many other schools are making an effort to keep pace with this plucky school? Let us have a dozen or more schools reach this goal before Conference. A strong pull, a long pull, and a pull all together will bring victory.

The training school for the Greenwood District will be held at Sunflower, Sept. 3-8. The three leading courses will be offered: "Organization and Administration," taught by R. H. B. Gladney; "The Pupil," taught by Mrs. W. N. Duncan; "The Principles of Religious Teaching," taught by Mrs. J. M. Wyatt. Any teacher who has a knowledge of the principles in these three courses will be far better prepared for service in bringing in the Kingdom of God than the one who is ignorant of these principles. Write Rev. F. H. McGee, Sunflower, Miss., for a home if you wish to attend this school.

## NORTH MISS. CONFERENCE

### Aberdeen Dist.—Fourth Round.

Verona, at Palmetto, Sept. 1, 2.
Shannon and Nettleton, at Nettleton, Sept. 2, 3.
Prairie and Strong, at Prairie, Sept. 9, 10.
Buena Vista, at Pleasant Grove, Sept. 15, 16.
Nettleton, at New Chapel, Sept. 22, 23.
Woodland, at Sparta, Sept. 27.
Salem and Ecru, at Oakdale, Sept. 29, 30.
Tocopola, at Tocopola, Sept. 30, Oct. 1.
Randolph, at Hunter's chapel, Oct. 2.
Houlka, at Wesley, Oct. 3.
Greenwood Springs, at Pleasant Grove, Oct. 6, 7.
Smithville, at Greenfield, Oct. 13, 14.
Fulton, at New Salem, Oct. 17.
Tremont, at Asbury, Oct. 18.
Calhoun City, at Big Creek, Oct. 20, 21.
Vardaman, at Derma, Oct. 21, 22.
Algoma, at Troy, Oct. 24.
Eupora and Mabin, at Mabin, Oct. 26.
Mathiston, at Mathiston, Oct. 27, 28.
Bellefontaine, at Spring Hill, Oct. 29.

T. H. DORSEY, P. E.

### Columbus Dist.—Fourth Round.

Caledonia, at Caledonia, Sept. 1.
Columbus, First Church, Sept. 2, a.m.
Macon ct., at Salem, Sept. 9, a.m.
Macon sta., Sept. 9, p.m.
High Point, at Owen's chapel, Sept. 15, 16.
Noxapater, Sept. 16, 17.
Louisville, Sept. 17.
Sturgis, at Pleasant Hill, Sept. 22, 23.
Kosciusko ct., at Bethel, Sept. 29, 30.
Kosciusko sta., Sept. 30, p.m.
Ethel, at Shady Grove, Oct. 6, 7.
Starkville, Oct. 7, p.m.
Shuqualak, at Shuqualak, Oct. 10.
Mashulaville, at Middleton, Oct. 11.
Crawford and Shaeffers, at Shaeffers, Oct. 14, a.m.
Columbus, Central, Oct. 14, p.m.
West Point, Oct. 17.
Artesia, Oct. 18.
McCool, at Salem, Oct. 20, 21.
Ackerman and Wier, at Ackerman, Oct. 21, 22.
Chester, at Salem, Oct. 23.
Mayhew and Sessums, at Mayhew, Oct. 25.
Cedar Bluff, at Siloam, Oct. 27, 28.
Brooksville, Oct. 31.

A. T. McILWAIN, P. E.

### Corinth Dist.—Fourth Round.

Corinth, First Church, preaching, Sunday, Sept. 2, 11 a.m.; Q. C., Friday, Sept. 7, night.
Corinth, South Side, preaching, Sept. 2, night; Q. C., Sept. 6, night.
Kossuth ct., at Kossuth, Sept. 8, 9.
Licensing Committee, called to meet at First Church, Corinth, Sept. 8, 3:30 p.m.
Blue Mountain ct., at Brownfield, Friday, Sept. 14.
Myrtle ct., at Glenfield, Sept. 15, 16.
New Albany sta., preaching, Sept. 16, night; Q. C., Sept. 17, 9 a.m.
Rienzi ct., at Bethel, Sept. 22, 23.
Wheeler ct., at Wheeler, Sept. 26.
Booneville ct., at Oak Grove, Thursday, Sept. 27.
Corinth ct., at Gaine's Chapel, Friday, Sept. 28.
Booneville sta., preaching, Sept. 30, 11 a.m.; Q. C., Oct. 17, night.
Silver Springs ct., at El Bethel, Thursday, Oct. 4.
Baldwyn ct., at Asbury, Friday, Oct. 5.
Marietta ct., at Marietta, Oct. 6, 7.
New Albany ct., at Bethlehem, Tuesday, Oct. 9.
Potts Camp, at Winborn, Wednesday, Oct. 10.
Hickory Flat, at Bethel, Thursday, Oct. 11.
Sherman ct., at Sherman, Friday, Oct. 12.
Dumas ct., at Dumas, Saturday, Oct. 13.
Ripley sta., Q. C., Friday night, Oct. 12; preaching, Sunday, Oct. 14, at 11 a.m.
Guntown, ct., at Saltillo, Thursday, Oct. 18.
Chalybeate ct., at Ebenezer, Oct. 20, 21.
Mooreville ct., at Mooreville, Tuesday, Oct. 23.
Mantachie ct., at Mantachie, Wednesday, Oct. 24.
Belmont ct., at Belmont, Friday, Oct. 26.
Paden ct., at Paden, Oct. 27, 28.
Tishomingo ct., at Tishomingo, Oct. 28, night; Oct. 29.
Iuka sta., Oct. 31, night.
Burnsville ct., at Burnsville, Nov. 1.
Iuka ct., at Pleasant Hill, Friday, Nov. 2.

Let pastors see that written reports are made by the Woman's Missionary Society, and by the trustees of church property, answering questions 16 and 18. Also give special attention to questions No. 20 to 24, inclusive. Let the Sunday school superintendents and charge lay leaders make written reports.

I hope that the stewards will make a successful effort to collect the pastor's salary in FULL.

Let pastors and laymen remember our SLOGAN, "ALL COLUMNS LEVEL AT CONFERENCE."

JOSEPH B. RANDOLPH, P. E.

### Greenville Dist.—Fourth Round.

Evansville and Dubbs, at Dubbs, Sept. 8, 11 a.m.
Tunica, Sept. 2, p.m.
Clarksdale, Sept. 9, a.m.
Shaw, Sept. 9, p.m.
Shelby, Sept. 16, a.m.
Merigold and Alligator, at Alligator, Sept. 16, p.m.
Coahoma and Lyon, at Lyon, Sept. 23, a.m.
Lula and Dundee, at Dundee, Sept. 23, p.m.
Friars Point and Bobo, at Friars Point, Sept. 30.
Cleveland, Oct. 7, a.m.
Boyle and Pace, at Boyle, Oct. 7, p.m.
Gunnison and Sherard, at Gunnison, Oct. 14, a.m.
Rosedale and Hillhouse, at Rosedale, Oct. 14, p.m.
Glen Allen and Benoit, at Glen Allen, Oct. 17, p.m.
Jonestown and Duncan, at Duncan, Oct. 21, a.m.
Hollandale and Arcola, at Arcola, Oct. 21, p.m.
Leland, Oct. 24, p.m.
Lake Cormorant and R., at Lake Cormorant, Oct. 28.
Greenville, Oct. 31, p.m.
Boyle ct., at Skene, Nov. 4, a.m.

JAMES H. FELTS, P. E.

### Greenwood Dist.—Fourth Round.

Lambert, at Lambert, Sept. 2, 11 a.m.
Black Hawk, at Black Hawk, Sept. 9, 11 a.m.
Acona, at Acona, Sept. 9, 3 p.m.
Belzoni, Sept. 16, 11 a.m.
Moorehead, at Moorehead, Sept. 16, 7:30 p.m.
Ruleville, at Ruleville, Sept. 23, 11 a.m.
Drew, at Drew, Sept. 23, 7:30 p.m.
Carrollton, at Carrollton, Sept. 30, 11 a.m.; Q. C., at 3 p.m.
Sunflower, at Blaine, Oct. 7, 11 a.m.; Q. C., after preaching.
Schlater, at Schlater, Oct. 7, 7:30 p.m.
Itta Bena, Oct. 10, 7:30 p.m.
Swift, at Lotus, Oct. 14, 11 a.m.; Q. C., after preaching.
Inverness, at Caile, Oct. 14, 3 p.m.
Coila, at Eanon, Oct. 21, 11 a.m.
Webb and Sumner, at Webb, Oct. 24, 7:30 p.m.
Dublin, at Mattson, Oct. 28, 11 a.m.; Q. C., after preaching.
Tutwiler, Q. C., 3 p.m., at Tutwiler; preaching, 7:30 p.m.
Sidon, at Cruger, Oct. 30, 7:30 p.m.
Tchula, Oct. 31, 7:30 p.m.
Indianola, Nov. 1, 7:30 p.m.
Minter City, at Phillippi, Nov. 4, 11 a.m.
Greenwood, Nov. 4, 7:30 p.m.; Q. C., Nov. 2, 7:30 p.m.

S. L. POPE, P. E.

### Sardis Dist.—Fourth Round.

Oakland, at Enid, Sept. 2, 11 a.m.
Coldwater, at Love, Sept. 5, 4 p.m.
Hernando, Sept. 5, 8 p.m.
Senatobia, Sept. 6, 8 p.m.
Sardis Sta., Sept. 7, 8 p.m.
Olive Branch, at Miller, Sept. 15, 11 a.m.
Byhalia, at Byhalia, Sept. 16, 11 a.m.
Arkabutla, at Strayhorn, Sept. 23, 11 a.m.
Charleston, Sept. 26, 11 a.m.
Cockrum, at Cockrum, Sept. 28, 11 a.m.
Como, Oct. 3, 4 p.m.
Batesville, Oct. 4, 4 p.m.
Pleasant Hill, at Pleasant Hill, preaching, Sept. 9; Q. C., Oct. 5, 11 a.m.
Mount Pleasant, at New Salem, Oct. 6, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 7, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 14, 11 a.m.
Longtown, at See's Chapel, Oct. 19, 11 a.m.
Shuford, at Mount Olivet, Oct. 20, 11 a.m.
Courtland, at Wesley Chapel, Oct. 21, 11 a.m.
Crenshaw, at Crenshaw, Oct. 25, 4 p.m.
Tyro, at Emory, Oct. 26, 11 a.m.
Crowder, at Crowder, Oct. 28, 11 a.m.

The pastors will please see that there are reports from the Woman's Missionary Society and that the Trustees have a written report covering the questions they are expected to answer at the fourth quarterly conference.

J. TLLERY LEWIS, P. E.

## MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—Fourth Round

Crystal Springs, Sept. 2, 11 a.m.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 2, 8 p.m.
Gallman, at Gallman, Sept. 9, 11 a.m.
Meadville and Bude, at Meadville, Sept. 9, 8 p.m.
Monticello, at Monticello, Sept. 16, 11 a.m.
Brookhaven, Sept. 16, 8 p.m.
Osyka, at Osyka, Sept. 23.
Quarterly conferences of above to be held later.
Foxworth, at Foxworth, Oct. 7; Q. C., 3 p.m.
Tylertown, Oct. 7, 8 p.m.; Q. C., Oct. 8, 8 p.m.
Adams, at Adams, Oct. 13, 14.
McComb, Centenary, Oct. 14, 8 p.m.
Wesson and Beauregard, at Wesson, Oct. 21, 11 a.m.; Q. C., 3 p.m.
Summit and Topisaw, at Summit, Oct. 21, 8 p.m.; Q. C., Oct. 22, 3 p.m.
Barlow, at Brandywine, Oct. 24.
Fernwood, at Fernwood, Oct. 28, 11 a.m.; Q. C., Oct. 29, 10:15 a.m.
Magnolia, Oct. 28, 8 p.m.; Q. C., Oct. 29, 8 p.m.
Bayou Pierre, at Pleasant Valley, Oct. 31.
McComb, La Branch St., Nov. 4, 11 a.m.; Q. C., 3 p.m.
McComb, Pearl River Ave., Nov. 4, 8 p.m.; Q. C., Nov. 5, 8 p.m.
Pleasant Grove, at Tilton, Nov. 7.
Scotland, at Bethel, Nov. 8.
Hazlehurst, Nov. 11, 11 a.m.; Q. C., Nov. 12, 8 p.m.
Georgetown, at Georgetown, Nov. 11, 8 p.m.; Q. C., 3 n.m.

Let the board of trustees make written report.

H. M. ELLIS, P. E.

### Hattiesburg Dist.—Fourth Round.

Bonhomie, at Tunison, Sept. 2, 11 a.m.
Hattiesburg, Broad Street, Sept. 2, 7:30 p.m.
Silver Creek, at New Hebron, Sept. 9, 11 a.m.
Collins, at Collins, Sept. 16, 11 a.m.
Oloh, at Clyde Camp, Sept. 23, 11 a.m.
Purvis, at Purvis, Sept. 23, 7:30 p.m.
Petal, at Petal, Sept. 30, 11 a.m.
Richton, at Richton, Sept. 30, 7:30 p.m.
Lucedale ct., at Cox Chapel, Oct. 7, 11 a.m.
Lucedale sta., Oct. 7, 7:30 p.m.
Taylorsville and Mize, at Hebron, Oct. 13, 14.
Ellisville, at Moselle, Oct. 14, 3:30 p.m.
Eucutta, at Eucutta, Oct. 16, 11 a.m.

(Continued on Next Page.)

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### (Hattlesburg District Continued.)

Leakesvllle, at Leakesville, Oct. 21, 11 a.m.
New Augusta, at New Augusta, Oct. 21, 7:30 p.m.
Williamsburg, at Santee, Oct. 24, 11 a.m.
Prentiss, at Carson, Oct. 25, 11 a.m.
Mount Ollve and Magee, at Mount Ollve, Oct. 28, 11 a.m.
Seminary, at Seminary, Oct. 28, 7:30 p.m.
Avera, at Avera, Oct. 31, 7:30 p.m.
Heidelberg, at Heidelberg, Nov. 4, 11 a.m.
Hattlesburg, Court Street, Nov. 4, 7:30 p.m.
Hattlesburg, Main Street, Nov. 11, 11 a.m.
Sumrall, Nov. 11, 7:30 p.m.
ANNUAL CONFERENCE, at Gulfport, Nov. 14.

Pastors will please see to it that we have full reports from the boards of trustees and the Woman's Missionare Societies. Let the stewards be diligent and see that all the financial obligations of the church are paid in full. We want to report level columns of finance at the Annual Conference.

W. W. GRAVES, P. E.

### Jackson Dist.—Fourth Round.

Terry, at Forest Hill, Sept. 9, 11 a.m.
Rankin Street, at Rankin Street, Sept. 9, 7:30 p.m.
Fannin, at Fannin, Sept. 15, 11 a.m.; Sept. 16, 11 a.m.
Florence, at Richland Chapel, Sept. 16, 3 p.m., 7:30 p.m.
Bolton, at Brownsville, Sept. 23, 11 a.m.
Edwards, at Edwards, Sept. 23, 4 p.m., 7:30 p.m.
Madison, at Madison, Sept. 30, 11 a.m.; Oct. 1, 10 a.m.
Flora, Sept. 30, 3 p.m., 7:30 p.m.
Satartia, at Mount Olivet, Oct. 6, 7, 11 a.m.
Bentonla, at Anding, Oct. 7, 3 p.m.
Harrisvllle, at Poplar Springs, Oct. 13, 14, 11 a.m.
Mendenhall, at Mendenhall, Oct. 14, 7:30 p.m.; Oct. 15, 9 a.m.
Camden, at Forest Grove, Oct. 20, 21, 11 a.m.
Sharon, at Sharon, Oct. 21, 3 p.m.
Yazoo City ct., at Lake City, Oct. 27, 11 a.m.
Yazoo City, Oct. 28, 11 a.m., 2 p.m.
Eden, at Eden, Oct. 28, 4 p.m., 7:30 p.m.
Benton, at Midway, Nov. 3, 4, 11 a.m.
Vaughn, at Ellison, Nov. 4, 3 p.m.
Galloway Memorial, Nov. 5, 7:30 p.m.
Capital Street, Nov. 7, 7:30 p.m.
Canton, Nov. 8, 7:30 p.m.
Monterey, at ———, Nov. 10, 11 a.m.
Brandon, Nov. 11, 11 a.m., 3 p.m.

The pastors are called to meet at Capital Street, on Monday, Nov. 12, at 2 p.m., for the purpose of going over our statistical reports, that we may be ready Wednesday morning, when Conference opens.

M. L. BURTON, P. E.

### Meridian Dist.—Fourth Round.

Meridian, East End, Aug. 26
Meridian, Poplar Springs, Sept. 16.
Meridian, Central, Sept. 16, 8 p.m.
Meridian, Hawkins Memorial, Sept. 23.
Meridian, Fifth Street, Sept. 23, 8 p.m.
Meridian, Seventh Avenue, at Sageville, Sept. 29, 30.
Lauderdale and Electric Mills, at Lauderdale, Sept. 30, p.m.
Scooba, Oct. 7.
Porterville, Oct. 7, 8.
Daleville, Oct, 13, 14.
Quitman, Oct. 14, 8 p.m.
Cleveland, at Lynnville, Oct. 20, 21.
DeKalb, at Spring Hill, Oct. 21, 22.
Matherville, at Langsdale, Oct. 27, 28.
Shubuta, Oct. 28, 8 p.m.
Vimville, Nov. 3, 4.
De Soto, Nov. 4, 5.
Pachuta, at Adams Chapel, Nov. 6.
Enterprise, Nov. 7.
Waynesboro ct., at Boyce, Nov. 10.
Bucatunna, Nov. 11.
Waynesboro, Nov. 11, 8 p.m.

PAUL D. HARDING, P. E.

### Seashore Dist.—Fourth Round.

Poplarville, Sept. 16, 11 a.m.
Lumberton, Sept. 16, 7:30 p.m.
Pascagoula, Sept. 23, 11 a.m.
Escatawpa, at Escatawba, Sept. 23, 3 p.m.
Moss Point, Sept. 23, 7:30 p.m.
Coalville, at Coalville, Sept. 30.
Bay St. Louis, Oct. 7, 11 a.m.
Logtown, Oct. 7, 7:30 p.m.
Americus, at Salem C. G., Friday, Oct. 12, 11 a.m.
Picayune, Oct. 14, 11 a.m.
Carriere, Oct. 14, 7:30 p.m.
Mentorum, at Alexandria Memorial, Wednesday, Oct. 17, 11 a.m.
Wiggins, Oct. 17, 7:30 p.m.
Vaucleave, at New Prospect C. G., Friday, Oct. 19, 11 a.m.
Saucier, at Poplar Head, Oct. 21, 11 a.m.
Pass Christian, Oct. 21, 7:30 p.m.
Columbia, Oct. 28, 11 a.m.
Hub, Oct. 28, 3 p.m.
Ocean Springs, Nov. 4, 11 a.m.
Wesley Memorial, Nov. 4, 7:30 p.m.
Long Beach, Monday, Nov. 5, 7:30 p.m.
Biloxi, Tuesday, Nov. 6, 7:30 p.m.
Brooklyn, Wednesday, Nov. 7, 7:30 p.m.
Gulfport, Monday, Nov. 12, 7:30 p.m.

Let the trustees have complete reports, and all the pastors do their utmost to have all collections in full. The Seashore District is blessed in that we are not suffering, as other districts are, from the boll weevil. Let us all work and pray for full reports.

There will be a Preachers' Institute at Poplarville Monday, Sept. 17, at 10 a. m., for the Picayune, Logtown, Poplarville, Lumberton, Columbia, Wiggins, and Brooklyn charges. Let all the pastors from those charges attend. There will be one at Biloxi Tuesday, Sept. 25, for the balance of the District, to meet at 10 o'clock. Brethren, come.

Don't fail to complete your every-member canvass and be ready to report results.

W. M. SULLIVAN, P. E.

### Vicksburg Dist.—Fourth Round.

Nebo, at Cool Springs, Sept. 22, 11 a.m.
Hermanvllle, at Serrepta, Sept. 23, 11 a.m.
Port Gibson, Sept. 23, 8 p.m.
Harriston, Sept. 30, 11 a.m.
Fayette, Sept. 30, 8 p.m.
Washington, Oct. 3, 11 a.m.
Natchez, Oct. 3, 8 p.m.
Utica, Oct. 4, 11 a.m.
Rocky Springs, at Hickory Ridge, Oct. 4, 2 p.m.
Oak Ridge, Oct. 7, 11 a.m.
Rosetta, Oct. 12, 11 a.m.
Roxie, at Hamburg, Oct. 13, 11 a.m.
Gloster, Oct. 14, 11 a.m.
Centrevllle, Oct. 14, 3 p.m.
Woodville, Oct. 14, 8 p.m.
Rolling Fork, at Cary, Oct. 21, 11 a.m.
Anguilla, Oct. 21, 8 p.m.
Louise and Holly Bluff, at Louise, Oct. 28, 11 a.m.
Silver City, at Midnight, Oct. 28, 8 p.m.
Mayersville, Nov. 4, 11 a.m.
Vicksburg, Gibson Memorial, Nov. 7, 8 p.m.
Vicksburg, Crawford Street, Nov. 12, 8 p.m.

Please let every pastor see that special effort be made, from now till the Annual Conference, to collect all Benevolences. We have had a good year spiritually, and we cannot afford to go up to the Conference until we have done our very best to raise the finances so necessary for the ongoing of the Kingdom.

I am sure the laymen will see that their pastors are paid in full. They cannot and will not do less than this.

Pastors will please have all reports ready at the quarterly conference, as required by the Discipline.

J. R. JONES, P. E.

## LOUISIANA CONFERENCE.

### Baton Rouge Dist.—Fourth Round.

Clinton, at Clinton, Sept. 9, a.m.
Jackson and Ethel, at Jackson, Sept. 9, p.m.
Denham Springs, at Friendship, Sept. 16, a.m.
Zachary and Slaughter, at Zachary, Sept. 16, p.m.
Tickfaw Mission, at Tickfaw, Sept. 23, a.m.
Hammond, Sept. 23, p.m.
Bogalusa ct., at Sun, Sept. 30, a.m.
Bogalusa, Sept. 30, p.m.
Ponchatoula, at Wesley, Oct. 6, a.m.
Springfield, at Springfield, Oct. 7, a.m.
Covington, at Covington, Oct. 7, p.m.
Pearl River, at Talisheek, Oct. 14, a.m.
Slidell, Oct. 14, p.m.
Franklinton ct., at Fisher, Oct. 21, a.m.
Frankinton sta., Oct. 21, p.m.
Natalbany and Pine Grove, at Pine Grove, Oct. 27, a.m.
Greensburg, at Wesley, Oct. 28, a.m.
Kentwood, Oct. 28, p.m.
Amite, Oct. 31, p.m.
Baker, at Baker, Nov. 3, a.m., and 4, p.m.
St. Francisville, at Tunica, Nov. 4, a.m.
Baton Rouge, at First Church, Nov. 5, p.m.
Keener Memorial, Nov. 7, p.m.
Olive Branch, at ———, Nov. 11, a.m.
Gonzales, at Meadows, Nov. 18, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—Fourth Round.

Zwolle, at Zwolle, Sept. 9, 11 a.m
Many, at Many, Sept. 9, 7:30 p.m.
Abbeville, at Abbeville, Sept. 16, 11 a.m.
Gueydan and Estherwood, at Estherwood, Sept. 16, 7:30 p.m.
New Iberia, at New Iberia, Sept. 23, 11 a.m.
Lafayette, at Lafayette, Sept. 23, 7:30 p.m.
Hornbeck and Peason, at Holly Grove, Sept. 30, 11 a.m.
Leesville, at Leesville, Sept. 30, 7:30 p.m.
Neame and Pickering, at Neame, Oct. 7, 11 a.m.
Carson, Oct. 7, 7:30 p.m.
Eunice, at Eunice, Oct. 14, 11 a.m.
Rayne, at Rayne, Oct. 21, 11 a.m.
Indian Bayou, at Indian Bayou, Oct. 21, 7:30 p.m.
Branch ct., at Branch, Oct. 28, 7:30 11 a.m.
Crowley, at Crowley, Oct. 28, 7:30 p.m.
Merryville, at Merryville, Nov. 4, 11 a.m.
De Ridder, at De Ridder, Nov. 4, 7:30 p.m.
Sulphur and Vinton, at Vinton, Nov. 11, 11 a.m.
Lake Arthur, Nov. 11, 7:30 p.m.
Lake Charles, at Lake Charles, Nov. 18, 11 a.m.

The trustees of church property will please answer question 18 with a written report, as provided in paragraph 112 of the Discipline.

J. B. WILLIAMS, P. E.

### Monroe Dist.—Fourth Round.

Bastrop, Sept. 2, 11 a.m.
Mer Rouge, at Collinston, Sept. 2, 8 p.m.
Oak Ridge, at Oak Ridge, Sept. 9, 11 a.m.
Lake Providence, Sept. 16, 11 a.m.
Tallulah, Sept. 16, 8 p.m.
Epps, at Midway, Sept. 23.
Rayville, at Rayville, Sept. 23, 8 p.m.
Mangham, at Mangham, Sept. 30, 11 a.m.
Sicily Island, at ———, Sept. 30, 8 p.m.
Calhoun, at Drew, Oct. 7, 11 a.m.
West Monroe, Oct. 7, 8 p.m.
Chatham, Oct. 14, 11 a.m.
Eros, at Eros, Oct. 14, 8 p.m.
Gilbert, at Wisner, Oct. 21, 11 a.m.
Winnsboro, at Winnsboro, Oct. 21, 8 p.m.
Waterproof, at Newellton, Oct. 28, 11 a.m.
Ferriday, at Ferriday, Oct. 28, 8 p.m.
Bonita, at Bonita, Nov. 4, 11 a.m.
Monroe, Nov. 4, 8 p.m.
Oak Grove, at Oak Grove, Nov. 10, 11.
Columbia, at Columbia, Nov. 17, 18.

Pastors are requested to have full financial reports. Trustees are expected to have reports relative to church property

W. D. KLEINSCHMIDT, P. E.

(Continued on Last Page.)

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## MEMBERSHIP MONTH.

### Stress the Doubling Campaign.

Make September Membership Month. Secure names of all women who are members of the church, but not members of the Missionary Society.

Divide the list among the members of the Auxiliary, asking each to visit and solicit certain ones for membership.

Arrange a get-together meeting and let each member of the Society give a personal invitation to the women she is seeking to interest. Secure their membership if possible at this meeting.

Be sure to write the Secretary about your success.

Dear Secretary: Please send me the literature on the Doubling Campaign. I have divided our membership into four teams and will start them to work Thursday night at our August meeting, with four captains. We hope to make a great success of our campaign. When the women are kept busy they are happy I find.

MRS. F. J. BATES,
Asheville, N. C.

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## MISSISSIPPI CONFERENCE.

### Picayune, Miss.

The Picayune Auxiliary has been doing splendid work under the leadership of Mrs. C. McDonald, as president. Meetings are held every Monday afternoon: First Monday, business meeting; second Monday, Bible study; third Monday, Mission study; fourth Monday, social in some home. The social meeting in June was made a "Belle Bennett Memorial Service," and was most imppressive.

There has been a beautiful spirit of helpfulness and co-operation among the members, and every meeting is well attended. It is the ambition of every member of the Society to be on the Honor Roll this year.

REPORTER.

### "Training a Social Conscience and Directing Community Service."

In the march of progress and under the providence of God, we, as women, find ourselves full citizens of the United States, citizens of a democracy, with all the privileges, the opportunities, and the responsibilities of citizenship. We stand beside our fathers, our brothers, and our husbands, equally responsible for the forward movement toward a better governed nation, toward a State that shall year by year advance in its care for people, in all ways that belong to good government.

Mrs. Newell says: "Women have been so long accustomed to thinking of the process of government, elections, law-making, office-holding and campaigning, as belonging to men exclusively, that it has taken some time for most of us to think of ourselves as having any active part in any of these matters. This is not strange, since it has not been many years since the phrases 'dirty politics' and 'tricky politicians' indicated the aloofness of 'nice people' from the political machinery. Men also prided themselves on an utter lack of concern in primary elections. But the spirit of these times is different. Our best men are responding to the call to take their places as citizens actively interested in good government.

"This has prepared the way for women to take up these duties, simply and honestly asking themselves, 'How can we make the gospel of Jesus Christ express itself, in this new call and in these new opportunities?'

"Since we have been given the right to vote, should we not study the laws of our State, the character of the candidates, and vote intelligently? not letting malice or prejudice influence us. Lady Astor says: 'Don't forget, men, when called on, have laid down their lives for their country's good; now it is up to us, the women of all countries that have the vote, to lay aside our prejudices, and, above all, our narrowness, and accept the great and glorious responsibility that lies before us, to help not only our own country, but all countries. Let us see to it that our Christian civilization is more than a name—men and women working together to bring a real peace on earth.'"

Mrs. Newell tells us that we as church women have been trying to serve the common good, in promoting the church's program for social welfare. We have gone into new fields of service, as we have carried Christ's message of healing and succor and cleansing, where we saw the need.

In the case of the child labor laws and others, we feel that the women of the country are surely the ones to speak in this matter, so deeply affecting the homes and future welfare of the mass of our people, who labor at wages for bread.

Every woman will need to put forth all her energy and summon all her faitb. Let us remember here Miss Bennett's conviction, quoted by Mrs. McDonell: "One good, righteous law, properly enforced, will do more than all our woman's work can do to reform and make over."

This is the adventure of faith, in many aspects, faith that times are in God's hands, faith in humanity. The advance in education in State universities and public schools, public health measures, experimental work in agriculture, the support of home and farm demonstration service, forest preservation, purchase of great tracts as people's playgrounds, all these testify to the enlightenment and faith of the few, each of which has been a triumph of faith over doubts, ignorance and difficulties.

And faith in ourselves, that we as human beings and as women, have something to contribute, through active citizenship, to the bringing of the kingdom of God a step nearer realization on earth, as our Council Superintendent of Social Service has told us.

She also says that the Superintendent of Social Service has such a broad field of labor, that any phase of work that touched women and children was within her province. Social service work is a task that requires courage and tact as well as an amouut of specified knowledge. This difficult goal is being reached, as testified by the many reports from the different States—clean-up campaigns, baby clinics held, nutrition work in schools, and visits to town councils in the interest of law enforcement. One society has a member detailed to attend juvenile court cases; several serve as big sisters. Other things that the social service workers have done are: Homes opened for the entertainment of children; employment found for men; milk furnished children; one has a member on each civic and welfare organization in the city; others try to influence parents to unite against unchaperoned automobiling; secured Bible reading in some schools; protest against bad pictures, and worked for censorship of pictures; visit county institutions and call attention to unsanitary conditions; petition councils to close filling stations on Sunday; assist in community work among the negroes; conduct nursery for mothers at Sunday morning services; help get school term for negro children extended, and work with county election board.

One of the fallacies of our day is that which declares the decay of the rural church. Absentee land ownership is destroying some rural churches, but statistics show that when the rural church is composed of home owners, it is making tho most rapid growth of any section of our great church. Three-fourths of the membership of the Methodist Church in the South is found in the country and small villages. The acute problem of the church, in the South, will be the country church. Since the advent of the automobile and the good roads, travel has been made possible and success surer.

Some things tho social communities of the rural churches may do are to organize rural Sunday schools; give loads of wood to the poor; co-operate in community "sings" and illiteracy campaigns; distribute Sunday school literature to children in remote places; help locate orphan children in Christian homes; visit the sick, and carry shut-ins to services.

We mention the fact that our East End, Meridian, social service workers give programs at the mothers' meetings at Wesley House, furnishing refreshments; send boxes to the Wesley House; furnish cars to carry children to picnics, and carry sick lady to and

(Continued on Last Page.)

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## JOINT COMMITTE ON YOUNG PEOPLE'S WORK MEETS.

By Garfield Evans.

The joint committee on Young People's work, composed of three members from the Epworth League Board and three members from the Woman's Missionary Council, are called to meet Sept. 6 and 7. They will consider the practicability and ways and means of organic union of the Young People's Missionary Society and the Senior Epworth League, as well as the juvenile organizations of the two bodies.

What will be the result? And what ought to be done? Many of us have our ideas as to what ought to be done. There is abundance of experience and conviction demanding a conservation of our efforts as well as the necessity for a united advance. As to what will be done depends very largely upon the united demand of the young people and leaders who are vitally interested. This demand is not that of delegations or of petitions, but the demand of an intercessory faith. The youth of the world are knocking at our door. It is a timo for heroic action.

Will you be concerned to pray for the success of this committee?

Nashville, Tenn.

## FAITH IN MAN.

By Rev. J. E. Godbey.

Faith in God, that he will lead us on into more perfect conformity to his will, is faith also in man that he will choose light and truth, the right and the good as experience and increasing knowledge make them manifest. To predicate success of the teacher is to trust the capacity and docility of the pupil. We may, therefore, say that we believe that, as the result of clearer revelations, the progress of mankind to more perfect conformity to God's laws is assured. When we lose faith in man, that he will in the main, follow truth and choose the good, as he has knowledge of them, we lose faith in God also. It is in vain that the Master wills that all men should come to the knowledge of the truth if truth as here known will be rejected. It is in vain that he bids us overcome evil with good if it cannot be done. When we cease to pray and teach and work and wait in full confidence that God's will will be accomplished, we are no longer united to him as fruitful branches. We are out of harmony with his life and spirit and scheme to save men.

Jesus had faith in men—tremendous faith in men. "I, if I be lifted up from the earth, will draw all men unto me." He says: "If they kill me, if they lift me up on the cross, I will break the heart of the world; I will win the faith and love of the world." Love of men and confidence that love and truth will win, and that men will give their own lives to strengthen the teachings of righteousness and truth, invests us with an optimism that will not falter or doubt or grow nervous. But Christian optimism is not based on any doctrine that God will end this struggle against evil in any sudden or arbitrary or miraculous way. He is ever dealing with man as a pupil to be instructed and won by the truth. That is the way of moral government, and there is no other way.

This is a glorious war we are waging against the powers of darkness. The glory of it is an inspiration.

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## SEEING MEN IN LIGHT OF POSSIBILITIES.

Another trait in his leadership is revealed when Simon was brought to him by his older brother, Andrew. Fastening his eyes upon him, Jesus said: "Thou art Simon . . . thou shalt be called Cephas." Looking beneath the impulsive, unsteady Simon, he saw the possible rock-like Peter—firm, reliable, certain—and dared to call him by the name of his possible self. Here is an element quite distinctive in Christ. We to-day in estimating men usually say: "What is he worth? "What can he do?" Jesus ever put it in the future tense: "What can he become?" "How much can he develop?" He called men on the basis not of achievement but of direction. He asked, not "How far has he gone?" but "Where is he headed?" The men who were faced in the right direction, these were the big possibilities in the thought of Jesus. He was more interested in comers than in arrivals.—E. A. Leslie.

## SAUCE FOR THE INDIAN.

By Alice L. Pearson, in the Christian Herald.

The following incident illustrates the red man's ability to keep a calm exterior under trying circumstances. Certain Indian chiefs were visiting the city of Washington. At a hotel where they were dining, one of the number seeing a white man use pepper-sauce, took the bottle when passed to him, and shook it over his food. After taking a mouthful of the fiery condiment, he kept his expression unchanged but could not keep back the tears. The Indian who sat next asked him why he was crying. With solemn gravity he answered: "I was thinking of my dead grandmother."

A moment later the second Indian took the bottle of pepper-sauce and plentifully besprinkled his food. Soon the tears began to roll down his immobile face. The first sufferer leaned toward him and asked: "What are you crying for?"

Tho imperturbable reply came: "I am crying because you didn't die when your grandmother did."

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## THE ETERNAL QUEST OF A LEADER.

A leader knows he cannot do it all. He must find men, commit tasks to them, and then trust them. Hence the leader is on an eternal quest. He is constantly hunting for men, and Jesus was no exception. Moreover, Jesus had a genius for finding them. When he laid hold of Philip, he was not taking advantage of an accidental discovery made on a chance walk along the sea. He had gone out looking for men, and Philip was the man he had found. The secret of leadership in every field is just this—finding men. One of the strong points of Mr. Curtis of the Curtis Publishing Company has ever been this. He travels far and wide throughout his branch offices and is always looking for men who accept and administer responsibility. When he finds a man he knows his company has moved a notch forward. —Dr. E. A. Leslie.

## KEEP SWEET UNTIL 10 O'CLOCK.

"Keep sweet until 10 o'clock; the rest of the day will take care of itself," was the message of a placard that hung in several places in the big publishing house where all the employees could see it. "Keeping Sweet" is one of the biggest donations that we can make to the world.

Eleanor had been reading in the paper of the hundred thousand dollars that the man in the big house on the hill had given toward an orphanage. "It's nice to be rich and be able to give a lot," said she. But she did not realize what a gift her own sweet smile, and her willingness to help every one, was to the world. Just keeping sweet is giving something the value of which can never be reckoned in dollars and cents.—Exchange.

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# Woman's Missionary Society.

(Continued from Page 14.)

from the Mattie Hersey Hospital; also send fruit and clothing to Wesley House, and the social service workers in the Young People's Missionary Society; teach sewing classes and help with Christmas tree. We have helped to buy graduating presents for the Wesley House girls. We have sent boxes of linen to the Mattie Hersey Hospital, and assisted the social service committee of the church in holding services at the T. B. and charity hospitals and jails. We are also helping to keep a girl in Vashti.

To carry forward these and other purposes and in order to plan more efficient work, would it not be a fine plan for the social service superintendents of the different cities to federate, as Mrs. Newell has suggested? She says she counts it one of the choicest opportunities the church has to offer, to touch the motive springs of thousands of women, plain women, untrained women, to point the way to carrying the gospel of loving service of Jesus Christ to the folk whose lives touch theirs; to bring knowledge of more efficient ways of lifting our lives into the cleanness and freedom and joy that Jesus would crave for us and lead them into fearless citizenship.

In the picture of the Christ's crucifixion we have the four emblems or instruments of his sufferings for us—the scourge, the crown of thorns, the spear and the cross.

He suffered in silence to save me,
I will silently suffer to serve Him.

MRS. LEON ELLZEY,
Superintendent Social Service,
East End, Meridian.

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(Continued From Page 13.)

### Ruston Dist.—Fourth Round.

Homer, Sept. 9, 11 a.m.
Springhill, Sept. 16, 11 a.m.
Minden, Sept. 16, 8 p.m.
Farmerville, Sept. 23, 11 a.m.
Bernice, Sept. 23, 8 p.m.
Winnfield, Sept. 30, 11 a.m.
Dubach, at Dubach, Oct. 7, 11 a.m.
Jonesboro, at Hodge, Oct. 14, 11 a.m.
Sibley, at Brushwood, Oct. 21, 11 a.m.
Athens, Oct. 23, 2 p.m.
Marion, at Marion, Oct. 25, 2 p.m.
Elmore, at Vienna, Oct. 28, 11 a.m.
Ruston, Oct. 28, 8 p.m.
Haughton, at Haughton, Oct. 29, 2 p.m.
Castor, Oct. 31, 2 p.m.
Bienville, at Bienville, Nov. 2, 2 p.m.
Arcadia, Nov. 4, 11 a.m.
Ringgold, Nov. 6, 2 p.m.
Simsboro, at Hilly, Nov. 8, 2 p.m.
Cotton Valley, at Cotton Valley, Nov. 9, 2 p.m.
Haynesville, Nov. 11, 11 a.m.
Winnfield ct., at Winnfield, Nov. 12, 10 a.m.
Wesley ct., at Wesley, Nov. 15, 2 p.m.
Gibsland, at Gibsland, Nov. 18, 11 a.m.

A written report from the Trustees of each charge will be expected.

K. W. DODSON, P. E.

### Shreveport Dist.—Fourth Round.

Preaching Appointments Only.

Sunday, Aug. 19, Noel Memorial, 11 a.m.
Sunday, Aug. 26, First Church, 11 a.m.; Bossier City, 7:30 p.m.
Sunday, Sept. 9, Oil City, 11 a.m.; Trees City, 7:30 p.m.
Sunday, Sept. 16, Caspiana, 11 a.m.; Grand Bayou, 7:30 p.m.
Sunday, Sept. 23, Vivian, 11 a.m.; Rodessa, 3 p.m.; Ida, 7:30 p.m.
Sunday, Sept. 30, Mooringsport, 11 a.m.; Gilliam, 7:30 p.m.
Sunday, Oct. 7, Mansfield, 11 a.m.; South Mansfield, 7:30 p.m.
Sunday, Oct. 14, Grand Cane, 11 a.m.; Logansport, 7:30 p.m.
Sunday, Oct. 21, Pelican, 11 a.m.; Pleasant Hill, 7:30 p.m.
Sunday, Oct. 28, Longstreet, 11 a.m.; Cedar Grove, 7:30 p.m.
Sunday, Nov. 4, Greenwood, 11 a.m.; Mangum Memorial, 7:30 p.m.
Sunday, Nov. 11, Walker's Chapel, 11 a.m.; Plain Dealing, 7:30 p.m.
Sunday, Nov. 18, Texas Avenue, 11 a.m.

Dates of conferences will be announced later.

R. H. WYNN, P. E.

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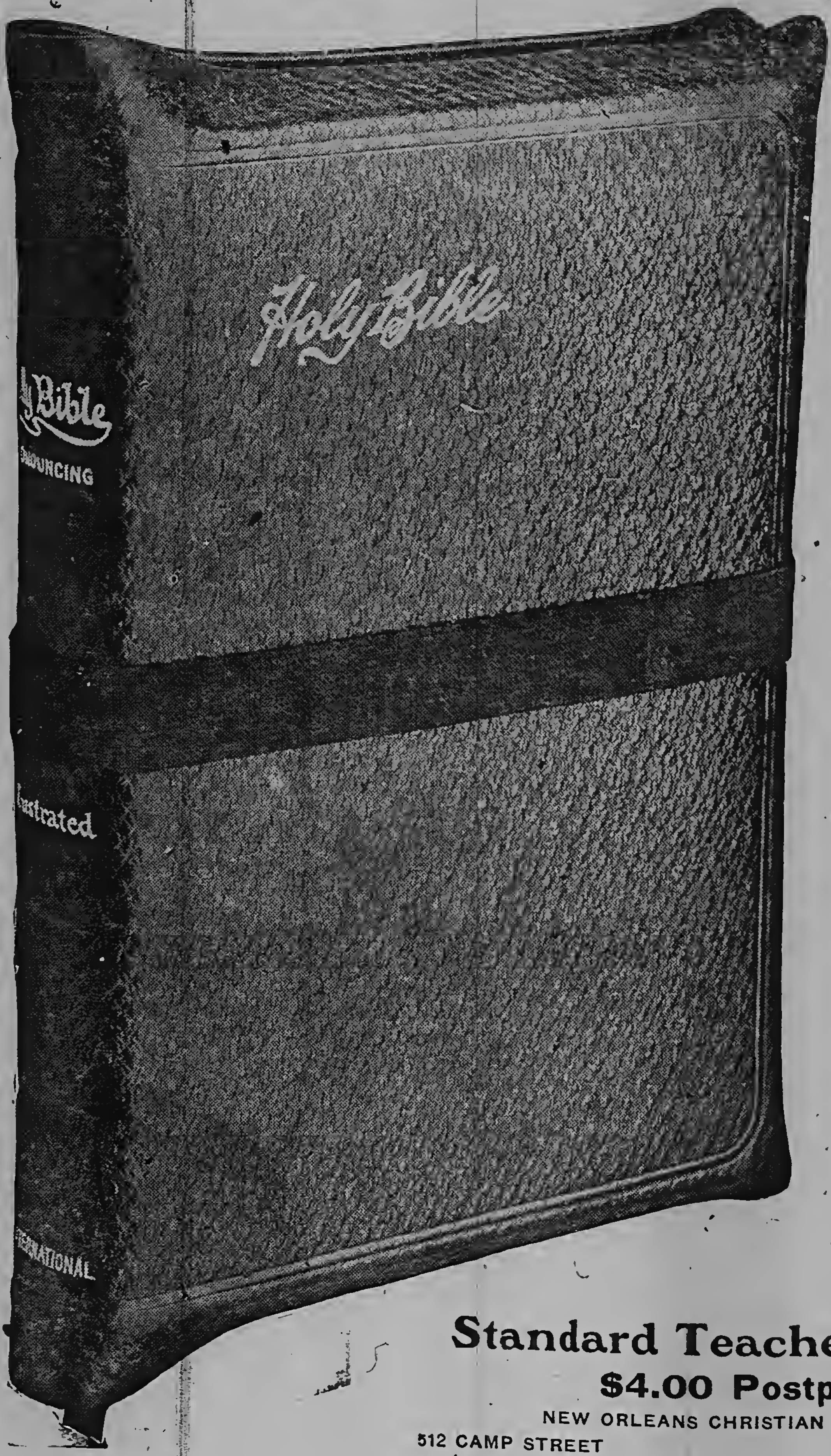

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NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 6, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

### "IT IS I; BE NOT AFRAID."

It was a wonderful word of cheer that Christ spoke to his disciples when they were in distress on the sea, laboring against a contrary wind. They had taken the boat at his command. Their obedience had placed them in a perilous situation: on the sea, away from men; in a storm; afraid; worn out with rowing; and it was a desolate hour—probably between three and six o'clock in the morning. But disaster does not befall those who do what Christ tells them to do. While the disciples were in trouble, Christ himself was praying on the mountain-side—getting ready to help them. No situation is so desperate that Christ cannot appear. It is often in our darkest hours that Christ is most real and most precious to us. And where Christ is, fear has no place. "It is I; be not afraid"—that word brings sweet assurance to-day to all who obediently keep Christ's commandments.

---

### THE EFFICIENT METHODIST.

The test of any organization is its efficiency in the performance of the task that brought it into existence. The task of Methodism is to spread Scriptural holiness over the land, and its success is to be measured by its efficiency in doing that work.

The efficiency of an organization, however, is conditioned upon the efficiency of the individuals who make up that organization. We measure, therefore, the efficiency of the Methodist Church by the efficiency of those who compose it. What are the marks, then, of the efficient Methodist?

First of all we place a religious experience. A man who knows what it is to feel the burden of sin; who has repented of his sins and, through faith in Christ, has known the blessedness of forgiveness; who, in the joy of that consciousness, hears the tender words, "Thou are my son"—that man has a religious experience that all the vain philosophies of the world cannot deprive him of. He knows whom he has believed—and it is very precious knowledge.

The efficient Methodist, then, out of that experience, finds joy in attending upon the ordinances of the church. All the efficient Methodists we have ever known have been those who believed in and practiced, so far as they were able, regular attendance upon the preaching and other services of the church, not merely as a matter of form, but because it ministered to their growth in grace.

The efficient Methodist also is constantly acquiring knowledge—knowledge of the Word of God, of the church and its work, of the world and its needs. Ignorance is always the enemy of efficiency.

And the efficient Methodist is active—doing all he can to advance the interests of the Kingdom of God, and giving all he can for the promotion of the cause of Christ.

A religious experience, conformity to the obligations of church membership, knowledge, activity—these are the marks of the efficient Methodist. What are they also but the marks of the true Christian?

---

### WHAT IS IT WORTH?

Who can estimate the value of a single life lived for God? The salvation of that life itself adds to the Kingdom of God an infinle value, for the Master has taught us that one soul is worth all the world besides. But the saved soul is not content with its own salvation—it invests itself in the salvation of others, and dividends are reaped that extend through eternity.

The September number of the Sunday School Magazine gives us a glimpse of the life of a man who deserves a high place among those who are called heroes of the faith—Mr. J. D. Flowers, of Dothan, Ala. Converted in 1874, at the age of twenty-eight, he learned to read and write after his marriage, and in January, 1877, he started a little Sunday school at Bolling, Ala. From that time until the present he has missed only five sessions of the Sunday school—twice on account of deaths in his family, and three times on account of personal sickness. In his Sunday school work he has come into contact with many young people, boys and girls, eager for an education, and many of them he has helped through college. Among these are several preachers, one of whom is a noted evangelist.

Who can tell what this man's life has been worth to the world? We do not know whether he is wealthy in material things or not; but we do know that he has accumulated treasure that moth and rust cannot corrupt, and that thieves can never take away from him. Happy? We have never seen him; but we venture the assertion that he is one of the happiest men in the world. What is such a life worth? We wish we could read his ledger account in the books of the recording angel.

Friend, what is **your** life worth?

---

### WHY ON SUNDAY?

We understand perfectly well that the race for the governorship of Louisiana is fraught with tremendous interest, and we have no disposition to say or do anything that would in the slightest degree interfere with the full presentation of the claims of all the candidates to as many people as possible. But we do not understand why Sunday should be the "big day" in the campaign. We venture the assertion that the candidate for the high office who would courteously but firmly declare that he would fill no political engagements on the Sabbath, would by that very act command the earnest and thoughtful consideration of some thousands of men and women in the State who are predisposed to cast their votes for candidates who "remember the Sabbath Day to keep it holy." Sunday is no day for political picnics and speech-making.

---

### A WISE MULE.

A mule was hitched to a wagon that was backed up against the curb. Quite nonchalantly he was standing with his head extending over the car tracks so far that it seemed inevitable that the first car that passed would give him such a bump as would make him see just about all the stars in the firmament. The car was approaching, and we watched to see what would happen. Without even an extra twitch of his tail, that mule calmly moved his head to one side, giving the car plenty of room to pass, with some to spare, and then he resumed his former position. He had not moved his feet—he stood where he stood before; his body had not perceptibly moved—he was still between the shafts of the wagon, and the contents of the wagon had not been so much as jostled. The big, lumbering car passed on—and the mule was just where he was before. Wise mule!

---

### YOU CAN NOT "GET RELIGION."

Religion is not a thing to be picked up, as we might pick up a pebble and put it in our pocket; it is not a thing to be put on or laid off, as we might put on a coat or remove it as occasion might demand; it is not a thing we can go into the market and buy, as we might buy the materials for to-morrow's noonday meal. We do not "get religion"—we **become** religious. Religion is a power which dominates all the faculties of the heart and soul; it is a principle of living which regulates inner attitudes and outward expressions; it is the impartation of a new life by the Spirit of God by which the whole nature is changed, so that all things become new. It means a new central passion, a new purpose, a new affection, a new activity. The man who "gets religion" may quickly lose it; the man who **becomes** religious is a new creature in Christ Jesus.

---

### KNOW YOUR JOB.

The word "job" may not be very high-sounding to those whose ears are accustomed mostly to "vocation," "position," etc.—but it is a word that expresses unequivocally the means by which most of us get our daily bread and meat. Even if we do not like it, it is a hard word to get away from; much harder is it to get away from the things it represents. That being so, we might as well not try, but give our attention to learning all that is to be learned in connection with our "jobs." If we prefer a "position" to a "job," the best way to get it is to know all that is to be known about the "job" we have. We are in no sense flippant when we quote in this connection the significant words, "Study to show thyself approved, a workman that needeth not to be ashamed."

# New Orleans Christian Advocate

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## AN ORTHODOX REPLY TO BISHOP MOUZON.

By Rev. Thomas H. Lipscomb.

### ARTICLE II.

The outstanding characteristic of Bishop Mouzon's recent articles, it appears to me, is that they are usually written in behalf of piety, Christian experience, "Fundamentals of Methodism"; but before getting far one is amazed at the contrariety between the subject announced and the position taken; which position is one of outspoken opposition to the defenders of the faith—with never a word of censure for the liberals who are undermining it.

For instance, pick up the April number of the Methodist Quarterly Review. You find the opening article entitled, to your joy, as follows:

"The Faith Once for All Delivered Unto the Saints."

By Bishop Edwin D. Mouzon.

"Contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3.)

Ah! How attractive! Surely the reports are untrue that the Quarterly Review is unsound! We begin to read: "We should inquire just what Jude means by 'the faith' which was once delivered. How much is included in that term? We should proceed carefully. We should make sure not to read into Jude's language thoughts and theories which Jude knew nothing of * * * The point is just this: to know what Jude means by 'the faith' once delivered to the saints, we must go to the Epistle of Jude itself." Now, whoever heard of such a principle of exegesis? We must cut out the rest of the Bible on this subject, though Paul and Peter and John all use even the very phrase "the faith" with an evident fullness and wealth of meaning which all Christians understood; yet a bishop of Southern Methodism, in her leading theological journal would confine the content of "the faith once for all delivered to the saints" to the contents of the one chapter of the brief epistle of Jude! And as he finds the epistle of Jude, after the opening exhortation, to contend earnestly for "the faith," devoted primarily to moral emphasis as local conditions required, the Bishop infers that "Jude evidently does not mean 'a body of doctrine,' 'a correct theology';" and the grand old faith is so emasculated that if any one accepts "the Lordship and Saviourhood of Jesus Christ" (very ambiguous words as now used) and the "necessity of a good life in consequence of that faith," it is all that is implied. Christ's divinity, his incarnation, his miracles, his atoning death, his resurrection, his ascension and coming again to judgment, all may be and are being rejected by scholars who would gladly admit and speak of his "Lordship and Saviourhood," and the necessity of a good life; yet pride of intellect "compasseth them about as a cart rope," and they bear not the first marks of Christian humility or grace.

But as we tread disappointedly through the article, we find the Bishop has much to say about the Bible; and he certainly does not increase our veneration of or confidence in it as an authoritative, inspired, divine revelation. Hear him, we quote a paragraph in full:

"It is time to be done with such views of the Bible. Such claims of verbal infallibility and universal authority only serve to make unbelievers out of people. For when men who have not been brought up as Christians from childhood come to read the Bible in the light of such claims, they see at once that the Bible is not the kind of book they have been told that it is; and when our own Christian young people take up the study of the Bible in real earnest, they soon find that a mistake has been made somewhere, and the tragedy is that instead of **rejecting the false theories they have inherited** (black-faced type ours), they sometimes reject the Bible itself."

Well, the Bishop has committed himself a little more than is usual. So the "theories they have inherited"—and that can mean nothing more nor less than what they have been taught by godly fathers, mothers, pastors, the church (for these are "Christian young people") are false; and "It is time to be done with such views of the Bible!" Verily a "false note" has been struck in Methodism, and it is quite apparent whence the false note comes, even though it be subtly imbedded in an article entitled—"Contend earnestly for the faith once for all delivered to the saints."

But Bishop Mouzon is dreadfully concerned lest "We should make unbelievers out of people." In the Review just cited and in the Advocates he harps on the same string: "If something is not done, multitudes will be driven into the camp of the 'liberalists,' and some may be driven into actual infidelity." The kernel of the matter is simply stated thus: **If you call on them to believe the Bible as really and truly God's Word from cover to cover,** in harmony with the old views, **they will not believe it and will have to be classed as unbelievers; so let us not ask them to blieve it as the orthodox have always believed it; and lo! these unbelievers can be classed as believers, and the trick is turned.** The "liberalists," then, who deny that Adam ever lived, or that man ever fell, who affirm evolution instead of creation, who deny the historical truth of most of the Old Testament, and much of the miraculous and theological element of the New, can then still be good Christians, professors of theology, preachers, even bishops; **whereas, judged by the old standards, they are heretics, as verily they are,** but they don't like the name which belongs to them. That is no new way of making "Christians" (the Jesuits were adepts at it long ago), though God save Methodism from adopting it! and God save the church that is made up of such "Christians," who are received with an obsequious bow to all their intellectual pride, whereby they sit in judgment on the Word of God, and say "I don't believe" this, or "I do believe" that, according to their subjective impression backed by whatever intellectual theories they may deem acceptable.

But where are these "multitudes" who must be classed as infidels, not if we don't convert them, but if we don't revise our views of the Bible? I have been born and have lived in as intelligent an atmosphere, I think I may say, as our good Bishop; I have touched the lives of ten thousand students in State and church schools within the past ten years, and not one have I found drifting in unbelief, except where his intellectual pride was aroused by professors who taught him thus to doubt and sometimes ridicule. But "like begets like," and I suppose we all find what we look for. But I have seen this: **The blighting effect of all this doubt upon preachers and people alike in Methodism, chilling all hearts and destroying all zeal;** and testimony to this I recently found in a book by a Harvard professor, to which I trust Bishop Mouzon and others will give heed. William James, in "Varieties of Religious Experience," says in a footnote: "See how the ancient spirit of Methodism evaporates before such delightfully written rationalistic booklets (which every one should read) written by Professor Borden P. Bowne!" So we see it evaporating still more as men come back from almost every Institute for Christian workers or teachers with expressions of this same subtle rationalism from imported or domestic leaders, numbing their souls; yet the Bishop has the temerity to charge the orthodox with originating the trouble, and exhorts, almost commands them to leave the heretics alone—sends them out indeed among the Catholics if they insist upon authority anywhere in Methodism—excepting, of course, the authority of bureaucratic administration, which is being exercised almost to the enslavement of the ministry to-day.

But Bishop Mouzon has a good word to speak for the Bible, and he formulates it very carefully and uses black-faced type as follows in the paragraph succeeding the one quoted above: "In answer to the question, What is the Bible? the following may be given: **The Bible is the record of God's progressive self-revelation in history and** experience, culminating in Jesus Christ, who **'brought life and immortality to light through the gospel.'**" Now, that sounds well, but it is just about as full of holes as an old leaky roof, through which every rain of heresy and wind of unsound doctrine may go unhindered. Let us examine it a little. "The Bible is the **record**." What kind of a record? He does not say. Infallible? Authoritative? Trustworthy? Inspired? Historical? Pseudo-historical or quasi-historical? Perfect, or imperfect? Fill in as you please. He commits himself to nothing. "Of God's **progressive**"; ah! what a loophole is that word for reducing the early portions of Scripture to myths and legends; and the early patriarchs, prophets and saints to men very crude and imperfect in their views of God or even of morality, and very unreliable in their so-called history. If only the infidels like Robert Ingersoll had lived long enough, with our new views of "progressive revelation" we could not only have agreed with him as to the "mistakes of Moses," but Dr. Rice could have assured him that Moses did not even write the Pentateuch. That "From Moses to Samuel: Society was disorganized, crude; there was a dearth of high men. The will of God was supposed to be learned from wizards, necromancers, sorcerers——" He might, in short, have been informed of our new views and given the right hand of fellowship as a good Christian himself, finding congenial company in modern professors of theology, and all indeed who are abreast of modern thought. But go yet a step further with this definition; "God's progressive self-revelation." The Bible is much more than God's **self-revelation**; it is a revelation concerning **man, his origin and destiny, his fall and Redemption**; and the revelation concerning man and the world which contains him is as vital and necessary as the revelation concerning God. To limit the Bible as being only a self-revelation of God is again to make a loophole through which modern evolutionary scientific speculation and modern psychology can take the place of divine revelation concerning man and the cosmos. So nothing could be more vulnerable to an orthodox Christian than the Bishop's definition, but we are confident it would be praised by all the heretics, for it leaves them all standing room within the fold. If the Bishop had tried, I do not believe he could have framed a definition more loose, yet sounding more plausible.

But the uncertain sound of the Bishop's trumpet is heard not only concerning the Bible, but concerning some of its specific vital doctrines, the truth of which our people are amazed that a bishop should call in question. He first objects to, and then openly repudiates the "Calvinistic" doctrine, as he terms it, now advocated anew as he thinks by the Fundamentalists, of a "Substitutionary Atonement." Hear him, and wonder all ye Methodists that a Methodist bishop should write thus (from Article "Fundamentalism and Methodism"): "Now, when we come to speak of the atonement made by Christ in his own precious blood, it behooves us to take off our shoes, for we stand on holy ground." (Agreed). "But as I understand our friends the Fundamentalists to use the words "Substitutionary Atonement," they mean that **the penalty that was due me on account**

**of my sins fell on Christ** (black-faced type ours)—that violated law demaded a victim, and that Christ was punished in my place. If that be what they mean, then it is the old Calvinistic (Calvinistic, the Bishop is made to misspell Calvinism twice here) doctrine over again in naked form, and we Methodists are not Calvinists. (Editor's note: The editor of the Advocate of course accepts full responsibility for the typographical error.) **And this is not my chief objection. My chief objection grows out of the fact that it is not theology that saves a man; it is Christ that saves."**

Two observations we must make here. First, that the Bishop's representation of Calvinism is about as correct as the spelling of the word in the article before me. Everybody knows that our difference with Calvinism is over the extent of the atonement, not the theory; Calvinists holding to a limited atonement, that "Christ died for the elect only," while we hold to a universal atonement! so let none depart from the old faith frightened by the bugaboo of "Calvinism."

Our second observation is that this doctrine exactly as **stated and denied** by Bishop Mouzon is the obvious, undeniable teaching of Scripture (though it is ever "to the Greeks foolishness") from the fifty-third chapter of Isaiah on through the New Testament into illimitable, endless glory, where, "in the midst of the throne, a Lamb as it had been slain" will still symbolize this sacred truth; and we cry to Bishop Mouzon in the language of St. John: "Behold the Lamb of God **which taketh away** the sin of the world!" Who "bore our sins in his own body on the tree," and died "the just for the unjust that he might bring us to God." As we said long ago in concluding an article on "The Theology of St. John" in the Methodist Quarterly Review, "Whoever would eliminate from Christianity these words and truth must also reform the theology of heaven and teach ethics toward the very throne of God." Surely it ill becomes a bishop to wipe out the whole significance of the atonement with the superficial statement: "It is not theology that saves a man; it is Christ that saves." Yes, Christ. But Christ WHO? Not man but God Incarnate; and Christ How? By his life and teaching and example? No, though all the liberals would say so; but by **his death upon the cross for our redemption.** By his blood, not as a martyr, but only as that blood is understood to signify not the death of a martyr having no relation to our sins; but as an expiation for sin—my sins, Bishop, and yours; and you nor I can be saved through Christ except as we believe in **"Christ Crucified,"** by whose "stripes we are healed." To repudiate theology as you do is to retain the use of words, while robbing them of all content and meaning. Why a bishop, of all men, should delight in such is strange beyond expression.

Well, enough for this time. "The agitation concerning orthodoxy and heresy" will cease when the Goliaths of error no longer stalk abroad even among the hosts of Israel. Until then the little Davids, trusting in God, must hurl their smooth stones. Perchance the vulnerable spot may be found; and God's church, bearing triumphant testimony to his eternal truth, may again go forth to victory.

Perhaps in another article we shall further expose current error and sophistries under the title "The Search for Truth," as finely phrased by the liberalistic editor of our Quarterly Review.

West Point, Miss.

## THE TREASURE.

We devote ourselves to the acquisition of the whole field of life and character until we are able to say that the new-found treasure is love. The only price of divine treasure is love. We cannot pay for it in any other way. And love comes out of faith. Nothing in the world enriches a soul, develops its power, completes its real life more naturally than the faith that there is somewhere, not far away, a pure and true and perfect Being, whom we can love without reserve.—Herbert Snell.

## "AS HE THINKETH."

By Rev. H. M. Ellis.

The ultimate purpose of all God's dealings with man is a man's worthy and right living—call it righteousness, sanctification, holiness, Christliness or whatever name you prefer. "And you, who were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight." (Col. 1:21, 22.)

The means appointed, and relied on by infinite Wisdom for the achievement of this great end is the preaching of the gospel of Jesus Christ. "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

Sincere belief in this gospel unfailingly results in the supreme and divinely-purposed salvation, evidenced by holy life. "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.)

Could anything more strongly emphasize the fact that **faith determines life?**

Not that so-called "faith" which accepts theological tenets as one does the fashion of his garments, that he may not be unlike his neighbors. Not that "faith" dropping glibly from one's tongue in memorized, but indifferently understood, formulas of his "creed." Not that history, traditions and dogmas for which one, though scarcely apprehending their import, has acquired considerable reverence. Not that "faith" one has been taught it is his duty to accept, and he, therefore, hopes he has accepted. These do not grip and dominate his life for the simple reason that these are not really his beliefs.

When his audience put the question to Jesus, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent." (John 6:28,29.) The tree will determine the fruit.

Life is not by any means all exterior. The real, the essential life is interior, hidden from eye of man. It is within that the forces are born and mobilized that go forth to conquest.

The exterior, like overalls and dress suits, may be put on for the occasion—not nature and spontaneity, but expediency determining. The real life within, motivizing and determining all, is not only known to him who keeps the record, but it will inevitably ultimate in character and conduct which will make it known to any observant person. The thoughts, the moods, the volitions, the aspirations, the resolves, and purposes are of the very essence of living. These originate, initiate, dominate. Primary in determining all of these are the vital beliefs. "As he thinketh in his heart, so is he." (Prov. 23.7.)

A thoughtless, illogical and reckless evangelist in an alleged sermon on "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), laid down the proposition, "Believing on the Lord Jesus Christ will not save"—the direct contradiction of his Scripture text. To his own superficial mind, he proved this by saying, "All of you believe on the Lord Jesus Christ, but some of you are not saved." His dogmatic assertion was grossly false. True belief in Jesus Christ never has and never will fail of salvation. "He that believeth on the Son hath everlasting life." (John 3:36). One who assumes to preach or write for the instruction of others should at least be able to discriminate between the vital faith which, though tiny as a mustard seed, grips, creates, dominates—"moves mountains" (Matt. 17:20), and a mere acquiescence, for sundry reasons, in the religious tenets of family or community.

Ultimately the words, the acts, the fixed and unchangeable character of the life are the legitimate outcome of that life's beliefs. Hence God's chief business with men concerns their beliefs. He sent his only begotten Son, the Incarnate Word, to set men the true pattern and reveal to them the heavenly fashion of life, and at the same time, both by his life and by his shameful, agonizing death on the cross, enable man to sense the unspeakable love of his yearning heart. He would right men's beliefs by putting the facts before their eyes, because the beliefs are basic, fundamental, determining.

Men choose their own vital beliefs. "If any man will come after me" (Luke 9:23) it is for the man to make the choice. "As many as received him, to them gave he power to become the sons of God, even to as many as believed on his name." (John 1:12.) But, though "Light is come into the world," there are some who "love darkness rather than light, because their deeds are evil." (John 3:19.) "If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23.) The result of the rejection of light is inevitable, and history has made it conspicuous, for "even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," (Rom. 1:12), a mind abandoned altogether to evil. What a state! But farther, "For this cause" ("because they received not the love of truth, that they might be saved") "God shall send them strong delusion, that they should **believe a lie**; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." (II Thess. 2:10-12.) Believing the lie unfailingly results in doom.

Since one's belief is the fundamental and causal factor in his life, and since it is evident that God himself depends on belief in the truth for rational alignment, right expression and heavenly development of life, the supreme task of the church is manifestly to clearly, decisively and insistently declare the truth as it is in Christ Jesus. This is its supreme obligation. For this it exists. For this its ministers are called and commissioned by the Holy Spirit. It is not responsible for the reception or rejection of its message by the hearer, but it is responsible for the soundness, sincerity and urgency with which the whole truth in Christ Jesus is declared.

And in exact proportion to the clearness and heartiness of its message of salvation in Christ Jesus may the church be sure of the co-operation of the Holy Spirit, and of fruitage in holy lives, that will carry light and power to the selfish and sin-sodden world.

Brookhaven, Miss.

## THE WISDOM OF THE HEART.

God bless the practical, matter-of-fact people! What would the world do without them? And yet I am glad that we haven't a world full of them. That is, of the extreme type; the people who hardly quite believe in anything that they cannot see and handle, who have something of a scorn for mere sentiment, and think day-dreaming is utter waste of time. A world full of folk like that might be a very comfortable world, and things might be always done up in it, but it would be at the same time a very uninteresting and unattractive world. The things we can see and handle are not the only things. Indeed they are not the big and important and interesting things at all. And the man who busies his whole life with them is missing the very cream of living. When it comes to scorning "mere sentiment," it is well to remember that it is the mightiest force in all this world, notwithstanding it is sordidness that we hear so much about. Some people say that men will do anything for money, but history shows that money has been a very wooden and unattractive thing compared with mere notions and sentiments. The things that people may see when they close their eyes are the things that make life vastly more than the other kind. It is an utter folly to scorn them, or not to believe in them. It is the vision of the soul and the wisdom of the heart that really matter.—Christian Guardian.

## MARTYRS.

If they persecuted me, they will also persecute you.—John 15:20.

They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name.—Acts 5:41 R. V.)

## RUSTON DISTRICT NOTES.

The pastor and people of Arcadia are watching with interest the walls of the new church going up. This will certainly be an addition to Arcadia.

* * *

The Athens circuit has had revivals at all the churches. At Athens the three churches went in together and held a union meeting, the pastors doing their own preaching. They speak of the meeting as being one of the best they have had. Brother Sheppard will have a good report at Conference.

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Bernice charge is moving along fine on all lines. An excellent young man from this charge has decided to enter the ministry. He graduated with honors from high school and intends entering Centenary College this fall. Rev. O. L. Tucker is in high favor.

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Bienville circuit has enjoyed revivals at most of the churches. Rev. W. H. Jordan assisted Brother Moreland, the pastor, at Saline and Bienville.

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The pastor at Castor, Rev. E. J. Buck, has had to undergo an operation, but is now recovering, and is closing out the year in good shape.

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Homer had an organ recital on Aug. 31, and the first preaching service in the new church was Sept. 2, with the sermon by the pastor. The pastor and members say (and they are not far wrong) that they have the prettiest church in the State.

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Rev. W. W. Lantrip is closing out a fine year on the Marion circuit. Rev. J. H. Williams, pastor at Farmerville, assisted in a meeting at Marion. It was a great meeting and twenty members were added to the church.

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The pastor, Rev. W. C. Childress, did his own preaching in the revival at Minden. The attendance was splendid and the results were very gratifying.

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The Conference Training School held at Ruston from Aug. 26 to 31 was quite a success.

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Winnfield circuit, where Rev. E. W. Day is the pastor, is having a good year. Rev. D. F. Anders, of Cotton Valley circuit, assisted at Atlanta and Joyce with good results at both places. Two are coming up for license to preach from this circuit.

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We haven't space to enumerate all the good things in this paper. At all the charges, both pastors and people are getting busy for the fall campaign to close out with a full report and everything in full.

K. W. DODSON, P. E.

## SHREVEPORT DISTRICT NOTES.

The six churches of Shreveport and vicinity held their third quarterly conferences, in joint session, at First Church on July 25, with a good official attendance.

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The Shreveport City Epworth League Union held an enthusiastic rally at Noel Memorial Church on the evening of Aug. 6, and united in a constructive program of work for the future.

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The George Tucker tent meeting, under the auspices of Texas Avenue and Mangum Memorial churches, began on Sunday, Aug. 12, and will continue until Sept. 3. Great crowds are in attendance.

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Dr. H. F. Brooks and family have returned from their vacation in Mena, Ark., and the Doctor is announcing aggressive plans for the fall campaign in First Church.

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The new church building in Claiborne Addition of Shreveport has been completed, and will be opened with service conducted by the presiding elder, on Sept. 9. Rev. W. F. Henderson, Jr., has been appointed in charge of this new work for the remainder of the year.

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Rev. W. W. Holmes and family were compelled to return from Mount Sequoyah on account of the serious illness of Margaret, who is now, however, rapidly recovering.

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Rev. A. H. Parker assisted Rev. Dan Anders in a successful meeting in the new church at Ivan, Bossier Parish, and Brother Neill assisted Brother Bonnette at Walker Chapel.

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The presiding elder assisted Brother Dulaney in a meeting at Flournoy, and also assisted Brother Neill at Gilliam. The latter meeting was continued with the assistance of Brother Bozeman.

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Rev. J. W. Pearson assisted Brother Clegg at Logansport in a meeting in the new church, which resulted in a number of additions.

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The construction of the new Arts and Science Building of Centenary College has been begun. The new faculty has been announced, and a capacity opening is expected by Dr. Sexton.

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Conferences held at Benson Church, Pelican charge, and Concord Church, Plain Dealing charge, showed the work of both charges to be in a prosperous condition.

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The third quarterly conference for Mansfield charge showed splendid results from the work of the year. The finances of the church were never in more encouraging condition. In South Mansfield, where the Union church building was demolished by a storm last year, an attractive building has been leased for five years, free of cost, in consideration of its renovation. President Bratton is much encouraged by the indications pointing to a fine opening for Mansfield College on Sept. 9.

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Prof. D. B. Raulins has obtained leave of absence from Centenary College, to enter Southern Methodist University for post-graduate work in September. The appointments of Bayou La Chute charge will be regularly supplied in his stead during the remainder of the year.

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Rev. B. C. Taylor has entered vigorously upon his work on Grand Cane charge.

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Mr. J. J. Booth, prominent citizen of Shreveport and steward of First Church, passed away on Saturday, Aug. 25, after a protracted illness. This is the seventh member of this official board who has died in the past year and a half.

R. H. WYNN, P. E.

## FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

After ten delightful days with the Georgians in the Hartwell Camp Meeting, I headed in at Union, West Virginia, as the speaker on the "Old Rehoboth" anniversary This is an old church, built in 1786, and dedicated by Bishop Asbury. He held three Conferences in this old log sanctuary, which still stands in a fairly good state of preservation. Its walls are pierced with holes for the rifles of the worshipers in case of attack by Indians. It is a rare link between this day and the pioneers, and the good people of the community of all denominations realize its historic value as a relic of a heroic era. If the weather is fair, they turn out by thousainds on the anniversary; but on this anniversary lightnings flashed, the thunders boomed, and the rain poured in torrents. The slick mountain roads forbade cars, and so it was a water-haul. I preached three times to small audiences that braved the elements. Brother Wilcher, the pastor, was sorely disappointed. He expected the "forgotten man" to come away with a nice offering that would keep the pot boiling for some time; but, poor fellow, he had to hustle to raise expenses, and the "forgotten man" had to buckle up his belt again to suit the size of his rations. It has become a "habit," but he keeps out of jail and keeps kicking. In spite of our disappointment, I greatly enjoyed the occasion, and Wilcher got some "ideas." It is a great thing when a young preacher gets to having "ideas." According to old Plato, ideas are the seeds of things, and I expect Wilcher's "ideas" will spront and grow into a big tabernacle at Old Rehoboth and a two days' meeting to double the chance against the weather. Luck to the young man and his ideas. He treated me nicely.

I wanted to go from Union to the West Virginia Conference, but Yoak, the pastor at Barbourville, wrote me not to come as their slate was full. I am sorry, for I like the West Virginia itinerants that I have seen, and wanted to get acquainted with more of them. But headed off there, I accepted an invitation to Graham, Va., and doubled back to Charlottesville, and around to Graham. There I broke my rule, and instead of going to a hotel, I accepted the hospitality of Mr. W. F. Morton. Of course, I enjoyed it. Who wouldn't enjoy such charming people? Mr. Morton is a Methodist who reads his church papers, and has read the history of his church, and keeps in touch with its work; so he is not a dummy Methodist. The pastor at Graham, Rev. A. S. Thorn, is a brainy chap, meddling with knowledge as if a modern preacher had time for such intellectual activities, instead of devoting his energies to getting up his collections! That is the old style, when the preacher spent the morning in his study; the new style spends the morning in going over accounts and the rest of the day in "social service" a la Junaluska and Blue Ridge, etc. Friday night I lectured to a full house on "Home Life in Dixie During the War," and preached to a fine congregation Sunday morning. I found I was booked for Bland Street, Bluefield, at night. Dr. Hamilton, the pastor, gave us a fine audience, and we had a good service. I found the climate of Bluefield the best yet—summer weather, bracing, invigorating. I would enjoy a whole month of it; it suits my lungs exactly.

From Bluefield I dropped back and rested for several days in the home of my son-in-law, Mr. J. H. Creighton, in Roanoke. Until recently, Mr. Creighton was the General Secretary of the Roanoke Y. M. C. A., and whatever changes may come, that fine institution will be his monument. I greatly enjoyed his delightful home. Its quiet refinement and cultured atmosphere, and the unsurpassed surroundings of mountain scenery, are ideal. I had a short interview with Dr. J. W. Smith, the pastor of the great Green Memorial Church, and I never meet such men as Smith without wondering why the pilots of the Old Ship of Zion will send off for men like Dr. Shailer Mathews, who admits he does not know where we came from or are going to, and such men as Dr. Bland, who destroys our faith, and overlook our own men, such as Dr. Smith, when they want to train men to steer the vessel. I think the next General Conference ought to let some of these connectional men go fishing. The declaration made by the committee on the soundness of the faith sounds like irony in view of the utterances of Dr. Bland; yet I understand those rank opinions are upheld by Dr. Shackford and Bishop Atkins and others. No wonder such intelligent and loyal laymen as Judge Hall, of Texas, and Mr. Laird, of West Virginia, whom I met at Bluefield, are alarmed. They well may be, for if Bland's views prevail, the Methodist Church is doomed.

I have traveled all over the United States, and as far as my knowledge goes, there is no equal stretch of country where one sees such glorious mountain scenery as on the Memphis special from Charlottesville, Va., all the way to Chattanooga, Tenn. It is a day-time ride, and every mile is full of beauty and grandeur, lofty mountains, rolling hills, wide meadows, rippling streams—a world of beauty to one who loves nature! We climb over the divide at Christiansburg; pass huge piles of pig iron at Pulaski; enjoy views of fat cattle around Wytheville; and all the time the mountains! Marion! Yes, fifty-odd years ago I slept one night with Bishop Doggett there. The mercury had dived below zero, and it was cold enough to make a Laplander shiver, and that bishop took all the cover. Like a goose, such was my regard for bishops in those days, that I lay there thinking, the bed is long enough, but the covering is narrower than two can wrap himself in it. That was before I caught a bishop with his coat off and saw he had no wings sprouting under it. I wouldn't do it now. I would nudge his episcopal ribs, and say, "Here, neighbor, divvy with that kiver"! O tempora! O mores!

Emory and Henry College! How beautiful the lawn, the trees, the green grass! How natural the brick houses near the railroad! Wiley lived in one, Longley in the other, Buchanan in the one further up the hill. The whole place is wreathed with blessed memories for me, more fragrant than the old-fashioned roses that used to grow in the yards, or the violets that sprinkled the lawn, and as evergreen as the cedars that send their roots among the rocks. This is the same steep grade the boys greased in revenge for the road refusing to stop certain trains on which they were accustomed to ride to Abingdon. Such snorting and blowing of whistles, for trains were backed up almost to Glade Springs, three miles away! No, I had nothing to do with it, except to laugh at the "cussin' engineers" while the performance lasted. It was effective. The road stopped the trains after that. I understand an "Institute" for Holston preachers was in session. I wonder if they had the Canadian faith-destroyer there to pull down what the fathers built.

Abingdon! They were mowing the grass on the campus of Martha Washington College. There is where I met her, my first sweetheart. She was teaching music in the college, and was as shy as a deer and as alluring as a nymph. We played croquet under those big trees. I cared nothing for the game, except that it let me be with her. How my heart almost jumped out of my mouth when she thoughtlessly admitted that she was "heart whole and fancy free!" I said to myself: "Hurrah, now we are in for a race!" And a race it was. She did not fall to the first proposal. She was a Virginia lady of the old South, with all its romance and sentiment, and a devout little Christian, to whom marriage was almost a sacrament. When she gave her heart and her hand it was for life. When the boys at Emory tricked me once, and made me miss the train, and went in troops themselves to the concert, I walked ten miles to hear her sing! It seemed but a few steps, and she amply compensated me by a long talk under the trees after the concert was over! She led me a race, sure as you live. But when I finally got her entangled in the nuptial noose, no conqueror ever captured a fairer prize. For thirteen years she sang to me her sweetest notes, making the whole pathway of life melodious, and strewing my way with the flowers of a wonderful, worshipful love. Her memory is blessed. It was the auroral time of life—morning was breaking; and to this day there hovers over all that region the mystic beauty of youth and love in its dewy freshness, and the very brooks that bubble over the rocks seem to sing to me the ballads she sang divinely, and I hear again in fancy "Annie Laurie," "Kathleen, Mavourneen," "Robin Adair," and "Within a Mile of Edinboro Toun." How wonderful! Thank God for the past, and for dear old Emory! I shiver when I think that the faith, resting on a divine revelation, that inspired the ideals that blossomed into such consummate experience, must wither under the blight of such infidelity as Dr. Bland propagated at Junaluska. It shall not with me!

God of our fathers, keep us true,
  And steadfast to our lastest breath;
That we, like Paul, may say at last,
  We kept this holy faith till death.
Faith of our fathers, holy faith.
  We cling to thee in life and death.

## TO OUR PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS.

Dear Sirs and Brothers: Our schools and colleges will open early in September, and we would take it as a kindness if you will drop either of us or Mrs. C. A. Bowen, superintendent of the young people and college department of the Galloway Memorial Sunday School, a card giving us the name of any party leaving your school or section, so that we may look them up immediately upon their arrival.

Thanking you in advance, we are,

Sincerely,
J. C. CAVETT AND W. E. MORSE,
Superintendents, Galloway Memorial Sunday School,
Jackson, Miss.

## NEIGHBOR.

Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go thou and do likewise. Luke 10:36, 37.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue. Shreveport, La.

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# THE CHRISTIAN EDUCATION MOVEMENT

## HAS THE RIGHT OF WAY

## August - September - October - November

The Committee authorized by the General Conference to harmonize and correlate the forward movements of the Church has given the CHRISTIAN EDUCATION MOVEMENT from August to November, inclusive, for cultivation and collection of pledges. During this period all the general organizations and public agencies of the Church will be mobilized in the interest of Christian Education.

**THE BISHOPS**

have issued a strong address to the Church and are leading in the work.

**THE PRESIDING ELDERS**

will co-operate and direct the work in the Districts. A live Presiding Elder brings things to pass.

**THE PASTORS**

will give the message to the people and guide the efforts in the local churches. The wise pastor believes in Christian Education and shows his faith by his work.

**THE CHURCH COLLECTOR**

has a place of great opportunity and responsibility. It is harvest time. He thrusts in the sickle and gathers the golden grain.

**THE SUBSCRIBER**

is the most important of all. Money talks, and he has the last word. If he fails the efforts of all others are futile. But a true Methodist will not fail. His word is out. He has promised. He will pay.

## "AFTER CENTENARY" PLEDGES

Many subscribers made their pledges payable "after the Centenary." This means the payments will begin November 1st, 1923, since the last payment on the Centenary was due January 1, 1923.

"After the Centenary" means November 1, 1923.

## THE CHRISTIAN EDUCATION MOVEMENT

810 BROADWAY, NASHVILLE, TENN.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## CHECKS TO CLAIMANTS RETURNED UNCLAIMED.

On July 1, 1923, the Board of Finance made the 1923 pro rata distribution to all the claimants of the Church, the same representing the net income of $41,469.75 from the Superannuate Endowment Fund for the fiscal year which closed March 31, 1923. Practically all of the checks seem to have been received by the claimants, but a few of the letters sent out to certain claimants have been returned to the office unclaimed. These will now be listed, together with the addresses from which they were returned, and by Annual Conferences, as follows:

Central Texas Conference, Mrs. P. M. Riley, Arlington, Tex. Memphis Conference, Mrs. N. R. Marr, Normal, Tenn. North Alabama Conference, Mrs. C. D. Brooks, Anniston, Ala.; Mrs. L. C. Sims, Dolomite, Ala. North Arkansas Conference, Mrs. J. D. Rutledge, Blytheville, Ark. North Georgia Conference, Mrs. M. L. Troutman, Rome, Ga.; Mrs. A. G. Carpenter, Canon, Ga.; Rev. O. M .Hawkins, Emory University, Ga. North Texas Conference, Mrs. L. L. Naugle, Station A, Dallas, Tex.; Mrs. I. W. Clark, care of A. B. Carter, 4416 Gramercy Place, Los Angeles, Calif. Northwest Texas Conference, Mrs. John F. Caperton, 211 Rogers Avenue, Macon, Ga.; Mrs. J. W. Gibbens, care of Y. M. C. A., San Antonio, Tex. Pacific Conference, Mrs. W. A. Lindsey, 2534 Bancroft Way, Berkeley, Calif.; Rev. R. R. Raymond, Thermal, Calif. South Carolina Conference, Mrs. H. J. Cauthen, Charleston, S. C.; Rev. T. B. Owen, Wilkesboro, N .C. Texas Conference, Mrs. R. A. Burroughs, Waco, Tex.; Mrs. S. D. Horger, Newton, Tex.; Mrs. W. H. Crum, Greenville, Tex. Virginia Conference, Mrs. Charles W. Cain, Portsmouth, Va. Western Virginia Conference, Mrs. W. H. Surgeon, Wayland, Ky. West Texas Conference, Mrs. J. T. Williamson, Bryan, Tex. Missouri Conference, Rev. S. H. Milam, Pineville, Mo.; Mrs. C. K. Shilling, Fayette, Mo.

One claimant, namely, Mrs. R. A. Giddens, of the Holston Annual Conference, the Board has been unable for three years to locate and has three checks for her benefit when her correct address can be secured.

Any information that can be furnished the Board concerning the present addresses of the above-named claimants will be appreciated. They should have the money due them, which is represented in these unclaimed checks, and it cannot be paid until the correct addresses are in hand.

## THE TUG OF A LONE WOMAN SHUT-IN.

About two years ago a letter was received from Mrs. Kate C. Shaw, 211 Walnut Street, Wilmington, N. C., in which was expressed the desire to do something practical for the benefit of the Superannuate Endowment Fund. The letter indicated that the writer was a shut-in and that whatever she did would have to be done through difficulties which surrounded her.

Mrs. Shaw called a number of her personal friends into council, and they decided that each one would attempt to raise a few dollars for the purpose stated, placing same in a savings box to be opened on the birthday of Mrs. Shaw. As a result, on Aug. 2, 1922, Mrs. Shaw sent to the Board a check for $52 for the fund. In the letter which accompanied this check she was radiant with enthusiasm at the success achieved by her efforts, but regretted she could not do more, stating: "It is hard to live and work when one-half of one's body is as dead and as lifeless and as helpless as if the whole were ready for the grave O, the pain and misery that I daily endure makes my spirit sink down! But I feed my soul on the rich promises that are in his Word, which manna sustains me from day to day. My pastor's secretary has promised to call the women of the church to meet at my home again, and I am going to ask them to help me in getting together a Christmas gift for our dear old heroes. I do hope they have become interested enough to do it all over again. I will do my best in writing to friends, soliciting them to help; and if I do not get but $10, that will be better than nothing."

On Dec. 26, 1922, Mrs. Shaw wrote another letter, in which she sent a check for $87 for the fund, the same being the Christmas gift alluded to in the foregoing. She wrote: "I wish I could send more, but for one in my condition I can only look to God and thank him for enabling me to do this much. He has done it. Not I. And I am thanking him for using me a little. The ladies met at my home yesterday, and after we counted our Christmas offering one of them proposed that we go on with the work. This made me very happy. Therefore we will have another opening of our boxes at the Eastertide. I may be in the hallelujah land at that time, but I assure you that if I leave this world others will come forward to help you in this great work. When you write please do not praise me more than you do the other women who are helping. I am afraid they will feel it. Encourage us all. We are just a few women who want to help you in the tremendous task which you have undertaken. When the time comes for the special effort to raise the ten million dollars, I feel that you are just as sure to carry it to successful issue as can be. I do hope the joy bells may ring for you their sweetest Christmas joys."

On April 24 Mrs. Shaw wrote again, sending a check for $55 for the Superannuate Endowment Fund.. She stated as follows: "The good ladies who are helping me with this work have unanimously decided to continue our efforts at least until my birthday, which is in August (should I live that long). So I can count on one more donation to send you. I hope the work will continue as long as I live. I try to make the meetings as pleasant and interesting as possible, and so far the ladies seem thoroughly to enjoy it. We have readings and singing, and anything I can find concerning our superannuates is read. I am doing all in my power to keep up the interest, and will continue to do so while I live."

It has not been my privilege to meet this saintly woman face to face. However, everything that she writes bears evidence that she is truly one of God's elect. If sweet-spirited and kind-hearted Mrs. Shaw, though a shut-in and a great sufferer, can find ways and means to assist the great cause of superannuate endowment, what should be done by thousands of women of the Church who are blessed with the best of health and strength? Sometimes I become discouraged under the strain of the heavy work upon me, but then it is I think of letters such as those quoted above received from Mrs. Shaw, and I am ashamed of myself and determine to go forward with greater enthusiasm than ever. God bless this good woman, make his face to shine upon her, and give her peace. She is giving her last strength to the promotion of a cause which will erect for her a monument more lasting than the chiseled granite. I trust that many lovers of the superannuate cause will write her a letter of appreciation. Such expressions of love and gratitude would be to her like the music of springtime.

## FROM THE WILDS OF CENTRAL AFRICA.

On July 25 a letter was received from the Board of Missions with a check for $40 for the Superannuate Endowment Fund, the same being sent by order of Rev. E. B. Stilz, missionary. I wrote Rev. W. M. Cassetty, Jr., Acting Treasurer of the Board of Missions, requesting the details concerning this contribution and asking for a copy of the letter sent by Brother Stilz to the Board of Missions when he directed that this $40 be paid to the Board of Finance for superannuate endowment. Brother Cassetty replied promptly as follows "This amount ($40) sent at the request of Brother Stilz was on one of our regular 'order for payment blanks.' On this order he makes no explanations; merely instructs us to send $40 to your Board and deduct from his salary. He is a missionary in Lusambo, Sankura District, Congo Belge, Central Africa, and his salary is $770 per annum."

My purpose in calling attention to the above is that the readers of this page may appreciate how far the interest in the cause of superannuate endowment is reaching. There has never been an appeal made to the Church for any purpose that has received a more emphatic and universal response than the cause of the "forgotten man" is receiving. Little children, invalid men and women, preachers on scant salaries, missionaries—all, of every hard condition thinkable, are already responding out of their hard situations in a spirit of sacrifice. The interest in this cause even now so manifest and from such sources should shame the thousands of our people who are better situated into doing for the "forgotten man" something that will forever relieve his necessities and let him spend his last days in comfort and in peace.

So far as I am concerned, I am wholly committed to carry on what has been begun by the Board of Finance with every bit of nerve and force and endurance given me until my Church shall be acclaimed by all the world as being just to those whom she has used in achieving her greatness. Will you, dear reader, make solemn covenant with me to do likewise?

# *The Home Circle*

## THE BLOSSOMING.

By Lilian Leveridge.

So many lovely things I've tried to do,
But failed, alas! to make the dream come true.
In many a race I've fallen far behind,
And heard the victor's shout ring down the wind.
I've seen my shining castles sink and fall
And leave upon the air no trace at all.

But this one thing I have with joy achieved
Beyond the dream my budding hopes believed:
I've placed a tiny seed within the earth
And seen the living atom spring to birth,
A growing thing, a promise of delight,
A touch, a token of the Infinite.

I've daily nurtured it with loving care
And watched it grow more vigorous and fair.
Its fairy buds unfolding made me glad;
"'Tis scarce worth while," they whispered, "to be sad."
Now joy out-breathes from every starry bloom
That fills the air with delicate perfume.

In dewy dawns they smile up from the sod,
And seems to say, "Good-morning, child of God!
You in your way and I in mine may bring
Some thought to his sweetest blossoming,
And he who paints the roses and the rue,
Whose love is life, has not forgotten you."

—In the Christian Guardian.

## THE TWO PROCESSIONS.

By Eleanor W. F. Bates.

The sun shone in the east window and lay across the kitchen table, on which was an array of dishes. Mollie looked at the dishes, and a few tears came, but she wiped them away quickly when she heard a knock at the door.

She opened the door saying, "Oh, Dora, I was just wishing you would come!"

"I came to get you to go to see the procession," said Dora, who was Mollie's dearest friend.

"I can't," said Mollie sadly. "I want to ever so much, but I've got all these dishes to do. Just look! See how many there are!"

"I should think there must be four times as many as we had," said Dora with surprise. "But your family is bigger than ours."

"That isn't the only reason," said Mollie. "We had five extra people to breakfast, because the lady across the way was sick, and mother invited them all over here, and then she went back with them to help them a little, and—and—she said I was big enough to wash dishes once in a while alone!"

Mollie could not help sniffling a little, but she bravely stopped a sob, which she was afraid was really going to have its own way, and added, "Of course I've seen the Boy Scouts' procession before, but not since Billy joined, and I do want to see my brother march!"

"Well, they haven't started yet, and maybe, if you let me help, we could get the dishes done before the procession gets by."

"It would be something just to see the tail end of it," sighed Mollie, "but Billy's in the front rank!"

The girls flew to work. Mollie stirred up a big pan of suds and put another of hot water beside the drainer, then handed some towels to Dora.

"This is tho glass-towel," she said, "and here is another for the china."

"Oh, how pretty!" said Dora, looking at the towel she held in her hand. "Who marked this?"

"I did, for mother's birtdhay," said Mollie proudly. "I learned how at sewing school, and she was so surprised!"

The hot water and smooth towels made quick work, and the girls laughed and talked until piles of dishes showed the task finished.

"Now, where shall I put them?" asked Dora, some cups in each hand.

"Mother told me to leave them on the dining-room table, because I am not tall enough to put them on the shelves."

They began to carry them carefully into the next room.

"Oh, see this pretty spoon!"

"That's mine," said Mollie.

"And this one?"

"That was Billy's when he was a baby."

"Then they shall lead the dishes," said Dora. "Oh, Mollie, let's make a procession of them! There's a pile of knives, they are nice, straight soldiers, and here are lots of forks—they're soldiers, too, only in different uniforms."

"And here's father and mother," gleefully continued Mollie, placing two tablespoons to the right and left. "But where's the band?"

"There's the drum," chuckled Dora, putting the little round silver sugar bowl down, "and here are the drumsticks," adding the sugar tongs.

"Well, let's not have any band except a drum corps," and Mollie with much laughter put all the napkin rings right behind the sugar bowl. "There!" she cried. "I don't know how many drums there are in a drum corps, but this is all right for our procession, anyway!"

"And these two little platters just alike shall be ambulances at the rear, in case any soldier is too old or tired to march very long."

"Yes, but what shall we do for flags?"

"There they are!" and Dora caught up the towel that Mollie had marked, waving it over her head. Mollie took another, and they began marching around the table, singing, "When Johnny Comes Marching Home."

They laughed so much that they did not at first see a lady come to the dining-room door. When they did, she was laughing, too.

"This is our procession, mother!" cried Mollie.

"The Boy Scouts' procession is coming down the street," said the lady, "and you and Dora have just time to see it before it turns the corner. Hurry up!"—Zion's Herald.

## PLEASING OTHERS.

"Dad," called Mary, bursting into the house, "can I go out with Mollie Jones on Sunday? She's going to have tea with her brother, who's married, and we'll have lots of fun."

Daddy looked up from his book, and said very gravely: "Well, dear, you may go if you wish, but it would please me much more if you went to Sunday school with Betty Smith."

"Why couldn't daddy say 'Yes' straight out?" thought Mary. Anyway, she would go with Mollie.

At last Sunday came, and Mary was delighted to think of the good time she was going to have.

"Well, little one," said daddy, as he kissed her good morning, "have you decided where you are going to-day?"

Then somehow Mary felt very queer inside and wanted to cry, and suddenly she couldn't bear to tell daddy she was going with Mollie. She just stood for a minute trying not to cry, and then she flung her arms around daddy's neck, and said bravely, "I'm going to Sunday school," and daddy hugged her very hard.

It was wonderful how happy she felt all through breakfast.

When they had finished breakfast, mother said: "O, Mary, wouldn't you like to bring Betty home to tea? There's a very special cake."

It was such a happy Sunday, after all, and when Mary went to bed she thought to herself: "Why, it's much more fun pleasing people you love than just pleasing yourself all the time. I don't believe I ever knew that before, but I'm going to try to keep on pleasing others."—L. Ladyman.

## BE THE BEST OF WHATEVER YOU ARE.

If you can't be a pine on the top of the hill,
Be a scrub in the valley, but be
The best little scrub at the side of the hill;
Be a bush if you can't be a tree.

If you can't be a bush, be a bit of the grass,
Some highway the happier make;
If you can't be a muskie, then just be a bass,
But the liveliest bass in the lake.

We can't all be captains; we've got to be crew;
There's something for all of us here.
There's big work to do and there's lesser to do,
And the task we must do is the near.

If you can't be a highway, then just be a trail;
If you can't be the sun, be a star.
It isn't by size that you win or you fail—
Be the best of whatever you are.

—Selected.

SPECIAL OFFER

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STEW PANS, 69c
WITH THREE GUARANTEES CUT FROM THE LABELS ON
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Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

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**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## PERSONAL AND OTHER NOTES.

Rev. P. H. Howse, of Silver Creek, Miss., reports steady progress on his charge.

Rev. D. L. Griffin requests us to say that he will have some open dates after Sept. 11 for evangelistic work. His address is Shreveport, La., R. F. D. 1, Box 155.

Due to the fact that Labor Day—last Monday—was a legal holiday and no mail was delivered, it is probable that some items intended for this issue of the Advocate failed to reach the office.

Rev. George Tucker, one of our general evangelists, will begin a meeting at West Monroe, La., on Sept. 9, and continue until Sept. 23. Rev. J. Lambuth Evans is the Methodist pastor at West Monroe.

Of the recent Macmillan book, "The Jesus of Our Fathers," by Dr. John W. Good, Bishop W. A. Candler says: "It is a capital book, and I am taking occasion to commend it on all suitable occasions."

The Donaldsonville (La.) Chief gives a full account, in its issue of Aug. 25, of the wedding of Miss Lillith Lelane Hines and Mr. Gordon Gisclard, Miss Hines being the daughter of Rev. and Mrs. H. B. Hines, of Plaquemine.

Rev. W. M. Nelson, of Holly Springs, Miss., a senior at Millsaps College, preached at his home church at the 11 o'clock hour on Sunday, Aug. 19. Brother Nelson expects to apply for admission on trial when he finishes at Millsaps.

Dr. H. F. Cope, General Secretary of the Religious Education Council, died on Aug. 4. His writings on religious education had a wide reading. He was one of the lecturers at the Seashore Divinity School several years ago.

Rev. F. N. Sweeney has just closed a good meeting at Varnado, La., in which he was assisted by Rev. D. L. Griffin. There were 12 additions to the membership of the church—10 on profession of faith. Several family altars were established, a prayer meeting was organized, and quite a number promised to become tithers.

At the regular summer meeting of the Executive Committee of the General Sunday School Board, held on Aug. 8, action was taken requesting the General Secretary, Dr. J. W. Shackford, and the Director of Training Work, Mr. L. F. Sensabaugh, to report fully to the Board at its next meeting concerning the situation resulting from the lectures delivered at Lake Junaluska by Dr. Bland.

The Board of Church Extension receives many contributions to the funds administered by it, but it reports one recently of an unusual kind. A minister, seventy-four years of age, sent the Board jewelry and diamonds at an estimated value of $3,000, with the request that they be sold and added to the Church Extension funds.

Rev. W. L. Hannah, a local preacher of the Holly Springs Methodist Church, North Mississippi Conference, assisted the pastor, Rev. W. R. Lott, in a meeting at Pine Mountain church on that charge. Brother Hannah will enter Millsaps College this fall. For ten years he has been a railroad man, but he feels impressed to give his life to God in the ministry.

Rev. W. W. Holmes, and family, of Shreveport, La., who had planned to spend the vacation season at Mount Sequoyah, were compelled to return home after having been at the Mountain only two days, on account of the illness of their daughter, Margaret. She developed a case of typhoid fever, but it was mild, and we are glad to learn that she is able to sit up a little now.

One of the greatest disasters of history befell the Japanese cities of Tokio and Yokohama on Saturday of last week, an earthquake, followed by a tidal wave, destroying 200,000 lives, according to the best information available, and practically wrecking those great cities. The civilized world sympathises with Japan in its sorrow. The Red Cross and other agencies will render all aid possible.

## THE SEASHORE CAMP GROUNDS—SOME REMINISCENCES.

By Payton A. Sowell.

In 1885 it appears certain that the bishops of the Methodist Episcopal Church, South, held at the "Grounds" one of their official meetings.

Rev. Sam P. Jones was at one of the camp meetings, and spent at least one Sunday. The time of his visit was 1886—thirty-seven years ago. How time flies! It appears but yesterday that this unique preacher—bold as a lion—went through the land as a prophet of righteousness. His ministry had a power over men. Men crowded the auditoriums to hear his excoriations, and by thousands they pledged to lead a new life. His converts were among men, rather than women and children. Some estimated that seven thousand people were on the grounds the Sunday Jones preached; at any rate, that Sunday marked "high water" in attendance in the fifty years of the history of the Camp Ground.

The trustees—in the first twenty years of the existence of the Camp Ground—charged an admission fee, even on Sundays, and there was then a fence around the tract south of the railroad, so it was possible to collect. When Sam Jones discovered this, he said "No, you cannot charge people a fee to hear me preach."

Among the "tent" owners in 1899—twenty-four years ago—were: J. A. Woodville, J. H. Larkin, Dr. E. F. Griffin, William Griffin, Mary Key, Kate Chapman, C. M. Bancroft, Rev. R. S. Isbell, Amanda Goodwyn, W. J. Hearin, Bishop John C. Keener, A. S. Daniel, Mrs. Zable, L. N. Dantzler, T. N. Pharr, W. W. Sutcliffe, Rev. Christian Keener, W. B. Thomson, Mrs. Meyer, W. J. Bentley, Rev. E. G. Hocutt, Misses Boss, and many others whose names I cannot well secure. There were supposed to be over one thousand of them. There are very few of these who own a cottage here now. Among the very, very early cottagers was Mrs. H. C. Swift, of New Orleans. She was the first to serve food on the Camp Ground, and fed thousands before eating places were opened. She was a happy Christian.

Rev. Dr. Featherstun, of the Mississippi Conference, prominent in all its affairs and a writer of pleasing style, tells me he has long been associated with the Camp Ground, and that at his first visit he brought his own tent with him and pitched it on the "grounds," and lived in it during the meeting. Dr. Featherstun says that for twelve or fifteen years in the '90s the Conference Epworth Leagues met for their annual conferences here. He has been identified with the undergraduates, and for years, now, he has been a teacher and lecturer before them, and at the Divinity School.

Rev. Dr. McNeill is the efficient Dean of the Divinity School, which for about fifteen years has met here. At these sessions, of ten or twelve days, the very best quality of religious, theological, intellectual, Biblical—and any other descriptive asked for if the very highest be named—is in the reach and use of the young preachers—and for preachers up to 100 years old. The men from the three patronizing Conferences are of the "best grade," who conduct these exercises and lectures. And one needs only to go back through the years of its existence and read the high names of those who have been on the programs, to know what the high standard has been—last year in the pulpit and lecture hours, such men as Drs. Carley, Shelton, and Bishop Candler. This year three bishops are announced to be present. And the years past have been blessed with that quality of men.

Everything stands in danger of a lull—even the ocean grows calm in a sense. So it is possible the Methodists will come to lose interest in the possibilities of the Camp Ground.

These grounds come to the church through a high "worshipful" privilege. We may think we no longer need them, but it may be we need them for that purpose, as much as ever we did. Once this "worshipful" occasion is thrown away or lost, there will be no other return of it. This "coast" is a far greater "arena" than any other section in the South. In the public schools and all, from Biloxi to and including even as far as Gulfport, there must be betwen three or four thousands of young people at school. Even the two young men's schools near Gulfport and the Camp Ground School must have in all over 500 pupils. The Old Soldiers' Home is here also, where there are more than 100 Confederate Veterans; then the United States has a Veterans' Hospital, where the world war invalids are treated. The McGhee School has a magnificent property. The Veterans' Hospital is likewise a magnificent property. The Seashore Camp Ground, by nature, surpasses them all for beauty of situation. No Methodist is wise when he touches to hurt any interest on this place. Some day, if the day is not allowed to be lost, Methodists will see again—and even in a wider vision—what Bishop Keener and the saints at New Orleans saw fifty years ago, in this spot as it then was covered with briers, and pathless. Sometimes people see not, because they do not look to see. The thirty miles involved in this coast country have nothing like it in the South in opportunity for some one in the next fifty years. Will the Methodists see it? An up-to-date church building is needed near the McGhee School—the General and Conference Boards of Church Extension could plant a "school church" there, if they purposed it, and 350 students could be impressed with our Methodist views for their lifetime. Some church will open its eyes to this picture. Will it be ours? Colonel Hardy has perhaps 200 pupils west of Gulfport. Colonels McGhee and Hardy began their work less than ten years ago here on the coast. When they began, about all their temporal assets were a few students that followed them from Columbia Military School, Tennessee. But brains and manhood, push and devotion to a high task, classes them as successful—two great properties and nearly 600 students. You could not even think of the "Old Camp Ground" without having to rise up before you that "great big face"—so "itself"—that anywhere you saw it you would have to look at it—John C. Keener.

If the principle of the modern radio operates to keep all that goes up into the spaces above going and going, then somewhere scores and scores of great sermons preached at the Camp Ground by our wonderful preachers are yet to be heard again. So it is written. "My Word shall not return unto me void," etc. And among those great sermons, many are up there, delivered by Bishop John Christian Keener. He was built to be strong. He was a great Southerner. Once he had views, he was slow to be moved. He never, or if ever, it was late in life—believed that "grape juice" was wine. Once at the Camp Ground, it was decided to use "unfermented wine" at communion; he could not change their plan, so that day he walked into the "woods to worship." He was honest, even to his own hurt. One Sunday, at a crucial stage of the camp meeting, it was put on him to preach. Movements had been discouraging. That hour he selected thirteen hymns—using three or four in the regular services. He took as his theme, "The rich man and Lazarus"—God's call to repentance from hell. He bent his powers of mind, heart, prayer and faith to this stupendous message. Finishing, he had a hymn and call, but no one came. An awful quiet rested on the vast audience. He appealed again and had the second hymn, and on and on until all the hymns except one had gone into use. Then pausing, as he seemed conscious of the tremendous hour, he said: "My friends, I feel this is the last offer some one here will ever have. I pledge you my word as a Christian and gentleman, if any one will come at this call they will be converted and prepared for any exigency. Now, while we sing this last hymn, if you will come, you will be saved—to-day—at this service. Sing! Who will come?" As the vast company sang, and hung on God, thirteen men from various sections of the audience came. And God's people carried their needs to God—and every one went away with "God's peace"—all thirteen! Do any of these live?

## EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

During the months of September, October and November will be a good time to pay up all past due pledges. We also wish to anticipate the third payment, which falls due on November 1, 1923.

Keep up to date with your Christian Education pledge. This is what you intend to do. Why not do it? It will bring joy and peace to your conscience.

Pledges were made in good faith. They are sacred trusts. The collateral put up was the moral worth of the individual. Among Methodists this counts for one hundred per cent.

Centenary College has a new building under construction. This will be quite an addition to the campus. The outlook is that the college will be full to overflowing.

Mansfield College, under the presidency of W. M. Bratton, will continue her good work. A full attendance is expected and a strong effort will be made to increase facilities to take care of more students.

Our Louisiana schools will have the largest attendance in their history. The religious atmosphere has never been better. It is a real joy to see the great forward movement in this most fruitful field of Christian Education.

Money spent in this endeavor is bringing the largest returns in a cultured and trained Christian manhood and womanhood. Every Methodist in the State ought gladly to take part in these great enterprises. Send on your liberal contribution, whether you have pledged or not. No shrinkage, but an increase in our subscriptions is what we need.

ALBERT S. LUTZ,
Conference Sec'y of Education.

## BOOKS RECEIVED.

"The Choice of a Career." By Garfield Evans and Ina C. Brown. Publishers, Lamar & Barton, Nashville, Dallas, Richmond. Price, 50 cents.

"America and the World Liquor Problem." By Ernest H. Cherrington. Publishers, the American Issue Press, Westerville, Ohio

"Is Cone a Foe to Christianity?" By Another Gentleman With a Duster. Publisher, Frederick Moore, 730 Fifth Avenue, New York. Price, $1.25.

"Christian Education in China." By the Educational Commission representing the Mission Boards and Societies conducting work in China. Publishers, Committee of Reference and Counsel of the Foreign Missions Conference of North America, 25 Madison Avenue, New York.

"Masonry and Protestantism." By John J. Lanier. Publishers, Macoy Publishing and Masonic Supply Company, 45-49 John Street, New York. Price, $1.10.

"Adventures in Evangelism." By Edmund Thickstun. Publishers, Lamar & Barton, Nashville, Dallas, Richmond. Price, $1.50.

"The Art of Preaching." By Charles Reynolds Brown, Dean of the Yale Divinity School. Publishers, the Macmillan Company, New York.

"Dust and Ashes of Empires." By W. A. Shelton, Professor of Semitic Languages and Literature, Emory University. Publishers, Lamar & Barton, Nashville, Dallas, Richmond. Price, $1.50.

"A Pilgrim Harp" (a volume of poems). By J. Herbert Bean. Publishers, the Stratford Company, 234-240 Boyiston Sreet, Boston. Price, $2.

"Simon of Cyrene"—the Story of a Man's (and a Nation's) Soul. By Thomas Hall Shastid. Publisher, George Wahr, 316 South State Street, Ann Arbor, Mich.

"The Jesus of Our Fathers." By John W. Good, Professor in the Georgia State College for Women. Over 800 pages. Publishers, the Macmillan Company, New York. Price, $6.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Miss Allie Noble, Peyton, Miss., 2; Rev. W. J. Dawson, Brandon, Miss., 2; Rev. P. H. Howse, Silver Creek, Miss., 2; Rev. M. R. Jones, Montrose, Miss., 2.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

Mr. President, I rise in my place to present some thoughts, which, under conditions now existent, I judge most worthy of our consideration. Men are now mightily concerned about the beginning of things. Life and its origin, the conception and virgin birth of the Christ, whence the authority and inspiration of Scripture, in short, the starting points, basis and birth of much now held by the church as a part at least of its doctrinal teachings. I read, reason, compare, much that is written; some I digest, some is indigestible; yet I remain unshaken in the faith, and preach the gospel of free grace and full salvation. But some man will say, What is the faith? Thou foolish one, except you know ere this time I fear I cannot tell you. Read what St. Paul said about "yea and nay" along in the first and second chapters of II Corinthians. If you can catch the positive note of his teachings just here, you will rejoice in spirit. The Corinth—things were things worth while. This is a marvelously busy old world. Men are concerned precious little about the discussions or differences on subjects foreign to their life and thought. The saving grace of our gospel is its great ethical, moral and spiritual values; and the application of these to life and destiny are the things that engage their attention. Polemics is one thing, preaching is another, the one is argumentative, discussive or even dogmatic; the other a message of life, reconciliation, glad tidings to the world-worn spirits of men. After all, people know little indeed concerning the origin of things. It is being more than beginning that is vital and important. I am losing no sleep on the "whence," but am wonderfully interested in the "here" and the "hereafter." These are enough to engage my thought and endeavor without puttering with unknown quantities. There is enough authority and inspiration in the Bible to last one for a lifetime of believing and preaching. Here faith can fold her pinions and rest secure under the shelter of the Rock of Ages.

• • •

And now I emphasize another train of thought, which may be useful and helpful to our commonwealth.

The greater part of all this sensational writing current in the secular press exerts a powerful influence on the minds of designing office-seekers and men who employ these reckless means for exciting people and selling newspapers. I am perfectly willing for my Roman Catholic and Jewish friends, as well as Protestants of evangelical faith, to organize all the societies, orders, lodges or what not, and wear all the regalia, masked or unmasked, they may wish or determine and not interfere the one with another. I am quite sure that the average citizen of this beloved country of ours is not thirsting for the gore or has any desire to hinder or make afraid other citizens because of diverse religious views. Some men should be compelled to make a thorough and exhaustive study of the Federal Constitution—that palladium of American liberty—before being allowed to edit, or even report for, the newspapers. We would then have less news and more sense. For to many people the newspaper is catechism, law, gospel. And when a leading writer arraigns a great State as a vile murderer, because a convicted criminal is executed, it's high time somebody was standing up and taking notice. How are we going to have life worth living without society, and how can you have society without law, and how can law be respected and its penalties carried out without authority, is the problem for these sages to solve. "We the people" means something in America; it means the State, or commonwealth; it means authority to protect society, to maintain and perpetuate our institutions, homes, churches, schools, with no man to hinder or make afraid, to grant other citizens all their privileges, and maintain our own; and so, by the grace of God, we will do this. And all this shouting and ranting to the contrary will fade and die like summer wavelets cast on beach of shell and sand.

Shreveport, La.

## THE HAND ON THE HELM.

I know not if the dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best or not.

My bark is wafted to the strand
By breath divine,
And on the helm there rests a Hand
Other than mine.

—Dean Alvord.

## TESTIMONIAL TO WHITWORTH COLLEGE FROM HON. D. W. BUFKIN, PROMINENT CITIZEN OF JACKSON, MISS.

Dear Dr. Cooper:

I expect to enter my niece September 12, as a student in Whitworth and therefore request that you reserve a room for her.

I feel sure that it would be impossible for me to place her where the Christian influence as well as the personal supervision would be better than under your care. It was my pleasure to send one of my sisters through Whitworth, and I feel sure that she is a much finer woman for having gone there.

Assuring you of my friendship for you and for those in charge of the College, I am

Yours,
D. W. BUFKIN.

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President Presbyterian Hospital,
701-739 Carondelet St., New Orleans, La.

# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

## RESOLUTIONS.

Whereas, God, in his infinite wisdom, has taken unto himself our beloved friend and fellow-worker, MRS. MARTHA DAMON; and,

Whereas, she has been a charter member of this church, faithful in all things, abounding in love and good works; a life of service, pervaded by the spirit of Christ; and;

Whereas, she has been a member of this Society, serving in any capacity and at all times, being at one time our loved president; faithful in attendance and in giving and in prayers; a shining light for Jesus; and,

Whereas, as her last years of patient waiting have been a benediction to us all;

Therefore, be it resolved:

1. That we as a Society, and as individuals, are deeply grateful for this memory and are appreciative of these saintly qualities of hers, and shall cherish her memory as an impetus to go forward, emulating her gentle, beautiful life of usefulness.
2. That we assure the family of our heartfelt sympathy and our prayers.
3. That these resolutions be entered upon the minutes of this Society, a copy sent the bereaved family, and a copy sent to the New Orleans Christian Advocate.

Signed by: Mrs. W. A. Bilbo, Mrs. C. M. Crossley, Mrs. C. W. Sullivan, committee.

Court Street Methodist Church, Hattiesburg, Miss.

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## CZECHOSLOVAKIA SHARES THE GRIEF OF AMERICA.

By Rev. J. L. Neill.

The tragic going of President Harding has shocked all of us. Regardless of our political affiliations or differences of opinion concerning world issues, we must recognize the calamity of such an experience at this time in the history of nations.

Yesterday afternoon (Aug. 7), a memorial service was held in his memory. This was held at 4 o'clock at St. Martin's in the Wall, an old church about which you no doubt have heard much, its history dating back to 1180. Instead of waiting, Mr. Lewis Einstein, American Minister to Czecho-Slovakia, urged that the service be held yesterday because of the difference in time. Unless the memorial had been set for that hour, it would have been impossible to hold an official memorial service here at the same time as the funeral service in America. In other words, it would have been delayed for many days. As arranged, the service was altogether official and held under the authority of the American Legation. The program was as follows:

Hymn No. 460, "Lead, Kindly Light."

Scripture reading (I Corinthians, 15), C. S. Winans, American Consul.

Prayer, J. L. Neill.

Condolence of President Masaryk and the Czech Government, John Masaryk.

Memorial address, Lewis Einstein, United States Minister to Czecho-Slovakia.

Hymn No. 744, "Crossing the Bar."

Benediction, Mr. Ray Legate, Budapest.

The music was furnished by a group of seventeen young American university students, with Mrs. Neill at the organ. These young men are in charge of Mr. Legate, of the European Student Relief, and are here on a tour of inspection and study. The entire service was not more than forty-five minutes in length. It was official in character in that it was announced by Mr. Einstein for the State Department, and the entire diplomatic and consular corps of Prague were present in their official capacity and full dress. It was really impressive. The house was filled to its capacity, even the gallery, and there were many American tourists present.

One of my friends stated some days ago that he was a hundred per cent American when he left home, but that now he was a thousand per cent. I do not think a thousand per cent could express my feeling toward America and her institutions. While we bemoan the going of President Harding, we rejoice that the man who takes his place is a man of simple democracy and thorough American tastes, whose ancestors helped to make the moral fabric of our nation. We feel here in Czecho-Slovakia that the reins of government have been placed in steady hands and have no doubt of the future.

## FROM THE BOYCE CHARGE.

Dear Brother Carley: Just a few words for the Advocate concerning my charge: Last Sunday night we closed a week's meeting at Hemphill. Rev. H. W. Cudd, our pastor at Waterproof, was to have done the preaching; but, owing to sickness in his family, he couldn't come. Therefore, it devolved upon the pastor to do the preaching. The results were not what we desired, but we believe some lasting good was accomplished.

We are to begin a revival meeting here at Boyce next Sunday. Rev. Oscar Sauden, evangelist, is to do the preaching. Rev. C. K. Smith, of Pinville, will be in charge of the music.

Upon the whole, we expect to close out the year's work with a good report.

Yours in His service,
E. L. CARGILL, P. C.

## EMBRYOLOGY.

By Rev. H. W. Rickey.

Facts persist; theories perish.

The provokingly unreasonable facts are the slaughter-houses of hypotheses.

The Apists rely on embryology to bolster up their grotesque fable of their descent from booming baboons. These Apists have no pride of ancestors and no hope for their posterity. They possess illogical minds, because they adhere to assumptions, assertions, hallucinations, guesses, as if fictions were science. Few of them know logic so as to teach science in a verified way. Science is not guessing.

It is a fact that man starts out on his checkered career as a fertilized egg, this side of visibility. It is another fact that the embryos of man and fish look alike. The Apist argues or jumps to an abrupt conclusion; therefore, the adult man and matured fish had a common ancestor or origin.

Logic arranges the same facts into an opposite proposition, viz.: the adult man, the full grown fish are enormously unlike; therefore, the embryos are inherently different; and therefore, neither man nor fish had a common forbear.

Their respective embryos are no more duplicates of each other than are the completed adults. The man and the fish are as isolated as the eggs. There is no proof that once they historically diverged from each other by means of a composite ancestor. One would be as great a miracle as the other, because "like begets like."

The Apists assert that the inside natural history of the embryo copies the outside ages-long descent in a serial line from a common progenitor. How do they know what the ancestral series was? What proof do they offer? It must be first demonstrated what the correct and actual transmutations were before there is certitude as to what the epitome is. The gill-arches of fish and man are as unlike, for the same reasons as the fish and man are. Points of resemblance are not proofs of descent. The white man is not a descendant of the negro. They were functional, temporarily, in the Red River of Life, only scaffolding in the architectural plan, later absorbed for other uses, leading up to the noble temple of the human body.

Natchitoches, La.

To be everywhere, and in everything in sympathy, and yet content to remain where and what you are—is not this to know both wisdom and virtue, and to dwell with happiness?—R. L. Stevenson.

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## NORTH MISS. CONFERENCE

### Aberdeen Dist.—Fourth Round.

Prairie and Strong, at Prairie, Sept. 9, 10.
Buena Vista, at Pleasant Grove, Sept. 15, 16.
Nettleton, at New Chapel, Sept. 22, 23.
Woodland, at Sparta, Sept. 27.
Salem and Ecru, at Oakdale, Sept. 29, 30.
Tocopola, at Tocopola, Sept. 30, Oct. 1.
Randolph, at Hunter's chapel, Oct. 2.
Houlka, at Wesley, Oct. 3.
Greenwood Springs, at Pleasant Grove, Oct. 6, 7.
Smithville, at Greenfield, Oct. 13, 14.
Fulton, at New Salem, Oct. 17.
Tremont, at Asbury, Oct. 18.
Calhoun City, at Big Creek, Oct. 20, 21.
Vardaman, at Derma, Oct. 21, 22.
Algoma, at Troy, Oct. 24.
Eupora and Mabin, at Mabin, Oct. 26.
Mathiston, at Mathiston, Oct. 27, 28.
Bellefontaine, at Spring Hill, Oct. 29.

T. H. DORSEY, P. E.

### Columbus Dist.—Fourth Round.

Macon ct., at Salem, Sept. 9, a.m.
Macon sta., Sept. 9, p.m.
High Point, at Owen's chapel, Sept. 15, 16.
Noxapater, Sept. 16, 17.
Louisville, Sept. 17.
Sturgis, at Pleasant Hill, Sept. 22, 23.
Kosciusko ct., at Bethel, Sept. 29, 30.
Kosciusko sta., Sept. 30, p.m.
Ethel, at Shady Grove, Oct. 6, 7.
Starkville, Oct. 7, p.m.
Shuqualak, at Shuqualak, Oct. 10.
Mashulaville, at Middleton, Oct. 11.
Crawford and Shaeffers, at Shaeffers, Oct. 14, a.m.
Columbus, Central, Oct. 14, p.m.
West Point, Oct. 17.
Artesia, Oct. 18.
McCool, at Salem, Oct. 20, 21.
Ackerman and Wier, at Ackerman, Oct. 21, 22.
Chester, at Salem, Oct. 23.
Mayhew and Sessums, at Mayhew, Oct. 25.
Cedar Bluff, at Siloam, Oct. 27, 28.
Brooksville, Oct. 31.

A. T. McILWAIN, P. E.

### Corinth Dist.—Fourth Round.

Corinth, First Church, preaching, Sunday, Sept. 2, 11 a.m.; Q. C., Friday, Sept. 7, night.
Corinth, South Side, preaching, Sept. 2, night; Q. C., Sept. 6, night.
Kossuth ct., at Kossuth, Sept. 8, 9.
Licensing Committee, called to meet at First Church, Corinth, Sept. 8, 3:30 p.m.
Blue Mountain ct., at Brownfield, Friday, Sept. 14.
Myrtle ct., at Glenfield, Sept. 15, 16.
New Albany sta., preaching, Sept. 16, night; Q. C., Sept. 17, 9 a.m.
Rienzi ct., at Bethel, Sept. 22, 23.
Wheeler ct., at Wheeler, Sept. 26.
Booneville ct., at Oak Grove, Thursday, Sept. 27.
Corinth ct., at Gaine's Chapel, Friday, Sept. 28.
Booneville sta., preaching, Sept. 30, 11 a.m.; Q. C., Oct. 17, night.
Silver Springs ct., at El Bethel, Thursday, Oct. 4.
Baldwyn ct., at Asbury, Friday, Oct. 5.
Marietta ct., at Marietta, Oct. 6, 7.
New Albany ct., at Bethlehem, Tuesday, Oct. 9.
Potts Camp, at Winborn, Wednesday, Oct. 10.
Hickory Flat, at Bethel, Thursday, Oct. 11.
Sherman ct., at Sherman, Friday, Oct. 12.
Dumas ct., at Dumas, Saturday, Oct. 13.
Ripley sta., Q. C., Friday night, Oct. 12; preaching, Sunday, Oct. 14, at 11 a.m.
Guntown, ct., at Saltillo, Thursday, Oct. 18.
Chalybeate ct., at Ebenezer, Oct. 20, 21.
Mooreville ct., at Mooreville, Tuesday, Oct. 23.
Mantachie ct., at Mantachie, Wednesday, Oct. 24.
Belmont ct., at Belmont, Friday, Oct. 26.
Paden ct., at Paden, Oct. 27, 28.
Tishomingo ct., at Tishomingo, Oct. 28, night; Oct. 29.
Iuka sta., Oct. 31, night.
Burnsville ct., at Burnsville, Nov. 1.
Iuka ct., at Pleasant Hill, Friday, Nov. 2.

Let pastors see that written reports are made by the Woman's Missionary Society, and by the trustees of church property, answering questions 16 and 18. Also give special attention to questions No. 20 to 24, inclusive. Let the Sunday school superintendents and charge lay leaders make written reports.

I hope that the stewards will make a successful effort to collect the pastor's salary in FULL.

Let pastors and laymen remember our SLOGAN, "ALL COLUMNS LEVEL AT CONFERENCE."

JOSEPH B. RANDOLPH, P. E.

### Greenville Dist.—Fourth Round.

Evansville and Dubbs, at Dubbs, Sept. 8, 11 a.m.
Tunica, Sept. 2. p.m.
Clarksdale, Sept. 9, a.m.
Shaw, Sept. 9, p.m.
Shelby, Sept. 16, a.m.
Merigold and Alligator, at Alligator, Sept. 16, p.m.
Coahoma and Lyon, at Lyon, Sept. 23, a.m.
Lula and Dundee, at Dundee, Sept. 23, p.m.
Friars Point and Bobo, at Friars Point, Sept. 30.
Cleveland, Oct. 7, a.m.
Boyle and Pace, at Boyle, Oct. 7, p.m.
Gunnison and Sherard, at Gunnison, Oct. 14, a.m.
Rosedale and Hillhouse, at Rosedale, Oct. 14, p.m.
Glen Allen and Benoit, at Glen Allen, Oct. 17, p.m.
Jonestown and Duncan, at Duncan, Oct. 21, a.m.
Hollandale and Arcola, at Arcola, Oct. 21, p.m.
Leland, Oct. 24, p.m.
Lake Cormorant and R., at Lake Cormorant, Oct. 28.
Greenville, Oct. 31, p.m.
Boyle ct., at Skene, Nov. 4, a.m.

JAMES H. FELTS, P. E.

### Greenwood Dist.—Fourth Round.

Lambert, at Lambert, Sept. 2, 11 a.m.
Black Hawk, at Black Hawk, Sept. 9, 11 a.m.
Acona, at Acona, Sept. 9, 3 p.m.
Belzoni, Sept. 16, 11 a.m.
Moorehead, at Moorehead, Sept. 16, 7:30 p.m.
Ruleville, at Ruleville, Sept. 23, 11 a.m.
Drew, at Drew, Sept. 23, 7:30 p.m.
Carrollton, at Carrollton, Sept. 30, 11 a.m.; Q. C., at 3 p.m.
Sunflower, at Blaine, Oct. 7, 11 a.m.; Q. C., after preaching.
Schlater, at Schlater, Oct. 7, 7:30 p.m.
Itta Bena, Oct. 10, 7:30 p.m.
Swift, at Lotus, Oct. 14, 11 a.m.; Q. C., after preaching.
Inverness, at Caile, Oct. 14, 3 p.m.
Coila, at Eanon, Oct. 21, 11 a.m.
Webb and Sumner, at Webb. Oct. 24, 7:30 p.m.
Dublin, at Mattson, Oct. 28, 11 a.m.; Q. C., after preaching.
Tutwiler, Q. C., 3 p.m., at Tutwiler; preaching, 7:30 p.m.
Sidon, at Cruger, Oct. 30, 7:30 p.m.
Tchula, Oct. 31, 7:30 p.m.
Indianola, Nov. 1, 7:30 p.m.
Minter City, at Phillippi, Nov. 4, 11 a.m.
Greenwood, Nov. 4, 7:30 p.m.; Q. C., Nov. 2, 7:30 p.m.

S. L. POPE, P. E.

### Sardis Dist.—Fourth Round.

Oakland, at Enid, Sept. 2, 11 a.m.
Coldwater, at Love, Sept. 5, 4 p.m.
Hernando, Sept. 5, 8 p.m.
Senatobia, Sept. 6, 8 p.m.
Sardis Sta., Sept. 7, 8 p.m.
Olive Branch, at Miller, Sept. 15, 11 a.m.
Byhalia, at Byhalia, Sept. 16, 11 a.m.
Arkabutla, at Strayhorn, Sept. 23, 11 a.m.
Charleston, Sept. 26, 11 a.m.
Cockrum, at Cockrum, Sept. 28, 11 a.m.
Como, Oct. 3, 4 p.m.
Batesville, Oct. 4, 4 p.m.
Pleasant Hill, at Pleasant Hill, preaching, Sept. 9; Q. C., Oct. 5, 11 a.m.
Mount Pleasant, at New Salem, Oct. 6, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 7, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 14, 11 a.m.
Longtown, at See's Chapel, Oct. 19, 11 a.m.
Shuford, at Mount Olivet, Oct. 20, 11 a.m.
Courtland, at Wesley Chapel, Oct. 21, 11 a.m.
Crenshaw, at Crenshaw, Oct. 25, 4 p.m.
Tyro, at Emory, Oct. 26, 11 a.m.
Crowder, at Crowder, Oct. 28, 11 a.m.

The pastors will please see that there are reports from the Woman's Missionary Society and that the Trustees have a written report covering the questions they are expected to answer at the fourth quarterly conference.

J. TLLERY LEWIS, P. E.

The Starke Military Home School

House mother and separate Dormitory for small boys. Steam-heated Dormitory. Ample Playgrounds. Individual attention. Intensive and thorough Preparedness that wins. More than $15,000 in scholarships won by former pupils.

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A SCHOOL GIRL'S SUCCESS

Everything Depends upon her Health

Mrs. George E. Whitacre Tells of her Daughter's Breakdown and How Lydia E. Pinkham's Vegetable Compound Made Her a Healthy, Happy, Strong Girl

Every mother possesses information of vital importance to her young daughter, and the responsibility for her future is largely in her hands.

When a school girl's thoughts become sluggish, when she suffers the consequences of wet feet, pain, headaches, fainting spells, loss of sleep and appetite, and is irregular, her mother should have a thought for her physical condition and try Lydia E. Pinkham's Vegetable Compound, which has proved a reliable aid to nature for just such conditions in so many cases.

This Mother Writes:

Mahoningtown, Pa.—"I would like to say a few words about Lydia E. Pinkham's Vegetable Compound. About a year ago I thought it would be necessary for me to take my daughter out of school. She was losing weight, was nervous, and when she would come home from school she would drop into a chair and cry, and say, 'Mamma, I don't believe I can go to school another day!' I gave her Lydia E. Pinkham's Vegetable Compound, and now she is a healthy, happy, hearty, strong girl and weighs 120 pounds. She has no difficulty in doing her 'gym' work, and she works at home every night and morning, too. I am a mother who can certainly praise your medicine, and if it will be of any benefit you may use this letter as a reference."—Mrs. GEORGE E. WHITACRE, 621 W. Madison Avenue, Mahoningtown, Pa.

Every girl ought to be healthy and strong, and every mother wants her daughter to do well in school and to enjoy herself at other times.

Lydia E. Pinkham's Vegetable Compound is a splendid medicine for young women just entering womanhood. Mothers can depend upon it. It is prepared from roots and herbs, contains nothing harmful, and has great power to tone up and strengthen the system, so it will work in a healthy and normal manner.

For nearly fifty years Lydia E. Pinkham's Vegetable Compound has been used by women of all ages, and these women know its great value. Let it help your daughter and yourself.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts.

# Sunday School

## NORTH MISSISSIPPI CONFERENCE NOTES.

Rev. R. H. B. Gladney, Sardis Miss.

Write to Lamar & Barton, Nashville, Tenn., for Promotion Day programs, and for Rally Day programs. Get ready to put the summer vacation people to work as soon as possible. Vacation with some people means dissipation.

The Booneville Training School has enrolled more than a hundred. We have eight or ten young men from the circuits taking work. This school affords the most encouraging experience of the year. Fifteen or twenty people have brought about this splendid success. One of the most unorthodox and hurtful acts I know of is to permit our teachers to continue in ignorance of the principles of teaching religion. A full report of this school will be given next week.

We are expecting a visit from Marie Parham, assistant to Miss Kennedy, the last week in September. Any district that would like to have a meeting of teachers who deal with children under twelve years of age may have her services if you want them.

## ACTION OF THE GENERAL SUNRAY SCHOOL BOARD AS TO INCREASING THE SUNDAY SCHOOL ENROLLMENT.

The Board gave its approval to the following suggestions relating to the building up of an increased enrollment in our Sunday schools:

1. That on Promotion and Training Day special emphasis should be given to the strengthening of the school organization with a view to being ready to receive new members in the succeeding weeks.
2. That Rally Day be devoted especially to the re-enlistment and quickening of the Sunday school membership.
3. That following Rally Day special effort should be made to increase the enrollment of the Sunday schools through carefully directed plans.
4. That in all plans for securing new members high-pressure contests and spasmodic efforts, which merely look toward numbers as an end rather than as a beginning, should be avoided, and that in plans for such ingathering care should be given to the assimilation of new members into vital relations with the class and Sunday school work and also to any needed follow-up work for holding new members.
5. That the following practical helps may very well be included in a constructive membership campaign:

(1) A religious census urged in every community for the purpose of securing definite information.

(2) The distribution of leaflet literature setting forth facts and giving suggestions as to procedure.

(3) The fixing of approximate dates for the special campaign to close, such as January 1.

(4) Connecting the campaign consciously with the evangelistic effort to follow during the early months of 1924.

Multitudes of children and youth are without religious training. Let us seek them out and bring them in and win them for Christ.

"We cannot save the people unless we teach them, and we cannot teach them unless we reach them."

Write to Central Sunday School Board, 810 Broadway, Nashville, Tenn., for Membership Campaign Material—FREE.

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## MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—Fourth Round

Meadville and Bude, at Meadville, Sept. 9, 8 p.m.
Monticello, at Monticello, Sept. 16, 11 a.m.
Brookhaven, Sept. 16, 8 p.m.
Osyka, at Osyka, Sept. 23.

Quarterly conferences of above to be held later.

Foxworth, at Foxworth, Oct. 7; Q. C., 3 p.m.
Tylertown, Oct. 7, 8 p.m.; Q. C., Oct. 8, 8 p.m.
Adams, at Adams, Oct. 13, 14.
McComb, Centenary, Oct. 14, 8 p.m.
Wesson and Beauregard, at Wesson, Oct. 21, 11 a.m.; Q. C., 3 p.m.
Summit and Topisaw, at Summit, Oct. 21, 8 p.m.; Q. C., Oct. 22, 3 p.m.
Barlow, at Brandywine, Oct. 24.
Fernwood, at Fernwood, Oct. 28, 11 a.m.; Q. C., Oct. 29, 10:15 a.m.
Magnolia, Oct. 28, 8 p.m.; Q. C., Oct. 29, 8 p.m.
Bayou Pierre, at Pleasant Valley, Oct. 31.
McComb, La Branch St., Nov. 4, 11 a.m.; Q. C., 3 p.m.
McComb, Pearl River Ave., Nov. 4, 8 p.m.; Q. C., Nov. 5, 8 p.m.
Pleasant Grove, at Tilton, Nov. 7.
Scotland, at Bethel, Nov. 8.
Hazlehurst, Nov. 11, 11 a.m.; Q. C., Nov. 12, 8 p.m.
Georgetown, at Georgetown, Nov. 11, 8 p.m.; Q. C., 3 p.m.

Let the board of trustees make written report.

H. M. ELLIS, P. E.

### Hattiesburg Dist.—Fourth Round.

Silver Creek, at New Hebron, Sept. 9, 11 a.m.
Collins, at Collins, Sept. 16, 11 a.m.
Oloh, at Clyde Camp, Sept. 23, 11 a.m.
Purvis, at Purvis, Sept. 23, 7:30 p.m.
Petal, at Petal, Sept. 30, 11 a.m.
Richton, at Richton, Sept. 30, 7:30 p.m.
Lucedale ct., at Cox Chapel, Oct. 7, 11 a.m.
Lucedale sta., Oct. 7, 7:30 p.m.
Taylorsville and Mize, at Hebron, Oct. 13, 14.
Ellisville, at Moselle, Oct. 14, 3:30 p.m.
Eucutta, at Eucutta, Oct. 16, 11 a.m.
Leakesville, at Leakesville, Oct. 21, 11 a.m.
New Augusta, at New Augusta, Oct. 21, 7:30 p.m.
Williamsburg, at Santee, Oct. 24, 11 a.m.
Prentiss, at Carson, Oct. 25, 11 a.m.
Mount Olive and Magee, at Mount Olive, Oct. 28, 11 a.m.
Seminary, at Seminary, Oct. 28, 7:30 p.m.
Avera, at Avera, Oct. 31, 7:30 p.m.
Heidelberg, at Heidelberg, Nov. 4, 11 a.m.
Hattiesburg, Court Street, Nov. 4, 7:30 p.m.
Hattiesburg, Main Street, Nov. 11, 11 a.m.
Sumrall, Nov. 11, 7:30 p.m.
ANNUAL CONFERENCE, at Gulfport, Nov. 14.

Pastors will please see to it that we have full reports from the boards of trustees and the Woman's Missionare Societies. Let the stewards be diligent and see that all the financial obligations of the church are paid in full. We want to report level columns of finance at the Annual Conference.

W. W. GRAVES, P. E.

### Newton Dist.—Fourth Round.

Shiloh, at Johns, Sept. 8, 9.
Bay Springs, at Bay Springs, Sept. 16.
Neshoba, at Cook's Chapel, Sept. 22.
North Neshoba, at Hope, Sept. 23.
Philadelphia, Sept. 23, 7:30 p.m.; Sept. 24, 8 a.m.
Harperville and Lena, at Good Hope, Sept. 29, 30.
Forest and Morton, at Forest, Sept. 30, 7:30 p.m.
Carthage, at Bethel, Oct. 6.
Walnut Grove, at Zion, Oct. 7.
Union, at Union, Oct. 10.
Trenton, at Polkville, Oct. 13.
Raleigh, at Burns, Oct. 14.
Homewood, at High Hill, Oct. 15.
Chunky, at Chunky, Oct. 17.
Rose Hill, at Rose Hill, Oct. 21.
Decatur and Hickory, at Decatur, Oct. 24, 3 p.m.
Lake, at Lake, Oct. 28.
Newton, Oct. 31.
Laurel, Kingston, Nov. 4, 11 a.m. 2:30 p.m.
Laurel, West End, Nov. 4, 7:30 p.m.
Laurel, First Church, Nov. 5, 7:30 p.m.

PAUL D. HARDIN, P. E.

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Don't Lose Sight of the Food Value of Your Bakings

Plain flour has a large amount of food value but it must be combined with good baking powder in order to retain this value.

Most self rising flours are not successful because they do not and cannot raise the bakings to the proper lightness. This means a certain loss of nutrition because they are heavy and hard to digest.

Every time you eat food that does not properly digest you do not get the full nutritional value—you are over-taxing your stomach. Nourishing and perfect bakings are what good health demands. The one sure way is—use pure flour and good baking powder.

If you want to find what thousands of housewives have learned—make some biscuits with self-rising flour—then make some with good plain flour and Calumet Baking Powder—notice the great difference. One trial will satisfy you. Your health demands that you make the experiment.

Those who know—millions of housewives, domestic science teachers, big hotels, restaurants, bakeries and railroads will not use anything but Calumet, the Economy Baking Powder.

Play safe—use Calumet and plain flour. It is the most economical and satisfactory, where light, wholesome and pure foods are desired.

PACKED IN TIN
—KEEPS STRENGTH IN

## FROM TICKFAW MISSION.

Dear Mr. Editor: On Saturday night before the third Sunday in this month, we began our meeting at Pine Ridge church, the writer holding the fort until Sunday, at 11 a.m. We looked, and behold a man appeared at the front door of the church named Cain; after inviting him to the front we found him to be Rev. L. W. Cain, pastor of the Methodist church at Franklinton, La. We asked him to preach; and he did it to the delight of the people, one and all.

We closed the meeting Thursday night, with four accessions to the church. Brother Cain's preaching was the pure gospel. I can recommend him to all who may need a good preacher and safe man in a meeting.

We shall hold our meeting at Pipkins on the third Sunday in September; at Tickfaw on the fifth Sunday; at Tangipahoa, the fourth Sunday in October. Rev. J. T. McVey will assist at Pipkins, Rev. F. N. Sweeney at Tickfaw, and somo one else at Tangipahoa.

H. C. MURPHY, P. C.

## NORTH MISSISSIPPI CONFERENCE

### Grenada Dist.—Fourth Round.

Grenada station, Aug. 12, Oct. 5.
Water Valley, First Church, Aug. 19.
Water Valley, Main Street and Taylor, at Main Street, Aug. 19.
Holly Springs, Sept. 2, 3.
Red Banks ct., at Marvin, Sept. 2, 3.
Winona ct., at Columbiana, Sept. 8.
Vaiden and West, at Hebron, Sept. 9.
Sallis ct., at McAdams, Sept. 15.
Pickens ct., at Pickens, Sept. 16, 17.
Durant, Sept. 16, 17.
Tie Plant ct., at Gore Springs, Sept. 22.
Kilmichael ct., at Salem, Sept. 23.
Winona Station, Sept. 23, Oct. 17.
Paris ct., at Salem, Sept. 29, 30.
Coffeeville ct., at Gray Rock, Sept. 30.
Duck Hill ct., at Hopewell, Oct. 6, 7.
Holcomb ct., at Holcomb, Oct. 7, 8.
Ashland ct., at Black Jack, Oct. 13.
Waterford ct., at Lebanon, Oct. 14.
Lamar ct., at Harris Chapel, Oct. 20
Abbeville ct., at Woodson Ridge, Oct. 21.
Oxford, Oct. 21, 22.
Poplar Creek ct., at Friendship, Oct. 27.
Ebenezer ct., at Liberty, Oct. 28.
Lexington, Oct. 28, 29.

R. A. TUCKER, P. E.

## LOUISIANA CONFERENCE.

### Alexandria Dist.—Fourth Round.

Marksville ct., at Marksville, Sept. 16.
Colfax ct., at Colfax, Sept. 23, a.m.
Boyce, at Boyce, Sept. 23, p.m.
Pineville, Sept. 30, a.m.; Oct. 8, p.m.
Glenmora, Sept. 30, p.m.
Bunkie, Oct. 7, a.m.
Opelousas, Oct. 7, p.m.
Melder ct., at Melder, Oct. 14, a.m.
Lecompte and Woodworth, at Woodworth, Oct. 14, p.m.
Melville ct., at Melville, Oct. 21, a.m.
Plaquemine and Donaldsonville, at Vacherie, Oct. 21, p.m.
Livonia ct., at ——, Oct. 22
Campti ct., at Davis Springs, Oct. 28, a.m.
Coushatta, Oct. 28, p.m.
Natchitoches, Nov. 4.
Alexandria, Nov. 5.
Elizabeth ct., at Elizabeth, Nov. 6.
Trout and Good Pine, at Good Pine, Nov. 11, a.m.
Jena and Jonesville, at Jonesville, Nov. 11, p.m.
Oakdale, Nov. 13.
Rochelle and Standard, at Rochelle, Nov. 18, a.m.

Preachers in charge are requested to see that reports from different departments of the church called for at this conference are in hand. The brethren are also requested not to ask the privilege of nominating more stewards for the different churches than the law of the church allows. Stewards are requested to make special efforts to bring up a full financial report.

W. L. DOSS, JR., P. E.

### Baton Rouge Dist.—Fourth Round.

Jackson and Ethel, at Jackson, Sept. 9, p.m.
Denham Springs, at Friendship, Sept. 16, a.m.
Zachary and Slaughter, at Zachary, Sept. 16, p.m.
Tickfaw Mission, at Tickfaw, Sept. 23, a.m.
Hammond, Sept. 23, p.m.
Bogalusa ct., at Sun, Sept. 30, a.m.
Bogalusa, Sept. 30, p.m.
Ponchatoula, at Wesley, Oct. 6, a.m.
Springfield, at Springfield, Oct. 7, a.m.
Covington, at Covington, Oct. 7, p.m.
Pearl River, at Talisheek, Oct. 14, a.m.
Slidell, Oct. 14, p.m.
Franklinton ct., at Fisher, Oct. 21, a.m.
Frankinton sta., Oct. 21, p.m.
Natalbany and Pine Grove, at Pine Grove, Oct. 27, a.m.
Greensburg, at Wesley, Oct. 28, a.m.
Kentwood, Oct. 28, p.m.
Amite, Oct. 31, p.m.
Baker, at Baker, Nov. 3, a.m., and 4, p.m.
St. Francisville, at Tunica, Nov. 4, a.m.
Baton Rouge, at First Church, Nov. 5, p.m.
Keener Memorial, Nov. 7, p.m.
Olive Branch, at ——, Nov. 11, a.m.
Gonzales, at Meadows, Nov. 18, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—Fourth Round.

Many, at Many, Sept. 9, 7:30 p.m.
Abbeville, at Abbeville, Sept. 16, 11 a.m.
Gueydan and Estherwood, at Estherwood, Sept. 16, 7:30 p.m.
New Iberia, at New Iberia, Sept. 23, 11 a.m.
Lafayette, at Lafayette, Sept. 23, 7:30 p.m.
Hornbeck and Peason, at Holly Grove, Sept. 30, 11 a.m.
Leesville, at Leesville, Sept. 30, 7:30 p.m.
Neame and Pickering, at Neame, Oct. 7, 11 a.m.
Carson, Oct. 7, 7:30 p.m.
Eunice, at Eunice, Oct. 14, 11 a.m.
Rayne, at Rayne, Oct. 21, 11 a.m.
Indian Bayou, at Indian Bayou, Oct. 21, 7:30 p.m.
Branch ct., at Branch, Oct. 28, 7:30 11 a.m.
Crowley, at Crowley, Oct. 28, 7:30 p.m.
Merryville, at Merryville, Nov. 4, 11 a.m.
De Ridder, at Do Ridder, Nov. 4, 7:30 p.m.
Sulphur and Vinton, at Vinton, Nov. 11, 11 a.m.
Lake Arthur, Nov. 11, 7:30 p.m.
Lake Charles, at Lake Charles, Nov. 18, 11 a.m.

The trustees of church property will pleaso answer question 18 with a written report, as provided in paragraph 112 of the Discipline.

J. B. WILLIAMS, P. E.

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### Monroe Dist.—Fourth Round.

Oak Ridge, at Oak Ridge, Sept. 9, 11 a.m.
Lake Providence, Sept. 16, 11 a.m.
Tallulah, Sept. 16, 8 p.m.
Epps, at Midway, Sept. 23.
Rayville, at Rayville, Sept. 23, 8 p.m.
Mangham, at Mangham, Sept. 30, 11 a.m.
Sicily Island, at ——, Sept. 30, 8 p.m.
Calhoun, at Drew, Oct. 7, 11 a.m.
West Monroe, Oct. 7, 8 p.m.
Chatham, Oct. 14, 11 a.m.
Eros, at Eros, Oct. 14, 8 p.m.
Gilbert, at Wisner, Oct. 21, 11 a.m.
Winnsboro, at Winnsboro, Oct. 21, 8 p.m.
Waterproof, at Newellton, Oct. 28, 11 a.m.
Ferriday, at Ferriday, Oct. 28, 8 p.m.
Bonita, at Bonita, Nov. 4, 11 a.m.
Monroe, Nov. 4, 8 p.m.
Oak Grove, at Oak Grove, Nov. 10, 11.
Columbia, at Columbia, Nov. 17, 18.

Pastors are requested to have full financial reports. Trustees are expected to have reports relative to church property.

W. D. KLEINSCHMIDT, P. E.

### New Orleans Dist.—Fourth Round.

Preaching appointments are given; the hour of quarterly conference to be arranged.

Felicity Street, Sept. 9, 11 a.m.
McDonoghville, Sept. 9, 7:45 p.m.
Rayne Memorial, Sept. 16, 11 a.m.
Second Church, Sept. 16, 7:45 p.m.
Louisiana Avenue, Sept. 23, 11 a.m.
Algiers, Sept. 23, 7:45 p.m.
First Church, Sept. 30, 11 a.m.
Epworth, Sept. 30, 7:45 p.m.
Parker Memorial, Oct. 7, 11 a.m.
Carrollton Avenue, Oct. 7, 7:45 p.m.
Franklin, Oct. 10, 7:30 p.m.
Ville Platte, at White Chapel, Oct. 14.
Lydia, Oct. 21, 11 a.m.
St. Martinville, Oct. 21, 7:30 p.m.
Lafourche, at Labadieville, Oct. 28.
Houma, Nov. 4, 11 a.m.
Bayou Blue, Nov. 4, 7:30 p.m.
Jeanerette, Nov. 11, 11 a.m.
Morgan City, Nov. 11, 7:30 p.m.
St. Mark's, Nov. 18.

Pastors are requested to see that reports aro ready from trustees and Woman's Missionary Societies, and from any others whose reports may have been deferred from former conferences.

W. WINANS DRAKE, P. E.

### Ruston Dist.—Fourth Round.

Homer, Sept. 9, 11 a.m.
Springhill, Sept. 16, 11 a.m.
Minden, Sept. 16, 8 p.m.
Farmerville, Sept. 23, 11 a.m.
Bernice, Sept. 23, 8 p.m.
Winnfield, Sept. 30, 11 a.m.
Dubach, at Dubach, Oct. 7, 11 a.m.
Jonesboro, at Hodge, Oct. 14, 11 a.m.
Sibley, at Brushwood, Oct. 21, 11 a.m.
Athens, Oct. 23, 2 p.m.
Marion, at Marion, Oct. 25, 2 p.m.
Elmore, at Vienna, Oct. 28, 11 a.m.
Ruston, Oct. 28, 8 p.m.
Haughton, at Haughton, Oct. 29, 2 p.m.
Castor, Oct. 31, 2 p.m.
Bienville, at Bienville, Nov. 2, 2 p.m.
Arcadia, Nov. 4, 11 a.m.
Ringgold, Nov. 6, 2 p.m.
Simsboro, at Hilly, Nov. 8, 2 p.m.
Cotton Valley, at Cotton Valley, Nov. 9, 2 p.m.
Haynesville, Nov. 11, 11 a.m.
Winnfield ct., at Winnfield, Nov. 12, 10 a.m.
Wesley ct., at Wesley, Nov. 15, 2 p.m.
Gibsland, at Gibsland, Nov. 18, 11 a.m.

A written report from the Trustees of each charge will be expected.

K. W. DODSON, P. E.

### Shreveport Dist.—Fourth Round.

#### Preaching Appointments Only.

Sunday, Sept. 9, Oil City, 11 a.m.; Trees City, 7:30 p.m.
Sunday, Sept. 16, Caspiana, 11 a.m.; Grand Bayou, 7:30 p.m.
Sunday, Sept. 23, Vivian, 11 a.m.; Rodessa, 3 p.m.; Ida, 7:30 p.m.
Sunday, Sept. 30, Mooringsport, 11 a.m.; Gilliam, 7:30 p.m.
Sunday, Oct. 7, Mansfield, 11 a.m.; South Mansfield, 7:30 p.m.
Sunday, Oct. 14, Grand Cane, 11 a.m.; Logansport, 7:30 p.m.
Sunday, Oct. 21, Pelican, 11 a.m.; Pleasant Hill, 7:30 p.m.
Sunday, Oct. 28, Longstreet, 11 a.m.; Cedar Grove, 7:30 p.m.
Sunday, Nov. 4, Greenwood, 11 a.m.; Mangum Memorial, 7:30 p.m.
Sunday, Nov. 11, Walker's Chapel, 11 a.m.; Plain Dealing, 7:30 p.m.
Sunday, Nov. 18, Texas Avenue, 11 a.m.

Dates of conferences will be announced later.

R. H. WYNN, P. E.

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Thirty-Second Session Begins September 12, 1923.

WRITE FOR THE CATALOG AND OTHER INFORMATION.

# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## CITY MISSION CONFERENCE,

### Eastern Division.

The Regional Conference on City Mission Work, composed of representatives from the Department of Woman's Work, from the Woman's Missionary Council, and from the City Mission Boards, with a goodly group of deaconesses and home missionaries, met at Lake Junaluska on July 25th and 26th. Between fifty and sixty accredited delegates were present. The morning devotional services were led by Dr. Paul Kern, from the Theological Department of Southern Methodist University, at which time he gave the Bible lesson, leading the thoughts of the Conference along the lines of the sources of inspiration for Christian service. At the Wednesday night service Dr. W. J. Young, of Emory University, spoke on the Home Mission Task out of the fullness of his own rich experience as student of the times, as a teacher and city pastor.

The program was carried out that was suggested by the Committee on Program apointed at the last session of the Woman's Missionary Council. The discussions were illuminating and entered into with interest and enthusiasm. The specific results, apart from the impartation of sympathetic unity of thought in the achieving of the Great Task, were set forth by the Committee on Findings, whose report with all recommendations presented, was adopted by the body.

One of the recommendations of this Committee resulted in the organization of the City Boards into a permanent Conference to hold annual meetings to promote fellowship among those engaged in a common task, and to develop the educational aspects of city mission work. For the coming year, Mrs. J. N. McEachern, Vice President of the City Mission Board of Atlanta, Ga., was elected President; Mr. H. F. Foster, President of the City Mission Board of New Orleans, La., Secretary.

### Western Division.

The Regional Conference of City Mission Boards for the Western Section of our church was held at Mt. Sequoyah, June 12th and 13th. Mrs. Fred Lamb, of Kansas City, was elected chairman of the Conference and presided during the meeting. Although the attendance was not large, the interest and enthusiasm were of the highest order. In addition to the reports given by the several city mission boards' representatives, many vital topics were discussed. The scope of city mission work, the organization of city mission boards, and the outline plans of city mission work which included the day nursery, kindergarten, clubs for boys and girls, mothers' clubs, clinics, etc., were presented with many practical suggestions for the promotion of these activities. The Daily Vacation Bible School, Good Will Industries and other activities were considered, and those who were in attendance were unanimous in their judgment that a permanent organization was most desirable.

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## LOUISIANA CONFERENCE.

### New Orleans District.

This is to say that the New Orleans District hasn't died during the hot weather—no indeed, nothing like it. In fact, from reports from different Societies this has been a real active summer with most of them. Not a single Society (except the Y. P. and Jr.) has taken a recess. Of course, those who are accustomed to meet each week are not meeting so often and the ones who only meet monthly are continuing to do so. Several are holding their meetings in the mornings.

As regards the literature, I have had some complaint about the leaflets for leaders not being received by leaders early enough to be distributed to those in charge of the program. Mary Werlein Mission has asked for literature, saying they had received none. This is probably due to Miss Mary's being out of the city. If you send the literature to Mrs. M. C. Daniel, 1457 Constance St., New Orleans, I will appreciate it.

Am sorry I didn't get you the minutes of our splendid District Meeting, but they were overlooked until too late. Dr. Drake was kind enough to give the women fifteen minutes (they both took twice that time) on each night program and who do you suppose arrived that very night? Well, I will tell you—our dearly beloved Mrs. McCoy, of Nashville, who spoke to the large congregation of men and women. She talked principally about our St. Mark's and our similar institutions. The second night our very own Mrs. Montgomery, who had just returned home from the Mission Board meeting in Nashville, told us about our wonderful new building and as much of that interesting meeting as it was possible for her to crowd in the time allotted her. The women of New Orleans churches were the co-hostesses with our workers at St. Marks and the Woman's Club room was the scene of two of the most delightful gatherings at the lunch and dinner hour. Fully two hundred were served at both meals.

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Now about the "Doubling Up" Campaign. We will do our best and do hope each of my presidents will get right on to the job. Wish I had the gift that others have that I might obey orders from our Conference President, to send to you something SNAPPY. But all who know me, know I take mine out in talking.

Lovingly yours,
IOLA K. RUMPH.

### "Doubling UP Campaign"

At the last Council meeting which was held in Mobile, it was decided that every Conference should be asked to put on a campaign for the doubling of membership.

When Council reports are read at the NEXT Council meeting, will the Louisiana Conference be at the top or at the bottom of the list?

Of course Louisiana WANTS to lead—

Of course Louisiana CAN lead,
WILL Louisiana lead?

The answering "yes" means work for every member of every auxiliary—

But, wo WANT to do it—
We can do it!
We will do it!

Begin by appointing a special "Doubling Up Campaign" Committee at your September meeting to plan your campaign.

Plan a big October meeting to launch your campaign.

Be sure to have your pastor at your October meeting, ready to tell you the number of women in your church—so you may KNOW your task. Have every old member present. Have every member responsible for at least ONE new member before Jan. 1st.

Are your young people organized?
How about your Juniors?

If you can't double your membership in your own church, how about organizing a NEW auxiliary in a noarby church? Or bringing to life one that is almost dead?

DO SOMETHING.

MRS. C. F. NIEBERGALL,
President.

### MAGNETIC CHARM.

All in all, there was a wonderful magnetism in Jesus. Men found in him a certain charming simplicity. He was so free from ostentation and so lacking in imitation. They were not awed by his character so much as drawn by it. But the thing that impressed them through it all was the great cause which was clearly on his heart. Here was a young man who would inaugurate a new day for his people. In it his own share was to be that of a servant. For it he had a measure of devotion that was limited not even by his life. About such leadership there is a deathless quality. One of the astounding facts of history is that to-day the most hopeful single fact of life is the reality and power of this same leadership of Jesus.—Dr. E. A. Leslie.

## BLUFF CREEK CAMP MEETING.

The Bluff Creek meeting closed Sunday night, Aug. 26, 1923, this being the thirty-third year since the founding of the Camp Ground. Rev. L. R. Sparks, of Franklin, La., was the leading preacher, and was assisted by Rev. J. W. Lee, the presiding elder, and several other pastors of different charges of the Conference, all of which was of high order. Brother Sparks is a forceful, clear-cut gospel preacher, and did splendid work. Rev. A. J. Martin, of St. Martinville, did double duty, leading the choir and preaching several times, also conducting the boys' meeting in the evening daily.

There was much good done—several conversions, many who promised to lead better lives, and the church in general was greatly revived and strengthened. Glory to His name.

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## "THE MINISTRY OF SUFFERING."

Dear Advocate: The New Orleans Christian Advocate has come into our parsonage home almost constantly since we came to the Louisiana Conference, in December, 1900. Every copy is good and encouraging—always brings a helpful message.

This week's copy had a message "just for me," entitled "The Ministry of Suffering."

I would not dare question God's goodness and wisdom, but the most severe test to my faith is: Why does the Great Physician permit his children to be in the ceaseless grip of pain which necessarily hinders them in the work they do dearly love—work they would and could do better if they were able?

For more than a quarter of a century my husband has patiently trudged along working in our Master's vineyard, burdened with a load of physical weakness and suffering. With tearful eyes I often cry out, "O God, why, why, why?" We could more nearly attain our cherished ideals if only this "thorn" could be removed. After reading the above mentioned article, I thought if David, Moses, James and Paul understood, why should I question?

Mr. Coburn has been dangerously ill for twenty-one days with an immense carbuncle on the back of his neck. For a few days the doctor gave little hope of recovery. Thank the Lord, the crisis has passed. If no complications set in, he will soon be out again. Our church gave him a vacation of the last two weeks of August. That time will expire and more before he will be able to preach again.

He held a meeting for our son at Fisher, on the Franklinton circuit, in July, with a few accessions; church somewhat revived. He held another at Sunny Hill, on the same circuit, the second week in August, until his illness compelled him to close. The church was greatly revived, and a church will be built at once.

Asking prayers of the Advocate.

Yours faithfully,

MRS. A. J. COBURN.

Kentwood, La.

## "WE KNOW NOT WHAT WE SHOULD PRAY FOR AS WE OUGHT"—(Rom. 8:26.)

It was in Arkansas during a great open air meeting. There was great religious fervor. Many people, men, women and children, were repenting of their sins; God seemed graciously and consciously near. Many were almost or quite overcome with a great spiritual joy. Old-time hymns were sung with voices choked with great emotions. Strong men wept freely, and were not ashamed. Many smiled through their tears, with faces of peculiar radiance. It was a time of mingled emotions. Some were weeping, some were laughing, some doing both at once. A Sunday school teacher sat smiling through her falling tears as she exclaimed: "Thank God, the last member of my class has been saved and has given her heart to God!" She was simply wrapped up, almost to suffocation, as her class hung about her neck weeping and rejoicing with her that all the class were saved. The superintendent of the Sunday school and the teacher of the men's Bible class—a stalwart man of middle age and good reputation for devoutness and true piety, a man who could work at high tension and not break down—stood by in great earnestness and much joy as he said: "I believe there is not a member of our Sunday school eight years old that is not converted." The preacher said to him: "Brother, let's give God thanks—you lead us all in prayer." As the vast concourse knelt in prayer, this leader prayed thus: "Lord, we don't know how to pray as we ought, but we are very grateful, and very happy. We have seen our children giving their lives to thee, and thy rich blessings are poured out on our families and our neighbors. This is a good place and a good time. Now we want to give the praise and worship of our hearts to thee. And we want to make new vows and fix higher purposes in our lives, but we don't know what is always best for us. We do not know the rich stores of grace thou hast for us. Our appetites of hunger and thirst for righteousness are not equal to thy rich stores. We are overwhelmed with the small drippings of thy mercies and too easily filled by the crumbs from thy table. May thy Spirit come and enlarge our capacity and continue to pour thy greater blessings into our grateful hearts. Holy Spirit, help our infirmities, build up our enfeebled minds and hearts to greater capacity for these holy and good things which pass our knowledge or our thoughts till God may bless us even according to the fullness of his will. Make us strong in the Lord and in the power of his might."

When he had closed the prayer and arose to his feet, all the teachers of the Sunday school came to him rejoicing; and some proved the need of the things for which he had prayed, for they could neither speak nor stand; no one could sing. Some, like Peter on the Mount of Transfiguration, found their voices, but, like him, "did not know what they were talking about."

I like a meeting like that. Don't you?

ANONYMOUS.

## FROM CALEDONIA, MISS.

Dear Brother Carley. Will you permit space for a brief account of the Caledonia charge? We have just finished our tri-revival campaign with splendid results. There were forty five additions to the church during the three revivals. The membership was really revived, and, as evidence of this fact, they subscribed the full amount on the Conference claims. The pastor visited each church in its turn and found very little handicap in that method. In this plan there are three chief advantages: first, the revivals can be held at the proper time; second, it saves time for the minister who has several churches, and, third, is the psychological effect of three congregations thinking about the same cause.

Brothers E. S. Lewis, A. S. Raper, and S. H. Caffey assisted in these revivals, and their service is very much appreciated by both pastor and people. These brethren offered their service free, but the people would not permit them to go away unrewarded.

R. T. HOLLINGSWORTH, P. C.

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### FROM McCOOL, MISS.

Dear Brother Carley: Carrying out the suggestion of Bishop Ainsworth at the Missionary Conference at Jackson in January, we grouped three of our churches together and built an arbor at a central point and held a meeting, something on the style of the old-time camp meeting, holding three services a day. Brother McIlwain, our presiding elder, was with us for the opening service on the third Sunday, Aug. 19, staying with us till Tuesday afternoon. Brother S. H. Caffey, of Macon, came in for the night service Tuesday, staying with us till the close, Sunday night, Aug. 26, the meeting running through eight days.

We had a great meeting. The preaching throughout the meeting was plain, practical gospel truth—the kind that calls men to think and decide great questions. A number of people reconsecrated themselves to the Lord, and about thirty professed faith in Christ, fourteen joining the church—eleven joining the Methodist church and three going to the Baptist church.

GUY RAY, P. C.

### GREAT MEETING AT SHILOH CAMP GROUND.

One of the greatest revivals in the history of the old Shiloh Camp Ground, located seven miles south of Pelahatchie, will come to a close Sunday night. The pastor, Rev. Paul H. Grice, was fortunate to secure the evangelistic team of General Evangelist J. O. Hanes and his co-worker, Mr. W. G. Waltermire, for the camp meeting, and they both proved themselves to be as well adapted there as in the largest churches in our connection.

First of all, and a splendid sign of success, the people were praying for and expecting a great revival; and, second, Evangelist Hanes is one of our preachers who has great faith in God and is one of the most adaptable men in his style of preaching for revival work in the church. He preaches a plain, simple, forceful gospel, denounces sin in all its phases, but so earnestly and tenderly upholds the Christ as the only means of salvation, that his appeals are almost irresistible.

As more than 100 conversions and reclamations have been had up to Friday night, of men, women and young people around the old-time altar, it is evident that the old-time altar is still a very live medium by which people can come before God and pray through to salvation.

Mr. W. G. Waltermire, of Peoria, Ill., who has traveled with Mr. Hanes for more than ten years as soloist, song leader and personal worker, is wonderfully gifted in all these lines. He is most valuable in each line of his work, and is so genuinely consecrated that he wins great favor with every one he comes in contact with. Enough words of commendation cannot be said of this great team of evangelists, but it can be summed up by saying they are God's men, doing the work of God wherever they are needed.

The results of this camp meeting cannot be tabulated, but we are sure records have been made that will last throughout eternity. Our people are saved and happy, and are thanking God that Hanes and Waltermire came our way.

PAUL H. GRICE, P. C.

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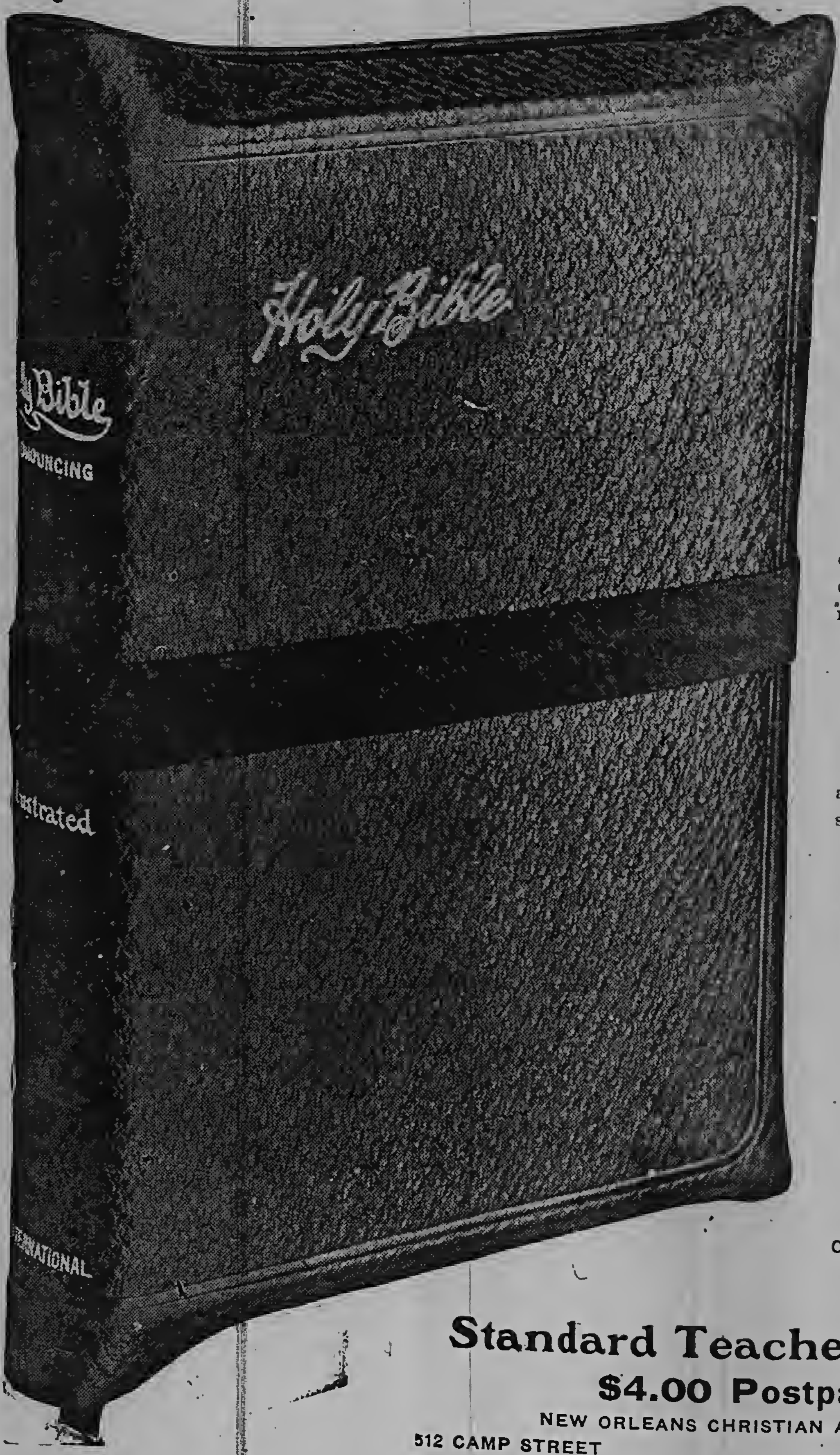

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 70—No. 37. Official Organ of the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3527.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 13, 1923. CHAS. O. CHALMERS, Manager.

# WHAT SHALL THE HARVEST BE?

The Mississippi and North Mississippi Conferences in session at Crystal Springs and Water Valley, and later at the notable missionary and evangelistic conference held in Jackson, pledged themselves to a program of real progress. The months that followed have been brsy ones, and many are now asking anxiously about the harvest. Reports that are reaching me from every section indicate rare fidelity on the part of our preachers, and unusual activity on the part of both preachers and people. There is every reason to believe that the Annual Conference record will show a gracious result.

The remaining weeks, however, are crucial in their importance. In this short period a ripe harvest may be lost for lack of careful husbandry, and heroic endeavor may yet turn threatened disaster into a worthy achievement to the honor of God and his church. The time is short and none of it must be lost if we are to give a good account of our stewardship.

1. Let our revival campaigns be followed up with diligent endeavor to lead every person, who has manifested any serious impression, into open allegiance to Christ and his church. Such persons must not be forsaken when the revival campaign is over. Their souls are at stake; their interest, if not deepened, may be dissipated, never to return. Methodists must be faithful to the souls of men. The gleanings after the summer reaping may be as valuable as the original harvest. And nothing can be more important than to nurture and build up all new converts in the faith and enlist them in Christian service.

2. We have pledged our best for level columns of finance on all the regular claims. The result can be achieved, even against great odds, almost anywhere. Reports from every district indicate a purpose to reach the goal. The fall is peculiarly our harvest season, and the claims of the church must be met now or never. The first fruits beleng to God, and the church should not wait for what is left after other obligations have been met. Let the pastor and stewards and godly men and women meet early in every charge and pray through and plan out a successful close of all finances for the honor of God's house.

3. Special emphasis must be laid upon the collection of our Centenary and Christian Education pledges in every church. The fall months have been particularly set apart for bringing up all pledges that have been made to our great Christian Education Movement. We propose to make a clean sweep of everything that is due on these pledges this fall. Woodrow Wilson has lately said that our civilization is in grave jeopardy and that it will be lost unless every effort is put forth to save it spiritually. Essential among the important features of a saving program in our distracted country is the church's program of Christian Education. We must maintain our Christian schools at any sacrifice.

It would be unfair to say that every man who does not meet his financial obligations when they become due is dishonest. Many men who are honest are at times unable to meet their just debts. Such a person must be pitied rather than condemned. All such will meet their obligations at the earliest possible moment. Unfortunately, however, there are those who can meet every obligation, but are slow to do it. To repudiate or delay the payment of an obligation made to God and his church, where payment is possible, touches the deeps of dishonesty. We must all do our best to discharge these obligations without further delay.

Let all God's servants take the alarm they give and gird themselves for the final stretch! And may all who have gone forth bearing the precious seed of the Kingdom come again rejoicing at Gulfport and Greenville, bearing their sheaves with them!

W. N. AINSWORTH.

Macon, Ga.

# EDITORIAL COMMENT

### THE DISASTER IN JAPAN.

The daily newspapers have given such full reports of the earthquake that wrought such havoc in Tokio and Yokohama that probably all the readors of the Advocate are well informed concerning that calamity. We wonder if their information has led them to practical efforts to relieve the distress and suffering that are so acute now in Japan. The American Red Cross very promptly put in motion relief agencies, and the Board of Missions of our own church is appealing to our people for contributions to be forwarded to the stricken area. We believe a prompt response to the need of Japan by Christian America, especially by the churches of America, will be as fine demonstration of the meaning of Christianity as could be made to the Japanese. Prompt and generous assistance will, of course, win the gratitude of the Japanese people; let us hope and pray that it will incline them more and more to the gospel of Christ.

### WHICH IS WORTH MORE?

There has recently been some discussion over the fact that in some places plasterers' wages are reported to be as much as $101 a week, while teachers and preachers get only about $40 a week. Some preachers and professional men have aroused bitter criticism on the part of their brethren because they became platerers for the sake of the higher pay. To us, the tragedy of the whole situation lies in the fact that any community anywhere should consider plastering walls to be worth more than preaching the gospel. People pay most for what they consider most valuable.

### DR. SHACKFORD EXPLAINS.

In answer to the statement issued by Bishop James Cannon, Jr., concerning the lectures delivered by Dr. S. G. Bland at Junaluska Leadership Training School, Dr. John W. Shackford, General Secretary of the Sunday School Board, has issued a statement in which he and Mr. L. F. Sensabaugh, Director of Training Work, state their position in connection with the whole matter. Since we made mention in a recent issue of the Advocate of Bishop Cannon's criticism, quoting somewhat at length from his statement, in fairness to Dr. Shackford and Mr. Sensabaugh we give the salient points of their statement.

The statement begins with the quotation of many of the notes made by Dr. Shackford in preparation of the opening address of the Training School, which are given to indicate the position of the management before the lectures by Dr. Bland aroused criticism. We lack space to give all these notes, but we quote some of them, as follows:

"We are asked, what is the position of the school on the issues of the time? We believe that all religion is life and that our business is to co-operate with God, that there may be an ever enlargement in his people of the life revealed in His Son."

"We believe that the old theology has its service to render and we believe that the new has its service to render and we are not concerned with either as an end in itself."

"We are supremely concerned with this—that the best of the past and of the present shall be given to the new, rising generation."

"We are willing to leave many questions with the scientists and there is no conflict between science and religion. At most, all that scientists can really discover is God's truth and God's way of working. In the main, they have been servants of God, pulling aside the curtain and revealing God's work and nature to us."

"Let us welcome the truth from any quarter. Do not let us be disturbed, God is in His world and He has not given over the helm of His universe."

"The only faith that will stand the test of to-day and the future is: First, a faith that can stand the test of open-mindedness, recognizing all truth

(Continued on Eighth Page.)

# New Orleans Christian Advocate

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## BROTHER LIPSCOMB CONSTITUTES HIMSELF AND THE PRESBYTERIAN GENERAL ASSEMBLY JUDGES OF METHODIST ORTHODOXY.

By Bishop Edwin D. Mouzon.

I find in the New Orleans Christian Advocate of Aug. 30 a communication from the Rev. Thomas H. Lipscomb under the interesting title, "An Orthodox Reply to Bishop Mouzon." As some of the readers of the Advocate do not know Brother Lipscomb personally and have not become personally acquainted with me, it is possible that the article referred to may do some harm. Therefore, for the sake of the church which I love better than my life, I take time to set down a few things in this paper.

1. It will be remembered that this is the same Brother Lipscomb who some time ago brought accusations of "heresy" against certain distinguished brethren connected with one of the great institutions of the church. A telegram was read during the session of the General Conference meeting in Hot Springs (and that telegram may be seen printed in the Journal of the General Conference on page 151) declaring that those "charges are unjustifiable and absurd." Let me assure all good people that the present charges of "heresy" laid against me are equally "unjustifiable and absurd." Speaking of heresy reminds me of how, when a student once asked that distinguished exponent of New Testament Theology, Dr. James Denney, what a "heretic" meant in the verse, **"A man that is an heretic, after the first and second admonition reject,"** that great teacher replied: **"An obstinate, self-willed creature, with fads in doctrine or in morals."** Dear brethren, believe me, whosoever else may be a "heretic," I am not that sort of creature.

2. Brother Lipscomb quotes at length a doctrinal deliverance issued by the **General Assembly of the Presbyterian Church,** and then proceeds to ask where I stand on this Presbyterian statement of doctrine. Now I have great respect for the Presbyterians. May their tribe increase! But my dear brethren of the Presbyterian faith are not exactly the judges of Methodist orthodoxy —Brother Lipscomb, to the contrary, notwithstanding. But I will answer Brother Lipscomb plainly: **Just in so far as the Presbyterian confession of faith agrees with our Methodist "present existing and established standards of doctrine," I fully agree with all my heart and mind—and no further.**

3. Brother Lipscomb states that my recent addresses to the church written **"ostensibly in emphasis upon Christian experience,"** were **"obviously in protection of the modernists and in censure of the orthodox."** That is to say, **Brother Lipscomb deliberately charges me with insincerity and duplicity.** If words have any meaning at all, that is what Brother Lipscomb says. It is to be hoped that already Brother Lipscomb is ashamed of himself for writing those words, and that he will hasten to withdraw them and make full and frank apology.

4. Brother Lipscomb garbles an important paragraph in one of my addresses, leaving out such parts of my exhortation as suit his purpose, and exhorts me as follows: "You propose **a truce, yet ask one side only to stop fighting. Amazing!" "Amazing,"** indeed, that Brother Lipscomb could justify himself before his own conscience and the all-seeing eye of God, when he wrote that statement! Here, then, is exactly what I did write: "I express the grave fear that if this present agitation concerning orthodoxy and heresy continues, in which laymen often try to settle theological questions that have puzzled scholars for centuries, and preachers think to silence the scientists while themselves knowing nothing about the matters they discuss, **and scientists who know little about the Bible and nothing about theology join in and add confusion to disorder**— I say I am greatly afraid that if something is not done to stop this agitation multitudes will be driven into the camp of the 'liberalists' and some may be driven into actual infidelity." The candid reader will judge whether or not I called a "truce" and "then asked only one side to stop fighting." Dear Brother Lipscomb, how could you make such a statement? You should retract it and make ample and frank apology.

5. Brother Lipscomb is greatly distressed because I call attention to the fact that in recent days "a false note has been sounded in Methodism—a note which calls attention to things to be believed rather than a life in Christ to be lived." Let it be noted in passing that I said **"a life in Christ."** I am challenged—actually "challenged"—to **"name a man or quote a line in proof thereof."** Well, I could name many men and quote many lines. To begin with I would name the Rev. Thomas H. Lipscomb, and refer the reader to his article printed in the Aug. 30 issue of the New Orleans Christian Advocate. And if I wanted to, I could give the name of a man whom Brother Lipscomb knows quite well who said recently to a friend of mine: **"I admit there are certain teachings in the New Testament that we must soft-pedal, the 'brotherhood of man,' for instance. But we must bear down hard on the doctrines."** I will not enter again into the discussion of this matter, except to add that no one believes more fully than I that doctrine is directly related to life, and, therefore, if one is living an ungodly and unchristian life, there must be something wrong with his doctrine. The final test of doctrine is the kind of man it produces. Christianity is interested in making good men and good women. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." Something more than professed loyalty is needed; the life must be submitted to Christ in loving obedience.

In sending out my recent addresses to the church I was seeking to fulfill the solemn obligation I took when I promised before God and the church "with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word." "Erroneous and strange doctrines" have crept up into Methodism contrary to the teachings of Wesley and our Methodist fathers, and contrary to God's word. I undertook to show, therefore, what the "fundamentals of Methodism are." These were found to be the following:

1. **The Apostles' Creed,** the one creed which we require upon the baptism of those who seek to come into our church—a creed which shows that we are true to early apostolic testimony;

2. **The Twenty-five Articles of Religion,** which show our historic connection with the great Protestant Reformation in England, and in harmony with which all our preachers and teachers must preach and teach;

3. **The General Rules,** which give us John Wesley's outline of Christian duty and set forth the "terms of membership" in the Methodist Church —terms which for their catholicity and for their emphasis on the **ethical** and **spiritual** rather than on the **theological** are the most distinguishing feature as they are the peculiar glory of Methodism. Concerning these "terms of membership" John Wesley wrote as late as eighteen months before his death: "I met the society, and explained at large the rise and nature of Methodism; and still aver, I have never read or heard of, neither in ancient or modern history, of any church which builds on so broad a foundation as the Methodists do; which requires of its members no conformity either in opinions or modes of worship, **but barely this one thing, to fear God, and work righteousness";**

4. **A Gracious Experience of Personal Salvation.** Out of this experience of personal salvation it was seen came the special complement of doctrines which Wesley used to speak of as "our doctrines," namely, (1) the Universality of the Atonement, (2) Salvation through faith in Jesus Christ, (3) the Witness of the Spirit, and (4) the Possibility of Christian Perfection.

These four—(the Apostles' Creed, the Twenty-five Articles, the General Rules, and a Conscious Experience of Religion)—are the "Fundamentals of Methodism." I have written, and I do now write, to call our people away from any false emphasis, and to urge that they study and teach and preach in harmony with the great doctrines and principles which have given Methodism her place of power in the world.

And I had, and do now have, one other object in view—namely, to call attention to the broad Catholic Spirit of Methodism. I remember how, when I was a boy preacher and read Wesley's sermons (standards and authoritative for Methodists) on "A Caution Against Bigotry" and "The Catholic Spirit," I said to my soul: "This is the kind of religion for me"; and in this Methodist presentation of the Christian faith I rejoice; yes, and I will rejoice. It is no time to insist on the non-essentials which divide. The solemn and crucial hour in which we live calls for insistence on the essentials which unite. And I call to my side all right-thinking and loyal Methodists who love our Lord Jesus Christ in sincerity and whose hearts bleed over a divided and discordant and sin-cursed world. In the name of the Christ who died of a broken heart and whose heart breaks now every day over the sin and sorrow of men; and for the sake of a world lost and ruined because it has turned away from its one and only hope, "the gospel of Jesus Christ" which is "the power of God unto salvation"—let us cease talking about the things that do not matter, and let us resolve with all the solemnity of an oath that we will exalt the things for which Christ died and for which our Methodist fathers gave their lives in the grand and heroic period of our history as a church.

Here, then, let us take our stand with John Wesley:

"The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another, are all quite wide of the point. Whosovere, therefore, imagines that a Methodist is a man of such or such opinion is grossly ignorant of the whole affair; he mistakes the truth totally. We believe, indeed, that 'all Scripture is given by inspiration of God'; and herein we are distinguished from Jews, Turks, and infidels. We believe the written word of God to be the only and sufficient rule both of Christian faith and practice; and herein we are fundamentally distinguished from those of the Romish Church. We believe Christ to be the eternal, supreme God; and herein we are distinguished from the Socinians and Arians. But as to all opinions which do not strike at the root of Christianity, we think and let think. So that, whatsoever they are, whether right or wrong, they are no distinguishing marks of a Methodist." (Wesley's "The Character of a Methodist.")

## THE MOUNT OF VISION.

By Dr. A. C. Zumbrunnen, Home Cultivation Secretary.

Such was Junaluska during the recent Summer School of Missions and Missionary Conference.

This was the testimony of a large number of those who attended. There they saw the vision of the whole world's needs; our own church's obligations and opportunities concerning those needs and especially a vision of Him who alone is able to meet the world's needs, as great and numerous as they are even at this hour. Along with vision came consecration and resolution to do to the uttermost all that each one could to help Him speedily bring His social order upon the earth.

The attendance this year was most gratifying, being an increase of more than sixty per cent over that of last year, notwithstanding the school at Mount Sequoyah. Seventeen States and the District of Columbia were represented in the homeland, and nine out of our eleven foreign fields. It was a choice and representative group of mission leaders and workers. All came for study and counsel as to how to serve best and to make Christ real and vital in the affairs of the world to-day.

There were one hundred and twenty-three enrolled in the twelve courses offered in the field of Bible study; Methods, Philosophy, History and Social Aspects of Missions; and the several phases of missionary work and problems. The purpose of these ceurses was two—to give an opportunity for vital study of missionary conditions and problems, and training for missionary leadership in our church. This is one factor in the Home Cultivation Section of the Board of Missions' plan for creating a missionary consciousness on the part of our constituency necessary for our church to do its part in world evangelization and Christianization. A large and well-trained leadership is necessary for such a task. Such a leadership can be only had by pursuing a thorough course of training.

The morning meeting for conference and prayer was a new feature of the school and one of the most valuable ones. Each morning before the class room work began, thirty minutes were given over to conference and prayer regarding the imminent and vital needs of our several mission fields at home and abroad. Fortunately representatives from each field were present and spoke at first-hand regarding the conditions and needs of their respective fields. It gave opportunity for all the missionaries to know the workers in other fields, and to understand their problems. It also gave others in attendance acquaintance with all our fields and their needs. These meetings became spiritually dynamic. The Holy Spirit was evident and gave vision, resolution and courage to the large number who attended these meetings.

Another good feature was the conference with the missionaries themselves conducted by the two Foreign Secretaries, Foreign Work. This conference was not only attended by foreign missionaries, but also by those working in the home field. At this meeting vital matters were discussed. The missionaries were given opportunity to speak, and they did so freely. All sorts of problems were considered relative to the home church and the church in the foreign field. The whole gamut was run. While utmost frankness characterized the discussions, the finest spirit of concord prevailed, and all expressed their appreciation and helpfulness of these conferences. All understood the work of others better. All recognized that missions are one—home field, foreign field, city work, rural work—all are a part of missions, world evangelization and Christianization.

The missionaries added much to the interest of the school. They made a valuable contribution to it as well as being greatly helped by it. A reception was given in their honor at the Mission Building, which was one of the most delightful of all the meetings during the School. It gave the people at the Lake an opportunity to get personally acquainted with and express their interest in their representatives at home and abroad—around the world.

The platform addresses each evening were unusually good. Home and Foreign Secretaries spoke concerning work in their respective mission fields. Dr. John W. Laird, President of Albion College, Michigan, and Bishop Edwin H. Hughes, each delivered a series of inspirational addresses of the highest order. The closing service was the most impressive of all. After the presentation of the certificates of credit, the pageant, "The Striking of America's Hour," was presented. It presented in a striking way the failure of the great nations of history to meet the world's needs for brotherhood, and that it was now America's opportunity. Her hour had struck. She would have to meet the need for brotherhood, which could only be done by having the Christain spirit of brotherhood and giving it to the world. If she failed in this, she would pass as the other nations had. Missionaries and nationals from many of our fields had a prominent part in the pageant. It left a profound impression upon the audience.

The surprising thing about the School and conference was the unanimity of opinion that world evangelization and Christianization rested primarily with America at this time. This was expressed in the meetings for conference and prayer, in the missionary conferences, and in the platform addresses. Moreover, there was the same unanimity of opinion that the most important and first step in world evangelization and Christianization was the evangelization and Christianization of America. The program of the School had not been planned in advance to that end. It seemed to be the result of the Holy Spirit's leadership. Those present accepted it as the revelation of the way out of the present world situation into the one Jesus came to establish. With this profound impression, those who attended the School and conference returned to their respective fields of labor around the world with firm resolution to "prove themselves workmen who need not be ashamed" to labor together with Him to establish His Kingdom.

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## THE BOARD OF LAY ACTIVITIES AND THE CHRISTIAN EDUCATION MOVEMENT.

By G. L. Morelock, General Secretary, Board of Lay Activities.

The success of the Christian Education Movement is not less vital to the interests of our church and the Kingdom of God than that of the Centenary. Both movements were providential and came as an expression of the deep concern of the Methodist Episcopal Church, South, for the preservation of our Christian civilization and the salvation of a lost and ruined world.

The Christian Education Movement relates itself in a definite way to the whole program of the church—Evangelism, Missions, Sunday Schools, Social Service, etc. The great problem of the successful execution of any program is that of capable and efficient leadership. There are other considerations involved in the Christian Education Movement, because this movement relates itself to the whole problem of Religious Education in America, but the heart of the movement is just here—a program of Christian education that will give us the trained leadership necessary to carry on the work of the church. Our ministers, missionaries, and trained lay workers in the local churches in the past have come from our Christian colleges and schools. It is safe to conclude that they will come from this source in the future. The State colleges and universities are not furnishing them, and surely we have too much pride to expect our Baptist or Presbyterian brethren to do this for us. They couldn't if they would, and so we have no alternative. **We must** equip and endow our own institutions to do this work and render this necessary service. The work of our local church is dependent upon this. The larger program of our great connectionalism must come to a standstill without it. Hence there is nothing, **absolutely** nothing, before our church to-day more important than the Christian Education Movement.

It would be no exaggeration to say that the Methodist Episcopal Church, South, needs to-day one hundred millon dollars for her universities, colleges and schools. The South has great resources and offers the greatest opportunity of any section of the United States at the present moment, and the tide of money and men is set in her direction. We have the purest Anglo-Saxon stock of people and have preserved the best traditions of our race. We have conserved the finest and best of a Christian civilization. It remains to be seen what we can and shall do in this new era of material prosperity into which we are just entering. I believe I voice the consensus of the religious thought of America when I say that we shall need to mobilize all the spiritual resources at our command to meet the new conditions and situations that are inevitable as the South develops in textile and other manufacturing industries. Nothing but a strong, aggressive, militant church can grapple with the situation and solve the problems that are even now pressing in upon us. If we are to meet these new conditions and solve these problems, we must have a trained, aggressive leadership capable of directing all the forces of the church in a program of a positive Christianity which can make the largest possible contributions to the needs of our South, our Nation, and the world of humanity. **We must look to our own Christian colleges for this leadership. We cannot expect them from any other source.**

Our obligation in the premises is plain and our duty clear. We must pay promptly our Christian Education pledges and seek by every means in our power to create a public sentiment on the question of Christian education that will secure large and small donations from time to time as the needs of our schools and colleges may demand.

The leaders of the Christian Education Movement, in their plans for carrying on, have thought it wise to place large responsibility upon the Board of Lay Activities and the Christian Education Committee of this Board for the collection of the pledges. My hope is that our response shall be in like measure to their judgment and confidence. I trust that every Board of Lay Activities and Christian Education Committee will respond whole-heartedly. I hope that no Board or individual will feel that there is any attempt upon the part of the educational leaders to make "a collection agency" out of the Board of Lay Acitivities, but they are asking us to assist in the completion of a great task which we ourselves as laymen helped to initiate. We have made the pledges to this Movement, and now there is a high obligation upon us to do all in our power to secure every dollar that was pledged. **All of this is needed and more.**

The Board of Lay Activities of each local church should exercise all possible diligence in organizing the Christian Education Committee and should insist that its major task during August, September, October and November is to assist the pastor and the local collector in their plans for the collection of the Christian Education pledges.

I would make three suggestions that seem to me to be practicable. First, in co-operation with the pastor, let the Christian Education Committee give one or two public programs on the subject of Christian education. The chairman of this committee should write to the Board of Education, 810 Broadway, Nashville, Tenn., for literature and suggestions. The Board will co-operate promptly. Second, the largest possible use of lay speakers on this subject should be made in the local church and in rural charges. Third, the Christian Education Committee should organize teams in the local church that will assist the local collector in presenting the claims of this Movement to every subscriber.

A concerted effort upon the part of the pastor, the collector, the Board of Lay Activities, and the Christian Education Committee will surely secure the needed result. This is not a conjecture; it is a statement of fact taken from the field of actual experience.

May we not earnestly call upon every Conference, District, Associate District, Charge, and Church Lay Leader to do everything in his power to see that the program suggested above is carried out in every local church?

## ALEXANDRIA DISTRICT NOTES.

Alexandria is planning for a Standard Teacher-Training School to be held through the week of Oct. 1-5.

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Rev. E. L. Cargill, of the Boyce charge, has recently held meetings at two points on his charge. He reports helpful meetings and that the pastor's salary is up to date.

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Bunkie has good congregations and is successfully operating a transfer, bringing in people from the country to Sunday school and church.

* * *

Rev. L. E. Crooks is doing a good work on the Campti charge. Recently the presiding elder assisted him with a meeting at St. Maurice, one of the old country points of the Conference.

* * *

The new church at Coushatta is nearing completion. The congregation expects to be in it by some time during October. It will be a credit to our people there and to their pastor, Rev. Louis Hoffpauir.

* * *

Rev. W. S. Henry, of the Elizabeth circuit, took an automobile trip with his family to his old home in South Carolina this summer. He reports a most agreeable trip. He is doing a good work on this charge.

* * *

Glenmora recommended to the licensing committee for license to preach Brother Clarence White, president of their Epworth League. This young man was licensed by the committee on Sept. 4. His pastor reports that he gives promise of making a good preacher. He expects to complete his schooling and then go into the regular work.

* * *

Brother B. H. Sheppard, of Jena, has completed a nice home for himself in the town of Jena. He is comfortably located there now and says it is all paid for. He has many kind friends on his present charge and at other points where he has preached. This is particularly true of the people of Trout and Long Pine, where he served last year.

The work of the Jena and Jonesville charge is going along well. The people recognize that Brother Sheppard is hindered because of his health condition and are putting forth special efforts to keep the work going.

* * *

Brother F. P. Moss, from the Melder charge, reports good meetings held at two of his points, with many conversions and additions and also two men answering the call to preach. This is a mission charge in an important rural section. Brother Moss is giving full proof of his ministry there. He is a local supply.

* * *

Our work seems to be going along harmoniously at Natchitoches. A new roof has been put on the church this year, thus stopping up leaks that have been there for years and that were damaging the church building very much. A hopeful spirit prevails among the people at Natchitoches. Brother Rickey is abundant in his labors.

* * *

Mr. T. F. Glaze, superintendent of the Sunday school at Pineville, is doing a good work there. He reports activity in the different departments of the Sunday school. Brother C. K. Smith, of the Pineville church, is now giving a part of his time to working among the patients of the Veterans' Hospital near Pineville.

* * *

Trout and Good Pine have had a good meeting, under the leadership of Rev. W. D. Bass, of Mississippi. This meeting resulted in some thirty-odd additions to the church and also in an increased interest in the work of the church. On the night of the first Sunday in September the presiding elder preached to the largest congregation that he has yet seen in the church at Trout. The pastor and people report better congregations there. The third quarterly conference of the Trout and Good Pine charge recommended a candidate for license to preach

W. L. DOSS, JR., P. E.

## NOTES FROM GREENVILLE DISTRICT.

Vacations may be of doubtful worth; they are certainly not without effect on the note-producing qualities found in the various charges. We are alive and at work, most of the pastors being actively engaged.

* * *

Dr. C. M. Chapman, Shelby, is back from an interrupted trip oveseas. He was critically ill in France, and his physician insisted on his return home as soon as he was able to travel. Talking with him, you would not suppose that so great a disappointment had overtaken him. "Richard is himself again," and he laughs heartily over the experience, and declares his intention to complete the trip later on .

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A recent fourth quarterly conference at Dubbs, Evansville and Dubbs charge, was noteworthy in that they very nearly reported "everything in full," expressed not the slightest doubt of a full report a little later, have secured the lot and enterprised a four thousand dollar parsonage, and propose to sponsor an arrangement another year that will care for two mission points in adjacent territory. The spirit and enterprise of this people are worthy of all praise. Rev. J. J. Baird is in wonderfully good favor with all this people.

* * *

Tunica continues to grow in financial strength and vision. Rev. C. A. Parks is closing a quadrennium there, and they are ready to receive him with open arms another year. It is always a pleasure to visit this parsonage home and charge. The presiding elder is to be the guest of the Butlers, his last visit to Tunica for the Conference year, and looks forward with pleasure to a few hours in the home of this choice couple.

* * *

Rev. H. D. Suydam has given and continues to give full proof of his ministry. There has been no great increase in the membership of the Boyle circuit, but good meetings have been held, three new preaching places established, Sunday school work enterprised happily, and about the livest country League in the Conference is going good at Shipman's chapel.

* * *

Mrs. W. W. Mitchell, Cleveland, continues to improve. This splendid and justly popular woman has suffered uncomplainingly, waited patiently, even brought good cheer to others despite her own affliction. Her pastor-husband has continued his work despite the handicap, and is expecting to bring a creditable report to Conference. Cleveland Methodism will neither falter nor fail.

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They are worshiping in the new church at Coahoma. It is a monument to the sticking qualities of Rev. Del Longgrear and the grit of a splendid constituency.

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Suitable exercises marked the breaking of ground for the new church at Leland. It will be "the last word" in the matter of utility, and is being built with special reference to an ever-increasing Sunday school.

* * *

Walls, Lake Cormorant charge, will build a much needed church at the earliest possible date. Enterprising women are behind the enterprise, and Rev. J. B. Conner is the pastor. Mr. Frank Wall, Holly Springs, Miss., attended a recent quarterly conference there and donated the lot for the new church. Pews have already been bought and paid for. Think of it! They are being used in the present place of worship.

* * *

Just beginning the fourth round. Judging by reports to date, it will take more than weevils, worms and wet weather to dampen the ardor of this people. Greenville is beginning to think of homes for the approaching Conference. More anon.

JAMES H. FELTS, P. E.

## NOTES FROM MILLSAPS COLLEGE.

The college will begin its thirty-second session on Wednesday, Sept. 12. A large attendance is expected, continuing the steady growth of the last few years.

There will be three new members of the faculty. Professor L. W. Summers has been elected to take the place as Associate Professor of Religious Education made vecant by the selection of Professor Ferguson as a secretary of the Sunday School Board. Professor Summers is a graduate of Clemson College and an M.A. graduate of the Candler School of Theology of Emory University. He has had graduate study at the University of Illinois, and has had a wide experience as a teacher, having been a member of the faculties of Auburn, Emory, and Agnes Scott Colleges.

The Chair of Education has been filled by the election of Olin E. McKnight, B.S. of Peabody Teachers' College, and M.A. in Education of Columbia University. Professor McKnight has recently been city superintendent in Delaware, where he was president of the State Teachers' Association. He has been Professor of Education in Birmingham Southern College and is very highly commended by those who know of his work.

Mr. V. B. Hathorn, a graduate of Millsaps in the class of 1915, who has since been in high school and academy work in Mississippi and Missouri with notable success, will be Assistant in English.

## BARTAK FINDS THE PEOPLE EAGER FOR THE SCRIPTURES IN CZECHO-SLOVAKIA.

By Rev. J. L. Neill, Superintendent.

Our evangelistic work this summer is succeeding in a most remarkable way. In the beginning, we faced very serious difficulties. I am glad to report, however, that notwithstanding these difficulties, the success has been even better than last summer.

Brother Bartak has been in Jihlava for the past month holding daily services. Jihlava is a city of nearly thirty thousand people just across the boundary from Bohemia in Moravia. The special services will close next Sunday night. He has organized a splendid congregation in this old city. Mrs. Bartak has been with him, and though she stated that she could not play any musical instrument, she has developed into quite a good pianist. How I wish you could have been with us at two of their services! The service begins at seven-thirty. Brother Bartak teaches the people Gospel songs for the first hour. This is something entirely new to them. He then distributes free literature as follows: The General Rules and the Twenty-five Articles; Chapter V of the Methodist Armor, entitled, "Prominent Methodist Doctrines"; our Social Creed; a brief history of Methodism, by Brother Dohes, and several other leaflets of local interest. He then sells other books, among them our hymn book, the Methodist Armor and Testaments and Bibles. He is as good as an auctioneer when it comes to selling books. One night I saw him sell more than a hundred New Testaments in, it seems to me, less time than it takes me to write about it. After this performance, in which he gets the people into a good humor, if there are in the congregation any who have not been in this condition throughout the service, he speaks to the people on some great gospel theme. His addresses are usually about forty-five minutes long. After that, he exhorts some ten or fifteen minutes and also gives an opportunity for a definite decision for Christ. The congregation is then dismissed. Those who desire can stay and ask him questions, and those who wish to apply for membership in our church take this opportunity to fill out the necessary Government blanks. There is quite a bit of red tape connected with joining and unjoining the church. It is usually twelve o'clock before Brother Bartak goes to his room. The same things happen at practically every service with all of our men. I realize, however, the inadequacy of any description I can give. It must be seen to be appreciated.

Our Biblical Seminary will reopen about the first of October, and it will be necessary to do double the work this next session that we did during the last session. To date, I have employed only one additional faculty member, the Rev. Jindrich Schiller, pastor of the Moravian Church in Prague, and said to be one of the best scholars in the city. We are very fortunate in securing a man of Brother Schiller's training and experience to assist us during the coming year. He will give courses on Christian Doctrines, using our own textbooks required by the bishops in our Course of Study. Of course, his work has to be done in Czech, so you see the large task which lies before him.

We laid the corner-stone for our first church building two weeks ago. It was a wonderful service. We have a beautiful corner lot, and the streets around our building were jammed with an eager throng who never saw anything like this before. It was my hope to have four buildings completed this summer. It looks now as if we will not be able to complete any one of them, and that probably one will not be started, all due to red tape and slow movements and other things.

## RUSTON DISTRICT CONFERENCE.

Because the conference planned to get out its minutes as a special paper and send it out generously, the report of the Ruston District Conference, held in Haynesville the first week in May, was never sent in to the Advocate. The plan failed and certain news items should appear.

The following were elected delegates to the Annual Conference: M. Brown, Homer; E. M. Decker, Farmerville; F. A. Hinton, Elmore; Mrs. J. F. Giles, Spring Hill; D. E. Baucum, Haynesville; J. F. Dring, L. P., Sibley; Judge J. E. Reynolds, Arcadia; and L. H. Green, Dubach. Grady Dawson, A. P. Railey, Mrs. C. H. Davidson, of Dubach, and J. A. Lowe, of Haynesville, were elected alternates.

Rev. J. F. Dring was recommended to the Annual Conference for admission on trial. Dubach was selected as the place of the next district conference.

A. J. GEARHEARD, Secretary.

## HYPOCRITES.

By Rev. Edmund Thickstun, Author of "Adventures in Evangelism."

"Well, Mr. Green, I believe that you must at least admit that I am not a hypocrite."

"What makes you think that you are not a hypocrite?"

"In the first place, I don't belong to the church."

"Ah! Is it necessary, then, to join the church to be a hypocrite?"

"O, no, not exactly that. What I mean is, that by the very fact of church membership, one makes a great profession. Then a deviation from that profession is hypocrisy."

"Later on, I shall try to answer that argument. Now, what other reason have you for believing that you are not a hypocrite?"

"The way you speak, you seem to assume that I am one."

"And suppose that I should prove the assumption?"

"It would be a pretty hard strain on our friendship, but worse things have not broken it."

The Rev. Elijah Green and his friend, Dugald McKaye, a man about town, were in one of their numerous conversations about Dugald's life. Green had the trait of keeping a friend while he was telling him plain things about himself. He replied to the worldling's last remark:

"I have noted, Mr. McKaye, that you take the gaff like a game sport. I want you to summon all of your sportsmanlike qualities, for you will need them before we are through. Now give another reason for saying that you are not a hypocrite."

"Well, I'm just what I am; a good citizen."

"You are? Let me see; a good citizen will obey the laws, eh?"

"Most certainly."

"Now Dugald, at the risk of making you angry, I am going to talk to you like a Dutch uncle. You have deliberately broken the constitutional and statute law of your country and your State within the last hour." An angry flush mounted to McKaye's brow, but the minister hurriedly added: "I believed that you would get angry; but you must consider that you brought the accusation of hypocrisy against the church, of whose good fame I am jealous, and that you try to assert that you are no hypocrite, when I know that you are one. Come now, swallow your wrath, and listen calmly to me while I prove that you are a hypocrite."

"All right, Parson, go on and prove your charge."

"Very well; I am sure, by the smell of your breath that you have been drinking some sort of alcoholic liquor lately."

"Does my breath smell like liquor? Ha! ha! The joke's on me, Parson. I supposed that I had taken enough of a deodorizer to disguise the smell."

'You are an extremely good citizen! You break the Eighteenth Amendment and all of the prohibitory laws, and then you try to disguise the traces of your lawlessness by the use of a drug."

"That's pretty hard on me, Parson, but I guess it is true."

"Of course, it is true; and being true, it necessarily follows that you are a hypocrite. You say that you are a good citizen, but the evidence is right here on your person that you are a hypocrite. If, instead of illegally trafficking in liquor, you had broken into a house, and had the loot upon your person, and I had heard you say that you are a good citizen, and had then exposed the implements and spoils of your burglary, you would be only a hypocrite burglar, instead of a hypocrite whiskey drinker." The other man's face and neck were in a flame of blushes. He weakly replied:

"I consider the cases very different. Many of the most respectable people in town are drinking. The unprincipled fellows who sell us the stuff are pretty mean hypocrites, but I don't feel so awful mean."

"You say you are respectable, but you deal with unprincipled scoundrels to get liquor. And it goes without saying that these dealings are clandestine. You walk the streets with your head up, call yourself respectable, but have secret meetings with unprincipled scoundrels for the purpose of breaking the laws. They and you, together, break the laws. Say, old man, what do you suppose these fellows who furnish you the liquor would halt at, for money?"

"O, so far as that's concerned, most of them have been up for some crime."

"Is that so? Possibly they follow bootlegging because it seems an easier way of making money by breaking the laws, eh?"

"That's about the way of it."

"And you, a respectable man and a good citizen, help them to break the laws! You throw every impediment in the way of the officers of the law who may be trying to stop this lawlessness. More than that, by your lawlessness, of which they are fully cognizant, their lawlessness is increased. One of these bootleggers may well be excused for saying, 'Now, there's Dugald McKaye, a regular swell, buying my wet goods right along, and helping me to conceal my crimes. It's not so very bad to crack a crib or stick up a swell guy in a dark part of the street.' Could you blame one of them for saying a thing like that?"

"I won't assume that one of them would say such a thing."

"But could you blame him for saying it?"

"No, I couldn't blame him."

"The fact is, my friend, that you are encouraging all kinds of lawlessness by your hypocrisy. Every time that a law is successfully broken, it gives encouragement to the forces of evil." McKaye stood silent, in deep thought. The minister continued: "Now, Dugald, we have made you out a pretty hypocrite; do you know of a church member who is a worse hypocrite than you are?"

"We have wandered some distance from the hypocrites that belong to the church. No, Parson, I can't say that I know of a hypocrite in the church worse than thousands of the hypocrites out of the church. I shall never again say a word about hypocrites."

They had been waiting near the village post office for the mail to open, and just then it was announced that the distribution of the mail was completed. The minister earnestly urged:

"Come into the church, Mac, and show the hypocrites in there how to live."

"I'll study on it." Both men went to their boxes in the lobby, and got their mail. As they were leaving the post office, McKaye said:

"Here is an invitation to a charity ball. Before we had our talk, I would have gone, saying to myself that it would be for sweet charity's sake, when it would really be for the purpose of hugging some of my neighbors' wives, while I would be dancing with them."

"Good for you, Mac—you are learning fast."

"A man must be an idiot who wouldn't learn after the lesson you've given me to-day."

## IMPORTANT NOTICE.

### Mississippi Conferences.

The terrible calamity which befell Japan a week ago is one of the greatest disasters in all history. It seems that several hundred thousand people have lost their lives, and property to the amount of hundreds of millions of dollars has been swept away. The people are in great distress and their condition ought to make the deepest appeal to the charity of the world. I hope every pastor in all of our Conferences will present this need to his congregation at once, and remit whatever offering the people make to our Board of Missions in Nashville without delay.

W. N. AINSWORTH.

## TO NORTH MISSISSIPPI METHODISTS.

We are nearing the end of the third year of the Christian Education Movement. We have fought against many difficulties. We are now in the period that will mark success or failure of the financial feature of the movement. Many subscibers are delinquent on the first two payments, and the third is at hand. Shall we meet these sacred obligations, or will the church default in this most sacred pladge? This question staggers, will the church default in its sacred pledge?

The General Conference Committee on Correlation has given an open field for the collection of the pledges. In the North Mississippi Conference the second week in October has been decided upon as the time when every effort shall be made by the entire church to get in past due pledges. Every subscriber will receive by that date a statement of his pledge, the amount paid, and the amount due. May we not count on every Methodist to meet his payments at this time?

This obligation is as secrad as any that can be made. At the church altar we vowed to be true to God and the church. God and the church are depending on you. We pray you shall not disappoint us.

J. H. HOLDER,
Secretary-Treasurer, Educational Movement,
North Mississippi Conference.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## AN OPEN LETTER TO THE CHURCH CONCERNING A VITAL MATTER.

Dear Brethren: When the contents of this letter come to your attention, the Annual Conferences will have begun their meetings for the fall of 1923. The General Conference provided that the cause of superannuate endowment should have the right of way for presentation at these meetings. The Directing Committee of the Special Effort for Superannuate Endowment has arranged a schedule for the presentation of the plan of the movement at every Annual Conference. I expect personally to visit twenty-six of the thirty-eight Annual Conferences to be held in the homeland, and at the other twelve I shall have strong representatives to take care of our work. In order that our plan may be properly presented, this open letter is given to the Church, calling attention to some things that are of supreme importance in connection with our presentation of the plan, as follows:

### An Appeal to the Bishops.

It is commonly known among us that the bishop of an Annual Conference is in position to do effective service in behalf of any subject presented under his presidency for the consideration of the body. All of our bishops, as far as I have been able to observe, try to give due consideration to the presentation of any matter having a place in the crowded program of the Annual Conference. Therefore it can be expected that every bishop will be thoughtful and considerate of the superannuate cause when its representatives appear. However, in the light of the fact that the plan of the special effort for the worn-out preachers is one that rests its hopes of success entirely with the Church's regular organized forces without any supplementary organization whatever, am I presuming too much when I request our bishops to give, through their presidency of the Annual Conference, **unusual** attention and direction to the superannuate program? Since this special effort comes after the Church has been strongly in the grip of two other great financial movements, wherein the first and choice strength of all of us was wholly consecrated for the success of those movements, I believe that our bishops will find a hearty response in the hearts of all of our people if they will give **special** attention to a forceful presentation of the plan looking to provide an old-age comfort for the worn-out servants of the Church.

### An Appeal to the Presiding Elders.

The Church has approximately three hundred presiding elders. They are always busy, but at the meeting of the Annual Conference they work under a strain from start to finish. The temptation of a presiding elder to leave the Conference room **to get a drink of water** when some connectional cause is about to be presented is one that is difficult to resist. How do I know? Well, you see, I have been a presiding elder. Now, my dear brothers, may I urge you **to get that drink of water** this year before you come to Conference? When the Secretary of the Board of Finance or any of his representatives stand before the Annual Conference this fall to plead the cause of superannuate endowment, it is desired that every man who has been a presiding elder for the Conference year 1922-23 and every man who might be a presiding elder for the Conference year 1923-4 will take his place on the front pew (or all the pews) and listen intently to every word spoken on the subject. We are depending on these three hundred leaders of the districts of the whole Church to accept much of the responsibility for the success of the special effort for superannuate endowment in their respective districts. No man can successfully guide a movement unless he knows the plan of it in detail. The only chance that the presiding elder will have to come into a thorough knowledge of the special effort plan as explained by those who know it will be at the Annual Conferences this fall. I am not pleading for myself but for the old-age comfort of my preacher brothers. By the way, let me remind you that superannuation often comes to those who have been presiding elders. Remember, brothers mine, to be on the front seat bright and happy-faced, interested, expectant, and eager to go—**not needing a drink of water.**

### An Appeal to the Pastors.

Now I am getting into my own class, for I have done everything, everywhere, any time that any of you pastors have done. My first appointment as a supply pastor was to a hole in the ground. It had been an underground ice house, and it was donated (as a joke) for a church lot. Bishop W. F. McMurry, then presiding elder, appointed me as a supply pastor to nothing but this **hole in the ground** and **the infidel.** I have ridden the hard circuit and caught malarial fever; have served the half station, the small station, and other stations. No pastor has had a burden that I have not felt, a disappointment that has not stung me, or been poorer than I in this world's goods. Boys, I am one of you. I know your habits, too, especially at Annual Conference time. It is so much easier to stand under the big shade trees on the lawn talking in groups than it is to swelter inside the church listening to long speeches that are sometimes dull. But hear me. I am going to your Annual Conference this fall, or some one else whom I shall send, to talk to you about the time when you will go up to Annual Conference for an appointment and get the superannuated relation instead. I want to present to you a plan that will make provision for your comfortable living after that dreadful day. If you stand on the lawn under the shade trees, **lay out on me** while I am trying to get something started for the benefit of yourself, wife, and maybe an invalid son or daughter, you are a different sort of man than I have taken you to be. Come along to Annual Conference, every one of you, and come with the determination to get everything that is said concerning the plan for adequate superannuate endowment. Then go away from Conference with the avowed purpose to **carry through** so far as you are concerned. There are about sixty-five hundred pastors in the Methodist Episcopal Church, South, and all of you are marking time for the day of superannuation, not knowing just when it will come. Some of you will enter the list this fall, and some will barely squeeze by. Come on to Conference, men, and let us put our heads and shoulders together for a supreme effort in behalf of the most sacred cause that was ever brought to the attention of Southern Methodism.

### An Appeal to the Lay Members.

I have been a layman, too. I was reared on the farm, plowed corn and shocked it, sowed wheat and reaped and threshed it, worked in the oat fields and hay fields, set out tobacco on the hillsides and later cured it in the barns, worked with cattle, hogs, sheep, etc., and know how a farmer feels when his interest is due on the mortgage and three months to go before the crop can be sold. My brothers and sisters, they have been telling me that you are ready to make proper provision for the superannuates when the Church gives you the chance. Thank the good Lord, the Church has voted you the chance! At the Annual Conference held this fall there will be present representatives of the Board of Finance to tell you all about the plan. I do hope that many of you will attend Conference so that you may hear all about it and that, having heard, you will go back to your homes and get behind the movement with the same determination that you handle your personal business affairs. There is a class of worn-out people in our Church that we call by the name of the "forgotten man." I do not like the name and am anxious to change it. To make the change will cost the Church ten million dollars, to be used as superannuate endowment. But the reproach upon us for forgetting our worn-out preachers and widows of preachers is so great that we can well afford the ten million dollars to get rid of the ugly name. I want to see the lay members at the Annual Conference this fall, and I trust they will receive the plan of the special effort for superannuate endowment with great enthusiasm. For more than twenty years the Church has been promising to do something extraordinary for her superannuates, but nothing much has been done. Now we have come to a time when the Church authorities give liberty to proceed with a real program. What a shameful disgrace it will be if we fail to use this chance to the best advantage! Therefore, I appeal to the lay members of the Annual Conferences to attend the meetings of these bodies this fall and come with the avowed purpose to give the representatives of the "forgotten man" rapt attention.

Faithfully yours,

LUTHER E. TODD, Secretary.

# *The Home Circle*

## WAVELETS.

A little girl with eyes as blue
  As any eyes could be,
And hair as bright as summer sun
  Went wading in the sea.

She laughed a silvery little laugh
  To see the small waves play,
To watch them run and tag her feet,
  Then quickly run away.

One overturned her new tin pail
  And tried its best to tell
That it was sorry for the trick
  By bringing back a shell!

—Helen G. Snow, in the Youth's Companion.

## MARGARET'S REPENTANCE.

By Willie C. Page.

Margaret Grayson was thirteen and very pretty. She stood before the mirror brushing her soft, bronze hair with smooth, even strokes, and smiled at the fair image reflected there.

She put on a fresh white linen dress that her mother had stayed up late the night before to launder. She carefully arranged her tie in a careless knot, took her books from the table, and entered the room where her mother was busily sewing. Mrs. Grayson made and embroidered fine dresses for an exclusive shop in the city.

"Hurry, Margaret, you must not be late for school," said her mother, kindly.

"I can't help it if I am late," replied the girl impatiently.

"Mother, I must have some money, five dollars at least. The girls of the Mozart Club are planning to go to the city next week, to hear a famous singer. Of course, I want to go."

"Margaret, I don't see how I can manage to let you have any more money this month. The rent, coal, and grocery bills are due on the first. The tuition for your music lessons is due to-day. Besides, I promised to pay Dr. West a small amount each month for attending your father in his last illness," sighed Mrs. Grayson.

"But mother, I want the money," exclaimed Margaret, her face flushed with annoyance.

"I am overtaxing my strength every day, striving to make money to meet all my obligations and to make life easy and pleasant for you," replied her mother.

"Oh, just let the bills go for once, for I must have the money for this trip. All the girls of the class are going. If you would only pay me what you owe me, I would not have to ask for money," said Margaret in a petulant tone of voice.

"What I owe you? Please tell me what you mean," asked the astonished mother.

"This is what I mean," said the girl as she took a sheaf of papers from a book and threw them on the sewing-machine. "Lena Brown's mother pays her for everything she does about the house," then she went out and slammed the door.

Dazed and bewildered, Mrs. Grayson read a few items that filled the sheets of paper. "What Mother Owes Margaret: Going errand to town, fifty cents; sweeping and dusting the living-room for one week, one dollar; answering the telephone, fifty cents; ripping hem of skirt, twenty-five cents; threading embroidery needles, ten cents," and so on and on.

"Have I ruined the life of my only child by over-indulgence?" mused the saddened mother with an aching heart. "To children a mother's love is taken for granted, something to which they have a right without obligation."

With a heavy heart Mrs. Grayson worked steadily—she stopped only a few moments to eat a cold lunch. After school was dismissed she heard Margaret, accompanied by a crowd of girl friends, come in the living-room, where they chatted gayly and played games.

"She doesn't care for me," said mother aloud. She finished the dresses, carried them to the shop and received pay. Then she hastened home and made out a list as follows: "What Margaret Owes Mother: Nursing Margaret through a long sie[illegible] of typhoid fever—nothing; board, lodging and clothing for thirteen years—nothing; sewing and laundry so that Margaret could always be nicely and daintily clad—nothing; sewing all night to make dress for concert—nothing; making candy and entertaining Margaret's friends and the Hi Y girls—nothing."

This list, with a new ten-dollar bill, she put in an envelope and stuck it in the side of the mirror of Margaret's dressing table.

Margaret had been practicing her music lesson, then her mother heard her close the piano and go to her room.

The first thing she espied on entering the room was the letter. This she quickly opened and gave a cry of joy when she saw the bill.

"I knew mother could get the money for me if she only tried," she said aloud, transferred the money to her own purse, and sat down to read what her mother had written.

It was almost twilight when Margaret, with tears in her eyes, ran to her mother and exclaimed: "O, mother, take back this money, I do not want it, I have been so selfish and ungrateful. I did not think, but took everything you did for me as a matter of course; I have not appreciated you, or what you did for me. I am so sorry."

"Dry your tears, Margaret, for mother understands," said Mrs. Grayson.

"If you will forgive me, I will be your helper after this and share every burden with you. I will never act so selfish again," said the girl contritely.

"Remember, my child, that the corner-stone of life is builded on unselfish love and service for others. That life depends on what dwells in the heart. See this thread of gold running through this embroidery? It is just the right touch to set it off. One could not imagine this bit of gold would make such a difference in the pattern.

"So it is with life; if the golden thread of love and service is woven in the web of our daily lives, the thread may be tangled and broken by our mistakes and failures, but if we put all that we have and are in the hands of the Great Weaver of life, He will fashion a fabric that will somewhere serve a noble purpose.

"Margaret, I have waited long for this hour when you would awaken to the fact that we cannot live for self alone," said her mother softly.

## PORTABLE WIRELESS AIDS ARCTIC SURVEYORS.

Slowly but surely the Canadian Government surveyors are accomplishing the mapping of the vast sub-arctic regions in the northern parts of the Dominion. Every year several parties penetrate farther the blank spaces at the top of the map. Until last summer these men were cut off from all communication with the outside world, their only information being occasional vague rumors passed on by trappers and Indians. Now, through the use of wireless, all is changed. Though a thousand miles from the nearest city, each engineering party daily receives complete news.

To the engineers, after so many years of working isolated, this wonderful contact was like unreality at first, a feeling which can only be fully comprehended by those who have lived a month's journey distant from civilization. Equipped with portable wireless, the government surveyors are able daily to give news of the outside world, much to the astonishment of the natives, who are, however, fast becoming blase.—The Baptist Young People.

## PUP.

In the early morning light,
  'Fore my daddy's up,
I hear some one at the door
  And I know it's Pup.

Jumping in my overalls
  I run out to play.
Pup and I have so much fun
  Romping all the day.

When the night time comes again
  And our playin's o'er,
Pup lies down upon the mat
  Close besire my door.

—Minerva Hunter.

Happy is the patient camel, happy is the humble saint: they kneel when the day is done, and their burden is lifted from them. —Selected.

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New Orleans Christian Advocate

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts

## DR. SHACKFORD EXPLAINS.

(Continued from First Page.)

as leading to God. Second, the faith that believes that God is equal to all the demands of the world upon Him."

After the citation of these notes as giving the attitude of the school from the beginning, the statement goes on to say, in part:

"In harmony with the viewpoint expressed above, it has been the custom of the Leadership Training School, from the beginning, to secure the maturest and most competent Christian students of the Bible, and of the problems of religious education, which the management has been able to discover. Care has been given to select men of ripe Christian experience.

"In the selection of Dr. S. G. Bland, the choice was made with the same general intention as that which has governed us in the selection of other speakers in the past. He came to our General Conference, an honored representative from a sister Methodism, and is now pastor of a great Methodist church—Broadway Tabernacle, Toronto. It was not, however, until we heard his great sermon on the pre-eminence and headship of Jesus Christ over all, delivered during our General Conference, and afterwards published in the Methodist Review, that it occurred to us to invite him to Junaluska, and an informal invitation was made to him that very evening. Never have we heard a preacher who more highly exalted Jesus Christ and who revealed a profounder faith in His power to redeem humanity. * * *

"When we select speakers in the manner indicated, we have not felt that it was necessary either to control them or to endorse them at every point. Whether or not it was wise for Dr. Bland to give very frankly what is found in Hasting's Bible Dictionary, generally recognized as the foremost Bible dictionary in our language, and in more recent Bible dictionaries and commentaries—and Dr. Bland states that he was following these closely—is a question which the management of the school did not and has not felt called upon to answer. This, however, was Dr. Bland's approach. * * *

"In all fairness to him (Dr. Bland), it should be borne in mind that a very small proportion of his lectures was given to stating the problems. In fact, as he himself has pointed out, practically all the points which have been printed and objected to in the press were set forth in one lecture, yet he delivered a series of eighteen lectures. * * * It is difficult to understand how any fair-minded person who considers Dr. Bland's work, taken as a whole, would say other than that it was constructive and reassuring, and that his spirit was sympathetic and thoroughly Christlike. * * * In reply to a question, Dr. Bland said, 'If there is anything that I believe above everything else in the world, it is the divinity of Jesus Christ.' * * *

"The position of the management of the school was to take no position for or against the accuracy of the conclusions of scholarship as stated by Dr. Bland. But in harmony with the spirit of the quotations given in the first part of this paper, it was said that in the face of the fact that there is a substantial agreement on a number of matters among large numbers of Bible scholars—such, for instance, as the contributors to Hasting's Bible Dictionary—we do not strengthen the faith of thoughtful, inquiring people who already know something of the existence of the views of these scholars, when we adopt the method of ridicule or denunciation of the scholars; and that it is not the Christian spirit to denounce as untrue and insincere Christian men who do accept the viewpoint of such Bible scholars, since many of the real Christian leaders of to-day, as a matter of fact, hold a view in harmony with the position taken by these scholars, and yet are unquestionably loyal to Jesus Christ and to the Bible. We said that our position must be so to help the teachers of to-day to understand the Bible that their faith shall not depend upon their being kept in ignorance of these views in question, since this is obviously no longer possible.

"That there easily may be differences of opinion as to the wisdom of Dr. Bland's frank presentation of some things, especially those presented in the one lecture referred to, we readily grant, but any suggestion that the management of the school planned that he should say these particular things, or knew that he would say them, or any suggestion that the management of the school has set itself for a defense of the views of scholarship as presented by Dr. Bland, or anybody else, is not justified by the facts. The questions of scholarship we leave with the scholars."

It appears to us that the explanation of Dr. Shackford clears the situation as regards the responsibility of the management of the school for those views advanced by Dr. Bland that have attracted so much attention, and the explanation should quiet controversy and allay bitterness. We continue to be strongly of the opinion that the discussion of the questions of technical Biblical scholarship is out of place in such a gathering as was held at Lake Junaluska.

## PERSONAL AND OTHER NOTES.

Rev. A. J. Gearheard writes from Haynesville, La., that the work prospers and that all departments of the church are active.

We rejoice to learn that Rev. H. W. Bowman, our pastor at Lecompte, La., is steadily improving in health, and that this has been a good year with him.

Rev. A. Brulet, our pastor at Gonzales, La., paid the Advocate an appreciated call one day last week. His health has not been good recently, and he was in the city for medical advice.

Professor George Lott Harrell, professor of astronomy at Millsaps College, went to San Diego, Calif., to observe the eclipse of the sun last Monday. We are sure he saw interesting things.

Rev. J. M. Smith, Mississippi Conference evangelist, assisted by Mr. Paul I. Templeton, evangelistic singer, has just closed a good meeting at Mount Olive, Miss. There were ten additions to the membership of the church.

Mr. Paul I. Templeton, evangelistic singer, requests us to say that, owing to the postponement of a meeting, he has some open time for this month; also, that he has some open time in October. His address is 2206 Thirteenth Street, Meridian, Miss.

Mr. Clarence M. Dannelly, of Montgomery, Ala., Conference Sunday School Superintendent of the Alabama Conference, honored the Advocate office with a call on Tuesday of this week. Mr. Dannelly is one of the most efficient Sunday school workers in the church.

Mr. Clement Weston, of Logtown, Miss., and Miss Maia Morgan, of Okolona, Miss., were married in the Methodist church at Okolona on Thursday evening, Sept. 6, Rev. E. H. Cunningham officiating. The Advocate extends hearty good wishes to the happy couple.

A great meeting is in progress at Okolona, Miss., Rev. E. H. Cunningham, pastor, conducted by Rev. Dan Kelly, Mississippi Conference evangelist. All denominations are co-operating in the meeting, large congregations are attending the services, and indivations point to a great revival.

The plans of Rev. Walt Holcomb, one of our general evangelists, with reference to an evangelistic campaign in Japan, at the invitation of Bishop H. A. Boaz, have, of course, been changed by the earthquake disaster. Brother Holcomb is now holding a meeting at Wesley Memorial, Atlanta.

We acknowledge the honor of an invitation from Mr. and Mrs. William Moncure Mantiply, of Bunkie, La., to attend the marriage of their daughter, Leila Eliazbeth, to Mr. Carl Clifford Swett, on Monday, Sept. 17, at 8 o'clock p.m., at the Methodist church. We extend all good wishes in advance of the happy event.

We learn with sorrow of the death of Mrs. Ollie Hoyt a few days ago. She was buried at James Chapel, Dr. W. Winans Drake conducting the service. Dr. Drake was the first to preach in this church some thirty years ago. Mrs. Hoyt is survived by three sisters and many friends, to whom the Advocate extends sympathy.

Rev. Ellis Smith, pastor of the Carrollton Avenue Methodist Church, this city, and Mrs. May Louise West were married last Monday evening, Sept. 10, at the parsonage of the Felicity Methodist Church, Dr. W. Winans Drake, presiding elder of the New Orleans District, and the editor of the Advocate officiating.

Rev. Julian S. Duncan, our pastor at Pickens, Miss., spent the month of August in Emory University, finishing his residence work for the Bachelor of Divinity degree. The degree will be conferred at the Christmas Convocation. Brother Duncan is one of the best equipped and most promising of our younger preachers.

The opening of the new Methodist church at Homer, La., on Sunday, Sept. 2, was a very happy occasion. The building and furnishings cost about $77,000. The pastor, Rev. R. W. Tucker, and his people are rejoicing in the fruits of their labors. They have it in mind to invite the 1924 session of the Louisiana Annual Conference to meet in Homer.

At a meeting of the ad interim licensing committee of the Ruston District, held at Homer, La., on Sept. 4, David F. Tarver, of Bernice, was licensed to preach, and Rev. E. J. Buck, of Castor, was recommended to the Annual Conference for admission on trial. Brother Tarver will attend Centenary College. The committee consists of the presiding elder, Rev. K. W. Dodson, Rev. R. W. Tucker, Rev. H. W. Ledbetter, Rev. A. J. Gearheard, and Rev. C. F. Sheppard.

The union meeting at Woodville, Miss., in which the Presbyterians, the Methodists, the Christians, the Baptists, and the Episcopalians were joined, came to a close on Thursday, Sept. 6. The preaching was done by Rev. J. O. Hanes, of Birmingham, Ala., and the singing was in charge of Mr. W. G. Waltermire, of Peoria, Ill. The Woodville Republican of Sept. 8 gives an interesting account of the meeting, commenting especially upon the beautiful spirit of harmony that prevailed throughout. All the participating churches received additions to their membership, the Methodists receiving fourteen by vows and six by certificate, with the probability of others later.

Mr. Henry H. Ahrens, who has held a responsible position with the Publishing House at Nashville during the past year, will return to New Orleans Oct. 1 as Religious News Editor of the Times-Picayune. Mr. Ahrens is one of the few men of our acquaintance who know how to handle religious news for the secular press. He is an experienced newspaper man, a hard worker, enthusiastic in what he undertakes, and uniformly successful in the responsible positions he has occupied. We congratulate the Times-Picayune upon the addition to its editorial staff of this able writer and courteous gentleman. Mr. Ahrens has many friends in Louisiana and Mississippi, who will be delighted to learn that he is "coming back home."

## A LITHUANIAN RABBI'S VIEW OF THE SITUATION.

By Bishop W. A. Candler.

Rabbi Aaron Lipman, a distinguished leader of Judaism in Lithuania, is visiting the United States, and in a recent interview he points out conditions prevalent in his own country and in other European lands which threaten the foundations of society.

He says that the greatest problem confronting the newly organized nations of Europe is the lack of moral and religious control over the younger generation, and that the ever-widening rift between children in their teens and their parents is the chief obstacle in the way of successful government in his own and other lands.

Rabbi Lipman deprecated particularly the decline of parental restraint in the small countries bordering around Austria, Germany, and Russia, and expressed regret that he found in our country the same thing.

In the interview which he gave to a representative of one of the leading newspapers of Chicago he is reported to have spoken as follows:

> "I noticed the dress of girls here, the apparent freedom the young ones enjoy from the rules of their fathers and mothers. I was a bit surprised, for in Lithuania and in Central Europe we look up to America as the leader in all things.
>
> "But the independence of your boys and girls here just reminded me of the condition I left in my own country. It is the same there—and perhaps the world over. The parents do not get to be real friends of their children. The girls dress up and try to attract the boys; they think more of pleasure than anything else. Yes, even in the remote corners of the Lithuanian mountains.
>
> "What is the underlying cause? I cannot ascribe it to anything other than a declining interest in religion and moral standards. I notice it every day. When the children lose interest in their parents, they fail to keep up with their religious thought. They become loose, unrestrained. And the result—I hate to think of it.
>
> "The parents alone are responsible, the world over. It is they alone who can return religion and right thinking to their proper places. Before the war religion was revered; but the war brought sad changes!"

Perhaps some will be ready to say that Rabbi Lipman is depressed by present conditions of a material nature in his own country, and that, therefore, he takes a too gloomy view of conditions as they exist in our country and throughout the world. But after all just allowance for his utterances are made on this account, there remains too much in what he says which undeniable facts justify; and it would be more profitable for us to consider whether we may not be in danger of ignoring the facts and taking a too rosy view of prevailing conditions. There is such a thing as a blinding optimism as well as a deluding pessimism, and of the two the former is far more pernicious and perilous than the latter.

There is in our own country, and throughout the world, an alarming decline in parental government and a corresponding decay in family religion. In the United States there is an increasing number of prayerless, lawless, and godless homes, and out of them issue daily all manner of social disorders and political dangers.

The world war, as Rabbi Lipman suggests, may have brought on to a degree this state of things; for war always demoralizes, and this war affected all mankind as no war known to history ever did before.

Some modern inventions also have contributed no little to bring to pass these sad results.

The enormous business of "the movies," with their demoralizing exhibitions, has done much towards the demoralization of the children and youth of our country, and many of their parents also. They have taught lessons of vice and lawlessness which have enfeebled respect for all forms of authority, including the authority of the home, and the church, and the State. They have thrown over mere pleasure a delusive glory of self-indulgence, while upon the more serious matters of life they have cast depreciation and derision.

Night rides in automobiles have brought seductive temptations to unwholesome familiarity between boys and girls as well as to many older persons.

By these things, and others that might be mentioned, moral principles have been relaxed and social standards have been lowered. Both old and young have thereby suffered serious deterioration of character.

And while all these hurtful things have been operating to produce evil results, some good institutions have been perverted to bad ends. Multiplied thousands of parents have abdicated parental authority, and relieved themselves of all sense of responsibility for the well-being of their offspring by turning over the education of their children to the common schools of the State and the Sunday schools of the churches. In the homes in which such parents dwell all Christian nurture has withered and perished. In them little instruction is imparted and no discipline is exercised.

Indeed, a pernicious sentimentality concerning self-government by children and youth has pervaded both homes and schools, according to which children must be exempted from all control by parents and teachers that they may learn self-control—which means that they may do as they please. According to this mushy nonsense, pain, or the loss of pleasure, upon the part of a child is far worse than self-indulgence and sin.

Thus the home, which is the unit of civilization and the main support of organized government, has been impaired.

God has established and ordained three great institutions for the welfare of mankind, namely, the Home, the Church, and the State. In point of time the home antedated both the church and the State, and in patriarchal times it embodied in itself both church and State. The father of the family was then both the priest and the king of his household. But in the present age the priesthood and governmental authority of parenthood have perished to the damage of both religion and civil order. A theory of spurious liberty in the home, the church, and the State has impaired respect for all authority and engendered fearful states of lawlessness. There is something more than a touch of anarchy everywhere, and it has proceeded largely from the decay of moral life in the home.

We hear much of "the reconstruction of the world," and truly the world needs something to cleanse it of its lawless restlessness and its vast disorder. But the only reconstruction that can avail anything for good is the regeneration of its inhabitants. There is nothing wrong with the world itself. All the trouble in it springs from the hearts of the people who occupy it. Its distress and misery arise from their sinfulness, and that foul source of its sorrow and suffering must first be cleansed before peace and prosperity can be restored to it. And the cleansing process must begin with the restoration of religion in the home. If godless parents continue to give birth to children, who grow up in godlessness and self-indulgence, the huge stock of evil already in the earth will increase rapidly to the overwhelming of human society beneath its enormous bulk.

Rabbi Lipman has spoken the truth in a plain and fearless manner. What he has said is most timely, and the American people will do well to lay to heart the matter of which he speakes. They need not question the facts presented. They are too conspicuous to be questioned, and too serious to be ignored.

But in proportion as people are beset with moral perils their appreciation of their dangers is diminished. Sin has a blinding power, and, hence, sinners in the midst of the most perilous conditions often cry "Peace! Peace! when there is no peace." The greatest disasters which have befallen evildoers in the past have invariably surprised, as well as overwhelmed them. And in times of disorder and degeneration false prophets always appear "prophesying smooth things," and, thereby, deepening the darkness around them.

Such as these will condemn all such utterances as that of Rabbi Lipman, and will cry out, "It is all unjustifiable pessimism." But the moral progress of mankind has never been promoted by blind apostles of blinding optimism. Evil is overcome by men who face it and fight it; never by those who shut their eyes to it, refuse to acknowledge its existence, and decline to combat it.

## THE BEAUTIES OF LOUISIANA.

By Arthur Madison Shaw.

Nature wears her wildest mood
In Louisiana;
Sun-kiss'd hill and tangled wood,
In Louisiana:
Bending skies of deepest blue,
Landscapes tinged with every hue,
Eden's glories live anew—
In Louisiana.

All the land is wreath'd in smiles
In Louisiana;
Forests stretching miles on miles,
In Louisiana:
Fragrant wild magnolias grow,
Purling rivers softly flow,
And festoon'd moss hangs low—
In Louisiana.

Stand beneath the live-oaks green
In Louisiana;
Let your soul drink in the scene,
In Louisiana:
Laughing brook and flow'r-clad hill,
Dreamy lake and dancing rill,
Gladden'd by the song-bird's trill—
In Louisiana.

Come with me at harvest time,
In Louisiana;
See the wealth of soil and clime,
In Louisiana:
Waving fields of sugar cane,
Rice-lands hid by ripened grain;
Cotton, like a snow-white plain—
In Louisiana.

City, town, and countryside,
In Louisiana,
Woo the stranger to abide
In Louisiana:
Fairest land and brightest sky,
Charm the soul and feast the eye:
Here I'll live, and here I'll die—
In Louisiana.

Oakdale, La.

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President Presbyterian Hospital,
701-739 Carondelet St., New Orleans, La.

# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

On Aug. 18, 1923, our Heavenly Father saw fit to take from me my beloved wife, LILLIE MAY BAKER, who has walked by my side for twenty years. She was a faithful and loving wife to me and a devoted mother to our children, six of whom, two girls and four boys, are left to comfort me in my sorrow, and the little son, William Howard, who went before, seven years ago, to await her in the home beyond. She was born in Center Point, La., Aug. 18, 1885, daughter of Mr. and Mrs. W. A. Baker. Reared in a Christian home, she gave her heart to God and became a member of Oak Grove Methodist Episcopal Church, South, at the early age of sixteen years, from which time she led a beautiful Christian life; doing faithful service in home and community, always loving and self-sacrificing. We laid her to rest in the Methodist cemetery in Pineville, La., on the beautiful Sabbath morning, Aug. 19, 1923.

"I believe I'll meet my loved ones
On that far-off, mystic shore,
And I know that I shall know them
Where sorrow dwells no more."

Her husband,
J. H. CANNON.

### PATIENCE.

Tribulation worketh patience; and patience, experience; and experience, hope. Rom. 5:3, 4.

"Be patient, oh, be patient; go and watch the wheat ears grow
So imperceptibly that ye can mark nor change nor throe,
Day after day, day after day, till the ear is full grown,
And then again, day after day, till the ripened field is brown."

By patience man becomes more excellent,
Fairer than gold, clear as the firmament,
More pure from each vile element,
In every grace more eminent.

To Jesus more acceptable,
More like to saints unblamable,
To enemies more terrible,
And to his friends more lovable.
—Thomas a Kempis.

## LOUISIANA CONFERENCE.

### Alexandria Dist.—Fourth Round.

Marksville ct., at Marksville, Sept. 16.
Colfax ct., at Colfax, Sept. 23, a.m.
Boyce, at Boyce, Sept. 23, p.m.
Pineville, Sept. 30, a.m.; Oct. 8, p.m.
Glenmora, Sept. 30, p.m.
Bunkie, Oct. 7, a.m.
Opelousas, Oct. 7, p.m.
Melder ct., at Melder, Oct. 14, a.m.
Lecompte and Woodworth, at Woodworth, Oct. 14, p.m.
Melville ct., at Melville, Oct. 21, a.m.
Plaquemine and Donaldsonville, at Vacherie, Oct. 21, p.m.
Livonia ct., at ——, Oct. 22
Campti ct., at Davis Springs, Oct. 28, a.m.
Coushatta, Oct. 28, p.m.
Natchitoches, Nov. 4.
Alexandria, Nov. 5.
Elizabeth ct., at Elizabeth, Nov. 6.
Trout and Good Pine, at Good Pine, Nov. 11, a.m.
Jena and Jonesville, at Jonesville, Nov. 11, p.m.
Oakdale, Nov. 13.
Rochelle and Standard, at Rochelle, Nov. 18, a.m.

Preachers in charge are requested to see that reports from different departments of the church called for at this conference are in hand. The brethren are also requested not to ask the privilege of nominating more stewards for the different churches than the law of the church allows. Stewards are requested to make special efforts to bring up a full financial report.

W. L. DOSS, JR., P. E.

### Baton Rouge Dist.—Fourth Round.

Denham Springs, at Friendship, Sept. 16, a.m.
Zachary and Slaughter, at Zachary, Sept. 16, p.m.
Tickfaw Mission, at Tickfaw, Sept. 23, a.m.
Hammond, Sept. 23, p.m.
Bogalusa ct., at Sun, Sept. 30, a.m.
Bogalusa, Sept. 30, p.m.
Ponchatoula, at Wesley, Oct. 6, a.m.
Springfield, at Springfield, Oct. 7, a.m.
Covington, at Covington, Oct. 7, p.m.
Pearl River, at Talisheek, Oct. 14, a.m.
Slidell, Oct. 14, p.m.
Franklinton ct., at Fisher, Oct. 21, a.m.
Frankinton sta., Oct. 21, p.m.
Natalbany and Pine Grove, at Pine Grove, Oct. 27, a.m.
Greensburg, at Wesley, Oct. 28, a.m.
Kentwood, Oct. 28, p.m.
Amite, Oct. 31, p.m.
Baker, at Baker, Nov. 3, a.m., and 4, p.m.
St. Francisville, at Tunica, Nov. 4, a.m.
Baton Rouge, at First Church, Nov. 5, p.m.
Keener Memorial, Nov. 7, p.m.
Olive Branch, at ——, Nov. 11, a.m.
Gonzales, at Meadows, Nov. 18, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—Fourth Round.

Abbeville, at Abbeville, Sept. 16, 11 a.m.
Gueydan and Estherwood, at Estherwood, Sept. 16, 7:30 p.m.
New Iberia, at New Iberia, Sept. 23, 11 a.m.
Lafayette, at Lafayette, Sept. 23, 7:30 p.m.
Hornbeck and Peason, at Holly Grove, Sept. 30, 11 a.m.
Leesville, at Leesville, Sept. 30, 7:30 p.m.
Neame and Pickering, at Neame, Oct. 7, 11 a.m.
Carson, Oct. 7, 7:30 p.m.
Eunice, at Eunice, Oct. 14, 11 a.m.
Branch ct., at Maxie, Oct. 21, 11 a.m.
Crowley, Oct. 21, 7:30 p.m.
Rayne, Oct. 28, 11 a.m.
Indian Bayou, at Indian Bayou, Oct. 28, 7:30 p.m.
Merryville, at Merryville, Nov. 4, 11 a.m.
De Ridder, at De Ridder, Nov. 4, 7:30 p.m.
Sulphur and Vinton, at Vinton, Nov. 11, 11 a.m.
Lake Arthur, Nov. 11, 7:30 p.m.
Lake Charles, at Lake Charles, Nov. 18, 11 a.m.

The trustees of church property will please answer question 18 with a written report, as provided in paragraph 112 of the Discipline.

J. B. WILLIAMS, P. E.

### Monroe Dist.—Fourth Round.

Lake Providence, Sept. 16, 11 a.m.
Tallulah, Sept. 16, 8 p.m.
Epps, at Midway, Sept. 23.
Rayville, at Rayville, Sept. 23, 8 p.m.
Mangham, at Mangham, Sept. 30, 11 a.m.
Sicily Island, at ——, Sept. 30, 8 p.m.
Calhoun, at Drew, Oct. 7, 11 a.m.
West Monroe, Oct. 7, 8 p.m.
Chatham, Oct. 14, 11 a.m.
Eros, at Eros, Oct. 14, 8 p.m.
Gilbert, at Wisner, Oct. 21, 11 a.m.
Winnsboro, at Winnsboro, Oct. 21, 8 p.m.
Waterproof, at Newellton, Oct. 28, 11 a.m.
Ferriday, at Ferriday, Oct. 28, 8 p.m.
Bonita, at Bonita, Nov. 4, 11 a.m.
Monroe, Nov. 4, 8 p.m.
Oak Grove, at Oak Grove, Nov. 10, 11.
Columbia, at Columbia, Nov. 17, 18.

Pastors are requested to have full financial reports. Trustees are expected to have reports relative to church property.

W. D. KLEINSCHMIDT, P. E.

### New Orleans Dist.—Fourth Round.

Rayne Memorial, Sept. 16, 11 a.m.
Second Church, Sept. 16, 7:45 p.m.
Louisiana Avenue, Sept. 23, 11 a.m.
Algiers, Sept. 23, 7:45 p.m.
First Church, Sept. 30, 11 a.m.
Epworth, Sept. 30, 7:45 p.m.
Parker Memorial, Oct. 7, 11 a.m.
Carrollton Avenue, Oct. 7, 7:45 p.m.
Franklin, Oct. 10, 7:30 p.m.
Ville Platte, at White Chapel, Oct. 14.
Lydia, Oct. 21, 11 a.m.
St. Martinville, Oct. 21, 7:30 p.m.
Lafourche, at Labadieville, Oct. 28.
Houma, Nov. 4, 11 a.m.
Bayou Blue, Nov. 4, 7:30 p.m.
Jeanerette, Nov. 11, 11 a.m.
Morgan City, Nov. 11, 7:30 p.m.
St. Mark's, Nov. 18.

Pastors are requested to see that reports are ready from trustees and Woman's Missionary Societies, and from any others whose reports may have been deferred from former conferences.

W. WINANS DRAKE, P. E.

### Ruston Dist.—Fourth Round.

Springhill, Sept. 16, 11 a.m.
Minden, Sept. 16, 8 p.m.
Farmerville, Sept. 23, 11 a.m.
Bernice, Sept. 23, 8 p.m.
Winnfield, Sept. 30, 11 a.m.
Dubach, at Dubach, Oct. 7, 11 a.m.
Jonesboro, at Hodge, Oct. 14, 11 a.m.
Sibley, at Brushwood, Oct. 21, 11 a.m.
Athens, Oct. 23, 2 p.m.
Marion, at Marion, Oct. 25, 2 p.m.
Elmore, at Vienna, Oct. 28, 11 a.m.
Ruston, Oct. 28, 8 p.m.
Haughton, at Haughton, Oct. 29, 2 p.m.
Castor, Oct. 31, 2 p.m.
Bienville, at Bienville, Nov. 2, 2 p.m.
Arcadia, Nov. 4, 11 a.m.
Ringgold, Nov. 6, 2 p.m.
Simsboro, at Hilly, Nov. 8, 2 p.m.
Cotton Valley, at Cotton Valley, Nov. 9, 2 p.m.
Haynesville, Nov. 11, 11 a.m.
Winnfield ct., at Winnfield, Nov. 12, 10 a.m.
Wesley ct., at Wesley, Nov. 15, 2 p.m.
Gibsland, at Gibsland, Nov. 18, 11 a.m.

A written report from the Trustees of each charge will be expected.

K. W. DODSON, P. E.

### Shreveport Dist.—Fourth Round.

**Preaching Appointments Only.**

Sunday, Sept. 16, Caspiana, 11 a.m.; Grand Bayou, 7:30 p.m.
Sunday, Sept. 23, Vivian, 11 a.m.; Rodessa, 3 p.m.; Ida, 7:30 p.m.
Sunday, Sept. 30, Mooringsport, 11 a.m.; Gilliam, 7:30 p.m.
Sunday, Oct. 7, Mansfield, 11 a.m.; South Mansfield, 7:30 p.m.
Sunday, Oct. 14, Grand Cane, 11 a.m.; Logansport, 7:30 p.m.
Sunday, Oct. 21, Pelican, 11 a.m.; Pleasant Hill, 7:30 p.m.
Sunday, Oct. 28, Longstreet, 11 a.m.; Cedar Grove, 7:30 p.m.
Sunday, Nov. 4, Greenwood, 11 a.m.; Mangum Memorial, 7:30 p.m.
Sunday, Nov. 11, Walker's Chapel, 11 a.m.; Plain Dealing, 7:30 p.m.
Sunday, Nov. 18, Texas Avenue, 11 a.m.

Dates of conferences will be announced later.

R. H. WYNN, P. E.

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# Epworth League.

### LOUISIANA CONFERENCE.

The New Orleans City Union truly celebrated Labor Day at Mandeville, La., when the Mandeville League entertained them with a picnic at Jackson Park.

There were Leaguers from New Orleans, Slidell, and Bogalusa, and old Mandeville never saw a jollier crowd. The trip on the Susquehanna was one of the features of the outing. The boat fairly rocked with League songs and happy shouts of Leaguers out for a day of real sport. With the representatives from the out-of-town Leagues to join the fun, we "leaguerly" started it. There was, of course, a ball game; the chief feature, however, was the lemon-squeezing and lemonade making contests, with Edgar Cayard winner in the two events. Swimming was enjoyed by most of the crowd, and there was a spread that would have suited any Methodist crowd.

We are all wishing for a return of Labor Day again, and plan to make our next trip a ringer for the Louisiana Epworth Leagues.

### DEAN NOLLNER APPRECIATED AT MT. SEQUOYAH.

The following resolution was unanimously passed on Aug. 25 by the delegates at the first Western Epworth League Assembly held at Mount Sequoyah, Aug. 16-26, 1923, and a copy was ordered sent to each of the Advocates in the Conferences served by this Assembly:

"We, the members of the Western Epworth League Assembly, heartily commend the work of the Rev. Ralph E. Nollner, as Dean of this our first Assembly on Mount Sequoyah.

"He has shown himself not only efficient in planning and carrying out our first program, but in it all he has manifested a spirit of brotherliness that has endeared him to the heart of all.

"We further request that he be assigned to this Assembly in 1924."

Signed by Committee: E. B. Hawk, C. M. Reeves, H. U. Campbell.

### RELIGION AND PROGRESS.

A nation's intellectual progress has always followed—not preceded—some moral impulse. The history of the fine arts shows that some form of religion gave them the earliest impulse. There has never been a great genius but has been inspired in some sense by religion. The thoughts of the intellect are lofty in proportion as the sentiments of the heart are profound. If we begin the attempt to improve men with the intellect, we end where we began. Education will not remove corruption. It may guide vice as in ancient Rome or Athens, but will not uproot it. A godless education has no power to purify. Instruction in morality has also failed to regenrate. No man does his duty simply because he knows it unless he loves it; nor are political and social changes effective. Social evil has its roots in the individual heart and cannot be removed except by influences operating within it. This fountain of man's corruption must be purified to correct social vice.—Professor Seelye.

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of having Malaria or Dengue from mosquito bites, unless you get protection by using

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If you are fat and want to lose weight, I will send you a sample of the famous Rid-O-Fat treatment absolutely Free. Do not send any money—just your name and address to Whinton Laboratories, 9277 Coca Cola Bldg., Kansas City, Mo.

### FROM THE FRENCH FIELD.

Dear Brother Carley: I have been helping Rev. C. J. Thibodeaux in his charge. I helped him in two meetings. We held one at Week's Island, the success was very good, even though we had a little difficulty with a denomination. We try to co-operate in serving the Lord, but we had to separate from each other because we could not have the peace to preach the Gospel of our Lord. But thank God, he opened another place for us to preach—he always provides for his Gospel to be preached in peace. And we did some good work among them for our Lord. They used to have a Sunday school there, but somehow it was disorganized; but they all promised to organize again. I want all your co-operation in prayers for that place. The last night of the meeting we had over a hundred persons present. Seven of that denomination came forward the last night of the meeting, promising to give their heart to Jesus. Rev. C. J. Thibodeaux is a very efficient Christian, and also an ideal pastor, especially in personal evangelistic work. This is his first year in the ministry, and he is going just fine. Even the Roman Catholics are willing to help him. His influence among them is great.

At Lydia we held the other revival, and the church was full all the time. Several Roman Catholics were very interested in the meeting, and they are very satisfied with Brother Thibodeaux in the midst of their community. Brother Thibodeaux has the place in very good shape except the parsonage, which is not in a very good condition. It needs to be re-roofed. Hope it will be done in the near future.

We did some evangelistic work while we were together, Thibodeaux and I, and it's worth telling. We went to Franklin, and about a mile from the Methodist church we visited some people who didn't know a thing in the world about Protestantism. I began to tell them about my experience, and they were so surprised they asked me all sorts of questions about coming to our church. They are Creole folks; they asked me if they were allowed to go to our church.

Brother Thibodeaux went to visit some of his old friends whom he had known in his past life. They were so surprised to see such a wonderful change in his life, and they asked him for God's sake to go with his Bible to preach to them. He promised to do it. My friends, it takes evangelistic work to bring this old world to Christ. It might take quite a while, but let us pray for some more evangelistic workers.

Fraternally yours,
REV. G. A. LAGRANGE
Bayou Blue Circuit.

### A CORRECTION.

The Wi[illegible] charge, S[illegible] District, Mississippi Conference, [illegible] be credited on S[illegible] offering as follows: [illegible] Stillmore, $6.75. [illegible] called to the report in the A[illegible] which credited the [illegible] 65c. I would appreciate [illegible] tion being placed in the A[illegible].

Yours sincerely,
A. B. CAMPBELL, T[illegible]

Worship [illegible] things: (1) The [illegible] (2) the human soul; (3) [illegible] of the human soul or [illegible] in terms of bodily ac[illegible] [illegible] objective that [illegible] of the soul to [illegible] embrace.—

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# *Sunday School*

## MISSISSIPPI CONFERENCE.

### Quarterly Report of the Mississippi Conference Sunday School Board for the Third Quarter.

Fifty-five schools have been visited by the workers, 110 schools reached. Visited 1 high school, 1 college. Held 279 workers' conferences and 31 other meetings.

Three thousand four hundred and twenty-three letters written. 61 packages sent out. 3,245 leaflets distributed. 98 speeches, 153 addresses (over ten minutes), and 81 sermons preached. Traveled by railroad, 3,400 miles, otherwise 1,626, total 5,026 miles. Placed 13 Programs of Work. 28 points promised on same.

Three new Sunday schools organized this quarter.

Two circuit institutes organized; 5 circuit institutes held. Read 16 books. 6 Non-Standard Training Schools held, 1 Standard School.

Sunday schools promising to support Orphans' Home, 41; Tithing, 12; Bible Reading, 22; Clean Speech, 4; Sabbath Observance, 23; Family Devotions, 3; Private Devotions, 5; Missions, 54, and Evangelism, 26.

Two Cradle Rolls organized. 5 Home Departments organized. 2 schools promised to observe Children's Week.

Seventy-five professions of faith in Christ. 10 joined church. 6 babies baptized.

Two hundred and thirty-two homes visited by workers in interest of the Sunday school cause. 31 individuals promised to tithe. 129 family altars promised. 300 promised to keep the Sabbath. 300 promised clean speech. 93 promised to read the Bible daily.

Eleven visits to the sick made. 14,593 persons in the services. 269 individual conferences. 2 men's prayer meetings organized.

If you have anything worth showing, let others see it. HOW? By sending it to us for the Conference exhibition at the Annual Conference.

Pray for the work and the workers.

JOHN C. CHAMBERS,  
Conference Superintendent.  
O. C. HULL,  
Assistant Superintendent.

## MISSISSIPPI CONFERENCE NOTES

Three Sunday schools have been launched this month: Tabernacle, on the Gallman charge, with Mrs. F. D. Stuart in charge; Zieglerville, on the Benton charge, with Dr. Smith in charge; on the Utica circuit, as announced at Cayuga, but I did not learn the superintendent's name. This is good work.

Please take notice of the Children's Week and apply for literature. Much can be done by the real observance of this week. All material can be gotten through this office. Several are making plans now. A large observance of the week will mean much for the ongoing of the work.

The Vicksburg Training School was a distinct success. Of course, the week of the election was a mighty bad time to hold it, but we had a good attendance and about 70% got credits: This was a large percentage. One received office credit and two will take the regular examinations. This will help the percentage. Brothers Cottrell and Selby were careful to look after the wants and comforts of those in the school, and everything moved on time without a hitch.

They voted to continue the work of the school in private classes or by a union class of the two schools, and desired a school next year.

God is blessing the work. Pray for success. Pray for the workers.

Yours in Him,  
JOHN C. CHAMBERS.

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Have you sent to Rev. J. E. Stephens, Grenada, Miss., the offering made by your Sunday school on Sunday School Day? To my certain knowledge the money is needed.

Two special days are near at hand—Rally Day, the time we call our forces together for the work to be done during the winter, and Promotion Day, the last of September. This is the day when we are expected to take a step forward. The non-promotion-day school moves in a circle.

Miss Marie Parham, assistant to Miss Minnie E. Kennedy, General Elementary Superintendent, has agreed to spend from the 22d to the 27th in our Conference in order that she may meet with all the teachers who deal with children under 13 years of age. Our present plan is to hold a meeting for the teachers of the Sardis District at Sardis, the afternoon of Saturday, the 22d. Then a meeting with all the District Elementary Superintendents, six in number (Aberdeen District has no one in charge of this work), at Grenada, Monday, the 24th. Any and all workers of the Grenada District are invited to attend the meeting at Grenada. The other dates will be published in the Commercial Appeal.

Our first non-standard, three-teacher school is in session at Sunflower this week. We have an attendance of 32. One of the most interested students is a Jewess, who teaches about 15 children of this faith each Sabbath in this town. All honor to this sensible woman who is eager to get the best help that comes her way.

The Booneville Standard School, which closed Sept. 1, enrolled 99, issued 67 credits, and had 13 schools represented. Eight young men, two of them superintendents, took work. This is the first school to have so many young men to attend. Three preachers received credits. The large attendance was due to the untiring work of Rev. E. G. Mohler, Rev. J. B. Randolph, Rev. W. M. McIntosh, Rev. J. A. George (the two latter held revival meetings near Booneville), and the abounding hospitality of a few of the members of the church at Booneville. The Evangelistic Committee of this church, backed by the liberality of Mr. J. B. Reynolds, paid all the expenses of this school. Mrs. J. B. Randolph gave her services to the school at New Albany and to this one also. No school held this year has been more satisfactory and more encouraging. A few such men like the ones mentioned above, will help to bring in the kingdom of heaven more speedily in the North Mississippi Conference. The school requested that another session be held next year.

**It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.**

## FROM NOXAPATER, MISS.

Dear Brother Carley: I think I have a report from the Noxapater charge that will be of interest to you and all the people who love our Lord. God has specially blessed our efforts here this year. It was our ambition to have a revival in each church, and we have had it.

Brother W. A. Wilson assisted me greatly at Noxapater church. His messages were strong and spiritual. He attacks sin from every angle. As a result of this meeting, the whole town was mightily stirred. Three prayer meetings have been held running weekly since, and eleven members were added to the church.

At Camp Ground church I had no help. The congregation is small and the political picnics took some of the peoplo away, but, notwithstanding hindrances, we had a good revival, and received four into the church on profession of faith.

At Stallo, another small place, Brother C. T. Cooper assisted. We had a good revival in the church and received seven into the church.

Then we moved our place of action to Pisgah. Brother J. W. Dorman, than whom there is no lovelier spirit among us, assisted, with marked ability. We had seven accessions as a result of this meeting.

Next we went to Rocky Hill, that time-honored congregation, and Brother Holder, our Conference Secretary of Education, assisted. Brother Holder is almost in a class to himself when it comes to preaching. He is as good as the best of us. We had a great feast of good things, and again we had seven accessions.

And last we went to Flower Ridge, for an eight-day meeting. When it comes to trying to describe this meeting my vocabulary fails me. Brother G. A. Baker helped here; and to say that Baker is a man of power is putting it mildly. God manifested his power from the first service. About the middle of the week we had a Pentecost. Men and women 40 and 50

(Continued on Last Page.)

# Wanted! Ambitious Men and Women

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions, positions that give every opportunity for advancement; positions of high salaries, positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess; the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months' time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

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## FROM DENHAM SPRINGS, LA.

Dear Brother Carley: Will you permit space for a brief account of the Denham Springs charge?

We have just finished our six revival meetings, with eighty-eight additions to the church—seventy-five by profession of faith, thirteen by letter.

The membership was spiritually revived. There were about thirty that pledged themselves to establish the family altar; there were fifty that pledged to tithe.

My heart is full of love to the dear brethren that labored with me so faithfully in these meetings.

Brother J. E. Selfe assisted me at Denham Springs; Brother J. W. Booth, at Palmetto; Brother D. L. Griffin, at Live Oak, Friendship, and Alford Chapel; Brother J. C. Ellis, at Mangum Chapel. Their services are very much appreciated by both pastor and people. They labored in the Spirit, and with zeal in the Master's cause.

May their reward be the benediction of the Captain of their salvation, "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

We hope to round out a good year on the Denham Springs charge.

A. L. McQUEEN, P. C.

## MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—Fourth Round

Monticello, at Monticello, Sept. 16, 11 a.m.
Brookhaven, Sept. 16, 8 p.m.
Osyka, at Osyka, Sept. 23.
Quarterly conferences of above to be held later.
Foxworth, at Foxworth, Oct. 7; Q. C., 3 p.m.
Tylertown, Oct. 7, 8 p.m.; Q. C., Oct. 8, 8 p.m.
Adams, at Adams, Oct. 13, 14.
McComb, Centenary, Oct. 14, 8 p.m.
Wesson and Beauregard, at Wesson, Oct. 21, 11 a.m.; Q. C., 3 p.m.
Summit and Topisaw, at Summit, Oct. 21, 8 p.m.; Q. C., Oct. 22, 3 p.m.
Barlow, at Brandywine, Oct. 24.
Fernwood, at Fernwood, Oct. 28, 11 a.m.; Q. C., Oct. 29, 10:15 a.m.
Magnolia, Oct. 28, 8 p.m.; Q. C., Oct. 29, 8 p.m.
Bayou Pierre, at Pleasant Valley, Oct. 31.
McComb, La Branch St., Nov. 4, 11 a.m.; Q. C., 3 p.m.
McComb, Pearl River Ave., Nov. 4, 8 p.m.; Q. C., Nov. 5, 8 p.m.
Pleasant Grove, at Tilton, Nov. 7.
Scotland, at Bethel, Nov. 8.
Hazlehurst, Nov. 11, 11 a.m.; Q. C., Nov. 12, 8 p.m.
Georgetown, at Georgetown, Nov. 11, 8 p.m.; Q. C., 3 p.m.

Let the board of trustees make written report.

H. M. ELLIS, P. E.

### Hattiesburg Dist.—Fourth Round.

Collins, at Collins, Sept. 16, 11 a.m.
Oloh, at Clyde Camp, Sept. 23, 11 a.m.
Purvis, at Purvis, Sept. 23, 7:30 p.m.
Petal, at Petal, Sept. 30, 11 a.m.
Richton, at Richton, Sept. 30, 7:30 p.m.
Lucedale ct., at Cox Chapel, Oct. 7, 11 a.m.
Lucedale sta., Oct. 7, 7:30 p.m.
Taylorsville and Mize, at Hebron, Oct. 13, 14.
Ellisville, at Moselle, Oct. 14, 3:30 p.m.
Eucutta, at Eucutta, Oct. 16, 11 a.m.
Leakesville, at Leakesville, Oct. 21, 11 a.m.
New Augusta, at New Augusta, Oct. 21, 7:30 p.m.
Williamsburg, at Santee, Oct. 24, 11 a.m.
Prentiss, at Carson, Oct. 25, 11 a.m.
Mount Olive and Magee, at Mount Olive, Oct. 28, 11 a.m.
Seminary, at Seminary, Oct. 28, 7:30 p.m.
Avera, at Avera, Oct. 31, 7:30 p.m.
Heidelberg, at Heidelberg, Nov. 4, 11 a.m.
Hattiesburg, Court Street, Nov. 4, 7:30 p.m.
Hattiesburg, Main Street, Nov. 11, 11 a.m.
Sumrall, Nov. 11, 7:30 p.m.
ANNUAL CONFERENCE, at Gulfport, Nov. 14.

Pastors will please see to it that we have full reports from the boards of trustees and the Woman's Missionare Societies. Let the stewards be diligent and see that all the financial obligations of the church are paid in full. We want to report level columns of finance at the Annual Conference.

W. W. GRAVES, P. E.

### Jackson Dist.—Fourth Round.

Fannin, at Fannin, Sept. 15, 11 a.m.; Sept. 16. 11 a.m.
Florence, at Richland Chapel, Sept. 16, 3 p.m., 7:30 p.m.
Bolton, at Brownsville, Sept. 23, 11 a.m.
Edwards, at Edwards, Sept. 23, 4 p.m., 7:30 p.m.
Madison, at Madison, Sept. 30, 11 a.m.; Oct. 1, 10 a.m.
Flora, Sept. 30, 3 p.m., 7:30 p.m.
Satartia, at Mount Olivet, Oct. 6, 7, 11 a.m.
Bentonia, at Anding, Oct. 7, 3 p.m.
Harrisville, at Poplar Springs, Oct. 13. 14, 11 a.m.
Mendenhall, at Mendenhall, Oct. 14, 7:30 p.m.; Oct. 15, 9 a.m.
Camden, at Forest Grove, Oct. 20, 21, 11 a.m.
Sharon, at Sharon, Oct. 21, 3 p.m.
Yazoo City ct., at Lake City, Oct. 27, 11 a.m.
Yazoo City, Oct. 28, 11 a.m., 2 p.m.
Eden, at Eden, Oct. 28, 4 p.m., 7:30 p.m.
Benton, at Midway, Nov. 3, 4, 11 a.m.
Vaughn, at Ellison, Nov. 4, 3 p.m.
Galloway Memorial, Nov. 5, 7:30 p.m.
Capital Street, Nov. 7, 7:30 p.m.
Canton, Nov. 8, 7:30 p.m.
Monterey, at ——, Nov. 10, 11 a.m.
Brandon, Nov. 11, 11 a.m., 3 p.m.

The pastors are called to meet at Capital Street, on Monday, Nov. 12, at 2 p.m., for the purpose of going over our statistical reports, that we may be ready Wednesday morning, when Conference opens.

M. L. BURTON, P. E.

### Meridian Dist.—Fourth Round.

Meridian, Poplar Springs, Sept. 16.
Meridian, Central, Sept. 16. 8 p.m.
Meridian, Hawkins Memorial, Sept. 23.
Meridian, Fifth Street, Sept. 23, 8 p.m.
Meridian, Seventh Avenue, at Sageville, Sept. 29, 30.
Lauderdale and Electric Mills, at Lauderdale, Sept. 30, p.m.
Scooba, Oct. 7.
Porterville, Oct. 7, 8.
Daleville, Oct, 13, 14.
Quitman, Oct. 14, 8 p.m.
Cleveland, at Lynnville, Oct. 20, 21.
DeKalb, at Spring Hill, Oct. 21, 22.
Matherville, at Langsdale, Oct. 27, 28.
Shubuta, Oct. 28, 8 p.m.
Vimville, Nov. 3, 4.
De Soto, Nov. 4, 5.
Pachuta, at Adams Chapel, Nov. 6.
Enterprise, Nov. 7.
Waynesboro ct., at Boyce, Nov. 10.
Bucatunna, Nov. 11.
Waynesboro, Nov. 11, 8 p.m.

PAUL D. HARDIN, P. E.

### Newton Dist.—Fourth Round.

Bay Springs, at Bay Springs, Sept. 16.
Neshoba, at Cook's Chapel, Sept. 22.
North Neshoba, at Hope, Sept. 23.
Philadelphia, Sept. 23, 7:30 p.m.; Sept. 24, 8 a.m.
Harperville and Lena, at Good Hope, Sept. 29, 30.
Forest and Morton, at Forest, Sept. 30, 7:30 p.m.
Carthage, at Bethel, Oct. 6.
Walnut Grove, at Zion, Oct. 7.
Union, at Union, Oct. 10.
Trenton, at Polkville, Oct. 13.
Raleigh, at Burns, Oct. 14.
Homewood, at High Hill, Oct. 15.
Chunky, at Chunky, Oct. 17.
Rose Hill, at Rose Hill, Oct. 21.
Decatur and Hickory, at Decatur, Oct. 24, 3 p.m.
Lake, at Lake, Oct. 28.
Newton, Oct. 31.
Laurel, Kingston, Nov. 4, 11 a.m. 2:30 p.m.
Laurel, West End, Nov. 4, 7:30 p.m.
Laurel, First Church, Nov. 5, 7:30 p.m.

J. A. MOORE, P. E.

### Seashore Dist.—Fourth Round.

Poplarville, Sept. 16, 11 a.m.
Lumberton, Sept. 16, 7:30 p.m.
Pascagoula, Sept. 23, 11 a.m.
Escatawpa, at Escatawba, Sept. 23, 3 p.m.
Moss Point, Sept. 23, 7:30 p.m.
Coalville, at Coalville, Sept. 30.
Bay St. Louis, Oct. 7, 11 a.m.
Logtown, Oct. 7, 7:30 p.m.
Americus, at Salem C. G., Friday, Oct. 12, 11 a.m.
Picayune, Oct. 14, 11 a.m.
Carriere, Oct. 14, 7:30 p.m.
Mentorum, at Alexandria Memorial, Wednesday, Oct. 17, 11 a.m.
Wiggins, Oct. 17, 7:30 p.m.
Vancleave, at New Prospect C. G., Friday, Oct. 19, 11 a.m.
Saucier, at Poplar Head, Oct. 21, 11 a.m.
Pass Christian, Oct. 21, 7:30 p.m.
Columbia, Oct. 28, 11 a.m.
Hub, Oct. 28, 3 p.m.
Ocean Springs, Nov. 4, 11 a.m.
Wesley Memorial, Nov. 4, 7:30 p.m.
Long Beach, Monday, Nov. 5, 7:30 p.m.
Biloxi, Tuesday, Nov. 6, 7:30 p.m.
Brooklyn, Wednesday, Nov. 7, 7:30 p.m.
Gulfport, Monday, Nov. 12, 7:30 p.m.

Let the trustees have complete reports, and all the pastors do their utmost to have all collections in full. The Seashore District is blessed in that we are not suffering, as other districts are, from the boll weevil. Let us all work and pray for full reports.

There will be a Preachers' Institute at Poplarville Monday, Sept. 17, at 10 a. m., for the Picayune, Logtown, Poplarville, Lumberton, Columbia, Wiggins, and Brooklyn charges. Let all the pastors from those charges attend. There will be one at Biloxi Tuesday, Sept. 25, for the balance of the District, to meet at 10 o'clock. Brethren, come.

Don't fail to complete your every-member canvass and be ready to report results.

W. M. SULLIVAN, P. E.

### Vicksburg Dist.—Fourth Round.

Nebo, at Cool Springs, Sept. 22, 11 a.m.
Hermanville, at Serrepta, Sept. 23, 11 a.m.
Port Gibson, Sept. 23, 8 p.m.
Harriston, Sept. 30, 11 a.m.
Fayette, Sept. 30, 8 p.m.
Washington, Oct. 3, 11 a.m.
Natchez, Oct. 3, 8 p.m.
Utica, Oct. 4, 11 a.m.
Rocky Springs, at Hickory Ridge, Oct. 4, 2 p.m.
Oak Ridge, Oct. 7, 11 a.m.
Rosetta, Oct. 12, 11 a.m.
Roxie, at Hamburg, Oct. 13, 11 a.m.
Gloster, Oct. 14, 11 a.m.
Centreville, Oct. 14, 3 p.m.
Woodville, Oct. 14, 8 p.m.
Rolling Fork, at Cary, Oct. 21, 11 a.m.
Anguilla, Oct. 21, 8 p.m.
Louise and Holly Bluff, at Louise, Oct. 28, 11 a.m.
Silver City, at Midnight, Oct. 28, 8 p.m.
Mayersville, Nov. 4, 11 a.m.
Vicksburg, Gibson Memorial, Nov. 7, 8 p.m.
Vicksburg, Crawford Street, Nov. 12, 8 p.m.

Please let every pastor see that special effort be made from now till the Annual Conference, to collect all Benevolences. We have had a good year spiritually, and we cannot afford to go up to the Conference until we have done our very best to raise the finances so necessary for the ongoing of the Kingdom.

I am sure the laymen will see that their pastors are paid in full. They cannot and will not do less than this.

Pastors will please have all reports ready at the quarterly conference, as required by the Discipline.

J. R. JONES, P. E.

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WOMAN'S PAINS LIKE TORTURE

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Louisville, Ky. Influenza left Mrs. Volney A. Mandy, of 127 North Sixteenth Street, this city, in a dangerous condition. "I suffered tortures with my sides," she says, "and across my back. It seemed the pain would start at the back of my neck and down in my back and sides—a pain that felt like I was pulling in two. I couldn't stand on my feet. My limbs just gave way...

"I had taken Cardui as a tonic. I knew it was good. I told my husband I would try it again. I had used other things without relief. . . After one-half bottle of Cardui, the pain got less hard, and I seemed to relax. I could straighten up. After one and a half bottles, I was able to walk around and do my work. My back was stronger and the bearing-down pains left. I took altogether three bottles, and it strengthened me.

"Why, before I took Cardui, I was so nervous and in such a fix I couldn't eat or sleep. Afterwards my nerves were better. I gained my strength. I began to eat and sleep and was like another person."

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Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## IN THE BOOK OF REMEMBRANCE.

July 20 marks the first anniversary of the going Home of our incomparable leader, Miss Belle H. Bennett. To those who knew her intimately, the days have indeed been lonely. How we have missed her gracious, consecrated personality, her wise leadership, her sympathy and tender love in times of personal need! We have missed the wonderful companionship of such a Spirit-filled friend. Yet we remember how she spent herself freely for the work of the Lord for more than thirty-five years, and shall we grieve because she has entered now into the joy of the Lord whom she served so faithfully and so well? Let us consecrate ourselves anew to the unfinished task which she was compelled to lay down and show our love for the Master and our appreciation of her noble, Christ-like life by "carrying on."

In the memorial fund now being raised to be used in the enlargement of Scarritt, the women of Southern Methodism are seeking to express their love for such a friend and leader through the love gifts they are sending in.

As a permanent remembrance, the Memorial Campaign Committee is preparing a beautiful but simple Book of Remembrance which shall have a place in the library of the Greater Scarritt. In it are to be inscribed the names of those Auxiliaries whose love gifts shall average five dollars per member; that is, the total amount given by such Auxiliary which shall equal five dollars per capita. This is a wonderful thought of the committee. One recalls how Jehovah spoke to Malachi regarding the Israelites: "Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." This should be an incentive to our women to have their Auxiliaries' names in the beautiful Book of Remembrance in Scarritt. Let not one of our Conferences fail to have their names inscribed in this book.

Then, too, in the Bennett Section of the Greater Scarritt there will be a memorial tablet on which shall be inscribed the names of all Conference societies whose gifts shall equal five dollars or more per capita to the memorial fund. These names will appear on the memorial tablet in the order of the size of the per capita gift, the Conference giving the largest sum per member being at the top. If each Conference puts her best energies into this, she can easily attain this goal.

EMILY OLMSTEAD.

## LOUISIANA NEWS SENDS S. O. S.

(Auxiliary President, please see that every member gets this wireless.)

The great ship, "Training for Christian Service," upon which our own young worker, Miss Ora Hooper, has been so successfully sailing, is stranded in midseas and cannot make the rest of the voyage until some one sends $300 to bring her to the Port of Scarritt.

A wireless has just come to us from Kansas City, Mo.: "I am delighted to know that Louisiana Conference is expecting to raise a scholarship for a girl at Scarritt this year. I doubt not you will be successful in such a worthy effort. You will see from the Year Book that the amount for the scholarship is $300. Praying you may be successful in this great work, I am, yours sincerely, J. L. Cuninggim, President."

We have said we are sending out an S. O. S. call—and oh, may that Auxiliary member, who can, "listen in" and send relief! Jesus has answered every S. O. S. call you have ever sent him, and it cannot be that he shall signal you in vain.

What wonderful rescue work you can do for $300! How many lives you may lift from the sea of despair, how many shipwrecked souls you can bring to the Safe Harbor! What an opportunity to bring another laborer into his harvest who once sadly said, "The laborers are few." We do not know who you are—you who can anwer this call—but Jesus knows, and you must not fail him!

## A MISSIONARY STORY AND WHAT CAME OF IT.

A missionary story told to eager and open-hearted children may have results far beyond our fondest hopes. It is a power for good not sufficiently appreciated and employed. Not long since I was associated in a Sunday school institute with one of our great missionaries from China. I said to him, "Will you not tell these teachers your estimate of the value of missionary instruction to children in Sunday school?"

His reply was something like this: "When I was just a small boy the circuit rider came to our church, and as was his custom on missionary Sunday, he told a brief story about the need of workers in China. I was deeply moved by the story and after the morning service went to my room in the back of the store where I was engaged as clerk for my brother. There I knelt and prayed, asking God to accept me and use me as a missionary. This was my first impulse and expression of desire to be a missionary."

The missionary referred to is none other than our own beloved Dr. W. B. Nance, who is giving his life as a teacher in Soochow University.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
For over 50 years it has been the household remedy for all forms of
Malaria
Chills
and
Fever
Dengue
It is a Reliable, General Invigorating Tonic.

Printing Engraving Embossing
Our Mail Order Department insures quick handling of your orders. Goods forwarded not later than five days after receipt of order, if nature of work permits. Samples and prices on printed matter of any description sent on request.
BETTER PRINTING QUICK SERVICE
Chalmers' Printing House
512 CAMP STREET NEW ORLEANS

Let us not despise the day of small things. How simple is a little child! How commonplace is a two-minute story! And yet, measured by its influence, it may perhaps bring forth a greater harvest than a sermon of an hour's length.

Books and periodicals are crammed full of missionary stories. There are thousands of hungry minds eager to hear about Livingstone, Carey, Lambuth and others.

"Lovest thou me? Feed my lambs." So spake our Lord to Peter by the seaside. Dost thou not hear him say the same to-day to thee?—Missionary Voice.

## INFLUENCE OF WOMEN.

If men hold the political power of society, women have mainly in their hands the more important moral power. There cannot be a moral community where they are licentious; there cannot be a refined society where they are neglected and ignorant. Upon them depend the earliest education and first impressions of their children. They regulate or materially influence the principles, opinions, and manners of their husbands and their sons. Thus the sound and healthful state of society depends on them. It is a remarkable historic fact that the wife of Oliver Cromwell endeavored to recall the exiled king; and all his children, save one, were loyal. We must believe they derived their feelings from their mother. Alfred, one of the most extraordinary men of his age, who rescued his country from her enemies by his courage, and by his wisdom and energy raised her from extreme barbarism to a high degree of civilization, in his youth was given to idleness and dissipation. His mother roused in him the ambition and virtue that made him the admiration of the world for a thousand years. Napoleon said that to the manner in which his mother formed him at an early age he principally owed his subsequent elevation. It was his opinion that the future good or bad conduct of a child depends upon the mother.

Mothers, while you are proud of this distinction, remember the responsibility it imposes on you. Be worthy of it.—Judge Hopkinson.

Take Business Training at Home.
We will train you just as thoroughly at your home as at our College. Write for big, FREE book, "Guide to Business Success." Draughon's Practical Business College, Dept. N. O., Nashville, Tenn.

Grove's Tasteless Chill Tonic
Stops Malaria, Restores Strength and Energy. 60c

A Grateful Mother writes:
Galveston, Texas, March 12, 1920.
Anglo-American Drug Co.,
New York, N. Y.
Dear Friends:
I want to tell you, as well as thank you, for what your preparation has done for my baby. He was a little, cross, crying baby, awfully constipated all the time, when I started to give it to him. But now he is a big, fat baby, and I cannot speak too highly of your preparation.
I know there is nothing that can come up to Mrs. Winslow's Syrup for a baby and I feel that it was a God-sent blessing to me. I will tell any mother what it has done for my baby.
With all good wishes to you and your preparation,
Respectfully,
(Name on request)
Diarrhoea, colic, flatulency and teething troubles are relieved by this safe, pleasant preparation. Non-narcotic, non-alcoholic.
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Open formula on every label. At All Druggists.
ANGLO-AMERICAN DRUG CO., 215-217 Fulton Street, New York
General Selling Agents:
Harold F. Ritchie & Co., Inc., New York, Toronto, London, Sydney

## NORTH MISS. CONFERENCE

### Aberdeen Dist.—Fourth Round.

Buena Vista, at Pleasant Grove, Sept. 15, 16.
Nettleton, at New Chapel, Sept. 22, 23.
Woodland, at Sparta, Sept. 27.
Salem and Ecru, at Oakdale, Sept. 29, 30.
Tocopola, at Tocopola, Sept. 30, Oct. 1.
Randolph, at Hunter's chapel, Oct. 2.
Houlka, at Wesley, Oct. 3.
Greenwood Springs, at Pleasant Grove, Oct. 6, 7.
Smithville, at Greenfield, Oct. 13, 14.
Fulton, at New Salem, Oct. 17.
Tremont, at Asbury, Oct. 18.
Calhoun City, at Big Creek, Oct. 20, 21.
Vardaman, at Derma, Oct. 21, 22.
Algoma, at Troy, Oct. 24.
Eupora and Mabin, at Mabin, Oct. 26.
Mathiston, at Mathiston, Oct. 27, 28.
Bellefontaine, at Spring Hill, Oct. 29.

T. H. DORSEY, P. E.

### Columbus Dist.—Fourth Round.

High Point, at Owen's chapel, Sept. 15, 16.
Noxapater, Sept. 16, 17.
Louisville, Sept. 17.
Sturgis, at Pleasant Hill, Sept. 22, 23.
Kosciusko ct., at Bethel, Sept. 29, 30.
Kosciusko sta., Sept. 30, p.m.
Ethel, at Shady Grove, Oct. 6, 7.
Starkville, Oct. 7, p.m.
Shuqualak, at Shuqualak, Oct. 10.
Mashulaville, at Middleton, Oct. 11.
Crawford and Shaeffers, at Shaeffers, Oct. 14, a.m.
Columbus, Central, Oct. 14, p.m.
West Point, Oct. 17.
Artesia, Oct. 18.
McCool, at Salem, Oct. 20, 21.
Ackerman and Wier, at Ackerman, Oct. 21, 22.
Chester, at Salem, Oct. 23.
Mayhew and Sessums, at Mayhew, Oct. 25.
Cedar Bluff, at Siloam, Oct. 27, 28.
Brooksville, Oct. 31.

A. T. McILWAIN, P. E.

### Corinth Dist.—Fourth Round.

Blue Mountain ct., at Brownfield, Friday, Sept. 14.
Myrtle ct., at Glenfield, Sept. 15, 16.
New Albany sta., preaching, Sept. 16, night; Q. C., Sept. 17, 9 a.m.
Rienzi ct., at Bethel, Sept. 22, 23.
Wheeler ct., at Wheeler, Sept. 26.
Booneville ct., at Oak Grove, Thursday, Sept. 27.
Corinth ct., at Gaine's Chapel, Friday, Sept. 28.
Booneville sta., preaching, Sept. 30, 11 a.m.; Q. C., Oct. 17, night.
Silver Springs ct., at El Bethel, Thursday, Oct. 4.
Baldwyn ct., at Asbury, Friday, Oct. 5.
Marietta ct., at Marietta, Oct. 6, 7.
New Albany ct., at Bethlehem, Tuesday, Oct. 9.
Potts Camp, at Winborn, Wednesday, Oct. 10.
Hickory Flat, at Bethel, Thursday, Oct. 11.
Sherman ct., at Sherman, Friday, Oct. 12.
Dumas ct., at Dumas, Saturday, Oct. 13.
Ripley sta., Q. C., Friday night, Oct. 12; preaching, Sunday, Oct. 14, at 11 a.m.
Guntown, ct., at Saltillo, Thursday, Oct. 18.
Chalybeate ct., at Ebenezer, Oct. 20, 21.
Mooreville ct., at Mooreville, Tuesday, Oct. 23.
Mantachie ct., at Mantachie, Wednesday, Oct. 24.
Belmont ct., at Belmont, Friday, Oct. 26.
Paden ct., at Paden, Oct. 27, 28.
Tishomingo ct., at Tishomingo, Oct. 28, night; Oct. 29.
Iuka sta., Oct. 31, night.
Burnsville ct., at Burnsville, Nov. 1.
Iuka ct., at Pleasant Hill, Friday, Nov. 2.

Let pastors see that written reports are made by the Woman's Missionary Society, and by the trustees of church property, answering questions 16 and 18. Also give special attention to questions No. 20 to 24, inclusive. Let the Sunday school superintendents and charge lay leaders make written reports.

I hope that the stewards will make a successful effort to collect the pastor's salary in FULL.

Let pastors and laymen remember our SLOGAN, "ALL COLUMNS LEVEL AT CONFERENCE."

JOSEPH B. RANDOLPH, P. E.

WANTS TO HELP OTHER WOMEN

Grateful for Health Restored by Lydia E. Pinkham's Vegetable Compound

Chicago, Ill.—"I am willing to write to any girl or woman who is suffering from the troubles I had before I took Lydia E. Pinkham's Vegetable Compound. My back always ached, so I could not go about my housework, and I had other troubles from weakness. I was this way for years, then my sister-in-law took the Vegetable Compound and recommended it to me. In the time I have been taking it and it has done wonders for me. I keep house and am able to do lots of work besides."—Mrs. HELEN SEVCIK, 2711 Thomas St., Chicago, Ill.

Women suffering from female troubles causing backache, irregularities, pains, bearing-down feelings and weakness should take Lydia E. Pinkham's Vegetable Compound. Not only is the worth of this splendid medicine shown by such cases as this, but for nearly fifty years this same sort of experience has been reported by thousands of women.

Mrs. Sevcik is willing to write to any girl or woman suffering from such troubles, and answer any questions they may like to ask.

### Greenville Dist.—Fourth Round.

Shelby, Sept. 16, a.m.
Merigold and Alligator, at Alligator, Sept. 16, p.m.
Coahoma and Lyon, at Lyon, Sept. 23, a.m.
Lula and Dundee, at Dundee, Sept. 23, p.m.
Friars Point and Bobo, at Friars Point, Sept. 30.
Cleveland, Oct. 7, a.m.
Boyle and Pace, at Boyle, Oct. 7, p.m.
Gunnison and Sherard, at Gunnison, Oct. 14, a.m.
Rosedale and Hillhouse, at Rosedale, Oct. 14, p.m.
Glen Allen and Benoit, at Glen Allen, Oct. 17, p.m.
Jonestown and Duncan, at Duncan, Oct. 21, a.m.
Hollandale and Arcola, at Arcola, Oct. 21, p.m.
Leland, Oct. 24, p.m.
Lake Cormorant and R., at Lake Cormorant, Oct. 28.
Greenville, Oct. 31, p.m.
Boyle ct., at Skene, Nov. 4, a.m.

JAMES H. FELTS, P. E.

### Greenwood Dist.—Fourth Round.

Belzoni, Sept. 16, 11 a.m.
Moorehead, at Moorehead, Sept. 16, 7:30 p.m.
Ruleville, at Ruleville, Sept. 23, 11 a.m.
Drew, at Drew, Sept. 23, 7:30 p.m.
Carrollton, at Carrollton, Sept. 30, 11 a.m.; Q. C., at 3 p.m.
Sunflower, at Blaine, Oct. 7, 11 a.m.; Q. C., after preaching.
Schlater, at Schlater, Oct. 7, 7:30 p.m.
Itta Bena, Oct. 10, 7:30 p.m.
Swift, at Lotus, Oct. 14, 11 a.m.; Q. C., after preaching.
Inverness, at Caile, Oct. 14, 3 p.m.

PAINFUL NEURITIS

If you have it, write to

THE BIGGS SANITARIUM, ASHEVILLE, N. C.

and they wil send you interesting and instructive printed matter regarding the latest methods for alleviation and cure of this distressing ailment.

Coila, at Eanon, Oct. 21, 11 a.m.
Webb and Sumner, at Webb, Oct. 24, 7:30 p.m.
Dublin, at Mattson, Oct. 28, 11 a.m.; Q. C., after preaching.
Tutwiler, Q. C., 3 p.m., at Tutwiler; preaching, 7:30 p.m.
Sidon, at Cruger, Oct. 30, 7:30 p.m.
Tchula, Oct. 31, 7:30 p.m.
Indianola, Nov. 1, 7:30 p.m.
Minter City, at Phillippi, Nov. 4, 11 a.m.
Greenwood, Nov. 4, 7:30 p.m.; Q. C., Nov. 2, 7:30 p.m.

S. L. POPE, P. E.

### Grenada Dist.—Fourth Round.

Sallis ct., at McAdams, Sept. 15.
Pickens ct., at Pickens, Sept. 16, 17.
Durant, Sept. 16, 17.
Tie Plant ct., at Gore Springs, Sept. 22.
Kilmichael ct., at Salem, Sept. 23.
Winona Station, Sept. 23, Oct. 17.
Paris ct., at Salem, Sept. 29, 30.
Coffeeville ct., at Gray Rock, Sept. 30.
Duck Hill ct., at Hopewell, Oct. 6, 7.
Holcomb ct., at Holcomb, Oct. 7, 8.
Ashland ct., at Black Jack, Oct. 13.
Waterford ct., at Lebanon, Oct. 14.
Lamar ct., at Harris Chapel, Oct. 20
Abbeville ct., at Woodson Ridge, Oct. 21.
Oxford, Oct. 21, 22.
Poplar Creek ct., at Friendship, Oct. 27.
Ebenezer ct., at Liberty, Oct. 28.
Lexington, Oct. 28, 29.

R. A. TUCKER, P. E.

### Sardis Dist.—Fourth Round.

Olive Branch, at Miller, Sept. 15, 11 a.m.
Byhalia, at Byhalia, Sept. 16, 11 a.m.
Arkabutla, at Strayhorn, Sept. 23, 11 a.m.
Charleston, Sept. 26, 11 a.m.
Cockrum, at Cockrum, Sept. 28, 11 a.m.
Como, Oct. 3, 4 p.m.
Batesville, Oct. 4, 4 p.m.
Pleasant Hill, at Pleasant Hill, preaching, Sept. 9; Q. C., Oct. 5, 11 a.m.
Mount Pleasant, at New Salem, Oct. 6, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 7, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 14, 11 a.m.
Longtown, at See's Chapel, Oct. 19, 11 a.m.
Shuford, at Mount Olivet, Oct. 20, 11 a.m.
Courtland, at Wesley Chapel, Oct. 21, 11 a.m.
Crenshaw, at Crenshaw, Oct. 25, 4 p.m.
Tyro, at Emory, Oct. 26, 11 a.m.
Crowder, at Crowder, Oct. 28, 11 a.m.

The pastors will please see that there are reports from the Woman's Missionary Society and that the Trustees have a written report covering the questions they are expected to answer at the fourth quarterly conference.

J. TLLERY LEWIS, P. E.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

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Relieve the distress of indigestion and those gassy pains that crowd the heart.

Not a harsh cathartic, but an acceptable corrective, agreeable alike in action and after effect.

*Why suffer when this good medicine may be so easily had and for so small a cost?*

SOLD EVERYWHERE AT 25¢

## PROTRACTED MEETING AT BIG CREEK, MISS.

To the command, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"; to claim the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," men, women, and children gathered together morning and evening, for several days, beginning Aug. 19, at the Big Creek church, Mississippi, to listen to the expositions of the Scriptures by their pastor, Brother Frank Bullard, and to work and pray for the salvation of souls.

The congregations assembled were divided into three divisions for the purpose of reading the Bible, praying for lost souls, and praising God in song.

A very profitable and interesting feature was the Bible reading contest. Each night a report was given, telling how many chapters were read by different individuals during the day, "And a little child shall lead them" literally came true, for the Sunbeam Band received the banner twice. It was interesting to see groups of boys and girls, as well as young people, with their Bibles under their arms, seeking shady places under the trees, where they could read their chapters.

The young people also took a lively interest in this contest. For when the question was asked, "How many have read over ten chapters?" it was refreshing to hear them answer (especially in this day of "flappers," dancers, card-players and so on) fifteen, twenty, twenty-five and some as high as fifty and sixty.

The ultimate result was that in five days, five thousand three hundred and sixty-six chapters were read. The average audience was between two and three hundred each day.

Believing that "the earnest, fervent prayer of the righteous availeth much," praying bands were formed among the parents, young people, and Sunbeams. Each morning at 9 o'clock each member would pray for the salvation of souls, the sick and afflicted, and wanderers away from the fold of Christ.

Another interesting feature of the meeting was the songs of praise rendered by individuals and the three choruses, Sunbeams, Young People's choir, and Adults' choir, under the direction of Mrs. Anna Ellis Dexter, of Grenada College, Grenada Miss.

The result was that God was pleased to bless Brother Bullard in his efforts to preach the gospel, which he did so effectively. He accepted the praise in song, and answered the earnest petitions of those who were praying by saving fourteen souls for the kingdom. "Bless the Lord, O my soul, and all that is within me, bless his holy name."

REPORTER.

## NOXAPATER, MISS.

(Continued from Page 12.)

years came to the altar, wept and prayed their way to God. As a result of this meeting we had ninety conversions and reclamations; six volunteered for life service; three bright boys heard and surrendered to a call to preach. and three fine girls offered themselves for missionary work. On Sunday afternoon at 3 o'clock we had a love feast. The house was full, and every person in the house but four testified. I have never seen this equalled, and I doubt if any other has. We closed out last night in a blaze of glory. This is the happiest church that I know.

W. R. GOUDELOCK, P. C.

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This Standard A-Grade College is enjoying the greatest prosperity of its history.

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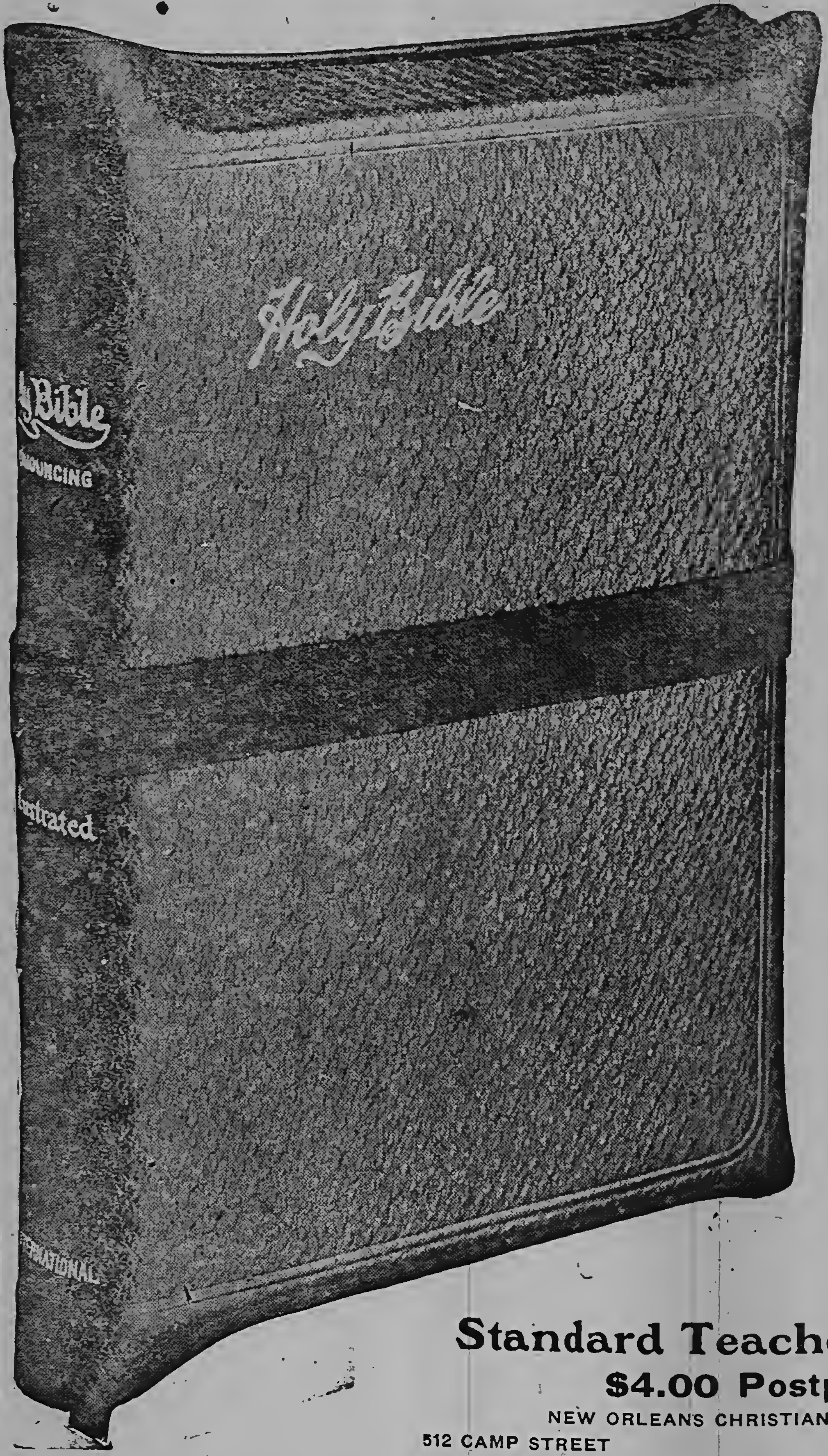
Investigate the student activities at Centenary
NEXT SESSION, SEPT. 25, 1923.
GEO. S. SEXTON, President
Shreveport

A Good Thing—DON'T MISS IT.

Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines are sold and recommended everywhere.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.



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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 70—No. 38. Official Organ of the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 37[illegible]

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 20, 1923. CHAS. O. CHALMERS, Manager.

# Editorial

## THE CLOSING CONFERENCE YEAR.

As we approach the close of the Conference year, it is natural that we should look back over the pages of church history so recently written and try to see in their right relations the facts of the record as they appear at this time. The best preparation for future progress is a knowledge of past achievements and an understanding of the present situation.

We shall miss our guess badly if the Conference year just drawing to a close does not prove to have been one of the most fruitful in all our history in the addition of members to the church. Reports of successful revival meetings have come, not only from all parts of the territory served by the Advocate, but also from all sections of the church at large. Preachers and people everywhere seem to have felt a divine compulsion to present the gospel of grace urgently and insistently to the unsaved; and that presentation has brought about a spiritual awakening that has led many thousands of people to dedicate their lives to God through membership in the church. Methodism has not lost its evangelistic fervor or its spiritual power.

The organized activities of the church have functioned efficiently and successfully. The Woman's Missionary Society has maintained, so far as we are able to learn, its magnificent record of steady progress; the Sunday schools have added to their equipment, increased the number of their trained workers, enlarged their fields of work, and added materially to their enrollment; the Epworth Leagues seem almost to have entered upon a new era of development, if we may judge by the interest shown in the formation of new chapters and by the attendance upon the various League Assemblies; the laymen have responded heartily to the leadership of the new General Board of Lay Activities, and encouraging progress has been made in organizing them throughout the church for more effective service. Other activities seem to have been correspondingly successful.

The figures are not yet available concerning the year's work of the Missionary Centenary and of the Christian Education Movement, but we have reason to believe that these great interests are still upon the hearts of the people. Business conditions have not been altogether favorable to the collection of large amounts of money, and this fact has necessarily affected the payment of pledges to these vital causes; but, all things taken into consideration, we believe the year has been a good one.

The special effort in behalf of our superannuated preachers has been kept steadily before the church, and Dr. Luther E. Todd, the General Secretary of the Board of Finance, reports a growing interest in this most appealing cause. With the active launching of the plans for the campaign at the approaching round of Annual Conferences there is every reason to believe that this special effort will be carried forward to a successful conclusion.

All our educational institutions are looking forward to satisfactory enrollments and unusually successful sessions. These institutions located within our own territory are well equipped to render the finest kind of service in the work they propose to do, and they are entitled to and deserve the loyal support of all our people. Grenada College, Millsaps College, and Whitworth College in Mississippi, and Centenary College and Mansfield College in Louisiana are equal to the best to be found anywhere in the church in their ability to take proper care of the students committed to their care. Their presidents, their faculties, and their courses of study are such as to command the respect and confidence of the entire church.

As we glance at what seems to be the situation at this writing, we feel that there is every reason to be devoutly thankful for what has been accomplished this year. The blessings of God have manifestly rested upon the labors of his servants, and we should rejoice in these marks of his favor.

## THE LESSONS OF THE REFORMATION.

It is one of the tragedies of progress that lessons learned in great conflicts are soon forgot and have to be learned over. This sad tragedy is due, perhaps, to the fact that ideas tend to become static and institutions conventionalized in their forms of expression. What ought to be, and normally is, the most virile and dynamic thing in the world, personal Christian experience, can become so crystallized that variations come to be looked upon as departures from the faith, and conformity comes to be regarded as the mark of a pure conscience.

The Reformation is one of the historic revulsions against an order of things that had practically subjugated the individual to the domination of an established ecclesiastical authority. Divine grace was mediated only through official channels, and the interpretation of the Bible was fixed by ex cathedra utterances. The individual, as such, was completely submerged and the organization was wholly supreme.

Luther, one of those brave, vigorous spirits who stand out as providential leaders in a time of crisis, would not—could not—accept a formulary as the ultimate expression of faith, and he set himself to bring men again to a knowledge of the truth as it had been revealed in the Word of God and in the experience of the apostolic church. In doing so he planted himself unreservedly and unequivocally upon two fundamental propositions—the right of the individual of immediate access to God, and the right of the individual to interpret the Bible for himself. These propositions were, of course, in direct opposition to the established views that access to God could be had only through priestly mediation and that the interpretation of the Scriptures was committed solely to the church as the only custodian of the means of grace upon the earth. If we [illegible] the significance of the Reformation as an epochal movement in the history of [illegible], these were the basal truths upon which Luther took his stand, and it was in the establishment and maintenance of these that he accomplished his monumental work.

In confirmation of this view, we cite two apparently unrelated but vital facts, one in church history and the other in Christian experience. The first is the organization and development of the various Protestant denominations growing out of the Reformation, and the second is the present emphasis particularly by Methodism upon the doctrine of the witness of the Spirit. The first fact—the organization and development of the various Protestant denominations—could not have come to be but for the rejection of the sacerdotal idea of the ministry and the consciousness of the Divine approval as these denominations, though differing fundamentally in their interpretations of the Scriptures, engaged in the work of promoting the interests of the Kingdom of God upon earth; and the second fact—the witness of the Spirit—could not have become an established doctrine of the greatest body of Protestant Christians in the world if the validity of a personal religious experience were conditioned upon exact uniformity in the interpretation of the Word of God. In other words, if exact agreement in interpretation and exact similarity in Christian experience be the conditions of acceptance with God, then there can be only one denomination divinely approved, and only one type of experience that can receive the witness of the Spirit. The impossibility of maintaining such position is too patent to need argument.

History has been recorded to small purpose if we forget or ignore the lessons it has taught and if we reject the truths it has established through toil and stress.

## CONFIDENCE IN THE CHURCH.

It is a sad thing that occasion should ever arise for a reassurance to the membership of the church concerning the purity of its doctrines, the soundness of its institutions, or the integrity of its leadership. In view, however, of the widespread dissemination of certain views and opinions that might cause a feeling of distrust to arise among some, we affirm our own belief that the church is true to its historical doctrinal standards, that its institutions are sound in the faith and worthy of all confidence, and that its officially chosen leaders are pure in motive, upright in conduct, well qualified for the positions they hold, and entitled to confidence, respect and honor. If there be any who are prepared to maintain the contrary, let them proceed as the Discipline directs and as the law of the church provides, else let hurtful agitation and controversy cease. There is too much evil in the world to be overcome for the forces of righteousness to dissipate their strength by internal dissensions.

# New Orleans Christian Advocate

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## WHAT ABOUT EVOLUTION?

By Bishop Warren A. Candler.

What is the truth about the theory of evolution? The answer to this question depends upon what is meant by "the theory of evolution."

There are almost as may theories of evolution as there are men who consider the subject.

As evolutionary theories are related to the matter of existence and character of God, they may be classified as atheistic, agnostic, and theistic, and under each of these classes there are a number of sub-varieties which reflect every shade of opinion. When, therefore, it is said that a man is an evolutionist, nothing definite is affirmed about him. He may be an atheistic evolutionist like Haeckel, or an agnostic evolutionist like Darwin, or he may be an evolutionist who believes in nothing more than one who believes that creation proceeded on lines of orderly gradations from the lowest types of inanimate matter to the highest forms of animal. There is no saying what he believes until he defines for himself his position, and even then it is not possible in every instance to determine his belief very clearly. The minds of "theistic evolutionists," for example, are generally quite misty and their theory very indefinite, not to say incomprehensible.

The popular understanding of what is meant by evolution is the theory of Charles Darwin's "Descent of Man," resting on his dogmas of the "Origin of Species," "Natural Selection," and "The Survival of the Fittest." From the first, that theory was rejected by many of the most eminent scientists, and now a still larger number refuse to accept it. However, many continue to hold what is left of it after it has been qualified by numerous and material modifications.

No Christian man should be criticized adversely for refusing to believe it. To say the least of it, the facts of nature seem to be against it and common sense inclines one to reject it.

Moreover, as has been said, very many of the most eminent scientists repudiate it as utterly unscientific.

Here is what some of the scientists say about it:

Fleischman, who at one time inclined to accept it, says: "The Darwin theory of the descent of man has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but purely the product of the imagination."

Virchow says: "It's all nonsense. It cannot be proven by science that man descended from the ape or from any other animal. Since the announcement of the theory, all real scientific knowledge has proceeded in the opposite direction. The attempt to find the transition from animal to man has ended in total failure."

He considered that the teaching of it was dangerous to the State, and that it, therefore, should not be taught in the schools.

The eminent zoologists, Dewar and Finn, in their notable book, "The Making of Species," reject Darwin's theory of the "Origin of the Species."

Without making tedious quotations, it is enough to say that Sir William Dawson, Eimer, Gustav Wolf, De Vries, Reinicke, and many other present-day scientists are uncompromising opponents to Darwinism.

George Paulin, of Scotland, has published recently a very effective refutation of Darwin's theory in his work entiled, "No Struggle for Existence; no Natural Selection."

Another eminent Scotch physician, Dr. W. Hall Calvert, has published a book called "The Further Evolution of Man," in which he inflicts mortal wounds on Darwinism.

Now, why should a preacher of the gospel be denounced as narrow because he disagrees with Darwin and agrees with a far greater number of scientists? Is it not possible that his critics have been too swift to accept Darwin's unproved and unprovable doctrine of the Descent of Man? Are they too agreeable by half? Without knowing it some of them have taken positions which Darwin never held. Some preachers even have out-Darwined Darwin.

Now, in the gospel of Luke there is a genealogical chain which has at one end these words: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli," etc.; and at the other end this verse, "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."

Is it quite consistent to reduce to a myth Adam at one end of this chain and retain Jesus as a real historic person at the other?

How does this genealogy recorded by Luke, the beloved physician, compare with the following chain wrought out by Haeckel, the rank and atheistic follower of Darwin: "Monera begat Amoeba, Amoeba begat Syn-amoeba, Syn-amoeba begat Ciliated Larva, Ciliated Larva begat Primeval Stomach Animals, Primeval Stomach Animals begat Gliding Worms, Gliding Worms begat Soft Worms, Soft Worms begat Sack Worms, Sack Worms begat Skull-less Animals, Skull-less Animals begat Single-nostriled Animals, Single-nostriled Animals begat Primeval Fish, Primeval Fish begat Mud Fish, Mud Fish begat Gilled Amphibians, Gilled Amphibians begat Tailed Amphibians, Tailed Amphibians begat Primeval Amnicta, Primeval Amnicta begat Primary Mammals, Primary Mammals begat Pouched Animals, Pouched Animals begat Semi-Apes, Semi-Apes begat Tailed Apes, Tailed Apes begat Man-like Apes, Man-like Apes begat Ape-like Men, and Ape-like Men begat Men."

What a descent was there, my countrymen! Then I and you fell down and all of us fell down when bloody tails of ape-like ancestors flourished over us. Poor Adam! He never lived to tell of that day.

Well, for my part, I like Luke's chain better than Ernest Haeckel's chain. But every man to his own notion, if he can stand it.

Would it not be well for us preachers to give most of our time to preaching "Jesus Christ and him crucified," rather than too swiftly accepting a spurious theory and raving over it?

Darwinism or Anti-Darwinism profiteth little. What our times need is multitudes of human beings born again into the likeness and image of Christ.

What is within us and before us is of more importance than what is behind us, whether we have sprung from Adam or Apes. We should be more concerned for our duty and our destiny than for uncertain speculations about our origin. One thing is certain: We are here. Where will we be when we are no longer here?

Another thing is quite certain, and needs renewed proclamation: We are free agents, and determine our future by the manner in which we exercise this glorious, awful power of freedom.

Modern materialism grafted on Darwinism, if not developed from it, by such writers as Mr. Herbert Spencer, has infected our times with fatalism. Dr. Henry Van Dyke has said most truly: "No one who has looked steadily upon the face of modern life as it is reflected in popular literature can doubt that it is 'sicklied o'er' with the dark shadow of fatalism. It is evident in the writings of the learned and in the scribblings of the ignorant. Everywhere there is a tendency to explain the whole life of man as the product of heredity and environment."

All this materialism, super-charged with fatalism, has blunted the sense of moral responsibility in thousands, and reduced penitence for sin to a paralyzing sentiment of self-pity. Why should a man be responsible, or penitent, for his acts if he and his deeds are the inevitable results of an evolutionary process stretching back over incalculable ages along a line of an infinite regression of causes set in motion by some inconceivable force?

This fatalism generates in the minds of a certain caste a despairing pessimism, while at the same time it inspires in others a blind, easy-going optimism. If materialism be accepted, the pessimist has the advantage of the optimist logically.

To this point Dr. Van Dyke speaks most pointedly when he says: "Pessimism exudes from fatalism like sepia from the cuttle-fish. What could be more dispiriting than to doubt the reality of all effort, to deny the possibility of self-conquest and triumph over circumstances, to find heroism an illusion and virtue a dream? What could break the spring of life more completely than to feel that our feet are tangled in a net whose meshes were woven by our ancestors, and for them by tail-less apes, and for them by gilded amphibians, and for them by gliding worms, and for them by ciliated larvae, and for them by amoebae, and for them by God knows not what."

Against this benumbing fatalism, which Carlyle called the "gospel of dirt," the Christian ministry should sound loud and clear the glad, liberating redemption that the Christ has wrought for a sin-enslaved race, and who has said to all men: "If the Son, therefore, shall make you free, ye shall be free indeed."

## TRAINING SCHOOL CREDITS, THE PRESIDING ELDERSHIP—AND ELSE.

My Dear Doctor Carley: Honest-to-goodness, cross my heart, I was finishing my work in the last session of the Training School at Junaluska before I heard that some of the bishops had passed the word along that any preacher too old to take credit at these Training Schools is too old to have charge of a district. I don't want the idea to get abroad that I am a candidate for the eldership simply because I have taken eight credits this summer. Of course, if, because of my eminent fitness for the office, the bishop should think it wise for me to undertake the management of a district, that would be another thing. But I am not a candidate—that is, not an avowed candidate.

Putting all jokes aside, I had the time of my young life this summer. Returning to the pastorate after twenty-four years in the army chaplaincy, I found that wonderful changes had taken place in the thought and in the practice of our ministry. It occurred to me that my best way to get in touch with current thought and method would be to take work in these Leadership Training Schools. My experience has justified my conclusion.

Junaluska is a great place to go. In addition to the unsurpassed scenery and climate, there is such an atmosphere of study, service and worship there during the season that one feels like a sort of "slacker" if he, too, is not doing something of the kind. Think of 396 persons taking 684 credits during the six weeks of the Leadership Training School—175 in the School of Missions, and 200 in Epworth League classes!

There is something of a thrill to a man who is the rise of twenty-seven, when he can get into classes with younger people, many of whom are fresh from college, and under regular college and university professors, and find that he can still do the work. My chief regret is that we did not have these glorious privileges thirty years ago. How it is that our younger preachers let these opportunities slip, I am unable to understand. I would stop a plow or sell a cow, anything, to make it possible to attend these schools.

But they have heretics! Sure. Any man who does not agree with me is a heretic. But I am not going to shut myself off from hearing men simply because they see things in a different way. Were I to do that, I should never hear another Baptist or a Presbyterian. I could be the rankest of Modernists as easy as I could be a Calvinist, or believe that immersion is the only mode of baptism, or "once in grace always in grace." I am none of these things, but I know people who are just as sincere as I am, and just as religious, and study their Bibles as much, and are just as much entitled to their beliefs as I am, who do believe these things.

The "Angel of the Church at Sardis" is back on the job with his good eye set on Nov. 7, and a consciousness in his heart that he is far short of the goal which he set for himself when he came here last November. He may have to fall back on the refuge of the lazy: "We are not responsible for results. Results are with God." My observation has been that God does his part when we do ours. If we are not able to show the results at Greenville, I shall always have a feeling that it was my failure and not God's.

We start a protracted meeting this week. Brother J. Tillery Lewis, our "beloved," will assist. He is a very busy man, but when one wants to accomplish something it is always wise to get a busy man on the job. He will get it done while a man who is not busy is getting started. It takes a lot of force to overcome the inertia of a man who is doing nothing.

Well, I have written you quite a document. When the itch for writing gets in the blood, it is hard to keep still. You have not had much from us this year, but you can never know the struggle that it has cost us to spare you. Standing as you do between the writers and your readers, you must feel like a kind of shock absorber.

With best wishes, I am,

Cordially and fraternally,

JOHN A. RANDOLPH.

## THE GROUND OF UNITY.

By Rev. J. E. Godbey, D.D.

Religion is one. Its essential elements of faith and conduct are the same in all religious systems. The elements of faith are God, his will, sin, the conditions of pardon and deliverance from sin, right moral relations to God, with the correlated doctrines of a future life in happiness because of loyalty to God, or in misery because of rebellion against him.

The study of religion is directly psychological, not traditional or historical. The history of religion and its traditional expression only exhibit the unfolding of man's spiritual nature which moves pari passu with the enlargement of man's sphere of knowledge. As man's knowledge is increased, his vision is cleared, extends farther, and brings into view a large store of thoughts, accurately defined. With such increase of light the spiritual nature gains larger development, and finds a better vehicle for correct expression. But progress in spiritual development can no more reach a finality than can our concepts and statements respecting material things. Quotations of ancient authorities and creeds cannot be used to set an ultimatum before the soul which aspires to know God more perfectly. Concepts of religious truth are always plastic to the Teacher who guides into all truth.

God's law of spiritual life is one; and its better comprehension and observance lead to a larger life. Human nature is ever one. The conditions of its higher development remain. Ethics is not arbitrary or conventional. There is neither variableness nor shadow of turning in the way that leads to the highest good.

Because of these things there are essentials for the highest and best. The question, "What is that great good for the sons of men, which they should do under heaven all the days of their life?" persists. It is not idle or vain. We must seek the highest good. We must ever make progress toward it; and yet the most inspiring thought is that the human soul is on an immortal career and stops at no goal, but when one ascent is gained sees another more glorious, increasing aspiration to leave the things which are behind and reach forth to the things which are before.

But truth is the way to the conscious inheritance of good and union with God. How much knowledge is essential to spiritual life, we dare not say. Desire to know the truth is the only condition of matriculation in the school of truth. The door should surely be open to every one who desires to enter the Master's school for instruction. Truth is what we all seek that we may "have life and have it more abundantly"; and, in proportion as we grasp things essential and cast aside things not essential, we shall draw together them who "hunger and thirst after righteousness," and present to the world the body of Christ, possessing his mind and spirit.

When creed stands for essential truth, it is a thing to contend for. But when parties of opposing creeds, equally prove their desire for truth, and equally exhibit the fruit which proves them branches of the true vine, it is a very patent proposition that they are Christians by virtue of their agreements and not by virtue of their differences. To cast away their disputes is to be united on essentials. Essentials are not in speculations, but in the motives which make character.

Creed is fundamental; but what creed? No theory is fundamental. Theory is only an effort to explain a recognized truth. We live by proper adjustment to the light and heat of the sun; here we deal with facts. There are theories about light and heat, but we get along as well without the theories.

There is a theory about breathing, about digestion and the circulation of the blood; but even beasts adjust themselves to the facts. The desire to understand the methods and processes of life, physical or spiritual, and the orderly on-going of nature is commendable, for thus we advance into the open vision of God. But we do not begin life with theories; and it certainly requires but the least thought to see that when we come to things essential to life we shall find all theories eliminated, and that, in essentials, we stand on facts which a wayfaring man, though a fool, can read. To stand on these facts, allowing to men freedom in searching out their explanations, is the way indicated, if we hope ever to come in the unity of the faith to the stature of a perfect man.

It ought to be plain that nothing is fundamental in religion that brings to us no moral motive. This test would eliminate a good many articles from the creeds. If we could draw the line here, accepting as essential in faith only that which is essential to right moral conduct, and so relegate our reasoned conclusions and speculations to the realm of science and philosophy, where they belong, we would banish much of the confusion which arises from confounding religion with theology. An unlettered, ignorant man may be religious; he cannot be a theologian. A philosopher may be a theologian and not religious.

Creed is essential. The Bible states an essential and universal creed in these words: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." But if we add to our creed theories about which people who are as wise and as good as ourselves differ, and hold it a test of sincerity and integrity to hold our creed against the world, what can we have but a church divided into battle camps, each sect claiming a divine commission to prove the other wrong? To hold that our differences involve things essential, is to present Christianity before the world in a hopeless attitude. To rally in opposition along the lines of creed, yet agreeing that those whom we oppose are Christians is to stultify ourselves. Mr. Wesley, who desired to have a league offensive and defensive with all Christian men, pointed the way to such a league on the part of all Christians of all denominations, in his motto, "In essentials, unity; in non-essentials, liberty; in all things, charity." The Gospel which charges us "in lowliness of mind, let each esteem others better than himself," hardly justifies the swashbuckler who stands forth declaring himself confident that his denomination is the best in the world. The boast of denominational loyalty is very cheap. The devout seeker after truth is never a swaggering braggart.

But we all need to be at work, all the time at work. And the church member who cultivates his alloted field with all diligence is the servant who is ever ready for the Master's coming. Let him pray the while that after he has done what he can, other fields may yield a large harvest than his own denomination. Such an one is an Israelite in whom is no guile. Such an one is in agreement with all good men.

Kirkwood, Mo.

## BISHOP AINSWORTH URGES PAYMENT OF PLEDGES.

My Dear Christian Friend: Sunday, Oct. 14, has been set apart as a Conference-wide day for the payment of all pledges that have been made to our great Christian Education Movement. We propose to make a clean sweep of everything that is due on these pledges at that time. I am therefore writing you this personal and urgent letter because of the deep feeling that I have about the importance of this day. Woodrow Wilson has lately said that our civilization is in grave jeopardy and that it will be lost unless every effort is put forth to save it spiritually. Essential among the important features of a saving program in our distracted country is the church's program of Christian education. We must maintain our Christian schools at any sacrifice. I am appealing to you, therefore, to do your best to see that your own pledge and that of every other person in your church is met on this appointed day. We want to make Sunday, Oct. 14, a red-letter day in the history of Mississippi Methodism.

With best wishes for you always, I am,

Sincerely your brother,

W. N. AINSWORTH.

## THE MOTORMAN SPEAKS.

By Henry E. Hazard

There has always been a group of people accustomed to think of the laboring man as an extremely bellicose person, seeking every opportunity to launch selfish attacks upon the structure of society. They have assumed that the worker and the Sermon on the Mount were strangers to each other, even though Jesus of Nazareth was a mechanic.

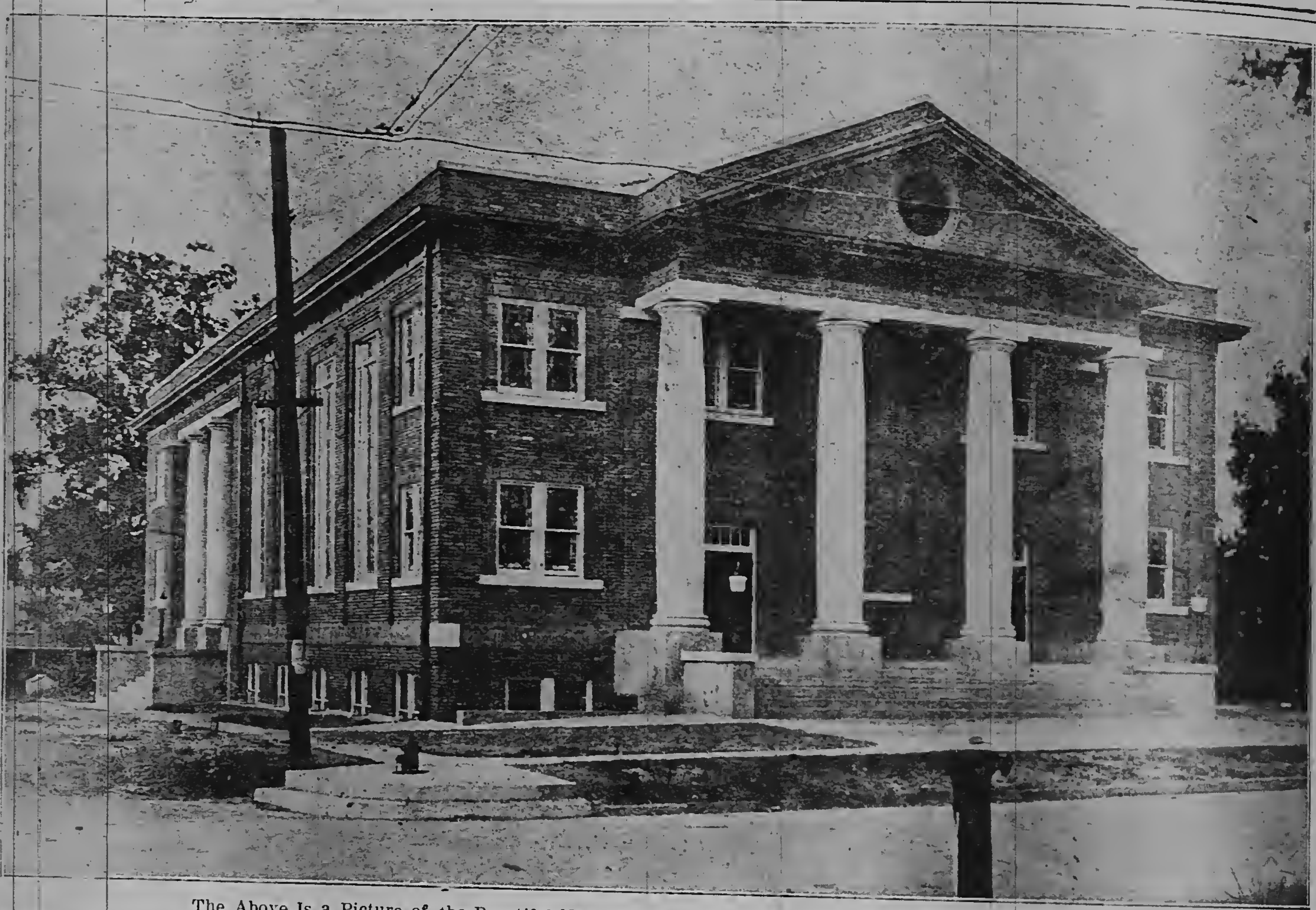
Every once in a while, however, an incident of everyday life strikingly reveals the true situation. At the front end of a street car there was displayed the usual warning: "Safety First! The motorman's duties require his full attention. He is not allowed to talk to you while the car is in motion." Being a conscientious and dutiful employee, with a steady hand on controller and brake lever, he silently paid strict attention to piloting safely his human freight. But as one stood in the front vestibule of the car preparatory to getting off, he saw tilted in a prominent position on the window sill a small, neatly pen-printed card with the living message:

"'The Word of the Lord endureth forever.' (1 Peter 1:25.)

"'Ye must be born of water and of the Spirit.' so it says. (See John 3:5.)"

In his quiet, humble way, this evangelist of God gave expression in his simple sermon to the real voice of dignified labor, and who can estimate its influence upon the hundreds of passengers in all walks of life who were confronted with it?

"So shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Exchange.



The Above Is a Picture of the Beautiful New Church at Homer, La. Rev. R. W. Tucker Is the Pastor.

## CORINTH DISTRICT LEADS.

Since last November, or, rather, beginning with November and closing with August, the several districts in North Mississippi Conference have paid on the Centenary pledges more than fifty thousand dollars. Dr. Randolph is so timid I am sure he will blush when I record the fact that Corinth District leads them all with $11,640.96. But Elder Tucker comes smiling up, saying for Grenada District that the difference is small, for his folks have raised $10,279.17. So there they go, neck and neck; and if it were not for such live churches as New Albany, the figures might be changed. If Grenada, Oxford, Durant, and Winona get lively, they will put their district ahead. I dare any of the Corinth folks to dare the Grenada folks.

But just look! Yonder comes Tom Dorsey, looking very complacent as he shows the Aberdeen District figures, which say $9,177.18, which is fine. He could dare any district, and Aberdeen, Amory, and Tupelo would see him through. I surely would like to see these three elders in a Centenary race from now until Conference.

Dr. Pope boasts his banner and displays for Greenwood District $4,850.24, and Elder Felts, for the Greenville District, is by his side announcing $1,400. These fellows look wise and confident. They seem to be saying that they have two towns each, Greenwood and Drew, Cleveland and Shelby, which could put us in the lead. Then several more to add their contributions, which would make the delta lead by far when Bishop Ainsworth calls for reports at Greenville. These two elders may surprise the whole Conference. But they will have to do some very hard work to lead Mellwain, who shows the Columbus District right square in the middle with $6,950.10. Three ahead and three behind him. If his three largest towns catch his working spirit, they will show somebody something. And if Yeates and Turner undertake to beat Reeves, we will see some activity. I dare them to do it.

Our youngest elder, Brother Lewis, represents Sardis District with the figures $2,678.60. We have used the names of the elders in this pleasant manner of presenting the condition of this great Centenary cause, but each pastor does his work and bears his part of the responbility; as do the local treasurers. So, now let us get busy for one, two or three days, one of these weeks in October and see every person who owes on his pledge and secure what he is able to pay. Do not draw out the effort, but condense your work into a short, lively, careful canvass.

BEN P. JACO, Secretary.

## A NEW BUILDING—MISSISSIPPI METHODIST ORPHANAGE.

Dear Brother Carley: I am sure you will be glad, and so will the friends of our Orphanage throughout the State of Mississippi be glad, to know that though we have not begun soliciting funds for our new building planned by our Board of Directors at our last meeting, several friends throughout the State have volunteered subscriptions, and several others have made cash contributions to our new enterprise wholly without solicitation from myself or anyone. To-day I am in receipt of a letter from a friend of many years' standing and a very great friend of this Orphanage, who subscribes $2,300 to the enterprise, and states that the money has already been placed in the bank for us when we are ready to begin building. Some of our pastors have already guaranteed that their churches will raise specific funds for our work, and have stated the methods they expect to pursue in securing money for this enterprise. I am sure you and our friends will be glad to know of this great practical interest in this movement.

Sincerely yours,

B. F. LEWIS, Superintendent.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

Little Brother was writing an essay on "Lightning." An electric bolt from a surcharged cloud had recently wrought havoc on the premises. L. B. began by saying, "Lightning is very dangerous in a thunderstorm."

So we may say, the sun is very hot in summer time. Now, I am quite sure there has been no radical change in the seasons—the heat of summer and the cold of winter—in the last half century. There has been, and no doubt there will continue to be, "hot spells" and "cold spells" in the recurrent seasons. "What has been, will be," says the sage of Ecclesiastes, and there isn't a bit of use fretting about it. God is sending us winter's cold, infusing new life and vigor, checking too luxuriant vegetation, destroying insects, germs which are harmful to man, loosening the soil, breaking rocks and clods, and at times flinging a mantle of crystal snow over the bared bosom of mother earth, fair and pure as a sleeping child's vision of fairyland. Like as the pardoning grace of God covers the iniquity of man, so covers the snow the face of the earth. Yes, the winter has its lessons. Home, fireside, shelter, raiment of fur and wool have an added value and worth, when the north wind howls and the busy Frost King hangs icicles for decoration. Just thank God for such weather that brings such lessons of beauty and such reasons for gratitude, and be happy. Now don't get foolish and wear fur during summer, for this style is not wise, healthy or beautiful.

Now the vertical rays of the sun beam upon us. Officially we reported 103 degrees Fahrenheit yesterday. One lady who officially cooks for the household by virtue of being wife and mother, reported 112 degrees in her domain. Fine weather for the cotton planters. The boll weevil collapsed, fainted, and fell in the hot dust to die. He is having a hard time this year. The late spring discouraged him and the hot summer is killing him and his progeny.

Yet the street gangs, contractors, carpenters, brick masons, as well as the bill collectors, are still busy, and the good women are keeping the telephones ringing whenever the bell gets a chance between conversations. All the "lines are busy," commercially, religiously, industrially, and some more. In fact, the South does as much, if not more, work in summer than in winter. No use complaining about it, it is here to stay and always was and ever shall be to the end. Uncle Ben says, "the philosophy of the situation is the satisfaction of the output," and I believe him.

* * *

Bishop Candler asks, what is the matter with education? Possibly the viewpoint of one who has spent some years in the school room may help somewhat. Several factors which, to my mind, make for real education, are lacking or altogether absent from present-day methods.

The emphasis is placed on wrong things. "Sound mind in sound body," is a wise adage, coming to us from the best experience of the past. I would not be so unwise as to inveigh against plenty of good, wholesome play in our institutions of learning; but when students use our college leagues and clubs for the purpose of becoming star players in professional leagues, and make this their life calling, it is poor business. The gladiator in the red sands of the Roman amphitheatre belonged to a civilization now passed away. The emphasis was misplaced. Wise old Paul meant more than we sometimes understand when he said, "bodily exercise profiteth little." He wanted men to be intellectual and spiritual. He liked those Grecian games and used them in his masterful illustrations, but would hardly have deemed their exercise essential to the higher life. So with athlethics—their value is relative only to the development of real education; yet the trend is to make them an end, not a means. This is an abuse and not a proper use of their value.

Again, a false idea of culture—using the term in its better sense has caused a dislocation a misplacement of the great purpose of education. Education means vastly more than training for material things alone. It means knowledge, culture, taste, ability to understand and enjoy the products of master minds in the broad field of letters; to read and write one's mother tongue correctly and to know when this is done in accord with the best standards. An educated man never will drink of the Pierian spring and make a wry face, for to him the waters are sweet. Moreover, he will not desire to pollute its waters—he is convinced that there are some permanent standards in literature. In the great republic of letters, as in divine revelation, there are "things which cannot be shaken."

Furthermore, the standards of the leaders in educational movements often are false or vitiated. There is little or no appeal to the higher and nobler things of life. The motive not infrequently is largely necessary, to get, to have and hold for mere ownership or selfish purposes. Service and sacrifice for others are ignored or counted archaic. Real interest is manifested only in the growing of potatoes or breeding of pigs. The whole thing is projected on too low a plane. To have great men, large men, men of sterling purpose and action, there must be vision, a lofty ideal that begets enthusiasm and challenges the ignoble things to meet and defeat them. This idealism, often derided as impracticable, was the moving factor—the mightly impulse—that saved civilization in the recent war. Its cultivation is needed by the youth of our country to-day, and the leaders in education are recreant to a sacred trust if they fail in its development.

628 Kings Highway, Shreveport, La.

## CHILDREN'S WEEK.

By Miss Juanita Roy, Assistant Elementary Superintendent.

The official date for the observance of Children's Week has been set for the month of October, preferably the third week, Oct. 14-21.

That this week may mean the most to each church, careful planning will be necessary. It is urged that the pastor and Sunday school superintendent assume the responsibility of appointing the committees suggested in the leaflets that have been sent them.

A committee on arrangements should direct all activities, and should be composed of the pastor, Sunday school superintendent, the heads of the elementary departments or the teachers of that age groups, and some interested and qualified parents. Four sub-committees of this group are recommended, viz.: on program, publicity, visitation, and forward step.

The program committee's chief concern will be in the careful selection of speakers for the parents' meeting, and in seeing that these speakers understand the entire plan and program. It will be their duty to place the leaflets on the designated subjects in the hands of the speakers they have chosen.

The visitation committee should consist of every elementary teacher in the Sunday school. They should visit every home represented in their classes, inviting the parents to the meeting and studying the home conditions of their pupils. If done in the right spirit, this visiting will be only the beginning of a better understanding and a closer co-operation between the home and the school.

The publicity committee should look after announcements, newspaper notices, posters and all other ways of getting the Children's Week idea before the people.

The forward step committee is to study the needs of child life in its particular church and be able to present to the parents' meeting some suggestive plans of action, to recommend some desirable forward steps that may be considered by the assembled group. When these plans have been suggested and the group has voted to adopt one as its particular project, the forward step committee is further charged with the responsibility of seeing that this plan is carried to completion.

This brief outline of the work to be accomplished shows the necessity for immediate action in the appointment of committees and the planning of the work.

Leaflets giving full details of this work for the Methodist Episcopal Church, South, may be secured by writing to Conference Sunday school headquarters or to the Elementary Department, 810 Broadway, Nashville, Tenn.

## A NEW AND GLAD DAY FOR JUIZ DE FORA.

B. W. H. Moore.

Yesterday Bishop Dobhs was with us. He came with a committee of the Board of Education of Granbery to decide definitely about the location of the new Bible School dormitory. The site was selected for this building and ground will be broken on Aug. 2. This day marked also the laying of the corner stone of our new church here in Juiz de Fora. This will be a great day for Methodism here, the hopes of many years being realized in these two buildings.

Our new building is coming along nicely. Mr. Clay, the engineer, was here also yesterday, and was very much pleased with the progress. Bishop Dobbs seems greatly delighted with the progress. The building will be ready for opening in February, the beginning of the next school year. It will give us so many things that we need that we can hardly wait for it to be ready.

Our enrollment continues to grow, though I do not see how we can take more now. We have reached 340, with three more places promised. Only to-day a man came and asked if I could arrange for five more, all brothers. I do not yet see how it can be done, yet I greatly regret to turn them away. Next year we shall have many more places, though from the outlook now we shall not be able to receive all who will wish to come.

Every worshiper of Christ must in his measure make disciples and proclaim the undying commands and truths of Christ; and then with him, too, there shall tarry the presence of the Most Holy, as the sanction and warrant of his work—Liddon.

## NOTICE.

Brethren of the Mississippi Conference, Preachers and Laymen: Your subscription made at Jackson, Miss., during the great Home Missions and Evangelistic Conference, conducted by Bishop Ainsworth, Jan. 16 and 17, is due. Your Board of Missions is needing money. Our [illegible] missionaries and Conference missionary [illegible] need money. This is rather a hard time of the year. If you can pay these subscriptions in full, do so; if not in full, pay part, and it will help to stem the tide. Let the elders and pastors call attention to this matter.

Remit to A. M. Broadfoot, Treasurer, Brookhaven, Miss.

Fraternally.

C. C. EVANS, President.

## TO THE FRIENDS OF CENTENARY COLLEGE.

On Centenary College campus we are now erecting a new brick building to be used for classrooms, offices, and the library. The library is now being rearranged and will soon be removed to its new home.

We want to make the library commensurate with the new building, and the growing demands of the college.

Our friends can help us greatly in this matter if every pastor would go through his library and send us the books he does not need he would help Centenary and lighten his own freight too. Ask yourself the question: "How often do I look inside those works of fiction here on my shelves?" Now, we need just such books here at Centenary. Brother Pastor, will you not send me a list of the books you can spare and let me see if we don't need just those books? Especially do we want books recently published. Let me know what you have.

R. E. SMITH, Dean.

## THE QUILL-DRIVER'S FATE.

By Arthur Mallison Shaw

A saint once came to Peter's gate
And meekly paused to learn his fate,
Wond'ring if in that happy place
His soul would be accorded space!

The dust of earth was on him still,
And in his hand, a writer's quill—
Typewriter corns on finger tips,
Ink-stains on robe and hair and lips.

Saint Peter came with stately tread,
And looked him o'er; then [illegible].
"How is't thou wear'st an author's frown,
Yet hast not won a martyr's crown?"

The saint replied, "I did my best—
The editors must tell the rest:
I'd have a crown I couldn't tote,
If they had publish'd all I wrote!"

Christianity is a religion which expects you to do things.—Japanese saying.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1019 Sheridan Avenue, Shreveport, La.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## "THE LABORER IS WORTHY OF HIS HIRE."

(Editorial from the Literary Digest.)

In every crisis of national life the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support and guidance and comfort to souls in desperate need. Now it is time to measure the work and the needs of the preachers, as men in other departments of work to-day are being measured, that their value may be rightly appraised and their needs fairly met.

### The Preachers Deserve Better Pay.

The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up American life have gone up from thirty to a hundred per cent. And the loans and taxes for freedom's war are ever making deeper drives into the purse. Wage earners in every department of the nation's work have been demanding more income, and their demands have been recognized as just and necessary. Railroad men and miners, lumberjacks and shipbuilders, telegraph operators, automobile makers, and all the multitudes of skilled and unskilled laborers have been counted "worthy of their hire" and of higher hire. The United States government raised the wages of two million railroad workers alone, giving the poorest paid men an increase of forty-three per cent. Corporations and individual employers without number throughout the United States have taken similar action. Trade unions are standing back of their men and using pressure when necessary to gain for them the means to live their lives and do their work as Americans should.

Who stands back of the clergymen of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit of fair play is winning for your minister or pastor or priest or rabbi the salary increase that will give him strength, courage, efficiency, and success in his vital and exalted work for the welfare of the nation and the kingdom of God?

Your pastor is not a cheap man nor an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured to-day by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties you demand of your pastor and then judge their value.

### The Preacher's Task Is Most Difficult.

He must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom, and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers. He must be full of sympathy, ready for consolation, a strength in weakness, a bright light in times of darkness, and a never-failing source of inspiration to the soul of his people. You expect all this of him.

Your pastor also must be the successful head and center of your organized church activities business, social, and spiritual. On occasion or as a regular part of his work he must be an expert money raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator or savior from its difficulties. You put upon him a burden and a responsibility you would never dream of intrusting to any cheap man in business.

Nor are those his greatest tasks. He must read and study and meditate and commune with the Infinite. He must understand men and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies and convictions. He must know something of history, science, and literature. He must be familiar with all social needs and institutions and methods. He must be able to interpret the Word of God with true spiritual insight and practical human application. He must stand before you in the pulpit on the Sabbath and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven or bring heaven nearer to earth.

In these days also your preacher must proclaim the ideals and principles of America. He must stir the patriotism of his young men and send them with strong hearts and noble vision into the service of their country. He must pastor them in the camps and follow them with his letters and prayers as they go to fight. The government values him so highly that it has called thousands of American clergymen into active service to shepherd the fighting men and help them win wars. At home the government calls him to be its mouthpiece in its appeals to its citizens for every form of patriotic service or economy prescribed as needful for victory. You expect your pastor to be equal to such demands and to do your church credit when called upon for public addresses or community action.

**Face the Facts and Be Square.**—When you have listed all the qualities and services you ask of your pastor, make out the bill for the amount your church ought to pay for such a man and **then move things to see that the church pays that bill.** Never mind what has been done in the past nor what long habit has accustomed the church to believe can be done. The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only $793 a year. What trade or business would tolerate such conditions?

The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no government decree has raised his salary. No **corporation or trade union stands back of him.** He does not go on strike. He simply trusts his people and works faithfully for them seven days a week and many nights and struggles to look respectable and pay his bills and perform the miracles expected of him often for less than the salary of the young girl stenographer who teaches a class in his Sunday school or the wages of the man who lays the sidewalk in front of his church.

Among the more than two million readers of the Literary Digest are active and substantial members of thousands of churches throughout the United States. To them this frank appeal is made in keeping with the urgent needs of the day and the American spirit of justice and generosity. Give your minister a life. Take the initiative now and have his salary increased to an amount which will come nearer to the real value of his services and enable him to meet the increased cost of living. He is not demanding it, but he needs it none the less, and your own sense of right demands it for him. If his salary is $800, it ought to be made at once $1,200. If it is $1,000, it ought to be raised to $1,500. There is scarcely a church, large or small, anywhere in America that cannot increase its pastor's salary at least fifty per cent. Money never was so plentiful. More actual cash—gold, silver, and paper currency—is in circulation to-day than at any time in the nation's history, and there is a bigger share for every man, woman, and child. See that your pastor gets his fair share of your profits and those of every member in your church.

Back up the soldiers of America who follow the flag of France! Billions for them! Nothing is too much nor too good for our soldiers of liberty. But now remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for America, for the righteousness that "exalteth a nation." He is fighting for America as he puts his clean, valiant, patriotic spirit into the youth and into the men and women of his community and sends them out into the tasks of the week better fitted for America's call. He is fighting for the kingdom of heaven on earth to help win its victories over the archenemy of the human race, the destroyer of bodies and souls. He is the soldier of mercy to those in distress, the ever-ready soldier of service to those who need help. Back him up with whole-hearted support and a quick, generous increase in salary.

We have taken this page to speak for the clergymen of America in this supreme crisis of the nation's readjustment, because we know that they are the one great, devoted, indispensable body of faithful workers who have no spokesman. Only in this way has it seemed possible to reach the individual consciences and hearts of millions of men and women who in all our experience have never failed to respond to any just call.

EDITOR LITERARY DIGEST.

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## SOUTHERN METHODISTS, GIVE ATTENTION!

The editorial quoted in the foregoing is the **gospel of ministerial support.** Whoever wrote it was truly inspired. It deals with a matter that is absolutely vital to the peace and prosperity of the nation. I am giving it place on this page in the hope that thousands of charges throughout our connection will increase the salaries of their pastors for the ensuing Conference year.

Also the ringing words of this editorial have a very definite appeal to the church to support the special effort for superannuate endowment. Not only should the preachers be paid adequate salaries while they are active in the service, but also provision should be made for their comfortable support when they are old and no longer able to serve in the active relation. The soul of Southern Methodism cannot be unspotted as long as she permits her worn-out preachers to exist almost as wastrels begging bread.

LUTHER E. TODD.

# *The Home Circle*

## MEMORIES SWEET.

By Rev. N. S. Brackney.

As ships in sailing o'er the ocean meet,
And each with friendly voice the others greet,
Then pass from sight upon the rolling wave,
With memories sweet that each the other gave;
So we who meet on life's boundless sea
True Brother-Man, each unto each may be;
And though we drift ten thousand leagues apart,
Hold blessed memories that cheer the heart.

—Western Christian Advocate.

## THE ELEPHANT'S KEEPER.

"Now is it time for the train?" demanded Paul. It was the tenth time that he had asked the question.

"In a few minutes now," answered his mother.

"Then I can go," Paul shouted.

"Now you may go," agreed his mother. "Don't get in daddy's way or in the animals' way either, will you?"

"I'll try not to," Paul promised. "But you can't tell when it's animals. I love animals. When I'm as big as daddy I'm going to be an elephant trainer just like him. I guess I could most manage an elephant now."

His mother laughed and kissed him. "Better leave it to daddy yet awhile. But I hope that you will grow into as brave and good a man as daddy."

"How can I learn to do that?" Paul asked.

"By being a brave, good boy. There's the whistle. Run!"

Without waiting for his hat, Paul dashed out of the house and down the street to the station to meet the train that was bringing the circus animals back to Bridgeport to their winter home. It was always to Paul the most exciting day of the year, not only because of the bears, and camels and elephants, but because it brought his father back to him.

The train came in and the animal cars were shunted down the track into the circus yard. No one was allowed in the yard except those that had the care of the animals, but every one knew Paul and he skipped in without any trouble.

"Where's my daddy?" he asked of the first man he met. It happened to be old Mike, who loved to tease.

"Sure, your daddy decided not to come back," he said.

"Isn't he ever coming back?" Paul asked.

"You ask him the next time you see him," Mike laughed. He was only teasing, for Paul's father had come on the train and was busy now with an elephant that needed his attention.

Mike went his way and Paul loitered through the yard. If his father had not come, there wasn't much fun in the animals.

One after another the beasts found their places in their homes, but there was no father for Paul. He had a queer, disappointed feeling in his throat as he turned to go home. He wanted very much to cry, but he remembered what his mother had said. If he wanted to be a brave man he must be a brave boy, and brave boys never cried. He tried to whistle but did not get on very well, and then as he turned a corner he stopped.

There, close to a flat car, all alone, lay Japhet, the biggest elephant, the one his father had most trouble with. Japhet looked as if he could make trouble now, for his trunk was moving in a cross sort of a way.

Paul ran back and called, but no one came. Every one was in another part of the yard.

Back to Japhet came Paul, his heart beating fast. Japhet was moving now, he was going to get up, and once on his feet without any one to control him, he would go on the rampage. He might hurt somebody.

"O daddy, daddy! where are you?" cried Paul. "It's your elephant. They'll blame you if he hurts any one. Lie down, Japhet!"

Japhet recognized Paul, for he had often seen him before, but he wasn't going to lie down for a word from a boy. If any one wanted him to lie down, let him give the proper signal by tapping his right ear. He made another move to get up.

Paul knew the signal for lying down, but Japhet's big ear was far out of his reach. There was no long stick about that would reach so far; only a tiny twig that Paul picked up.

"What can I do?" he cried. "It's daddy's elephant and daddy isn't here, so I've got to keep Japhet from going on the rampage."

Then as Paul saw how close Japhet lay to the flat car he had a sudden thought. Still holding his twig, he scrambled up on the car and with a running jump landed on the big elephant's back. Japhet paused in astonishment at this unexpected visitor, and Paul ran up the broad back as if it were a hill and came down flat astride the elephant's neck.

Then Japhet began to rise and Paul thought that he was going to have a horseback ride on a rampaging elephant. He looked out anxiously for help, but no one was near. Paul leaned forward and with his switch gently tapped the old elephant's right ear.

Old Japhet stood stockstill a moment on his knees, and then obeying the order that he knew from his master's son, he sank slowly down again. He was not going to rampage this time.

Paul sat on his high perch until some one came running. It was his father, who had just found out that no one had looked after Japhet, and who came expecting to find the old elephant doing his worst. When he saw Japhet lying like a meek lamb with Paul on his back he gave a shout of joy and held out his arms to his son. Paul gladly slid down into them.

"How did you get up there?" he asked Paul.

"From the car," Paul said. "He was going to rampage and you weren't here, and I had to reach his ear. He minded me, didn't he? But I'm glad you came, daddy, for he's awful high up."

His father held him very close. "You're your father's son," he said. "It's the pluckiest thing I ever heard of a kid doing."

Japhet was put in his own safe place then, and Paul and his father raced home to his mother.

"Here's the new elephant keeper," his father told her, "and I tell you what, he's the bravest man in the whole bunch of us."—By Helen Ward Banks, in the China Christian Advocate.

## "TIME OUT."

### Knew Their Places.

A judge once said to a grand jury: "Gentlemen, you will please take your accustomed place in the court." Ten of them crowded into the dock.—Exchange.

### The Embarrassment of Ignorance.

"How kind of you," said the girl, "to bring me these lovely flowers. They are so beautiful and fresh. I think there is some dew on them yet."

"Yes," replied the young man in great embarrassment, "there is, but I'm going to pay it off to-morrow."—Staley's Journal.

### A Cautious Reply.

In New York a man unmistakably of country origin was knocked down in the street by an automobile. A crowd instantly surrounded him.

"Are you hurt, my friend?" asked a kindly man who assisted the stranger to arise.

"Well," came the cautious reply, "it ain't done me no good."—Exchange.

### Expensive Cream.

"Mother, is daddy rich?" the little girl asked.

"Yes, very rich, Mary. He is worth two millions and a half."

"What in, mother?"

"Oh, he values you at one million, me at one million, and baby at half a million."

Mary thought a minute, then said, "Mother, I wish he'd sell the baby and buy us some ice cream."—Exchange.

### A BIG RISK.

The youth seated himself in the dentist's chair. He wore a wonderful striped silk shirt and an even more wonderful checked suit. He had the vacant stare that often goes with both.

"I'm afraid to give him gas," the dentist said to his assistant.

"Why?"

"Well," replied the dentist, "how will I know when he is unconscious?"—Baptist Boys and Girls.

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# New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# *Editorial.*

## MEETING OF THE PUBLISHING COMMITTEE.

The regular annual meeting of the Publishing Committee is called to meet in the office of the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La., on Thursday, October 18, at 10 o'clock a.m. It is hoped that every member of the committee can be present.

JOHN F. FOSTER, Chairman.

## THE GREATER CENTENARY COLLEGE.

A visit to Shreveport, La., last week gave us an opportunity to see what has already been accomplished at Centenary College and to see, also, what is going on in the way of improvements. What we saw is expressed in the caption of this article —"The Greater Centenary College."

The first thing that attracted our attention as we approached the campus was a new brick building in process of erection—the Fine Arts Building. This building is the first of a series of three ultimately to be erected, all joined by colonnades, which will embody all the best features of modern college architecture and at the same time present a most imposing appearance. The new building will be used at present for offices, class-rooms, and the library.

There was noticeable all over the campus an air of activity; and the hum of industry could be heard from every direction. The officers of the college—president, secretary, bursar, dean, with their assistants—were all busy with preparations for what will undoubtedly be the greatest opening Centenary has ever had, on September 25. The authorities would not make definite prediction as to the enrollment at the opening, but, from what we saw and heard, we shall not be surprised to hear that the number was not far from four hundred—possibly more than that.

We had the privilege of meeting some of the members of the faculty who have already arrived, and of learning something of the records of others who are yet to come. Basing our opinion upon what we saw and learned, we do not hesitate to say that the Centenary faculty is the equal of any that can be found in any Southern college. The teaching force will consist of more than twenty people—professors and assistants.

Extensive grading work is being done on a part of the campus that will ultimately be used for the athletic field. The present athletic field could hardly be improved upon, but its site will be needed for buildings in the future. It may be a surprise to others, as it was to us, to learn that the seating capacity of the grandstand at present is approximately 10,000—and if the attendance at the games last year is any indication, every seat will be needed this year. The peerless "Bo" McMillin has proved to be as great a football coach as he was a player.

Shreveport counts Centenary College as one of its greatest assets, and it is loyal in its support, both with money and patronage. In fact, it is due largely to the interest and liberal contributions of a group of local citizens that the college is now upon a financial basis that makes it one of the best-endowed colleges of the church, only one or two others having a larger productive endowment. President George S. Sexton, who is literally investing his life in the institution, is looking forward to still greater resources to enable the school to do still greater work.

The Methodists of Louisiana have it within their power to make Centenary an institution that will rank with the best in the nation. What they need to do—what they must do if they would realize this wonderful possibility—is to supply additional funds for endowment and equipment. Shreveport has done magnificently, and it will do more; but Centenary belongs to the Methodists of the whole State, and they owe it to themselves, to Shreveport, and to the college to show that they are vitally interested in the welfare of their own. We believe they will do this very thing.

## A NEW BUILDING FOR THE MISSISSIPPI METHODIST ORPHANAGE.

The Board of Directors of the Mississippi Methodist Orphanage, at a recent meeting, unanimously authorized the tearing down of the present main building and the erection of a new one to take its place.

This decision was based upon the fact that the present building has deteriorated to such an extent that it has become actually unsafe for occupancy, and to repair it would cost so much as to make the erection of a new building a matter of real economy.

The new building will be a modern, substantial, fireproof brick structure, thoroughly adequate to the needs of the institution. The general plans have been accepted, and as quickly as possible the work of building will begin. The approximate cost of the new building will be $150,000.

In providing funds for the new building, the Board of Directors will not put on a "drive," but will depend upon generous offerings on Work Day, Thanksgiving Day, and Christmas, with personal contributions from friends throughout the State. We have not the slightest doubt that this method will be successful, substantial response already having been made, as will be seen from a communication in another column from Rev. B. F. Lewis, the Superintendent.

We heartily commend this forward move on the part of the Board of Directors of the Orphanage. We feel sure their confidence in the responsiveness of Mississippi Methodism to the appeal they are making in behalf of the orphans will be abundantly justified.

## PERSONAL AND OTHER NOTES.

Rev. W. W. Perry writes from Rochelle, La., that all goes well with him and that he will be able to report a good year at Conference.

Press dispatches indicate that all our church schools that have had their openings have begun the new session under unusually happy auspices.

Mr. Hardy Sims Williams, son of Rev. John L. Williams, has been appointed assistant in pharmacy, Tulane University, this city.

The men's midweek union prayer meeting at Greenville, Miss., seems to have taken on new life. Hon. Percy Bell is active in the work of this weekly service.

Rev. W. M. McIntosh, general evangelist, will begin a tent meeting at Franklinton, La., next Sunday. Great preparations have been made for the meeting by the pastor, Rev. L. W. Cain.

Thirteen young people are attending college from the bounds of the Madison charge, Mississippi Conference, Rev. Percy Vaughn, pastor. Seven of them are attending our church schools.

The work at Bolton, Miss., prospers under the leadership of Rev. H. M. Johnson. Indications now are that all columns will be reported "level" at Conference.

Sister T. S. Randle requests us to say to her Louisiana friends that her address is now Yoakum, Tex., care the Fire Department. She is in feeble health, but strong in faith.

A correspondent from Porterville, Miss., speaks very kindly of Rev. H. J. Oakley, our pastor there, and of the fine revivals that have been held on the charge.

We regret to learn that the health of Mrs. S. A. Steel, wife of the "Knight of the Pelican Pines," requires a change of climate and that she and Dr. Steel will make their home at Brownwood, Tex., for awhile.

Rev. R. V. Fulton, of the Louisiana Conference, and Mrs. Pauline Gilliland were married at the home of the bride, on Sept. 2, Rev. J. Lambuth Evans officiating. The Advocate extends all good wishes.

The Macmillan Company announces a new edition of Fairbairn's "The Philosophy of the Christian Religion," to be sold at $2, and a new edition of Cadman's "The Ambassadors of God," to be sold for $1.50. Both of these are great books.

According to press dispatches, the Board of Missions, at its recent meeting to consider the matter, selected Nashville, Tenn., as the place for the relocation of Scarritt Bible and Training School.

Any community desiring to secure an experienced Methodist physician, who has served six or more years in the army, may write the Advocate for the name of one who is seeking a desirable location.

Dr. Marvin T. Haw, presiding elder of the St. Louis District, St. Louis Conference, was transferred to the Missouri Conference at its recent session and appointed pastor of the Broadway Methodist Church, Columbia, Mo.

Miss Pauline Wynn, daughter of Dr. and Mrs. R. H. Wynn, of Shreveport, La., left last week for Boston University, where she will enter upon a two-year course of graduate work in Religious Education.

Mr. Angler B. Duke, who was drowned on Labor Day at Greenwich, Conn., left a bequest of $250,000 to Trinity College, Durham, N. C. He also left bequests amounting to $60,000 to other Methodist institutions in North Carolina.

Rev. J. Lambuth Evans, the pastor, reports that the meeting being conducted by Rev. George Tucker at West Monroe, La., has assumed large proportions. Large congregations are attending the services morning and night, and every indication points to a gracious revival.

Miss Hester Williams, daughter of Rev. John L. Williams, and Executive Secretary of the Louisiana Child Finding and Home Society, Inc., has been granted a year's leave of absence for further preparation in social and medical welfare work.

Dr. Bradford Knapp, dean of the College of Agriculture at Fayette, Ark., has accepted the presidency of the Agricultural and Mechanical

College of Oklahoma. Dr. Knapp is one of the great leaders in agricultural education in the United States.

We learn from the St. Louis Christian Advocate that Mrs. Elizabeth Bulla, mother of Dr. C. D. Bulla, presiding elder of the San Francisco (Calif.) District, died at her home in Albany, Mo., on Sept. 4. She had lived 101 years, 5 months, and 12 days. She had been a member of the Methodist Church more than eighty years.

Rev. and Mrs. Gayle C. Beanland sailed from New York on Sept. 15 for France, where they will remain for six weeks studying the French language before returning to their missionary post in Africa. Mrs. Beanland is the daughter of Rev. W. M. Williams, our pastor at Purvis, Miss.

Rev. W. M. Young writes from Batesville, Miss.: "Bishop W. N. Ainsworth will dedicate the church at Batesville on Sept. 30. Our church here is a credit to this people, built under the administration of Rev. J. T. Lockhart. This year we have built one of the most splendid parsonages this pastor has lived in." Congratulations!

Rev. W. R. Lott, our pastor at Holly Springs, Miss., assisted Rev. W. W. Bruner and Rev. W. R. Liming in a community tent meeting in August at Marianna, Miss. There were nineteen additions to the membership of the church on profession of faith.

Rev. W. E. Thomas, formerly of the Louisiana Conference, but now Conference evangelist of the Louisville Conference, is engaged in a meeting with Rev. William Schuhle, at Morgan City, La. Large congregations are attending the services and much interest is being shown in the meeting.

In the appointments at the recent session of the Kentucky Conference, we notice the following that will be of interest to some of our readers: Rev. Roy H. Kleiser, to Park Church, Lexington; Rev. U. G. Foote, to First Church, Winchester; Rev. W. O. Sadler, transferred to the Louisville Conference.

The officers and teachers of the Sunday school at Holly Springs, Miss., have in hand blue prints of a proposed Sunday school annex to the church. The church at Holly Springs is determined to provide adequate facilities for the growing school. When the building is erected, the entire church can accommodate a school of 600, graded in every department.

Rev. and Mrs. J. G. Galloway, of Bay St. Louis, Miss., spent last week visiting relatives and friends in Jackson, Canton, and Woodville. Brother Galloway preached to our congregation at Woodville last Sunday. We have it on good authority that he never preaches without giving the people something worth while to think about.

The Cleveland (Miss.) Holiness Camp Meeting closed on Aug. 15, after being conducted the usual ten days. The preaching was done by Rev. C. M. Crossley, of Hattiesburg, Miss., and Rev. O. C. Seevers, of Kentucky. The visible results were not as great as expected, but the meeting was a profitable one. Brother M. J. Beevers, secretary, furnishes us with this information.

Mr. Emile Mayer, of Mayersville, Miss., the Jewish proprietor of the meat market at that place, has supplied the Methodist preachers with meat for the past forty years without charge. In the aggregate, this generous kindness on his part represents a considerable amount of money. Mr. Mayer is advanced in years now. He is not a rich man in this world's goods, but he enjoyes the affectionate esteem of those of whose welfare he has been so considerate.

From the Richmond Christian Advocate: "Dr. F. N. Parker, of Emory University, who supplied the pulpit of Epworth Church, Norfolk, while Dr. Moore, the pastor, was away on his vacation, has returned to his home in Atlanta. Dr. Parker greatly delighted the Norfolk Methodists with his preaching. He is one of our leading preachers, is the son of a bishop, and was himself elected bishop in 1918, but declined the office."

Rev. A. E. Barrett writes from Peason, La., that he was recently assisted in a fine meeting at that place by Rev. Leon I. McCain, of Lafayette, La. There was a fine spirit of cooperation among the various denominations of the town. More than twenty members were added to the Methodist Church, and several to the Baptist Church. Brother Barrett will be assisted in another meeting soon by Rev. W. E. Thomas.

Rev. L. L. Roberts writes: "I am writing a line that the friends of Rev. W. W. Simmons, a superannuate member of the Mississippi Conference, may know that he is sick in the hospital here at Columbia, Miss., and that he asks that they remember him at a throne of grace. He is getting along very nicely, and hopes to be able to return to his home in Gloster, Miss., before long." We are sure his brethren will remember Brother Simmons tenderly in their prayers.

From the Columbus District Bulletin: "First Church, Columbus, has just completed the work of painting and decorating the interior of the main auditorium. They have re-plastered, painted, put in a new lighting system, and put high grade linoleum on the floor. The reopening of the auditorium will take place Sunday, Sept. 16, at which time Dr. W. L. Duren, of New Orleans, a former pastor and presiding elder, will preach morning and night. This work will cost between six and seven thousand dollars. There will be no more attractive auditorium in our Conference when finished."

A note from Rev. W. M. Williams, our pastor at Purvis, Miss., bring the sad news of the critical illness of his mother, Mrs. F. M. Williams, widow of the late Rev. F. M. Williams, of the Mississippi Conference. Sister Williams is past ninety-two years of age, and a recent fall in which she fractured her hip makes it almost impossible to hope for her recovery. She is at the home of her daughter in Waynesboro, Miss., where she is tenderly ministered to by her family and friends. She is ripe in her Christian experience and is ready for her eternal home. Our deepest sympathy goes out to her family in this time of anxiety.

We learn with deep sorrow of the death, at her home in Pocahontas, Miss., of Mrs. Myra A. Baker, wife of Brother W. J. Baker, on Thursday, Sept. 13. The funeral services were held at the Methodist church in Pocahontas, conducted by her pastor, Rev. Percy Vaughn, assisted by Rev. J. A. Applewhite, of Jackson. Mrs. Baker had reached the ripe age of seventy-five years. She had been a member of the Methodist Church for more than forty years. Her home was a model of Christian hospitality, and she and her family delighted especially in the entertainment of Methodist preachers. The editor of the Advocate has happy recollections of visits there and of many kindnesses received at her hands. She is survived by her husband and several children, to whom we extend sincere sympathy in the hour of their great sorrow.

## BREAD UPON THE WATERS.

By Bishop Charles Edward Locke.

Some years ago in the thrifty town of Penaranda, Philippine Islands, in the fertile province of Nueva Ecija was an arrogant Roman priest who determined to destroy all the Holy Bibles and persecute all persons whom he found in possession of the sacred Book. With mediaeval fury he carried on a reign of intimidation and terror. With bitter imprecations he denounced the Book and vindictively pursued his relentless inquisition.

A devoted old man who possessed a Bible, and who had drawn daily comfort and consolation in his old age from its holy pages, wrapped his dear treasure in a red cloth and hid it in a cavity under the edge of the river bank, intending to leave it in this place of safety until the storm of persecution had subsided.

But a heavy rain came and the river overflowed its banks, and in its swollen tide it carried away the red cloth and its precious contents.

The old man's heart was broken, but oh! it was bread cast upon the waters. Twelve miles down the stream a frivolous comedian who spent his life in debasing habits and his excellent talents in poisoning the character of others, saw the red cloth and rescued it from the swift current to find to his great surprise that it contained the Holy Book which was being maligned by its angry enemies.

He began to read the wonderful Book which seemed to him to come from heaven. He pondered over its marvelous truths and became acquainted with its gracious Christ, until, at length, he found in Jesus Christ his personal Redeemer and Friend; and his whole character was transformed.

The entire course of his life was changed. He gave up the stage for the pulpit; he dedicated his fine talents to the service of Christ, and for ten years he has been an eloquent herald of the Good Tidings of salvation from sin and faith in Jesus as the world's Saviour. He is now an ordained preacher of the gospel and a successful minister in the church of Christ.

Was it not, indeed, bread cast upon the waters, which was found after many days?—New York Christian Advocate.

## THE LITTLE THING.

A strong worker was sawing wood, when suddenly his saw collapsed. The wooden frame fell to the ground in three pieces, together with the steel crosspiece and the saw blade. The sawyer wasted no time, but began peering about on the ground amid the sawdust. His search was at last rewarded by finding a steel pin about an inch long. This, when passed through holes in the saw blade and the wooden frame, held the whole together, and the work proceeded briskly. The saw and the sawyer depended for efficiency upon that inch of metal. Indeed, efficiency in any task is likely to depend upon some little, unnoticed factor, like politeness or promptness or neatness or health.—Selected.

It is the thought of God's greatness that, strangely enough, often shakes our faith in his goodness, his care for us personally. We think of his power and his glory and cry with the Psalmist: "What is man, that thou art mindful of him?"—Selected.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Miss Merle McLemore, Soso, Miss., 3; Miss Emily Cook, Crystal Springs, Miss., 3; J. L. Ballard, Hazelwood, La., 2; Rev. S. C. Moody, Hattiesburg, Miss., 2.

WANTED POSITION AS TUTOR.—Miss Bessie Harris wishes to correspond with a nice Christian family in reference to teaching kindergarten in their home. She can give the best of reference as to her standing and Christian character. Address her, Holly Spring, Miss., Box 134.

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A Training School for Nurses to which Christian young women are invited. Three year Scientific course under some of the South's leading practitioners. [illegible] upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D.,
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# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

EDWARD EVERETT GRAVES was born in Jefferson County, Miss., April 6, 1854, and passed from earth to his eternal reward Aug. 9, 1923. He leaves a wife, Mrs. Ida Mattingly Graves, and five children, Robert S. Graves, of Winnsboro, La.; Mrs. Helen G. Latiolais and Mrs. Jennie G. Slocumb, of Shelby, Miss.; Adrian W. Graves, of Lynchburg, Va., and Mrs. Margaret G. Connor, of Baton Rouge, La. The funeral was conducted by the writer, assisted by Rev. R. F. Harrell, of Tallulah. Interment was in the Natchez cemetery, Aug. 10, the Masonic Order officiating.

Brother Graves was a member of the Knights of Pythias and the Masonic fraternity, and a long-time member of the Methodist Episcopal Church, South, of Waterproof, and a member of the official board.

E. E. Graves was confined to his room for three years, and to his bed most of the time. He bore his affliction and long illness without a murmur and, as he approached the end of his earthly life, requested not to pray for him to get well, but to depart at the Father's will.

I have never seen a more devoted companion than Sister Graves, who stayed by his bedside both day and night through all of his long illness.

Brother Graves will long be missed in this community and in the church life of Waterproof. May the Lord's blessings be upon the sorrowing loved ones.

His pastor,
H. W. CUDD.

MRS. TENNIE HUDSON HARRELL was born May 10, 1852, at Morton, Miss., and died at Shreveport, La., Aug. 27, 1923. She was married to T. J. Harrell, Sept. 1, 1900, and in 1916 her husband passed to his reward. Sister Harrell united with the Methodist Church in her childhood days, and continued her membership with the church to the end of her pilgrimage. She was a great lover of the Word of God, which she read daily and fed upon it as food to her soul. She was a subscriber to the New Orleans Christian Advocate for years, and read it regularly with the intensest interest. She loved the church and, though unable to attend during her last years, she kept up with its movements and progress. Toward the end of her life, she often had visions of her future home, and repeatedly expressed a longing to be there with her loved ones. Her funeral services were held at the home of her niece, about five miles from Shreveport, and her remains were laid away in the Jewella Cemetery.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

R. S. WALTON.

## BISHOP CANNON'S PROTEST.

All honor to Bishop Cannon for his very timely and courageous protest against Dr. Shackford's action and the radical teachings concerning the Bible at Junaluska, and thanks to you, Mr. Editor, for the prominence given it in the columns of the Advocate! How long is the church going to stand by and watch the General Sunday School Board go on in such high-handed way; advancing all sorts of destructive criticisms of the Old Book, both in the Sunday school, literature and from the platform, without making a serious complaint? I got my church here at Winona to raise money and send one of our fine young ladies up to Junaluska this summer to take the Sunday school training course. Along with the other class-room work, she, with the others, was required to take Dr. Bland's lectures in the auditorium and take notes thereon. Now, get this: almost the first question she asked me after she returned home and was reporting her trip, etc., was if I believed the Bible as a whole! Well, it shocked me, for I readily guessed what had happened. She went on to tell me that they didn't believe it except in part at Junaluska, and that not only had Dr. Bland said very radical things about it from the platform, but that Dr. Shackford and the rest seemed to hold the same views. I happen to know that this young lady never questioned the integrity of the Scriptures when she went up there; it was to her a sacred and trustworthy book, and she never heard any one question it or teach any radical views concerning it until she went there to Junaluska. She came back full of enthusiasm over the beauty of Lake Junaluska and surroundings and the fine fellowship she had with the other young people, but she failed to enthuse over the course of study and lectures she had heard—and I know she took the course conscientiously, for she was given credit for her work. I fear now that we have done that young lady more harm than good by sending her where she has had her mind poisoned by adverse criticisms of the Bible, which she had held so dear; and that, too, in a place owned and—supposedly—controlled by the Methodist Church! And this thing is happening every summer to scores of our young people who are going there to take courses for better Christian service. One trembles as he looks into the future and speculates as to the outcome of all this. Rationalism could hardly find a much better method for its widespread and speedy dissemination over the church than this one.

Now that Bishop Cannon has gone out on the field in person and opened the fight, the thousands of Southern Methodists who are heartily in sympathy with his views ought to raise their voices and stand solidly behind him. It will be too late after awhile if we continue to take the tolerant attitude that we have in the past.

If you haven't done so already, be sure to read the Bishop's courageous and unanswerable protest in the Aug. 23 issue of this paper!

CARROLL VARNER.

Winona, Miss.

## MARRIED.

At the Gibson Memorial parsonage, April 14, 1923, by Rev. T. B. Cottrell, MR. H. L. WILSON and MRS. LOUISE GIBBONS, both of Vicksburg, Miss.

At the parsonage of Gibson Memorial Church, Vicksburg, Miss., by Rev. T. B. Cottrell, June 21, 1923, MR. LEON HENDRIX and MISS FLORA THELMA CARR, both of Louisiana.

At the Gibson Memorial Church, June 21, 1923, by Rev. T. B. Cottrell, MR. HYRAM JENNINGS GOZA and MISS ELMER SULLIVAN, both of Vicksburg, Miss.

At the parsonage of the Gibson Memorial Church, Vicksburg, Miss., by Rev. T. B. Cottrell, July 12, 1923, MR. CALVIN DAVIS and MISS AVONELL JAMES, both of Cedars, Miss.

At the parsonage of the Gibson Memorial Church, Vicksburg, Miss., July 13, 1923, by Rev. T. B. Cottrell, MR. N. H. WILKINS and MISS M. E. HUTCHINS, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, July 14, 1923, at the home of the groom's cousin, Mr. Griffin, on Jackson Road, MR. MARLIN H. McCORMACK, JR., and MISS AGNES BRITT, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, July 17, 1923, at the parsonage of the Gibson Memorial Church, Vicksburg, Miss., MR. LAURENCE JAMES and MISS ANNA BELL FRIAR, both of Cedars, Miss.

By Rev. T. B. Cottrell, at the parsonage of the Gibson Memorial Church, Vicksburg, Miss., July 24, 1923, MR. R. A. HERIN and MISS MYRA LEE COOPER, both of Jackson, Miss.

By Rev. T. B. Cottrell, at the home of the bride's parents, on Fairground Street, Vicksburg, Miss., Sept. 2, 1923, MR. LOUIS WALLACH to MISS THELMA MARIE KENNERSON, both of Vicksburg, Miss.

At the parsonage of the Gibson Memorial Church, Sept. 6, 1923, by Rev. T. B. Cottrell, MR. J. B. WHITE to MRS. IDA DUNN, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, Sept. 6, 1923, at the Shriners' Temple, Vicksburg, Miss., Mr. WILLIAM MULLEN to MISS PANOLA MAFFEE, both of Vicksburg, Miss.

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# Woman's Missionary Society.

## MISSISSIPPI CONFERENCE.

### Vicksburg District Meeting.

The Vicksburg District Meeting of the Woman's Missionary Society will be held at Rolling Fork, Miss., Sept. 28 and 29. The program will embrace the afternoon and evening of the 28th, and morning and afternoon of the 29th.

We are urging that every Auxiliary in the District be represented, and that we be much in prayer for a spiritual blessing. The different Auxiliaries will please send names of their delegates to Mrs. Earle Perry, Rolling Fork, Miss., and also to me at 2140 Washington Street, Vicksburg, Miss.

MRS. T. B. COTTRELL,
District Secretary.

## REPORT OF REV. CHARLES ASSAF FOR THE MONTH OF AUGUST.

I have visited this month Silver Creek, Magnolia, Rankin Street, Galilee (located at Thomasville, Miss.), Gibson Memorial, and Port Gibson, in the Mississippi Conference. I also visited Williamsville and Kosciusko, in the North Mississippi Conference.

We had good services at each place. Many of the folks who were members of the church consecrated themselves to the services of God. Sixteen joined the church as a result of the services held, and eleven children were baptized. A committee was appointed to build a church at Williamsville.

All the people have been kind and received me well, for which I thank the Lord. Brethren, pray for me. Many people are in need of the Gospel. The Lord makes me happy and uses me for his glory.

Yours in the work,
CHARLES ASSAF.
Jackson, Miss.

## FROM TEXAS AVENUE, SHREVEPORT, LA.

Dear Dr. Carley: We have just closed our revival meeting that was conducted by Rev. George Tucker.

This meeting was under the management of the Texas Avenue Methodist Church and the Mangum Memorial Church, but all the other Methodist churches called in their Sunday night and mid-week services.

The meeting was held under a tent 100x130 feet. The congregations ranged from 800 to 3,000. The meeting began on Aug. 12 and closed on Sept. 2. As a result, some 250 people professed conversion or reclamation. We are not yet able to report as to church members, but all of our churches will receive new members.

Brother Tucker begins a meeting on Sept. 9 with Brother J. L. Evans at West Monroe.

Fraternally,
R. S. WALTON.

## THE TROUBLE WITH THE TITHE.

Granite rock is an enduring foundation for temples and for palaces, but it makes an indifferent grindstone. When the tithe is pressed into a financial campaign, in order to turn money into depleted church treasuries, or provide for a missionary budget, it is an act of violence against the whole structure of Christian doctrine. This primal law of acknowledgment, whose purpose it is to denote the divine sovereignty, has been lugged into finance committees as "the tithing plan, and its comparative merits discussed with "the subscription plan," and "the apportionment plan," and "the pew-renting plan." It is the history of every fundamental doctrine that its friends have been its enemies. That the tithe still abides and increases in strength, in spite of petty notions concerning it, is proof of its inherent vitality. When a minister preaches the tithe for the sake of the budget he has unwittingly cheapened a great message, which therefore may be defeated by its own irreverence. It is for this reason that many high-minded though undiscerning ministers will not preach the tithe at all, and many high-minded laymen will not accept it when they hear it preached. High truth, for revenue, awakens suspicion.—Religious Telescope.

Rest is not quitting the busy career;
Rest is the fitting of self to one's sphere;
'Tis loving and serving the highest and best;
'Tis onward unswerving and this is true rest.

—Goethe.

SUFFERED MANY YEARS WITH FEMALE TROUBLE

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Mrs. Katie Scheffel,
R. F. D. No. 5. Lowell, Ohio

"I have been suffering for years with female trouble. Was operated on five years ago. It relieved me some but I did not regain my strength. Two years later was taken sick and bedfast several months. I treated a long while without much relief. I was discouraged, my mind affected, so nervous I could neither eat or sleep and unable to do anything.

We tried several doctors but one after another gave up my case as hopeless. Finally a good friend advised me to try Pe-ru-na. I did. It relieved me almost immediately. Your medical department said I was suffering from chronic catarrh of the system. I began taking your medicine in March, 1914, and continued until August. I took ten bottles of Pe-ru-na and three bottles of Man-a-lin and felt like a new person. Your medicine seemed like a gift from Heaven. It was like coming from darkness into light.

We have used your medicine since for coughs, colds and grip with good results. We will always keep it on hand. I weigh twenty-five pounds more than I ever did, eat and sleep well and can do a good day's work. Everybody says I look fine. Even the doctors are surprised. I cannot thank you enough and will always recommend Pe-ru--na to sufferers from catarrh."

MRS. KATIE SCHEFFEL.
R. F. D. No. 5, Lowell, O.

Mrs. Scheffel is only one of many thousand women in the world, who owe their present health to Pe-ru-na. The record of this medicine is a proud one as Pe-ru-na has held the confidence of both sexes for fifty years or more.

If your trouble is due to a catarrhal inflammation in any organ or part of the body, do like Mrs. Scheffel. Try Pe-ru-na. Insist upon having the original and reliable remedy for catarrhal conditions. You won't be sorry.

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Health is one of the greatest things your family can possess. It brings happiness and success. But health must be safe-guarded by good wholesome foods that are prepared from the purest ingredients. This is especially true of bakings. If they are not properly raised, we all know that they are not easily digested. Many times when self-rising flour is used in place of good plain flour and dependable baking powder—the results are flat, soggy and heavy foods.

Don't take chances! Use a reliable brand of baking powder and plain flour. Then you will be sure of healthful bakings that are easily digested.

Remember, science has never found anything to take the place of the tried and tested method of using plain flour and good baking powder in preparing bakings. Millions of housewives now know by actual experience that many preparations that are claimed to take their place are worthless and dangerous to health. There is no comparison.

Calumet, the Economy Baking Powder, is known to be one sure and positive aid to successful bakings that are always pure, sweet and wholesome.

That's the reason its sales are 2½ times as much as any other brand.

PACKED IN TIN
—KEEPS STRENGTH IN

# *Sunday School*

### NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Mrs. V. R. McDonald, who has been associated with me in Sunday school work for the past few months, has gone to Northwestern University to take a course in religious education that she may be fully equipped for this, the great work of the church. Miss Virginia Thomas, of Tupelo, a recent graduate of Grenada College, has gone to the same university to fit herself for work in our Conference during the next two years.

One of our bishops, in holding the session of an Annual Conference last year, quietly made the remark that if a man is too old to take one of the courses in Leadership Training offered by the General Sunday School Board, he is too old to be made presiding elder of a district. It is needless to say that every one of them found time to take one or more courses. That study is already bringing notable results in that Conference.

There are two methods of checking rationalism, modernism, and all isms from making inroads upon the church. One way is to turn the light upon these false teachers through the public press. Another way is to teach the great unchanging truths of the Bible in the home and in the Sunday school to the rising generation. This teaching must be done in a much more thorough way than it has been done in the past. Not only more effective teaching is essential, but we must reach all our people instead of the few we are now reaching. Public criticism of false teachers has its place; but constructive teaching of the children is our true safeguard.

If we ever do become serious about giving all the people a touch of religious education, we shall be forced to double the capacity of our buildings in the towns and quadruple the capacity in the country. In our present condition we have not sufficient room in any of our church buildings to care for those we have already reached.

Any man in possession of more than one idea must realize that we must teach a larger number of our neglected people at home or else we cannot hope to extend the kingdom of God in the more needy parts of the world. If the masses of our people had been taught the principles that govern the kingdom, we would not be lagging so far behind in our payments on the Centenary and Educational pledges. "My people are destroyed for lack of knowledge," and all the peoples of the earth are languishing because they know not God. God will surely reject us and forget our children if we fail him in this dark hour of the world's history. The coming of the kingdom halts abroad because it is not prayerfully and intelligently supported in the waste places of our homeland.

Phone Jackson 126
THE ORIGINAL DOLL HOSPITAL
2320 MAGAZINE ST.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

If our superintendents mean to observe Rally Day, Promotion Day, and Children's Week, they are very quiet about it. Only a few people have asked for help. The time is short. The weather is cool, the people are settling down to work, and we must get them back to the church.

# Epworth League.

### NORTH MISSISSIPPI CONFERENCE.

#### Greenwood District League Institute.

On Sept. 6 the Greenwood District of the North Mississippi Conference held a League Institute at Greenwood.

A good many towns in the district were represented. Eighty delegates were registered and much interest was manifested by all.

We were very fortunate in having with us Rev. J. S. Duncan, of Pickens, Miss., and Rev. R. P. Neblett, of Durant, both giving very interesting and beneficial talks.

The meeting was a wonderful success, and we all want to have better Leagues and more Leagues in our district.

Sincerely,
ANNIE STEPHENS.

### LOUISIANA CONFERENCE.

#### State Cabinet Meeting.

The State Epworth League Cabinet held its annual meeting at Alexandria on Sept. 7 and 8. A very splendid meeting was held and a great many plans were made. The matters of importance that were taken up were: African Special, Loyalty Legion, Anniversary Day, and the Annual Assembly.

It was decided to ask the Bureau of Specials in Nashville for a "Special" of $1,500 so that our African Special money would go to a direct place, instead of in the general Missionary Fund for Africa. Miss Porter advised she could give us the educational department in the Belgian Congo, which consists of the maintenance of the boys' school, new building, supplies, repairs and equipment. In addition to the $1,500, we still have our pledge of $500 for the church at Houma and $125 for Vashti. With these definite obligations, the Cabinet feels that the Leaguers will have a greater desire to meet all of them; so let's get behind our African Special pledges and pay them up.

Below are the Leagues who have made a remittance to Miss Cook, State Treasurer, on their pledge:

Alexandria District—Alexandria, $3.

New Orleans District—Carrollton Avenue, $50; Epworth, $3.50; First Church, $50 (last year's pledge).

Shreveport District—Stonewall, Junior, $3.

There will be an honor roll published in this column of all the Leagues who have paid one-half of their pledge by the 23d of October. Will your League be among the others? Then on Jan. 20 those having three-fourths of their pledge paid will appear on another honor roll, and the final honor roll will be published after May 5, when the final payment should be in Miss Cook's hands. There will also be an honor roll of Special Mention for the first ten Leagues in the State who pay their pledge in full. Who will they be?

The dates, Sept. 23 to Oct. 14, were set aside for the Loyalty Legion drive. To be 100% on Loyalty Legion this year you will have to raise the amount assessed you by the State Cabinet, but you will note that your assessment this year is much less than it was last year, and consequently we hope there will be more 100% Chapters. A banner, similar to the one last year, will be awarded to the 100% Chapters. If you were 100% last year, or more, surely you will want another banner, and if your quota is raised during the above mentioned dates you will receive one.

The most important feature was the Assembly discussion, but a complete report of it will appear in next week's issue.

#### New Orleans City Union.

With the first fall meeting of the City Union, the Leaguers just rallied splendidly and crowded the auditorium of Second Church, where it was held. The spirit of our Union League meetings is splendid and it will do anyone good just to be present at one and listen to the various matters of business that the Leaguers are engaged in.

A very splendid musical program was furnished by the members of the New Orleans City Union Glee Club, which was enjoyed by all.

### MISSISSIPPI CONFERENCE.

On Sept. 8, "Benjamin Franklin Hattiesburg Harrell," of the Hattiesburg District, and a team of workers, composed of Misses Louise and Matalea Davis and Truman Lewis, of the Broad St. Chapter, Hattiesburg, visited the League at Leaksville. They report a very successful meeting. The Leaguers there seemed enthusiastic and hard at work, determined to make their Chapter stand high in League circles. Although there are only a few of them, they are doing good work; and while it was a long, hard drive for Mr. Harrell and his workers, and they reached home only in the wee hours of the morning, they were delighted with the results of their trip.

A good Chapter has recently been organized at Big Rock Church, Waynesboro circuit, Meridian District.

* * *

Brother E. A. King, in a letter to Mr. Hawkins, has the following to say about the Assembly:

"During my stay of four days at the Epworth League Asssembly in Brookhaven, three things inspired me: 1. The spiritual character of the Assembly; 2. The educational value of it; 3. The recreational and social value.

"I felt and do now feel amply repaid for time and money spent, and for the Assembly my prayers shall ascend, that it may continue its constructive work so nobly begun."

And look at this one, will you! Say, doesn't it make you feel like "Struttin' out stuff."

"Milton, Ore., Sept. 1, 1923.

"Mr. W. D. Hawkins: I greatly enjoyed my visit to the Assembly at Brookhaven, and can say without the least absence of candor that it was the most completely arranged and ideally executed program I have ever seen yet put on at an Epworth League meeting. I was particularly impressed with the large spiritual results as seen, for instance, in the consecration and committal meetings on Sunday night. The whole week of exercises gave me joy and spiritual uplift.

"Very faithfully,

"H. M. DuBOSE."

Sure, that is our Bishop! Now really aren't you sorry you didn't go? And those who were there, My! but aren't we glad! Mr. Hawkins said he was afraid this might give us the "big-head." But not if we remember that prayers had gone up for many months from every Chapter in our Conference for the success of our Assembly. For we can only lift our voices in thanks to the Almighty Father who made our success possible, and who so opened the hearts of our young people that they were ready and willing to accept Christ and make a full surrender to his divine will.

Remember that what has been done can be done again, and it can be done better next time, if we only put our trust in God. Let us pray for a better, bigger, and more spiritually effective Assembly for 1921.

Wanted! Ambitious Men and Women

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions, positions that give every opportunity for advancement; positions of high salaries, positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months' time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does It Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B5, Georgia-Alabama Business College, Macon, Ga., or Dept. B5, Georgia-Alabama Business College, Atlanta, Ga.

## FROM MOUNT PLEASANT, MISS.

Dear Dr. Carley: Mount Pleasant circuit is in good shape spiritually—a fine revival at each church and conversions in all the churches. There were twenty-seven additions to the Methodist church, and some will join other churches. Children's services were held in all the meetings, and the children were instructed in the Christian faith. We also held a flower service in three of the meetings, that were blessings to all hearts.

The two Ladies' Aid Societies have been changed to Missionary Societies, with the same officers. There are twenty-seven members in the Mount Pleasant Missionary Society and seventeen in the New Salem Missionary Society.

W. L. GRAVES, P. C.

## TO KNOW THINGS ABOUT GOD.

By Robert A. Bernard.

Deep down in the souls of men—by men I mean the common man, the ordinary man there exists, when not steeped in dogma, an ever-present yearning to know things about God. Upon the one hand, there are those mightily concerned over the divinity of Christ; others about the beginning of things and what nots. But in the heart of the average common man is this yearning to know things about God. And all the arguments and controversies of the so-called infidel, atheist or any other -ist or -ism in the whole world cannot sidetrack the main issue in the average man's life—this yearning to know things about God.

When God put the breath of life into man, he also put a part of himself; we are made in his image, we feel his presence in our lives from the very fact that he is the architect of the body, and we are part of his flesh and blood. Therefore, I say the average common man, being in the image of, and breathing the breath of God, yearns to know about God and his great love. And I challenge any atheist or infidel or what not, that if he be truthful to himself, he cannot deny the existence of one greater than himself, for the structure is bound to show forth the character of the builder. Therefore, I say every human mortal feels the presence of his God coursing through the very arteries of his body, hid in the inmost crevices of his soul, and though tossed about on a sea of discontent and doubt, still, ever still he feels himself always in the presence of one greater than himself, the Almighty Father of the universe, the giver of all good gifts and graces.

Up from the dragging, nagging ruts of life this ordinary man hies himself to a church or some revival meeting; the flames are fanned and then we have the ordinary man divested of all the superfluities of life, the thinker as God thinks, the lover as God loves, the giver as God gives, and the prayer as Christ prayed, one who has come to know things about God.

WALLACE
(The New Orleans News Man)
PAPERS FROM EVERY STATE AND AROUND THE WORLD
105 Royal St. 104 University Place

Do but your duty, and do not trouble yourself whether it is in the cold or by a good fire.—Marcus Aurelius.

## MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—Fourth Round

Osyka, at Osyka, Sept. 23.
Quarterly conferences of above to be held later.
Foxworth, at Foxworth, Oct. 7; Q. C., 3 p.m.
Tylertown, Oct. 7, 8 p.m.; Q. C., Oct. 8, 8 p.m.
Adams, at Adams, Oct. 13, 14.
McComb, Centenary, Oct. 14, 8 p.m.
Wesson and Beauregard, at Wesson, Oct. 21, 11 a.m.; Q. C., 3 p.m.
Summit and Topisaw, at Summit, Oct. 21, 8 p.m.; Q. C., Oct. 22, 3 p.m.
Barlow, at Brandywine, Oct. 24.
Fernwood, at Fernwood, Oct. 28, 11 a.m.; Q. C., Oct. 29, 10:15 a.m.
Magnolia, Oct. 28, 8 p.m.; Q. C., Oct. 29, 8 p.m.
Bayou Pierre, at Pleasant Valley, Oct. 31.
McComb, La Branch St., Nov. 4, 11 a.m.; Q. C., 3 p.m.
McComb, Pearl River Ave., Nov. 4, 8 p.m.; Q. C., Nov. 5, 8 p.m.
Pleasant Grove, at Tilton, Nov. 7.
Scotland, at Bethel, Nov. 8.
Hazlehurst, Nov. 11, 11 a.m.; Q. C., Nov. 12, 8 p.m.
Georgetown, at Georgetown, Nov. 11, 8 p.m.; Q. C., 3 p.m.

Let the board of trustees make written report.

H. M. ELLIS, P. E.

### Hattiesburg Dist.—Fourth Round.

Oloh, at Clyde Camp, Sept. 23, 11 a.m.
Purvis, at Purvis, Sept. 23, 7:30 p.m.
Petal, at Petal, Sept. 30, 11 a.m.
Richton, at Richton, Sept. 30, 7:30 p.m.
Lucedale ct., at Cox Chapel, Oct. 7, 11 a.m.
Lucedale sta., Oct. 7, 7:30 p.m.
Taylorsville and Mize, at Hebron, Oct. 13, 14.
Ellisville, at Moselle, Oct. 14, 3:30 p.m.
Eucutta, at Eucutta, Oct. 16, 11 a.m.
Leakesville, at Leakesville, Oct. 21, 11 a.m.
New Augusta, at New Augusta, Oct. 21, 7:30 p.m.
Williamsburg, at Santee, Oct. 24, 11 a.m.
Prentiss, at Carson, Oct. 25, 11 a.m.
Mount Olive and Magee, at Mount Olive, Oct. 28, 11 a.m.
Seminary, at Seminary, Oct. 28, 7:30 p.m.
Avera, at Avera, Oct. 31, 7:30 p.m.
Heidelberg, at Heidelberg, Nov. 4, 11 a.m.
Hattiesburg, Court Street, Nov. 4, 7:30 p.m.
Hattiesburg, Main Street, Nov. 11, 11 a.m.
Sumrall, Nov. 11, 7:30 p.m.
ANNUAL CONFERENCE, at Gulfport, Nov. 14.

Pastors will please see to it that we have full reports from the boards of trustees and the Woman's Missionary Societies. Let the stewards be diligent and see that all the financial obligations of the church are paid in full. We want to report level columns of finance at the Annual Conference.

W. W. GRAVES, P. E.

### Jackson Dist.—Fourth Round.

Bolton, at Brownsville, Sept. 23, 11 a.m.
Edwards, at Edwards, Sept. 23, 4 p.m., 7:30 p.m.
Madison, at Madison, Sept. 30, 11 a.m.; Oct. 1, 10 a.m.
Flora, Sept. 30, 3 p.m., 7:30 p.m.
Satartia, at Mount Olivet, Oct. 6, 7, 11 a.m.
Bentonia, at Anding, Oct. 7, 3 p.m.
Harrisville, at Poplar Springs, Oct. 13, 14, 11 a.m.
Mendenhall, at Mendenhall, Oct. 14, 7:30 p.m.; Oct. 15, 9 a.m.
Camden, at Forest Grove, Oct. 20, 21, 11 a.m.
Sharon, at Sharon, Oct. 21, 3 p.m.
Yazoo City ct., at Lake City, Oct. 27, 11 a.m.
Yazoo City, Oct. 28, 11 a.m., 2 p.m.
Eden, at Eden, Oct. 28, 4 p.m., 7:30 p.m.
Benton, at Midway, Nov. 3, 4, 11 a.m.
Vaughn, at Ellison, Nov. 4, 3 p.m.
Galloway Memorial, Nov. 5, 7:30 p.m.
Capital Street, Nov. 7, 7:30 p.m.
Canton, Nov. 8, 7:30 p.m.
Monterey, at ——, Nov. 10, 11 a.m.
Brandon, Nov. 11, 11 a.m., 3 p.m.

The pastors are called to meet at Capital Street, on Monday, Nov. 12, at 2 p.m., for the purpose of going over our statistical reports, that we may be ready Wednesday morning, when Conference opens.

M. L. BURTON, P. E.

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### Meridian Dist.—Fourth Round.

Meridian, Hawkins Memorial, Sept. 23.
Meridian, Fifth Street, Sept. 23, 8 p.m.
Meridian, Seventh Avenue, at Sageville, Sept. 29, 30.
Lauderdale and Electric Mills, at Lauderdale, Sept. 30, p.m.
Scooba, Oct. 7.
Porterville, Oct. 7, 8.
Daleville, Oct. 13, 14.
Quitman, Oct. 14, 8 p.m.
Cleveland, at Lynnville, Oct. 20, 21.
DeKalb, at Spring Hill, Oct. 21, 22.
Matherville, at Langsdale, Oct. 27, 28.
Shubuta, Oct. 28, 8 p.m.
Vimville, Nov. 3, 4.
De Soto, Nov. 4, 5.
Pachuta, at Adams Chapel, Nov. 6.
Enterprise, Nov. 7.
Waynesboro ct., at Boyce, Nov. 10.
Bucatunna, Nov. 11.
Waynesboro, Nov. 11, 8 p.m.

PAUL D. HARDIN, P. E.

### Newton Dist.—Fourth Round.

Neshoba, at Cook's Chapel, Sept. 22.
North Neshoba, at Hope, Sept. 23.
Philadelphia, Sept. 23, 7:30 p.m.; Sept. 24, 8 a.m.
Harperville and Lena, at Good Hope, Sept. 29, 30.
Forest and Morton, at Forest, Sept. 30, 7:30 p.m.
Carthage, at Bethel, Oct. 6.
Walnut Grove, at Zion, Oct. 7.
Union, at Union, Oct. 10.
Trenton, at Polkville, Oct. 13.
Raleigh, at Burns, Oct. 14.
Homewood, at High Hill, Oct. 15.
Chunky, at Chunky, Oct. 17.
Rose Hill, at Rose Hill, Oct. 21.
Decatur and Hickory, at Decatur, Oct 24, 3 p.m.
Lake, at Lake, Oct. 28.
Newton, Oct. 31.
Laurel, Kingston, Nov. 4, 11 a.m. 2:30 p.m.
Laurel, West End, Nov. 4, 7:30 p.m.
Laurel, First Church, Nov. 5, 7:30 p.m.

J. A. MOORE, P. E.

### Seashore Dist.—Fourth Round.

Pascagoula, Sept. 23, 11 a.m.
Escatawpa, at Escatawba, Sept. 23, 3 p.m.
Moss Point, Sept. 23, 7:30 p.m.
Coalville, at Coalville, Sept. 30.
Bay St. Louis, Oct. 7, 11 a.m.
Logtown, Oct. 7, 7:30 p.m.
Americus, at Salem C. G., Friday, Oct. 12, 11 a.m.
Picayune, Oct. 14, 11 a.m.
Carriere, Oct. 14, 7:30 p.m.
Mentorum, at Alexandria Memorial, Wednesday, Oct. 17, 11 a.m.
Wiggins, Oct. 17, 7:30 p.m.
Vancleave, at New Prospect C. G., Friday, Oct. 19, 11 a.m.
Saucier, at Poplar Head, Oct. 21, 11 a.m.
Pass Christian, Oct. 21, 7:30 p.m.
[illegible], Oct. [illegible], 11 a.m.
[illegible]
Ocean Springs, Nov. 4, 11 a.m.
[illegible], Nov. 4, 7:30 p.m.
Long Beach, [illegible], Nov. [illegible], 7:30 p.m.
Biloxi, [illegible], Nov. [illegible], 7:30 p.m.
[illegible], Nov. 7, 7:30 p.m.
Gulfport, Monday, Nov. 12, 7:30 p.m.

Let the trustees have complete reports, and let the pastors do their utmost to have all collections in full. The Seashore District is blessed in that we are not suffering, as other districts are, from the boll weevil. Let us all work and pray for full reports.

There will be a Preachers' Institute at Poplarville Monday, Sept. 17, at 10 a.m., for the Picayune, Logtown, Poplarville, Lumberton, Columbia, Wiggins, and Brooklyn charges. Let all the pastors from these charges attend. There will be one at Biloxi Tuesday, Sept. 25, for the balance of the District, to meet at 10 o'clock. Brethren, come.

Don't fail to complete your every-member canvass and be ready to report results.

W. M. SULLIVAN, P. E.

666 quickly relieves Colds, Fever, LaGrippe, Constipation, Biliousness and Headaches.

### Vicksburg Dist.—Fourth Round.

Nebo, at Cool Springs, Sept. 22, 11 a.m.
Hermanville, at Serrepta, Sept. 23, 11 a.m.
Port Gibson, Sept. 23, 8 p.m.
Hairston, Sept. 30, 11 a.m.
Fayette, Sept. 30, 8 p.m.
Washington, Oct. 3, 11 a.m.
Natchez, Oct. 3, 8 p.m.
Utica, Oct. 4, 11 a.m.
Rocky Springs, at Hickory Ridge, Oct. 4, 2 p.m.
Oak Ridge, Oct. 7, 11 a.m.
Rosetta, Oct. 12, 11 a.m.
Roxie, at Hamburg, Oct. 13, 11 a.m.
Gloster, Oct. 14, 11 a.m.
Centreville, Oct. 14, 3 p.m.
Woodville, Oct. 14, 8 p.m.
Rolling Fork, at Cary, Oct. 21, 11 a.m.
Anguilla, Oct. 21, 8 p.m.
Louise and Holly Bluff, at Louise, Oct. 28, 11 a.m.
Silver City, at Midnight, Oct. 28, 8 p.m.
Mayersville, Nov. 1, 11 a.m.
Vicksburg, Gibson Memorial, Nov. 7, 8 p.m.
Vicksburg, Crawford Street, Nov. 12, 8 p.m.

Please let every pastor see that special effort be made from now till the Annual Conference, to collect all Benevolences. We have had a good year spiritually, and we cannot afford to go up to the Conference until we have done our very best to raise the finances so necessary for the ongoing of the Kingdom.

I am sure the laymen will see that their pastors are paid in full. They cannot and will not do less than this.

Pastors will please have all reports ready at the quarterly conference, as required by the Discipline.

J. R. JONES, P. E.

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## SCHOOL MOTTOES.

By Rev. H. W. Bowman.

Dear Dr. Carley: In a recent issue of the New Orleans Christian Advocate, Dr. R. E. Smith, Dean of Centenary College, at Shreveport, had a fine article in which he sets forth the effort of Dr. Sexton to get teachers for the college.

Dr. Sexton's method with the teacher of science set me to thinking. I thought of the sign I see so often, "Stop. Look, Listen!" This sign has to do with wrecks along the highway. Railroad crossings are taking their toll of human life because this sign is not heeded and obeyed, but recklessly disregarded. To obey this sign would eliminate accidents at all crossings.

When I read this article, I "Stopped"—in meditation and thinking, I heard and saw some things. One of the things I saw was sufficient to get a man down on his knees to thank God for one college president who would look out, and with utmost care select the faculty for his school, and then, to the Master of Science, say: "I want in the classroom of science this motto on the wall, 'In the beginning, God!' Can you subscribe to this?" And that man expressed himself unequivocally in the affirmative—an examination to see if the man is in the faith.

It is time that the church in its school rooms begins to say, "In the beginning, God." That makes the line short enough for anybody, but there is no "black cat" of short circuiting.

I have changed my opinion relative to presidents of our colleges in recent years. Formerly, I was of the firm conviction that preachers should not be at the head of the schools, but leave that place for the laymen, while the preachers stayed in the pulpits. But I have changed my mind. A little study of this question settled me. Who was at the head of the school which has been deflected from the church, and changed its policy on religious things, preachers or laymen? I have had some Christian mothers say to me in recent years, "I think Mr. Blank is a very fine teacher, but I do not want him to teach religious subjects to my children."

As the head is, the feet and hands do move. The college is shaped, colored and moulded by the head. No man who has the right and responsibility of selecting his workmen, those who are to be with him, or under him, will select those who are contrary to him or his way of thinking. He gets those in harmony with him. "In the beginning, God." All comprehensive. It is the answer to the inquiring mind of universal humanity. No matter what a man's religion may be—followers of Buddha, Confucius, Mohammed—all are seeking GOD. From the mystic sleep of Nirvana to the wild dance of the Snake Indians, to the sun worshipers of the Aztecs, all are seeking to appease the wrath of some being. Paul on Mars Hill found everything in the line of worship, and the altar to the "Unknown" was the revelation of the human seeking to know GOD.

I am glad to know we have a school where, in the hall of science, the belief in God is truly expressed. For if our church schools are not going to be religious in faith, then the State school will do as well, and we may as well quit our profession.

This is a wonderful age in which we live. It is the age of the locomotive, automobile, aeroplane. The locomotive is a powerful machine, that must have its rails of steel laid on the well-built roadbed. It reaches from one certain point to another, and must keep the track if it reaches its destination. There is no steering wheel, just the flanges on the wheels; and the engineer, while he has nothing to do with guiding it, nevertheless must be equipped, trained, and vigilant. There are many crossings, blind sidings, switches, etc., and he must keep watch that no switches are open. "Stop, Look, Listen!"

The automobile is a great machine—not so powerful as the locomotive, but far more flexible. It is incapable of going anywhere except the ditch without the firm hand of a sane driver. It does not have to follow the same beaten way, as does the railway train, but when it leaves the beaten highway, it does so with great risks of rough road, blind trails, deep quagmires, and has to back up. The aeroplane is a great institution, and it is not held to the rails of steel, or graveled highway, but in every direction and in every way it goes at the sweet will of the pilot.

There is to my mind a likeness of the church in all three of these great means of locomotion. There stood the church in the past, with its mighty lines of truth, which has carried the freight of humanity along its lines through the years.

Then the automobile, with its own driver, independent of the railway (but usually parelleling), going as its driver would direct, and then heedlessly disregarding the old fogy warning of the railway, trying to beat it across, and the fearful results. There are wrecks along the way. Many are trying to beat to the crossing with modern ideals and modern thought, and while some get across, many pile up. The automobile of modern religious thought had better be sure of getting across, for when the collision comes, the old line of truth and stability will surely get the best.

Then we come to the aeroplane. It does not belong to the earth, it is to be in upper strata. The plane of safety is far above the maddening roar of earth, and in those higher places of seeking to know, only the most experienced can safely go. The great danger of the aeroplane church is stunt performance. Many stunts are being pulled off to-day. They are spectacular, thrilling, and attract attention. But when the aeroplane starts out to traveling, it points its nose toward the line of the old railway tracks, and follows same as far as it goes. To lose sight of the lines of steel, is to lose the course until it finds it again.

So with the great automobile age in the church. We may think we will get there quicker by "shortening the line," turning short corners, and cutting crisscross the open fields, and make it. But we had better watch the signals, "Keep to the right," and go cautiously. With Sexton standing on that foundation, "In the beginning, God," and with Smith as Dean, I am not afraid of Centenary of Shreveport. May God bless the college, and may our boys and girls come back home believing in "God"!

## THE PLAN OF NATURE.

Manuals of devotion with complicated rules for getting on in the Christian life would do well sometimes to return to the simplicity of nature; and earnest souls who are attempting sanctification by struggle instead of sanctification by faith might be spared much humiliation by learning the botany of the Sermon on the Mount. There can indeed be no other principle of growth than this. It is a vital act. And to try to make a thing grow is as absurd as to help the tide to come in or the sun to rise. . . . A boy not only grows without trying, but he cannot grow if he tries. No man by taking thought has ever added a cubit to his stature; nor has any man by mere working at his soul ever approached near to the stature of the Lord Jesus. . . . Christ's life unfolded itself from a divine germ planted centrally in his nature, which grew as naturally as a flower from a bud.—Drummond.

OUR METHODIST BROTHERHOOD

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## FROM SHUQUALAK, MISS.

Dear Brother Carley: We have just closed one of the best meetings on the Shuqualak charge that I have had the privilege to be in in a long time. I brought together two of my churches, Cooksville and Paulette, in a union meeting at the Consolidated High School, in the center of two communities, and was fortunate to secure the help of Rev. J. A. George, our pastor at Duncan, Miss. We ran ten days. Some of the visible results were: Thirty-four additions, thirty-two on profession of faith and the other two coming from the Baptist church; a Woman's Missionary Society and an Epworth League organized at Cooksville. The membership of the two churches was greatly revived.

While Brother George is quite a young man, I doubt if there is another preacher in the North Mississippi Conference that is more successful in evangelistic work. His chief aim is to bring the pastor and people in closer relationship, and he stands for the principles of Methodism. I can heartily recommend him to any pastors who need help in revival meetins.

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## FROM THE PACHUTA CIRCUIT.

We have finished our round of revival meetings. The Lord has been with us in the power of the Holy Ghost. Here follows a brief report of the various churches:

Poto Rico: Preaching done by pastor. Thirteen were received into the church on last night of the meeting.

Orange: The quarterly conference date opened our revival services here. Brother Hardin, our efficient presiding elder, gave us a good start by delivering four fine sermons. We had a good conference. Four were added to the church and three children baptized. After the conference the pastor continued the services five days.

Adam's Chapel: Brother T. M. Ainsworth gave us some fine preaching in this meeting. Two were received into the church.

Pachuta: Here the preaching was done by Brother J. E. Williams, of Poplarville, who stayed with us about eight days, preaching two forceful sermons each day. Two joined the church.

McGowan's Chapel: The pastor did the preaching. Five or six family altars were set up. Three were added to the church, and at the next preaching service following two more joined the church.

Salem: Preaching was done by the pastor. Some promised to erect family altars in their homes. On the closing night, eighteen were received into the church. Sixteen of these were boys and girls from 8 years of age to 15 or 16. Four children were baptized.

Some time ago I asked the Lord to give us a good meeting at each church, and the prayer has been answered. Many in the testimony services said that they had been blessed, and a number begun praying in congregation. We feel that great good has come to the churches. We praise God.

R. E. RUTLEDGE, P. C.

## THE HORSE PARADE.

By Rev. H. W. Rickey.

The feeble-minded parade the plural-toed fossil-horses up and down, as if their little horse-show was squelcher of upstarts.

They recede to the Orohippus, the fox-size, four front-toed, horse-like creature shout for joy: "Here is our invulnerable argument for Evolution!" They are lacking in sense of logical values as well as being devoid of humor. What on earth does it prove?

Haeckel copied Marsh's drawings of the four, three, two toed fossil-horses, and bull-dogmatically declared: "The descent of the present horse is thus graphically pictured before us in completed detail." Fleischman tore this precipitate notion to shreds by demonstrating that the structure of the teeth, skull, etc., did not permit any succession arrangement of pedigree descent. It was impossible, anatomically.

Moreover, these varied toed horses are shut up to their respective Eocene, Miocene, Pliocene periods. They had no mortal chance to mix. They are equine Melchizedeks; possess no ancestors, leave no heirs. They appear abruptly, linger unchanged, vanish suddenly out of their period-eras. They are barred off from each other by impassable gulfs.

Owen informs us that "these extinct horses differ from each other to a greater extent than do the horse, zebra or ass." Mivart said that "they are not only physiological, but zoological species." The little horse-show offers no proof that a cat can change into a dog, a pig into a goat or any animal into a totally unlike one.

On earth, now, there are quagga, zebras, ass, horse; if they cross-breed at all, the issue is a mongrel, half-breed or mule; the aforesaid hybrids are sterile with each other, and non-fertile with either parent-species. They are all one-toed. They never revert to the two-toed stage.

These plural-toed horses cannot be conveyed across the abyss of disconnected periods, and they cannot be made to leap the fatal chasm of sterility. The best they can make out of this little horse exhibit is that, once a horse, always a horse, even on the allowance of interminable ages. Time is a negligible factor; eternity would be helpless.

There must be something magical, mysterious in toeology. It lures me on. The loss of toes leads to brains, strength, size, speed, perfect figure. If so, a visit to a chiropodist, the removal of their toes, is the first duty of Evolutionists. They do not explain why the toes, and nothing else, were singled out for expulsion. Is it naughty to have toes?

It is an affecting spectacle to see a fat, bulbous, heavyweight of learned lore astride the back of a fox-size horse, shouting and whipping: "Gad up, Evolution!" Innocent little Orohippus, can thy weak back stand such a burden of proof?

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## REV. NELSON F. HOFFPAUIR.

Rev. Nelson F. Hoffpauir, a former member of the Louisiana Conference, died in the Methodist Hospital, Los Angeles, Calif., on Friday night, Aug. 24, 1923. He had long been suffering with stomach trouble, which developed into cancer, and took from an active pastorate in Yuciapa, Calif., a useful and consecrated minister of the gospel.

Brother Hoffpauir was born in Acadia Parish, near Rayne, La., on July 13, 1878, and had passed his forty-fifth birthday before his death. His parents, Mr. and Mrs. Francis Hoffpauir, are well-known Methodists in Louisiana, and reside now in Cedar Grove. Brother Hoffpauir was converted in the Indian Bayou church when he was 11 years of age, and was licensed to preach at the age of 18 under the ministry of Rev. Josh Sanders, at Branch, La., and joined the Conference later.

After five years spent in an active pastorate in the Louisiana Conference on account of his wife's health he removed to the New Mexico Conference, and later to California, where he took work with the Methodist Episcopal Church. He was in his second year's work at Yuciapa. A sorrowing people laid him to rest in Redlands, Calif. He leaves a wife and four children in his immediate family, and a large number of relatives, to mourn his loss.

Brother Hoffpauir lived a faithful, earnest, Christian life. He fought a hard battle against sickness and disease, and yet accomplished a great work. He has passed to his eternal reward.

H. L. JOHNS.

## PUT UP YOUR CURTAIN.

By Garfield Evans.

Riding on the train with a friend, a man remarked as they passed a certain town: "This town is my problem, it is needy. With all of its misery and filth there seems to be nothing that I can do to relieve it." And with that remark he pulled down the curtain of his window.

To which remark his companion laconically replied: "You could at least put up the curtain."

You have heard missions talked and talked until you are tired of its phraseology. You have heard appeals made for more money and needs of the fields that are unmet, until you are ready to pull down the curtain and think about something different and more pleasant.

The ostrich when pursued by an enemy often burrows his head in the sand, feeling satisfied that he is hid from the enemy when he has only hid his eyes. Because you are not concerned about our missionary tasks does not lessen their demands or alleviate their tragic necessities.

When you have done all that you could and with a sincere heart you realize that you are faced with very positive limitations, will you then pull down the curtains? Or will you look the thing squarely in the face and with the courage of a divine assistance continue to face the problem until it is solved?

During the world war a subordinate officer had been commissioned to make an investigation regarding the plans and methods necessary to take a certain position. In making his report to his superior officer he reported, with this information, "I must say that it is impossible for us to take that position," to which statement his commanding officer promptly replied. "Impossible you say, impossible! Then we will take it."

We are not given any easy tasks to do. The needs of the world are as great as any story you have heard or to the extent of any dream you may have had, and even then you have not been able to visualize but to a small degree the real enormity of the situation; but does this discourage us? By no means; we know it needs to be done. We are persuaded it is a part of God's program and within his will. Therefore we will do it.

## RESOLUTIONS OF LADIES' AID SOCIETY OF SHARON, MISS.

Many hearts in our church and community were grieved when God, in his wise but mysterious providence, called from earth to heaven, on Aug. 13, 1923, our beloved friend and co-worker, MRS. P. M. PACE.

Therefore, in view of the loss which we have sustained and the greater loss to her family, be it resolved:

1. That the Ladies' Aid hereby desire to express their deep sense of bereavement and grief in the loss of so faithful a member.

2. That we sincerely sympathize with her family in this dark hour of sorrow and grief, and that we commend them to God for consolation, who "doeth all things well."

3. That a copy of these resolutions be sent to each member of the bereaved family, and a copy sent to the New Orleans Christian Advocate.

The will of Heaven
Be done in this and all things! I obey.

—Shakespeare.

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Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines are sold and recommended everywhere.

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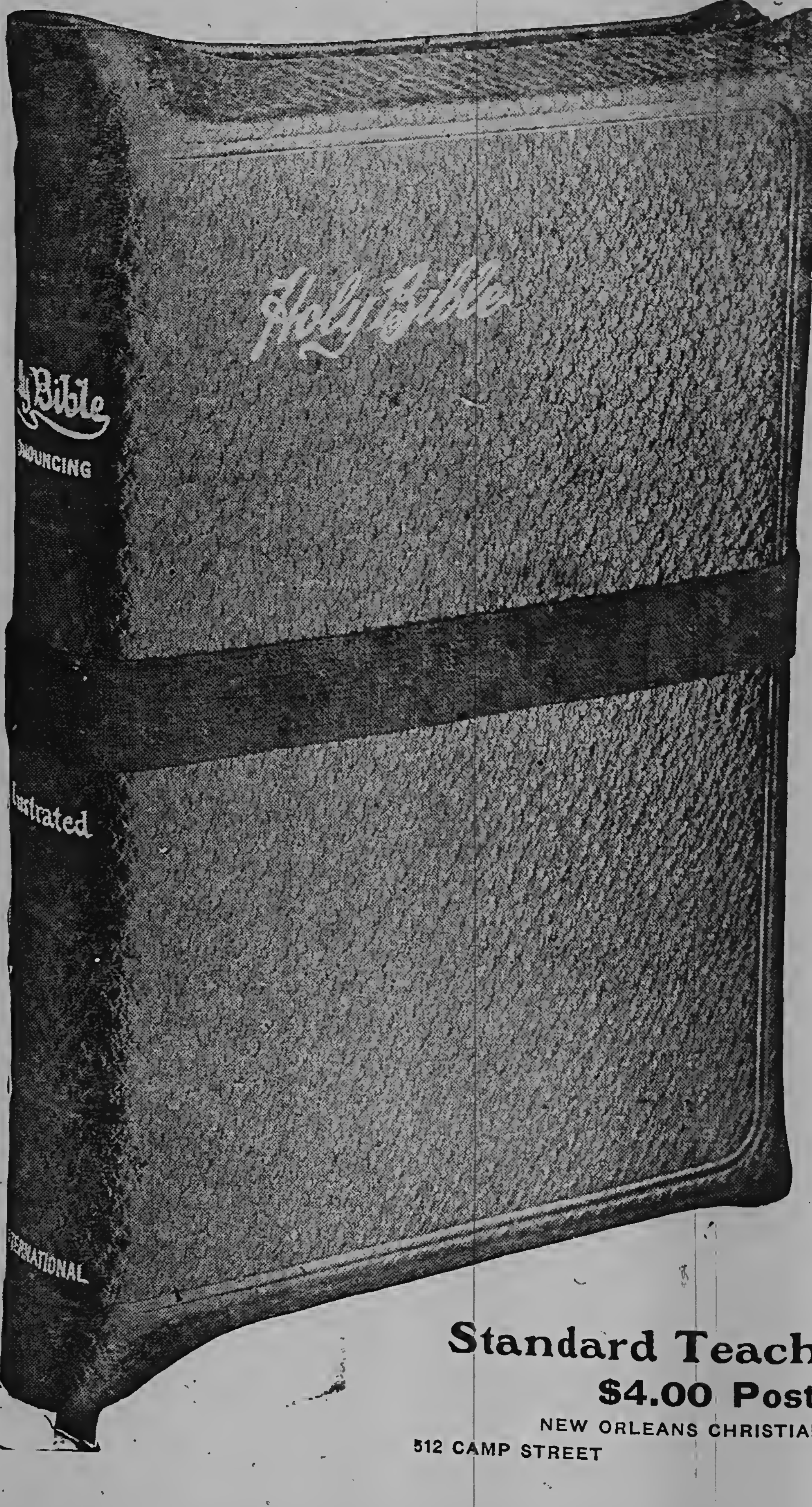

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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 27, 1923. CHAS. O. CHALMERS, Manager.

# Editorial

## SUCCESSFUL PARENTS.

Just as the success of a factory is measured by the quality of its output, so ought the success of parents be measured by the character of the children that go out from the home. A man may have plenty of money, stand high in business and social circles, live in an elegant house, supply his family with all the conveniences, comforts and luxuries of life, and be counted one of the shining lights of the community; but if his son is wild, reckless, immoral, he has failed as a father, and, failing in that, he has failed in the most important duty committed to his hands.

Too many parents are failures as fathers and mothers. Their children are not what they ought to be—nothing like what they ought to be. These parents are failures because they have not taken seriously the task of properly rearing their children. They have not taken the time to train them in the things that are really worth while. They have not associated with them as much as they ought to have done—they do not know their children and their children do not know them. They put clothes on them, give them something to eat and a place to sleep—and then let them shift for themselves. Their love for their children is apparently little more than the love any animal has for its offspring. The father is busy in the store, on the farm, in the office, in the shop—so busy about other things that he is too busy to pay attention to what his son—bone of his bone and flesh of his flesh—is doing, what he is thinking about, what he is reading, with whom he is associating. He may be making a living, but he is ruining a life. Failure as a father—what a tragedy!

Fathers, mothers! Measured by what your children are, have you succeeded or have you failed?

## SYNDICATED SERMONS.

Now comes an adviser-in-general to the churches who suggests that preachers of renown be selected to furnish weekly sermons, to be syndicated to preachers of less ability throughout the land and read from pulpits on Sunday morning, that the people may have the benefit of these superior productions, while their own pastors devote themselves more diligently to other activities that go with the pastoral office. The chief merit of the suggestion, as we see it, lies, not in the possibility of making the pulpit more attractive to those who do not ordinarily go to church, but in the hint to the preachers themselves that there are some people who think their Sunday morning sermons are lacking in qualities of originality and strength that make a subtitute desirable. We do not think "syndicated sermons" are likely to become popular—but we do think some of us might devote a little more time to making our own sermons what they ought to be.

## OLD-FASHIONED VIRTUES.

When we speak of "old fashioned" virtues, we have in mind those virtues about which from the beginning there has been no question and which fathers have taught their children as belonging essentially to true manhood. We shall not undertake to enumerate all of them, but we do wish to call attention to some of them as needing special emphasis, now as always in the past.

### Honesty.

Honesty will never go out of fashion, no matter how generally it may cease to be practiced. The essence of honesty is to take nothing to which we have no right and to hold nothing to which we have no claim. The commonest test of honesty—and one of the surest—is the payment of debts. Honest debts are usually contracted by borrowing money or by buying goods on a credit. Debts are also made by promising to pay definite amounts at stated times to specific causes.

The test of debt-paying is applied not only among Christians, but also (and perhaps more rigidly) among those who constitute the business community at large, whether Christians or not. A "dead-beat" not only does not deserve the confidence and respect of his fellow-men, but he also very quickly forfeits it when his shortcomings become known. This loss of confidence on the part of the business community is the penalty visited upon the preacher of the gospel who fails to pay his debts as quickly as it is upon the most ungodly man in the neighborhood. A creditor may be forbearing and he usually is when there is evidence that an honest effort is being made to meet an obligation—but he makes no allowance for a persistent disregard on the part of the debtor who allows the time of an obligation to pass without meeting it and without offering an explanation or asking for an extension. Simple honesty is an indispensable requirement for maintaining the respect of those with whom we have business dealings.

The tragedy of a dishonest preacher (if there be any such), lies in the fact that the church itself is brought into disrepute, and brother preachers who are honest are made to suffer the opprobium properly cast upon the one recreant to his trust. We know of a banker who says he would not lend a five cents to any preacher without gilt-edged security, because he has been deceived by some. This banker's position is illogical and unjust—but grows out of unhappy experiences with men who ought to be shining examples of at least the old-fashioned virtue of honesty.

### Truthfulness.

We sometimes hear it said of a man, "His word is as good as his bond." We know of no higher compliment that can be paid a person than for those who know him well to express unbounded confidence in the sincerity and truthfulness of his speech. The term "liar," when applied to an individual, is commonly looked upon as an unendurable infringement upon one's self-respect.

The essence of truthfulness is the determination always to represent things, persons, facts, situations exactly as they are if any representation at all is to be made. Truthfulness ordinarily expresses itself in words, though misrepresentation may be made by silence, by a shrug of the shoulder, by the cast of the countenance. The casuist may draw distinctions between positive falsehoods and what he is pleased to call "white lies"; but the man who "speaketh the truth in his heart" will have little difficulty in conforming his speech and actions to the requirements of "old fashioned" sincerity and veracity.

Self-interest or pure maliciousness is ordinarily responsible for untruthfulness; and both of these are sins that eventuate in the utter disintegration of moral character. That we must take a man's statements "with a grain of salt" is a pretty clear indication that the man himself is morally reprehensible.

### Courtesy.

We were on a crowded street car the other day. Occupying the seats were several young men and young women—mere boys and girls, some of them. In the crowded aisle were two women whose hair was white and whose shoulders were stooped with the unmistakable burden of years, and an elderly man who could scarcely maintain his footing as his feeble body swayed with the lurching car. Simple courtesy would have made every one of those young people who were seated offer a place to those whose physical weakness justly entitled them to tender consideration; but not a move of the kind was made.

The essence of courtesy is considerate regard for others, especially for those whose comfort or convenience would be ministered to by such regard. It is a beautiful expression of a quality of soul that is truly noble. It is the mark of good breeding, but it is infinitely more than that—the sign of grace that sings in the heart.

Are these "old-fashioned" virtues becoming obsolete? We do not think so; but in the sordid commercialism of the age, the insistent appeal of self-interest, the rush and hurry of modern social contact there is danger of their losing the place they ought to occupy in the thinking of those upon whom rests the responsibility of shaping the destiny of future generations.

Be honest, be truthful, be courteous—commonplace injunctions, these—but fraught with a meaning the centuries have not been able to lessen or wipe out.

## AT LEAST ONCE.

It is an old injunction to "think twice before you speak." The exhortation may be a little too strong for "babes"—but we do think everybody ought to think at least once before expressing an opinion.

# New Orleans Christian Advocate

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## I THANK THEE.

For the earth and all its beauty,
The sky and all its light;
For the dim and soothing shadows,
That rest the dazzled sight;
For unfading fields and prairies,
Where sense in vain has trod;
For the world's exhaustless beauty,
I thank thee, O my God!

For an eye of inward seeing,
A soul to know and love;
For these common aspirations
That our high heirship prove;
For the hearts that bless each other
Beneath thy smile, thy rod;
For the amaranth saved from Eden,
I thank thee, O my God!

For the hidden scroll o'erwritten
With one dear name adored;
For the heavenly in the human,
The Spirit in the Word;
For the tokens of thy presence
Within, above, abroad;
For thine own great gift of being,
I thank thee, O my God!

—Lucy Larcom.

## THE POWER OF ONE TRUE MAN ALONE.

By Bishop Warren A. Candler.

Lowell says, "That cause is strong which has not a multitude, but one strong man behind it," and all history attests the truth of the observation.

The great causes in which the welfare of mankind has been most vitally involved have been saved in most cases by solitary men, who stood alone. This has been most manifest in times of great crises.

A celebrated historian has said that "history began on the night when the Israelites went out of Egypt," and the exodus was almost exclusively dependent upon Moses. He alone, by command of God, brought it to pass. He alone directed the life and movement of his people during their wanderings in the wilderness. Through him Jehovah gave them the law and established the form of their worship. Amid their murmurings and without their sympathy, Moses toiled and suffered until the end. What would have been the history of all mankind if he had been unable to stand alone?

Later Elijah preserved the true faith against the prevalence of Baalism in the days of Jezebel and Ahab. That foul cult had become the established religion of the nation, and the prophets of Israel were persecuted almost to the point of extirpation. Not without reason the Tishbite responded to the Lord's call at Horeb, saying: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away" (I Kings xix. [illegible]). [illegible] the Lord could find no more than seven thousand souls who had not bowed the knee to Baal. Nevertheless, this brave [illegible] prophet, despite all the [illegible] of the day, gave Baalism a [illegible] which it never recovered, and preserved the faith which had come down from Abraham, Isaac and Jacob. He felt keenly his loneliness [illegible] to despair.

In like manner John the Baptist, coming in the spirit of Elijah, prepared the way of the Lord by bringing the whole Jewish nation to repentance when he came as a voice in the wilderness, crying, "Prepare ye the way of the Lord, make his paths straight; for the kingdom of heaven is at hand" (Matthew iii:3). He was beheaded by Herod at the bidding of [illegible] Jezebel; but the cause for which he [illegible] was not lost. He wrote not so much as [illegible] but he traced ineffaceable lines in the life of the people of his day.

Scarcely thirty years later, Paul, the apostle to the Gentiles, stood almost alone for the universality of the Christian religion and the freedom of the faith. He, too, was persecuted and beheaded; but the truth he proclaimed [illegible], and it will never perish.

Another man of like character was Athanasius, who withstood Arianism when the cry was "Athanasius against the world." Arianism tottered under the blows of this one man, although he was reviled and persecuted.

What historians call the Reformation must be traced to Martin Luther, the [illegible] monk of Wittenburg; and Scotland received its benefits and blessing through brave John Knox.

It has thus pleased God to work his works of grace through faithful men standing alone in faithless and perverse generations. He relies on a man rather than on a multitude. So [illegible] the prophet Isaiah, who was sawn asunder rather than conform to the current corruption of his day. He said, "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isaiah xxxii. 2). Commenting upon the striking words of the prophet, Dr. George Adam Smith has said: "Where the desert touches a river, valley or oasis, the sand is in continual drift from the wind, and it is this drift which is the real cause of the barrenness of such portions of the [illegible] as abut upon the fertile land. For under the rain, or by infiltration of the river, [illegible] spring up through the sand, and there is [illegible] promise of considerable fertility. But [illegible] down comes the periodic drift, and life is smothered or choked out. But set down a rock on the sand, and see the difference it presents [illegible]. After a few showers, to the leeward side of this, the blades will spring up; if [illegible] you will see in time a garden. How has the [illegible] produced this? Simply [illegible] the drift. * * * History is swept by drifts [illegible] error, poisonous custom. [illegible] What has saved humanity has been [illegible] of some great man to resist [illegible] his will, strong through [illegible] ing tendency, and [illegible] the shelter of [illegible] but not less dangerous, [illegible]. The history of what man has [illegible] in the world is at bottom the [illegible] who have worked [illegible] human power is the [illegible] ever used it as his [illegible] instrument."

This great truth of the [illegible] true man, trusting in God and [illegible] not a popular view [illegible] eration, being obsessed and [illegible] and ponderous things, and having [illegible] things invisible and divine [illegible] organizations. It is therefore [illegible] to trust in the force of one true man. This is its folly. It needs [illegible] confidence in huge bodies and [illegible] the old, old truth that "one man with God is a majority."

[illegible] today because too much in mobs and [illegible]. Hence leaders of heavenly mind are [illegible] men who are able to lead are too feeble [illegible]. They hold to Napoleon's [illegible] that God is on the side of the [illegible] battalions, and, therefore, they are forever [illegible] for battalions to support them, instead of [illegible] in brave contests for the right.

As a matter of fact, history shows that God is [illegible] battalions. He sent [illegible] battalions back home, and overthrew the Midianites by a brave three hundred, [illegible] than the three hundred [illegible]. Our God is no cowardly deity, [illegible] most hoary, honorable, [illegible] organized evil in all the world. It is [illegible] overwhelm them without strain on his [illegible]. Thus with soft snowflakes he [illegible] battalions of Napoleon in the [illegible] campaign of the confident Corsican.

[illegible] well-intrenched evil in our day be considered impregnable. Let but one brave man, [illegible] his heart, strike it a lusty blow, and [illegible] down dead at his feet as Goliath of [illegible] before David, the shepherd youth [illegible].

All evil is doomed to death. Only right is [illegible] alone is [illegible] able in a world over which [illegible] God reigns.

"The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try the children of men. The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone and an horrible tempest: This shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright" (Psalms xi:4-7).

In this faith let every man stand in his lot, serving his own generation by the will of God. Though the whole world should conspire to defeat the cause for which he stands, his victory is certain. He cannot fail. "This is the victory that overcometh the world, even our faith" (I John v:4). Such faith is more powerful than the combined forces of evil throughout the whole earth.

## THE FUTURE OF MILLSAPS COLLEGE.

By Dr. D. M. Key, Vice President.

In May, 1918, at the very darkest hour in the history of civilization, at the nadir of the Allied forces in the Great War, the Southern Methodists, in their Quadrennial General Conference, had the audacity to project the most ambitious financial plan for their missionary and educational work that had up to then been undertaken by any religious body. In commemoration of the Centenary of their Foreign Mission activties, they planned to enter on a four years' campaign; the first two years of the quadriennium to be devoted to the raising of thirty-five million dollars for Foreign Missions, and the last two years to be devoted to the raising of a similar amount for the firm establishment of our educational foundations. When the time came for putting on the Educational Campaign, it seemed that again the darkest hour overshadowed the enterprise. The peak period of prosperity had been succeeded by extreme depression. Cotton was said to be selling below the cost of production. Two-fifths of the Centenary pledges remained to be paid.

Yet, despite all, the Southern Methodists pledged themselves for eighteen million dollars for their educational institutions. These pledges were made under circumstances that impelled the closest conservatism. They are undoubtedly far below our ability to pay under the present circumstances of optimism and prosperity. In the [illegible] development of the great and ambitious [illegible] of our church, it is now the time to call for the [illegible] payment of these pledges.

As one of the beneficiary institutions of the Mississippi and North Mississippi Conferences, we at Millsaps College wish to make as clear as possible our urgent need of the additional resources that will come to us as a result of the faithful payment of these pledges and also the more agreeable picture of the splendid possibilities open for this great A-Grade Christian College in the complete realization of success in the campaign.

### The Urgent Need.

The urgent need of the college for additional resources is due to four reasons:

First, the rapid growth of the college. The attendance has more than doubled since 1918. In 1917-18, there were 110 students in the college, including special students. In 1918-19, there were 117, not including the S. A. T. C. unit. In 1919-20, there were 216; in 1920-21, 250; in 1921-22, 309; in 1922-23, 329. This growth has resulted from causes which will be permanent. There has been a general development of interest in education and in the number of high schools and high school graduates in the State. Mississippi has but three A-Grade Liberal Arts Colleges for men, and they will continue to be filled. Millsaps is on the approved list of the General Educational Board as one of the institutions which has the location, the clientele and the resources to become a great institution. There is no question that with the growth and prosperity of Jackson and this territory Millsaps will in a few years have an annual attendance of 500 students.

In the second place, the change in the cost of living has made necessary an increase in professors' salaries. These have been more than doubled since 1916. Even now, our men are being induced to go elsewhere where the opportunity for Christian service is as great and the remuneration is more adequate. Four members of our faculty were this year offered positions at salaries much greater than they are receiving at Millsaps.

In addition to the increase in individual salaries, the increase of the number in the student body has made necessary the employment of additional members of the faculty, all at the increased rate; so that the salary budget has increased from $20,000 in 1916 to $50,000 last year.

Third, all other items of expense in operation, such as coal, electricity, labor, etc., have greatly increased as they have everywhere else.

Fourth. Very little has as yet been realized from the Educational Movement Campaign. **Practically nothing has been added in the past five years to our income from endowment to meet the increased expense of the salary budget indicated above.**

The income from the splendid gift of Brother Tatum, which became immediately available, is all used in developing the new Religious Education Department of the college. It puts us at the very front in instruction in the Bible and in specific training for religious work, but it does not increase our ability to meet the obligations that are upon us in other departments. Class rooms are becoming overcrowded, professors are overworked. Something must be done.

### Help from the General Educational Board.

To meet this emergency, the college authorities have planned wisely and well. In anticipation of the funds to be received from the Educational Campaign, a proposal was secured from the General Education Board to grant $100,000 when $250,000 had been collected from other sources. This grant came from a fund of fifty million provided by Mr. Rockefeller for the purpose of making possible the increase of salaries, and was made conditional upon our raising the salaries of our professors. To make this immediately possible, a further grant was made by the General Education Board of several thousands per year until the principal sum of $350,000 could be secured. This annual grant has now been made for three consecutive years, and the time for us to complete our part of the contract has arrived.

It is therefore imperative that the necessary steps be taken to get in hand at once the $250,000 necessary to claim the offer of the General Education Board. **And we have the money already subscribed and pledged by our people.** The interest of Millsaps College in the Educational Movement **subscriptions is as follows:**

Subscriptions [illegible] in the [illegible] [illegible]

[illegible] tions in the [illegible] [illegible] ches [illegible]

Total [illegible]

Can we [illegible] [illegible]? [illegible] is [illegible] able [illegible]:

[illegible] large [illegible] ized at [illegible] of the [illegible] or $40,000 [illegible] after the [illegible] ments. They are [illegible] paying on the [illegible] pledges. [illegible] Pay-up Campaign [illegible] four [illegible] tions this year will [illegible]

Total [illegible]

This will [illegible] to [illegible] subscriptions to Millsaps College [illegible] dowment Fund [illegible]

Total [illegible]

To be collected from [illegible] tion Board [illegible]

Total new [illegible] $[illegible]

### The Three-Fold Task.

May we not expect [illegible] Millsaps [illegible] and alumnus, every loyal Methodist, every friend of Christian education to join in this three-fold effort:

- a. To collect Directed Subscriptions in full, at once.
- b. To [illegible] the [illegible] of [illegible] Subscriptions in full on [illegible] of these.
- c. To secure the [illegible] tions that is [illegible] the offer of the General Education Board.

There is every ground [illegible]. W[illegible] simply be doing in [illegible] had vision enough to [illegible] sion.

We shall not be [illegible] issuing bonds [illegible] by making obligations [illegible].

### A Million Dollar Endowment.

On the contrary [illegible] on undirected subscriptions that [illegible] in in the next three years [illegible] larging work that is [illegible] Association of Colleges and [illegible] Schools, to which Millsaps College [illegible] years, has set [illegible] an A-Grade College [illegible] a faculty of eight [illegible] of $500,000. Millsaps [illegible] doubling [illegible] endowment of a million dollars [illegible] the next few years [illegible] portunity [illegible].

That we have [illegible] ting such a goal is [illegible] Endowment [illegible] from Christian Education Movement [illegible]

To be realized this year [illegible]

Remainder due on [illegible] tions 110,000

Total $[illegible]

For every hundred dollars that we collect on subscriptions already made, we will get an additional $10; for every hundred dollars of new subscriptions that we secure, we will [illegible] an additional $200. With this definite, [illegible] and inviting prospect of a larger service before us, let us set ourselves to the immediate [illegible] of securing at once the sum necessary to fulfill our agreement with the General Education Board.

[illegible] pastor, every local collector, every official [illegible], every alumnus of Millsaps who co[illegible] the [illegible] in the Pay-up Campaign [illegible] will be [illegible] Millsaps [illegible] the same time will be helping [illegible] of our Conference, our great [illegible] whole great educational plan [illegible].

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## THE REMOVAL OF SCARRITT TO NASHVILLE.

By Rev. [illegible], President, Scarritt [illegible] and Training School.

[illegible] the Board of Missions [illegible] and Training School to [illegible] the matter [illegible] to the church. Space [illegible] a very brief statement.

[illegible] program of missionary training drawn [illegible] by a committee representing the [illegible], the Woman's Missionary Council [illegible] at Atlanta and at [illegible] the Scarritt Bible and Training [illegible] by the Woman's Missionary [illegible] in April. It was brought [illegible] action of the Woman's Missionary [illegible] Board of Missions at its annual [illegible] May. With a few minor changes, the [illegible] adopted both papers and empowered its [illegible] Committee to act in connection with [illegible] Committee of the Woman's Missionary Council and the Board of Managers of [illegible] Scarritt Bible and Training School in locating [illegible] the proposed institution in keeping [illegible] provisions of the program of training [illegible] provided that these committees report [illegible] for relocation, both as to place and [illegible] to other institutions of learning, to the Board of Missions at its next meeting for final action.

This Joint Committee, with Bishop E. D. Mouzon as chairman, began its work immediately [illegible] the meeting of the Mission Board, and gave careful study to the provisions of the program [illegible] the various locations proposed, [illegible] of institution that was suggested. The [illegible] of the committee's work were laid [illegible] Board at its meeting on Sept. 12, with [illegible] recommendations: "(1) That the [illegible] from the citizens of Nashville be accepted and that the Scarritt Bible and Training School be located at Nashville, Tenn.; (2) That [illegible] may be affiliated with the George [illegible] College for Teachers, with the understanding that it shall have its own separate identity [illegible] any organic alliance with or control [illegible] any other institution. Affiliation shall mean [illegible] the privilege of securing at a minimum cost [illegible] educational advantages as may be particularly [illegible] and as would be approved by the [illegible] of the church." After a discussion [illegible] the day the Board, by [illegible] to eighteen, adopted the [illegible] of the committee.

[illegible] meeting of the Board of Missions, the Joint Committee took steps to secure a suitable [illegible] school and to work out for it a [illegible] in line with the instructions [illegible] Board of Missions. As soon as definite conclusions can be reached, the results will be [illegible] to the church. Meantime, the committee [illegible] the responsibility resting upon [illegible] this splendid piece of work, and [illegible] desires the earnest prayers of [illegible] Church that the task may be accomplished to the satisfaction of the church and for the best interests of the Kingdom of God.

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## IN FURTHER ORTHODOX REPLY TO BISHOP MOUZON.

By T. H. Lipscomb, B.D.

When the very title of an article, "Brother Lipscomb Constitutes Himself and the Presbyterian General Assembly Judges of Methodist Orthodoxy," is an **argumentum ad populum** (an appeal to popular prejudice), and the opening paragraphs an **argumentum ad hominem** (a thrust at the individual), neither of which is permissible in high-class controversy, little can be expected in the form of fair and reasoned discussion; and little appears in the reply of Bishop Mouzon to my recent articles in which, on the basis of his published utterances, I show his theological position to be unsound and misleading.

So the very title of Bishop Mouzon's article is disappointing, and the absurdity of his charge apparent to all; but his thrusts at me personally were even more so—may God forgive him. To attempt to destroy my influence and the weight of my arguments, **not by counter arguments,** but by holding me up as unworthy of belief because of the alleged "unjustifiable and absurd" testimony I bore in a pamphlet addressed to the last General Conference, is a procedure which will the less commend him to all fair-minded men; especially when they know the facts in the case. He says: "It will be remembered that this is the same Brother Lipscomb who some time ago brought accusations of 'heresy' against certain distinguished brethren connected with one of the great institutions of the church. A telegram was read during the session of the General Conference at Hot Springs (and that telegram may be seen printed in the Journal of the General Conference on page 151) declaring that those 'charges are unjustifiable and absurd.' Let me assure all good people that the present charges of 'heresy' laid against me are equally 'unjustifiable and absurd.'"

What is the **evidence** adduced that my charges were false? A fair and thorough investigation? Oh, no. There has been none, though I requested the Trustees to make such. What then? A telegram! From whom? The parties involved? Oh, no. **Not to this day has a person involved denied a single word quoted in that pamphlet.** The Faculty Club, before whom in monthly meeting the alleged statements were made? Oh, no. They have remained as silent as the grave and have signally failed to defend their colleagues, or even suggest that I misrepresented or misunderstood the utterances quoted. From whom, then, did this wonderful telegram come, so weighty as to brush aside as nothing the testimony of the Pastor-Professor of the University whose reputation for probity is yet untarnished? Why, from **a body of students** (which Bishop Mouzon fails to mention), who of course not being present at any of the Faculty Club meetings or interviews in question, were **utterly incompetent as witnesses.** Their testimony would not have been accepted in the humblest civil court. Yet a bishop of the church refers trimphantly to such a farcical telegram as evidence that I am unworthy of credence. And he is of course (as all who know us both know); but as some do not know us both he must write thus, lest my articles do some harm to the church which he loves better than his life. My own love for Christ and the church I hope I need not proclaim.

But as is apparent to all discerning minds, a students' telegram about another matter eighteen months ago will hardly suffice to prove that Bishop Mouzon's published utterances (quoted by me) are in harmony with sound doctrine; and there is still much room left in the Advocate for **reasons** and proof thereof, though I know it is far easier to find words, or telegrams, **wherewith to censure** than reasons wherewith to **prove another** wrong. He asks apologies freely. I assure him such will be forthcoming readily and heartily **when he proves** that he is not the author of the words and paragraphs accredited to him, **or when he has explained them to show that they mean quite other than what they seem to say.** So long as I quote him fairly he must accept the logical implications of his utterances, whether complimentary to himself or otherwise. I agree to do the same.

But since the Bishop has brought up again the pamphlet which I addressed to the General Conference, "The Content of Christian Education, An Arraignment and an Exposition," in which I constructively discussed what is **Christian** education, I am reminded that I therein showed that unsound teaching is proceeding not only from some of our leading professors of theology, but that Bishop Mouzon was himself uttering strange words concerning the mission of the church, the Second Coming of Christ and the Apostles' Creed. With perilous repudiation not only of the content but even of the phraseology of New Testament teaching, Bishop Mouzon affirms, as quoted in my pamphlet from his Keynote Address, Christian Education Movement (pp. 8, 9): "We are not seeking to gather out the 'elect' from all nations, and get them ready to meet the Lord in the air at his second coming when the world will be destroyed. Such a notion of the mission of the church can have no place in the religion of Christ and none in the program of the church." He sees in such conception the work of the church as ending in failure only! The gathering together of "multitudes which no man can number," "out of every nation and people and kindred and tribe," redeemed from the curse and defilement of sin as they have responded to Christ's call; the great invisible church; the "Bride of Christ," being prepared and made ready for him when "he shall come again to judge the quick and the dead'" (Creed), is a mighty spiritual achievement in which he sees no satisfactory triumph of righteousness, no consummation of the ultimate ends of Christ's coming. "The world itself," he insists (as all agree), "is the subject of redemption." Yes, but it is not the **end** of redemption; and we weary of having our eyes forever fixed on terrestrial ends, any progress toward which is possible only as the heavenly light shines clear upon the soul. In his recent article against the Fundamentalists, the Bishop again opposes the doctrine of the "Imminent" (spelled immanent, a very different word, in the Advocate before me), "Physical Second Coming of Christ," which doctrine is so obviously the teaching of Christ, Paul, Peter, John, Jude, that it is unthinkable how men professing to believe the Bible can question or deny it. Bishop Mouzon leaves room for only one inference: that he accepts the modernist doctrine; along with Dr. Rowe, editor of our Quarterly Review, and Dr. Thomas Carter, of Vanderbilt University; the latter of whom (Dr. Carter) bluntly stated to me at Monteagle two summers ago that **Christ is not going to come again** except in the spiritual sense, that the world is going to get better and better until **the spirit of Christ permeates all society,** adding, when I quoted Scripture to the contrary, that Christ and Paul inherited the old mistaken Judaistic notion of a "cataclysmic end of the world," and therefore did not undertake any social and moral and political reforms, thinking the world would soon end. My only reply to this was: "I thought you were a heretic, now I know it."

But hear also Dr. Rowe (Quarterly Review, April, 1923, Editorials, pp. 355-60). He is dogmatically evolutionary, and has no place for Adam at the beginning or for Christ's Second Coming at the end. Science takes the place of Scripture throughout. "As the imagination endeavors to run back along the track of humanity's slow travel, it is appalled by the stories which those **countless ages relate.**" "No human mind would have planned such interminable suffering." But thus God was evolving the race. At the other end he says: "The time will finally come when life upon this planet will cease. There is nothing upon which there is more general agreement than that the solar system is destined to run its course. In the vivid language of Scripture, 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.' In the more sober language of science, the heat of the sun will gradually pass out into space, and the planets be retarded in their motion until their orbits become so small that they will finally be drawn into the sun." So dismally, amid darkness and frigid cold, long after life shall have been frozen out, the universe will, infinite ages hence, collapse.

But is there no chance for God to intervene? Hear him again: "As prisoners seek refuge from the monotony of dungeon walls by indulging in day dreams of freedom on sunny hills, seers in impossible times fly upon the wing of apocalyptic vision into a future in which conditions are reversed and the righteous come into their own." * * * "Ever and anon a voice is raised in proclamation of a second coming, through which the kingdom will be set up and earth's tangles will be straightened out. **But minds sobered by a knowledge of the long, hard past have no such hope."** (Black-faced type ours.) Throughout, both in past and future, the supernatural and miraculous are eliminated, only natural and spiritual processes are allowed to work.

I appeal to all men to answer: Is there anything in all this to indicate that such men believe what they say when beside the open grave, after saying "ashes to ashes, dust to dust," they triumphantly affirm their faith in Christ's "Second Coming in glorious majesty?" Is such in harmony with the Apostles' Creed, which they recite every Sunday: "From thence he shall come again to judge the quick and the dead?" or with the Third Article of the Twenty-five? And how do they harmonize with that angelic declaration on Mount Olivet: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven?" Again, "Behold, he cometh with clouds and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him." Again, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ." What becomes, too, of those sublime words of Jesus: "When the Son of Man shalll come in his glory and all the holy angels with him?"

Verily, brethren, have we not here fulfilled rather the words of Peter: "There shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation?" Shall Methodist elders and bishops, with solemn vows upon them, and the precious heritage of their Christian faith, sit idly by while doctrine **so destructive to all sense of responsibility to God** is openly proclaimed in our official organs, in flat contradiction to the impressive words of Christ, "Watch;" "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." (Oh, but I forgot. Noah never lived. All before Abraham is fable. Dr. Bland recently said so. Christ was mistaken about the whole thing! These, however, are nonessentials.) But let us quote once more: "But if that servant shall say in his heart, My Lord delayeth his coming—the Lord of that servant will come—and appoint him his portion with the **unbelievers.**" "For in such an hour as ye think not the Son of Man cometh." If the "Imminent, Physical Second Coming of Christ" isn't Bible doctrine, there is none.

Bishop Mouzon affirms in his very title that I constitute myself and the Presbyterian General Assembly judges of Methodist orthodoxy. No, Bishop, you know I do not. I simply appeal to plain Bible teaching as Methodism has always received it, in harmony with the historic Christian faith. It was **essential** Christian faith common to all churches which I quoted, and my exact question was: "But on these fundamental matters, **wheresoever** or by **whomsoever** stated, where does Bishop Mouzon himself stand?" Surely a man of your breadth and liberality would not refuse to assent to a statement simply because Presbyterians made it. Yet you evado definite commitment even to so simple a deliverance. Really I am surprised to find you so bound by our denominational standards. I count myself even so broad and liberal that I gladly assent to and welcome truth wherever and in whomsoever found. I say with John Wesley: "Is thy heart right as my heart? Give me thy hand.'" But I know Wesley too well to believe that he would for an instant tolerate the erroneous and strange doctrines which "strike at the root of Christianity" (from the Bishop's own quotation), rampant in the church to-day. His very bones would cry out against the outrage of representing him as sympathetic with such utterances as I am protesting against in these articles.

I almost wonder whether you remember, Bishop, the ancient criteria by which the Fathers tested doctrine: "That only is of the faith," they affirm, "which is accepted **semper, ubique et ab omnibus**"; and that there is a great body of Christian dogma, the consensus of Christian thought throughout the centuries, which properly may be called "the catholic and orthodox doctrine." "The Romance of Orthodoxy," as Chesterton finely puts it, is that as "a heavenly chariot" she has come "thundering through the ages, the dull heresies left sprawling and prostrate, the wild truth reeling but erect." "She swerved to the right and left, so exactly as to avoid enormous obstacles. She left on the one hand the huge bulk of Arianism," **as she must now leave Modernism,** "buttressed by all the worldly powers to make Christianity too worldly. The next instant she was swerving to avoid an orientalism which would have made it too unworldly." Surely the hand of God is seen in Christian history, preserving his eternal truth, that its proclamation should never cease in the earth, to the saving of men's souls. So, Bishop, the standard by which I would judge Methodist orthodoxy, if such were needed, as happily it is not, is this great blessed body of Christian truth, revealed in God's Holy Word, believed among men of whatever name throughout the ages; and which you nor I nor all the modernists whom you hold in such high esteem can alter in one jot or tittle, and in departing from which you or I or any or all of us become heretics, traitors to the truth, in peril of damnation. I for one do not skim upon the thin surface of the centuries.

You formally ratify the Apostles' Creed as a Fundamental of Methodism. Why, then, do you disparage it time and again, as I have shown?

You formally ratify our Articles of Religion; why, then, do you disparage the doctrine of the Second Coming of Christ, the Atonement, and the infallible authority of the Bible? Please stop knocking down the things you stand up, and then standing up again the things you knock down.

You elaborately expound the General Rules in your second article as a Fundamental of Methodism; why, then, do you omit all reference to "the wrath to come which they saw continually hanging over their heads," and the **express condition,** "a desire to flee from the wrath to come," which has such orthodox doctrinal import and is so powerful a dynamic of faith? Perhaps you know the "liberalists" would laugh at you, and be driven into actual avowal of their latent infidelity.

In one point only do you attempt directly to answer me, and in that you place yourself in a dilemma that is ludicrous indeed. You are quite indignant that I should say, "You propose a truce, yet ask one side only to stop fighting"; and in proof that you ask both sides you quote in black-faced type your words, **"and scientists who know little about the Bible and nothing about theology join in and add to the confusion."** Well, take your choice. Either admit that our liberalistic brethern were **not** included among those whom you condemn for "joining in and adding confusion to disorder," or see yourself as charging them—your liberal editors, theologians, pastors, and professors—with **knowing little about the Bible and nothing about theology.** Some of us suspected that their Biblical scholarship was but skin deep; but none of us expected that you would assert it publicly. Really, now, was it not the secular scientists outside the church whom you had in mind? However, **my proof is not confined to this one utterance of yours.** I have quoted you elsewhere **to the same effect**—you even propose to drive us into Catholicism, and devote a whole article to denouncing the orthodox Fundamentalists and their Methodist sympathizers. You have even defended the liberalists—witness Dr. Rice—and placed them in positions of power and large emolument. Until you come out more definitely against the liberalistic propaganda, you have no complaint to make when I say, "You propose a truce, yet ask one side only to stop fighting."

But again I must say, enough, until you present a more direct and successful explanation of your utterances and refutation of my arguments. As for your naming me as one who holds that "a correct creed is of more importance than a good life," I will say that I have sense enough and religion enough to understand the genetic relation of faith and works, and know that error cannot bring forth the fruit of truth, any more than a bad root can produce good fruit. So I emphasize both doctrine and practice, as need may be, in harmony with our Articles of Religion and General Rules. As for the unknown party whose **conversation at second hand** you quote, I have never heard from human lips such an utterance and have no part nor lot in such views. A statement made in private conversation can hardly be proclaimed "a false note **sounded in Southern Methodism.**" Quote me a published utterance, please.

"I call to my side," you say, "all right thinking and loyal Methodists." I call them to **Christ,** the great HEAD **of the church,** to whom **supreme** loyalty is due: before whose **Words** as well as **Name** bishops must bow as humbly as any, if they would be trusted leaders of the hosts of Israel; knowing full well that no **mutilated** Bible, **discarded in public** estimation, can be a transforming power in human lives, or arrest our godless age in its headlong downward plunge.

To claim that mutilation of the Bible from Genesis to Revelation—belying its history, denying its miracles, repudiating its Pauline theology and glorious prophecy—are but **non-essentials,** is to utter words which only blind men and servile dupes can be deceived by.

The maintenance of its **doctrinal integrity** is as vital to the **very existence** of the church as the foundation stones to a great cathedral. Undermined or destroyed, the whole collapses in tragic ruin. So the church is **of God** only as **"the pure Word of God"** is proclaimed and believed therein. Otherwise it becomes but an **organization, earthly** but not **heavenly, human** but **not divine.**

West Point, Miss., Sept. 20, 1923.

## NOTES FROM THE NEW ORLEANS DISTRICT.

The month of August and early September are the period of least activity and greatest difficulty in New Orleans, when many are out of the city, and there is not much of interest to report at this time. The interest and attendance in our Sunday schools, however, have kept up through this period as well at least as in previous seasons, and plans are being laid for the opening of the more active season.

• • •

Two new deaconesses have come to St. Mark's, Misses Young and Rogers, and have taken up actively their new duties. The workers, at a recent staff conference, laid plans for a very active program of work through the winter.

• • •

Two of our preachers have recently been under the surgeon's knife, and are in process of recovery. Rev. E. V. Duplantis was operated on in Alexandria for the removal of his tonsils, and has been unable to preach for several Sundays; and Rev. J. B. Grambling was operated on at the Presbyterian Hospital in New Orleans for chronic appendicitis, and will be unable to fill his pulpit for a few weeks.

• • •

Rev. C. C. Wier is spending a good part of September on a visit to friends and relatives in Texas and Louisiana. After a year of hard work and severe trial, this relaxation was very needful.

• • •

The Sunday school workers of the city are working and planning to make the third district training school for the city a success. A fine faculty has been secured, arrangements are being perfected, enrollment secured, and the prospect is that this will be the most successful school yet carried out in New Orleans.

• • •

Under the leadership of Mrs. J. G. Snelling recently a conference of Sunday School Missionary committees was held with a view to improving the missionary departments of our Sunday schools and assisting in the completion of the Centenary pledges by the schools. Good work is being done by these committees.

• • •

The First Church school, which has already paid out in full its five-year Centenary pledge of $1,500, has adopted for the coming year a $500 special, directed to the support of a French Missionary pastor. A good example for other schools to follow.

• • •

At the joint quarterly conference at Houma, Aug. 23, Rev. C. D. Atkinson, Conference Superintendent of Sunday School Work, was present and presented the work and plans of the Sunday School Board. At the close of his address, it was decided to erect a sub-district for the vicinity of Houma and plan for a Standard Training School there next spring.

• • •

Reports from the charges of the district up to the end of the third round show additions of about six hundred and fifty members to the churches. This record will doubtless be materially increased by Conference time.

• • •

Offerings of at least $100 have been raised for the relief of the sufferers from the Japanese earthquakes, from the churches of this district.

W. WINANS DRAKE, P. E.

## CHRISTIAN EDUCATION DAY.

Sunday, Oct. 14, has been designated as "Christian Education Day." On this day we are asked to bring up the deficit on our Christian Education pledges. Bishop Ainsworth is calling on all our people to respond to this call.

Delinquent pledges in the North Mississippi Conference amount to a hundred thousand dollars. We can find no better time than this to meet this obligation. May we do our best to wipe out this deficit on that day.

J. H. HOLDER,
Conference Secretary.

## BANISHING THE WRONG.

Each solitary kind action that is done, the whole world over, is working briskly in its own sphere to restore the balance between right and wrong. The more kindness there is on earth at any given moment, the greater is the tendency of the balance between right and wrong to correct itself and remain in equilibrium. Nay, this is short of the truth. Kindness allies itself with right to invade the wrong and beat it off the earth.—Frederick W. Faber, D.D.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY
Board of Finance, M. E. Church, South.
510-513 Security Building, St. Louis, Mo.

## THE BEGINNING OF THE SPECIAL EFFORT FOR ADEQUATE SUPERANNUATE ENDOWMENT.

We're off! For five years we have been publishing on this page that a time would come when our great church would give serious attention to the needs of her worn-out preachers. Many have read these promises only to smile and doubt their fulfillment. But now the wonderful movement has actually begun. It would require volumes to tell of the years of anxious waiting, the soul longings, the pleadings for justice, the unyielding faith, and the patient, persistent toil through which we have passed to enter this day of beginning. But, thanks be unto the God of the "forgotten man," our church has at last quit merely singing psalms over the hungry and broken bodies of her retired servants and has cleared her mighty track for the superannuate endowment special. Sixteen trained and gifted dispatchers (bishops) are in their places giving orders; three hundred busy yard foremen (presiding elders) are setting to work with determined will, looking to have night and day shifts if necessary; sixty-five hundred clear-eyed engineers (pastors) have their hands upon the throttle and their eyes upon the rail; and thousands of firemen (lay members) have started shoveling coal. Come on, everybody, and make reservations on this wonderful train. Notice: Free list suspended!

### Illinois Conference.

The little town of Odin, Ill., had the honor of entertaining the Illinois Conference, where on Thursday, Aug. 23, 1923, the plan of the special effort for superannuate endowment was first presented. It was very fitting for Bishop Darlington, the warm-hearted and sympathetic friend of the old boys, to be in the chair. His emphatic statements concerning the movement left no doubt in my mind about its complete success in the episcopal district under his superintendency. Rev. W. E. Brown, of the St. Louis Conference, made an inspirational address that aroused in those present a will to work. Among the many pointed statements made by Brown, there was one with power like a two-edged sword,—namely: "If the church fails to raise the $10,000,000 for superannuate endowment, it will not be because she is stingy but because she is selfish. Most everybody has money to-day, as is evidenced in the amount being spent. But this expenditure is chiefly for selfish ends."

The preachers of this Conference promised faithfully to do their best for the cause. I believe they meant it, too. The Illinois Conference was the first to get the plan, and I believe she will be the first to get her quota. Several of her preachers who toil on the hardest circuits said to me: "It must be done, and we will do it." One preacher said: "It will be a hard task in my charge on account of difficult local conditions, but I will find a way to do it." Another preacher said: "I believe I can raise every dollar of my charge's quota from friends of the superannuates who are not members of the church." God be with the boys in Illinois, give them grace and grit to carry on, and let them be greatly blessed while they are helping others.

### Denver Conference.

Rev. R. R. Langston, transferred from the Tennessee Conference to Colorado, met me at Pueblo and gave me a wild thirty-mile ride in his Ford to the Rocky Mountain Assembly Ground, Beulah, Colo., the seat of the Denver Conference. We busted into the side of a street car, knocking a lot of things off the auto; but the Ford went on to Beulah, and as long as I was able to see the street car had not moved. We had a blow out and some other things, but nothing could stop us. Langston said that the go of that Ford was typical of the spirit of the preachers in the Denver Conference toward the special effort for superannuate endowment.

The Conference was holding a Saturday afternoon session, and I had an appointment to speak at 3 o'clock. Bishop W. F. McMurry was in the chair, as alert and lusty as ever. Langston told me that the Bishop had spent the whole month of August in the bounds of the Denver Conference and that he had visited and preached on both sides of the Great Range until he had reached practically every charge. I heard Rev. H. D. Thompson, pastor at Pueblo, say to the Bishop: "Your itinerary in this Conference this month reminds us of the strenuous traveling of Bishop Asbury." The Bishop replied: "Well, I have wanted to give personal attention to the work in this Mission Conference and took the month of August for it, so that I might be able to respond to the request of the Secretary of the Board of Finance in assisting to present the plan of the special effort for superannuate endowment to the Annual Conference this fall." I said nothing, but could have told how Bishop McMurry had worked almost day and night during the year in his Seventh Episcopal District in an effort to get his work well in hand in time to serve the Board of Finance in doing this work.

The Denver Conference preachers and lay members were a unit in their hearty appreciation of the plan for the special effort. Without exception, they promised that the quota of the Conference would be raised and paid as called for under the plan. This Conference has but one district, and Rev. C. W. Hall is the lone presiding elder. His territory embraces all of the State of Colorado and part of New Mexico. How would you like to go around with him? Brother Hall told me that he intended at the first quarterly conference of every charge in his district to give one dollar cash to the charge as the first contribution on its quota on the special effort. Other presiding elders might learn something out of Colorado. If Brother Hall thinks enough of this movement to make it cost him not only hard work but money, he is a fine man for presiding elder for such a time as this. Hats off to him.

You all know Bishop McMurry, don't you? Well, get a mental picture of him in a Ford coupe with two big grips and a sizable chauffeur, all driving down one of those seeming straight up-and-down foothills of the Rockies on a hundred-mile trip. I am sure you will agree with me that a bishop with such a persistence for doing difficult things is sure to prove a valuable asset in the special effort for superannuate endowment. And his preachers of the Denver Conference, who ride these bucking Fords under similar conditions twelve months of the year over the winding and ever-rising-and-falling roads of this great mountain country, are just the boys this heroic Bishop needs in such a field to do justice to the cause of the "forgotten man."

### Western Virginia Conference.

From Beulah, Colo., where the Denver Conference was held, to Barboursville, W. Va., seat of the Western Virginia Conference, is a journey of two days and two nights—and a little more. Of course the constant traveling wearied me, but I forgot all about it when I reached Barboursville and experienced such a warm welcome at the hands of the Western Virginia Conference. Bishop Darlington had the stage all set for the presentation of the special effort for superannuate endowment. When he announced the time of beginning for the program, the preachers did not start going out to get a drink of water. They kept their places with an air of earnest expectancy. Other preachers who had before been out of the room came in and took their places with their brothers. I cannot tell you how much this pleased me. It is much easier to work with a will to succeed when those who are expected to help with the task join heartily in co-operation. Somehow it inspires a confidence where otherwise doubt and misgiving would prevail.

The Bishop, after a few pointed statements, introduced Dr. Frank L. Wells, of the Virginia Conference, for the inspirational address. Whew! That man has something besides a bald head. For forty minutes he held that splendid body of men in rapt attention as he delivered one of the best addresses concerning the superannuate cause that I ever heard. When my time came to explain the plan, Wells had the pot boiling. Bishop Darlington poked the fire some more and then called for me.

It was an inspiration to see that splendid group of preachers and lay members so eager to get the specific directions for projecting the movement in behalf of the "forgotten man." Invariably it is a difficult task to explain the details of a program for raising money, because the average listener becomes impatient under a process of mere analysis. But if the Western Virginia Conference felt that the consideration of the plan for special effort was tedious, the brethren were surely adept in concealing their feelings. I am sure that the character of the cause for which a plan of special effort is now being presented is such that one can suffer even the tedium of explanation for the sake of a movement so sacred.

One preacher handed me a check for $25, saying: "This is the first contribution on my charge's quota for superannuate endowment. I believe we will be able to raise every dollar of our part and more." This is an example of the attitude of the preachers generally on this subject; and not only do the preachers feel this way about it, but the laymen are even more enthusiastic and hopeful. A prominent layman of our Johnson Memorial Church in Huntington, W. Va., said to me: "Our charge has done its part in every financial movement that has been presented to us during the past five years, and you can be assured that we will respond to the special effort for superannuate endowment in a manner that will be to your entire satisfaction." I told him he was putting it pretty strong, for my satisfaction concerning the movement for our worn-out preachers is not so easy to reach. However, the brother was not inclined to change his statement, and I believe that the great church for which he testified will do a magnificent thing for the sacred cause.

I left Barboursville fully convinced that there is no need to worry about the Western Virginia Conference in the great special effort. For five years these brethren have been encouraging me with positive promises and assurances that they would do their part in the chance so given. About three years ago members of a little chapel of a circuit located in the mountains of this Conference subscribed $3,600 to superannuate endowment. A Conference that has in it even a little chapel of a circuit willing to do this thing in such abundance can certainly with all confidence be expected to do a noble part when the organized movement is on in earnest.

# *The Home Circ[illegible]*

### DREAMS.

Last night I dreamed the queere[illegible]
I thought that it was light,
That I was in my room at school,
And stood up to recite.

The funny thing to me was this:
I talked a perfect streak,
And answered all the questions [illegible]
I didn't know last week.

I wish I could, while I'm asleep,
Examinations take!
I know I'd do much better
Than when I am awake!
—Anne Hyde, in the Jan [illegible] St. Ni[illegible]

### THE LEGEND OF SAINT CHRISTOPH[illegible]

There once lived in a far-away [illegible] giant, Offero by name. It was said t[illegible] swim through mighty torrents, that [illegible] forest trees up by their roots, that [illegible] for miles through burning sands [illegible] covered mountains, and not grow [illegible]

One day the mighty Offero left [illegible] started out in search of one whom [illegible] "For," said he, "I want for my M[illegible] est man in all the world."

He traveled for days until he finally [illegible] walled city, where he had heard [illegible] great king. When the monarch saw [illegible] proaching he greeted him gladly, to [illegible] strong shoulders and his mighty ar[illegible] knew that he would be a faithful [illegible]

"I will make you a leader in my [illegible] the king. "Go forth and fight my [illegible] win great victories for your Master."

Offero fought hard and overcame [illegible] of the king. When he returned to the [illegible] received great glory and honor. As [illegible] the presence of the king, the mi[illegible] arose and said, "You have fought wel[illegible] shall make you the head of my arm[illegible] you in command I shall never fear a[illegible]

"Not even Satan?" asked a courtier [illegible] But at the mention of Satan, the m[illegible] grew pale, for he feared Satan ab[illegible] foes.

"Why do you fear Satan, O Kin[illegible] Offero. "Is he mightier than you[illegible] leave you, then, for I would serve [illegible] Master in the world." Soon Offero le[illegible] ence of the king and was on his way [illegible] Satan, that he might serve him.

Almost before he knew it, Offero [illegible] mighty Satan, who was glad to have the [illegible] giant for one of his servants. As he [illegible] served his master well, traveling far a[illegible] his evil errands. Satan was greatly pl[illegible] the work of Offero and one day he said, [illegible] to serve me, O mighty Offero, I no l[illegible] the Christ."

"The Christ?" cried Offero. Do you fear t[illegible] Christ? Why do you fear him? Is he [illegible] erful than yourself?"

"O yes, Offero," answered Satan, "tho[illegible] always been his enemy, I have never s[illegible] conquering him. I fear him more than [illegible] world."

"I will leave you, then, as I left [illegible] monarch," said Offero in disgust to [illegible] could not serve a coward. Let me find th[illegible] whom even you fear. Him only sh[illegible]"

Over raging torrents and burning d[illegible] eled the mighty Offero. In strange la[illegible] dered for many months and in diffe[illegible] over the world he searched for the [illegible] he would serve, but nowhere could he [illegible]

He had grown weary of his q[illegible] to build himself a hut beside a r[illegible] there he lived, with still a longin[illegible] find the Christ that he might serve [illegible] was not idle, nor was his great stren[illegible] for he was so strong that he could [illegible] ple on his back, as he swam across the [illegible] [illegible] to the other. He was always ready to [illegible] across, no matter how [illegible] the night.

[illegible] about to go to bed, [illegible] his window. A [illegible] The wind was roaring [illegible] and the great [illegible] the shore. "Offero, [illegible] the voice, this time a [illegible] won't you come and [illegible]"

[illegible] was up and out of his [illegible] in his hand, but he could [illegible] the bank, and there, [illegible] he saw a little child, all cold and [illegible]

[illegible] small figure of the child to [illegible] and with the help of a staff [illegible] rushing water. At [illegible] to Offero as the [illegible] the rain beat against his [illegible] about his feet. [illegible] and heavier. He [illegible] reach the other [illegible] the waves, but [illegible] headway. The [illegible] heavier and heavier, and his [illegible] about Offero's neck [illegible] breathe. At last he [illegible] hold of the rocks [illegible] himself out of the [illegible] that he hardly had [illegible] on the river's bank and [illegible] down. But then he heard a voice [illegible] served me well. From [illegible] called Christophero, which [illegible] for in serving me you are [illegible] the whole world." [illegible] the little child Offero saw [illegible] of the Christ, whom he had sought [illegible] found in deeds of service. From [illegible] Service." Abingdon Press Religious [illegible] Texts.

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[illegible] to accumulate, we must [illegible] happy, we must make [illegible] to become spiritually [illegible] the spiritual good of [illegible] weakness with [illegible] folly into heavenly [illegible] mortals the peace [illegible]

## "TIME OUT."

### What Do You Make of This?

Advertisement: "A lady keeping a first-class boarding school, requiring a piano is desirous of receiving a daughter of the above in exchange for the same."—Boston Transcript

### Wrong Track.

The dean had a hard-boiled freshman on the carpet. The dean decided to take a fatherly attitude.

"If you were in my place," he asked kindly, "what would you do?"

"I'd resign."—Exchange.

### Easy to Be Calm.

The patient in the private ward of a hospital was a testy old millionaire whose case at first gave the physician considerable difficulty.

"Well," said the cranky one after he had been there several weeks, "how do you find me this morning?"

"You're getting on well," replied the physician, rubbing his hands in satisfaction. "Your legs are still swollen, but that doesn't bother me."

"Of course it doesn't," snarled the old man. "Your legs could swell until they blew up and it wouldn't bother me." Exchange.

### Too Much.

On the Western plains the sheepman goes out with several thousand head and one human companion. The natural result is that the pair, forced on one another when they least want it, form the habit of hating each other.

An ex-sheepman, while in a narrative mood, was telling a party of friends of a fellow with whom he once rode. "Not a word had passed between us for more than a week, and that night, when we rolled up in our blankets, he suddenly asked:

" 'Hear that cow beller?'

" 'Sounds to me like a bull,' I replied.

"No answer, but the following morning I noticed him packing up.

" 'Going to leave?' I questioned.

" 'Yes,' he replied.

" 'What for?'

" 'Too much argument.' "—Milwaukee Sentinel.

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# New Orleans Christian Advocate

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**North Mississippi Conference**—Rev. J. H. Felts. Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts

## *Editorial.*

### MEETING OF THE PUBLISHING COMMITTEE.

The regular annual meeting of the Publishing Committee is called to meet in the office of the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La., on Thursday, October 18, at 10 o'clock a.m. It is hoped that every member of the committee can be present.

JOHN F. FOSTER, Chairman.

### WORK DAY FOR THE ORPHANAGE.

Rev. Robert W. Vaughan, the Superintendent of the Louisiana Methodist Orphanage, located at Ruston, La., has announced that Saturday, Oct. 13, will be "Work Day," and that the next day, Sunday, Oct. 14, will be "Harvest Day" for that institution. The Orphanage is so well established in the affection of the Methodists of Louisiana that we are sure all Sunday school superintendents and pastors will call attention to these special days and see that they are observed; but we add a word of exhortation lest, in the press of other matters, they should fall to make announcements far enough in advance to secure the best results. An offering should be taken in every Sunday school and every congregation in the Louisiana Conference.

### PERSONAL AND OTHER NOTES.

National Father and Son Week has been set this year for the period beginning on Nov. 11—Armistice Day.

Rev. W. H. Giles, our pastor at Slidell, La., paid the Advocate office an appreciated call on Monday of this week.

"The Messenger" is the name of the monthly church bulletin issued by Rev. S. A. Seegers, our pastor at Jeanerette, La.

Trinity College, Durham, N. C., opened this session with an attendance of about 1,000 students —800 men and 200 women.

The Corinth District Bulletin, dated Sept. 10, states that 779 additions to the membership of the church have been reported thus far.

The Arkansas Methodist reports the recent death of Rev. J. H. O'Bryant, of an acute heart attack. Brother O'Bryant was a native of Mississippi.

Rev. Raleigh V. Fulton, of the Louisiana Conference, requests us to state that his address is changed from Calhoun, La., to Monroe, La., Route 1, Box 40.

The enrollment of Millsaps College for this session exceeds that of any previous year at this time, more than three hundred students having already registered.

Rev. A. B. Barry, formerly of the Mississippi Conference, but now pastor at DeWitt, Ark., is popular with his people, whom he is leading in the erection of a $30,000 church.

The Centenary College football team won its first game of the season last Saturday by a score of 55 to 0, the game being played with the team of the Southwestern Louisiana Industrial Institute, at Lafayette, La.

Rev. W. L. Doss, Jr., presiding elder of the Alexandria District, Louisiana Conference, called at the Advocate office on Wednesday of last week. He was in the city with his wife, for whom he was seeking medical attention.

Rev. J. B. Grambling, pastor of Epworth Methodist Church, this city, was operated on for appendicitis at the Presbyterian Hospital on Tuesday of last week. He stood the operation well and is making rapid progress toward recovery.

The Italian Protestant churches of New Orleans held a union meeting at St. Mark's on Thursday, Sept. 20, in celebration of the anniversary of the establishment of the present Italian nation and of the downfall of the temporal power of the papacy.

Rev. H. S. Johns, chaplain of the Louisiana State Penitentiary, and Rev. John L. Sutton, superintendent of the Mississippi Child and Home Finding Society, recently attended the sessions of the National Prison Congress at Boston, Mass.

Rev. R. H. Bamburg has been transferred this year from the Pacific Conference to the Northwest Conference and appointed to the Franklin and Yarnell charge in Oregon. Brother Bamburg was formerly a member of the Louisiana Conference.

Rev. Nolan B. Harmon, our pastor at Newton, Miss., began a meeting last Sunday in which he is being assisted by Rev. J. M. Smith, of Meridian, Miss., and his singer, Brother Lees, of Three Rivers, Michigan. The Meridian flying squadron assisted in the services on Sunday.

Randolph-Macon College for Women, Lynchburg, Va., is beginning a campaign to raise a fund of $1,250,000, of which $800,000 will be added to the endowment and the remainder used to pay for recently erected buildings and provide other needed equipment.

Rev. J. G. Snelling, superintendent of the Memorial Home and pastor of the Louisiana Avenue Church, this city, was called to Oklahoma last Saturday by a telegram announcing the critical illness of his father. We are sure his brethren will remember Brother Snelling at a throne of grace in this time of anxiety.

The Board of Missions reports that $33,075.14 has been received thus far for the Japanese relief fund. The need is still urgent, and contributions are still in order for this great work of relief. Remittances should be made to Mr. W. M. Cassetty, Jr., Box 510, Nashville, Tenn.

Mr. and Mrs. Marlin W. Drake, of Shreveport, La., announce the birth of a son, Marlin W., Jr., on Aug. 31. Mr. Drake is a son of Dr. Winans W. Drake, presiding elder of the New Orleans District. Congratulations to the happy parents and blessings upon the little one!

We learn with great sorrow of the feebleness of Brother B. F. Goza, of Magnolia, Miss. He has been a subscriber to the Advocate continuously for more than thirty years and has always been a staunch friend of the paper. May sustaining grace be abundantly supplied him in his declining years!

Rev. J. M. Alford, our pastor at Winnsboro, La., has recently assisted in a revival meeting at Montgomery, La., with Rev. H. B. Thomason; at Harrisonburg, with Rev. R. T. Pickett, and at Safety Harbor, Florida, with his brother. More than fifty members were added to the church in these three meetings. Plans are under way for a new church at Winnsboro.

The board of stewards of the church at Amory, Miss., at the fourth quarterly conference, passed highly commendatory resolutions concerning Rev. T. H. Dorsey, for four years presiding elder of the Aberdeen District. Special mention is made of his success in the business administration of the affairs of the church, and of his ability as a preacher. The resolutions were presented by a committee consisting of C. M. Harrison, J. M. May, and C. B. Baker.

Bishop W. N. Ainsworth authorizes us to announce that Rev. Arthur J. Moore, pastor of Travis Park Church, San Antonio, Tex., will deliver a series of evangelistic addresses at the North Mississippi Conference, and that Rev. Walter Anthony, D.D., pastor of the Mulberry Street Church, Macon, Ga., will deliver a similar series at the Mississippi Conference. Both of these are among the foremost of our city pastors and are reaching thousands with their evangelistic messages.

Bishop W. N. Ainsworth is indeed a workman that needeth not to be ashamed. In addition to rounds of visitation in Mississippi, Georgia, and Florida, he is meeting the presiding elders of each of his four Conferences for a preliminary survey; he will speak several days at the St. Louis and the North Alabama Conferences, and from Oct. 28 to Oct. 31 he will speak daily at the anniversary celebration of the Old John Street Church in New York City. His schedule allows him only fifteen days at home and in his office during the next three months.

As a result of the meeting at Okolona, Miss., in which Rev. Dan Kelly assisted the pastor, Rev. E. H. Cunningham, there were forty additions to the membership of the churches in the city, thirty of them to the Methodist church. Every department of the church was strengthened. Card playing was given up, a man's prayer meeting, one hundred strong, was organized, and a similar prayer meeting among the women was formed. The congregations were the largest ever assembled in Okolona, and a magnificent offering was presented to Brother Kelly at the close of the meeting.

Following swiftly upon the statement by Dr. John R. Mott that the property loss of the Young Men's Christian Association in Japan would probably amount to more than $1,000,000, came the announcement by Dr. Mott of an unsolicited gift of $500,000 by Mr. S. P. Fenn, of Cleveland, Ohio, vice president of the Sherwin-Williams Paint Co. The use of the gift is left to the discretion of the International Committee, of which Mr. Fenn is a member, the only condition being that $50,000 of it shall apply to the Retirement Fund of the Y. M. C. A. of North America.

The Baton Rouge Standard Training School will hold its sessions Oct. 8-13. The courses and instructors will be as follows: "The Worker and His Bible," Dr. Charles W. Crisler; "Intermediate-Senior Work," Miss Spratt, of the General Sunday School Board; "Progress of the Christian Religion," Dr. W. Winans Drake; "The Organization and Administration of the Sunday School," Dr. Alonzo Early; "The Primary Pupil," Miss Caroline Hess. Rev. J. W. Lee, presiding elder of the

Baton Rouge District, is president of the board of directors, and Rev. C. C. Miller is the educational director.

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We have learned with real sorrow of the recent death of Mrs. J. H. Scruggs at Corinth, Miss. Mrs. Scruggs was the daughter of Bishop Paine and a sister of Captain George Paine, of Aberdeen, Miss. She married Rev. J. H. Scruggs, of the North Mississippi Conference, over forty years ago, but most of their united ministry was spent in the South Georgia Conference. Dr. Scruggs was paralyzed two years ago and had to give up his work in that Conference, and he and his wife have been living since in Corinth. The Advocate extends sincere sympathy to Dr. Scruggs and to the other loved ones and friends of the deceased.

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We take the following from the Oxford (Miss.) Eagle: "The union services of all the Oxford churches, which have been held on the beautiful lawn of the Presbyterian church during the summer months, were closed last Sunday evening. Rev. L. M. Lipscomb preached the closing sermon to a large and attentive congregation. His text was, 'How shall ye escape if ye neglect so great salvation?' After the services a great many members of the congregation expressed their appreciation and thanks for the sermon. These union services have been well attended and were a great blessing to the community."

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The Policy Committee of the American Peace Award has announced the list of seven judges who will award the prize of $100,000 offered by Edward W. Bok for a practicable plan whereby the United States may co-operate with other nations looking toward the prevention of war. The judges are: Colonel Edward M. House, of Texas; General James Guthrie Harbord, of Illinois; Ellen Fitz Pendleton, of Massachusettes; Roscoe Pound, formerly of Nebraska, now of Cambridge, Mass.; Elihu Root, of New York; William Allen White, of Kansas City; Brand Whitlock, of Ohio. All plans must be in the hands of the committee by Nov. 15, and a decision is expected to be announced by Jan. 1, 1924.

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## A CHRISTIAN REPLY TO THE REV. THOMAS H. LIPSCOMB.

By Bishop Edwin D. Mouzon.

Our good friend, the Rev. Thomas H. Lipscomb, has concerned himself to pass under review certain articles which I have written in recent months wherein I tried to call again the attention of the church to the old Methodist emphasis on Christian experience and holiness of heart and life. Brother Lipscomb is greatly disturbed. He would have much preferred that I lay stress altogether on dogmatic theology. Brother Lipscomb has a lively imagination and has invented for me a theological position which I do not hold, and has then gotten very angry with me about the matter. Brother Lipscomb, I am not a bit angry with you; I am just sorry for you.

Let us look at a few of his criticisms.

1. It seems that in writing the word Calvinism I hit a wrong letter, or my excellent secretary struck the wrong key, or the printer had a bad "spell." Anyhow, Brother Lipscomb calls the attention of his readers to the fact that a word was mispelled. Horrible! Now that was "the most unkindest cut of all!" Brother Lipscomb, I will confess the truth. You got me at one of my weak spots. I have had a hard time with my spelling ever since I studied Webster's blue-back speller. I wonder, Brother Lipscomb, if you found any commas misplaced, or any capital letters wrongly used. I am pretty good on commas and capitals. But seriously, when a man sees little things big, he is certain to see big things little. And I am afraid that my critic is a little too critical.

2. Brother Lipscomb is alarmed over my having said that as a result of the broadening and deepening experiences of divine grace, I have come to have "a large indifference to things, whether of creed or of practice that make no difference to the Christian life." I gather from what Brother Lipscomb says that he, himself, **pays great attention to "things of creed and practice that make no difference to the Christian life."** But I am at a complete loss to know why he should be so deeply concerned about things that do not really matter. Christ—his life, his teachings, his death, his resurrection—Christ is the center of my faith and the source of my Christian life. Brother Lipscomb must have a mind that runs to abstract thinking—thinking abstracted from the great things which touch Christian life.

3. Brother Lipscomb is grieved because I said that **"it is not theology that saves a man; it is Christ that saves."** To Brother Lipscomb this statement made by me is such a great "heresy," that he prints it in black-faced type. Then he goes on to impress upon his readers his own position that a correct theology about Christ must be formed before a man can be saved. Now that is where he and I part company; for I know that one must have a personal experience of Christ before he can have any real understanding of the significance of his Person and his Death. We are not theologians first and afterwards Christians. We are first Christians, and afterwards theologians—if ever theologians at all.

4. Brother Lipscomb is shocked at my ignorant exegesis when I take the position that St. Jude himself knew what he meant when he wrote in his epistle that he was going to "contend earnestly for the faith once for all delivered unto the saints." I went to Jude's epistle to find out what Jude's message was. Now comes Brother Lipscomb: **"Now whoever heard of such a principle of exegesis!"** Well, I was under the impression that Brother Lipscomb had a B.D. degree from a first-class theological seminary and that he also once taught in a school of theology. I wonder how he missed the first lesson that I used to give my students at Southwestern University in New Testament Theology. Evidently Brother Lipscomb would read back into Jude's words some system of theology, and then seek to enforce his own theology by quoting Jude in support of it. Now what we ought all to do, is to go to the Bible and learn what the Bible teaches, and then shape our thinking in the light of God's word. By the way, the Board of Managers of Tract and Evangelistic Literature of our church have printed in tract form my sermon on "The Faith Once for All Delivered Unto the Saints," and by writing to Lamar & Barton, it may be had for use in revival meetings and otherwise.

5. Brother Lipscomb objects to my saying that the "penal substitution" theory of the atonement **is Calvinistic.** He thinks that the doctrine that **"the penalty that was due me on account of my sins fell on Christ—that violated law demanded a victim, and that Christ was punished in my place"—"is the obvious, undeniable teaching of Scripture."** And he tells us that he settled that "long ago" in an article he wrote for the Review! He insists that the only Calvinistic thing about Calvin's view of the atonement is that Calvin limited its application to the elect. My critic has failed entirely to understand Calvin. The essence of the Calvinistic theory is this: **The sins of the elect were transferred to Christ and Christ was punished as a sinner; and Christ's righteousness is transferred to the elect and the elect are rewarded as righteous.** "Penal substitution" and "substitute righteousness" are the two legs of the Calvinistic theory. Now Methodists believe **in actual righteousness and not substitutionary** righteousness; and I believe that the atonement wrought out by Christ was actual and real—the mightiest event in human history. The language used by Calvin and others who hold the same theory is horrible. Calvin says: **"He endured in his soul the dreadful torments of persons condemned and irretrievably lost"; "He suffered that death which the wrath of God inflicts on transgressions."** That is to say that **since the penalty due man's sin is eternal death, Christ suffered on the cross the torments of the damned.** This Brother Lipscomb believes is what the New Testament teaches. Well, thank God, I do not believe any such horrible misreading of the death of my Lord! And this Calvinistic doctrine has never been able to make itself at home in Methodist theology. But enough of this. One feels ashamed to let it be plainly known what this barbarous theory is that we are now being told is the essence of the gospel. Before the cross of Christ I bow in amazement. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The last thing men ought to do is to dispute about the cross of Christ. I feel like saying with Saint Paul, If I have spoken as a fool it is because I have been compelled to do so. Brethern all, proclaim the great redeeming fact of Christ Crucified, the one hope of the world! To dispute about the cross is almost as sacrilegious as the gambling of the soldiers for his seamless robe while he was dying above their heads.

I brought a spiritual message to the church. My critic sees nothing good in what I have said. It is only evil and that continually. He reminds me of another critic:

The critic stood with scornful eye
  Before a picture on the wall;
"You call this art? Now see that fly,
  It is not natural at all.

"It has too many legs, its head
  Is far too large—who ever saw
A fly like that, so limp and dead,
  And wings that look as if they—pshaw!"

And with a gesture of disgust
  He waved his hand, when, lo! the fly
Flew from the picture. "Ah! some dust,"
  The critic said, "was in my eye."

It is too bad, Brother Lipscomb! I wish you weren't so awfully critical. I wish you were just a little more human. I wish you were just a little more brotherly.

In conclusion, let me quote from John Wesley: "Love me not in word only, but in deed and in truth. So far as in conscience thou canst (retaining still thy own opinions, and thy own manner of worshiping God) join with me in the work of God; and let us go hand in hand. And thus far it is certain thou mayest go: Speak honorably wherever thou art, of the work of God, by whomsoever he works, and kindly of his messengers. And, if it be in thy power, not only sympathize with them when they are in any difficulty or distress, but give them a cheerful and effectual assistance, that they may glorify God on thy behalf."

Nashville, Tenn.

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## ATTENTION, PARENTS AND PASTORS.

All parents having sons attending Johns Hopkins University, Baltimore, Md., will kindly communicate with the undersigned, pastor of the Alpheus W. Wilson Memorial Church, as this church has made special provision to look after the moral and religious welfare of our boys.

If pastors having members who have moved to Baltimore or contemplate moving to this city, or having young people attending any of our schools or taking training in any of our hospitals, will also notify the undersigned, he will see that they are properly cared for and saved to Southern Methodism. Prompt compliance with this request will not only be a great service to the people themselves, but will help to stop a leakage to Southern Methodism in Baltimore.

CARLTON D. HARRIS,
309 E. University Parkway,
Baltimore, Md.

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President Presbyterian Hospital,
701-739 Carondelet St., New Orleans, La.

# Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations Memorial resolutions are subject to the same rule as obituaries.

E. BAYLEY KENT was born Dec. 11, 1845, and died July 22, 1923. He was married in 1879 to Miss Annie Kent. Their home was blessed with sons and daughters, who have gone out into the world to brighten it. He united with the Methodist church at an early age and lived in it. When asked if he was ready to go, he replied, "If my God wants me, I am perfectly ready to go." He not only commanded respect, but admiration, for he was endowed with kindness, which was a chief attraction and a part of his being. As a friend, he was loyal beyond measure; as a citizen, he was patriotic. Memories of him will ever find an abiding place in the hearts of his friends and brethren. Thus he leaves his dying bequest to his family, while we are all impressed with the splendor of his life and the gentleness of his death. May God bless the bereaved family.

His Pastor.

J. S. RUTLEDGE.

## THE QUEEN OF GRANDMAS.

I think my grandma is a queen;
Her throne, a rocking-chair;
A little, ruffled crown of white
She wears upon her hair.

And I her loyal subject am,
Her wishes I obey;
A morning kiss, a kiss for night,
As proud tribute I pay.

I think her spectacles are made
Of rosy-colored glass,
She looks through them at every one
So kindly as they pass.

Her two small feet upon a stool
And I together sit;
I'm glad it's no smaller, for
We just exactly fit.

She tells me lovely stories then
Of what the fairies know,
And all about strange continents
Where giants grow and grow.

Then when I tell her everything
I learn, and do, and see,
She thinks I'm very big and smart,
And listens carefully.

And when I stoop and kiss her hand
That's wrinkled, small and white,
She says if she's my grandma queen,
Then I'm her gallant knight.

—Annie B. Payne, in Exchange.

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## THE TREASURE.

We devote ourselves to the acquisition of the whole field of life and character, until we are able to say that the new-found treasure is love. The only price of divine treasure is love. We cannot pay for it in any other way. And love comes out of faith. Nothing in the world enriches a soul, develops its powers, completes its real life more naturally than the faith that there is somewhere, not far away, a pure and true and perfect Being, whom we can love without reserve.—Herbert Snell.

All that is best in the world is due to religion.—W. W. Bellinger.

## NORTH MISS. CONFERENCE

### Aberdeen Dist.—Fourth Round.

Salem and Ecru, at Oakdale, Sept. 29, 30.
Tocopola, at Tocopola, Sept. 30, Oct. 1.
Randolph, at Hunter's chapel, Oct. 2.
Houlka, at Wesley, Oct. 3.
Greenwood Springs, at Pleasant Grove, Oct. 6, 7.
Smithville, at Greenfield, Oct. 13, 14.
Fulton, at New Salem, Oct. 17.
Tremont, at Asbury, Oct. 18.
Calhoun City, at Big Creek, Oct. 20, 21.
Vardaman, at Derma, Oct. 21, 22.
Algoma, at Troy, Oct. 24.
Eupora and Mabin, at Mabin, Oct. 26.
Mathiston, at Mathiston, Oct. 27, 28.
Bellefontaine, at Spring Hill, Oct. 29.

T. H. DORSEY, P. E.

### Columbus Dist.—Fourth Round.

Kosciusko ct., at Bethel, Sept. 29, 30.
Kosciusko sta., Sept. 30, p.m.
Ethel, at Shady Grove, Oct. 6, 7.
Starkville, Oct. 7, p.m.
Shuqualak, at Shuqualak, Oct. 10.
Mashulaville, at Middleton, Oct. 11.
Crawford and Shaeffers, at Shaeffers, Oct. 14, a.m.
Columbus, Central, Oct. 14, p.m.
West Point, Oct. 17.
Artesia, Oct. 18.
McCool, at Salem, Oct. 20, 21.
Ackerman and Wier, at Ackerman, Oct. 21, 22.
Chester, at Salem, Oct. 23.
Mayhew and Sessums, at Mayhew, Oct. 25.
Cedar Bluff, at Siloam, Oct. 27, 28.
Brooksville, Oct. 31.

A. T. McILWAIN, P. E.

### Corinth Dist.—Fourth Round.

Corinth ct., at Gaine's Chapel, Friday, Sept. 28.
Booneville sta., preaching, Sept. 30, 11 a.m.; Q. C., Oct. 17, night.
Silver Springs ct., at El Bethel, Thursday, Oct. 4.
Baldwyn ct., at Asbury, Friday, Oct. 5.
Marietta ct., at Marietta, Oct. 6, 7.
New Albany ct., at Bethlehem, Tuesday, Oct. 9.
Potts Camp, at Winborn, Wednesday, Oct. 10.
Hickory Flat, at Bethel, Thursday, Oct. 11.
Sherman ct., at Sherman, Friday, Oct. 12.
Dumas ct., at Dumas, Saturday, Oct. 13.
Ripley sta., Q. C., Friday night, Oct. 12; preaching, Sunday, Oct. 14, at 11 a.m.
Guntown, ct., at Saltillo, Thursday, Oct. 18.
Chalybeate ct., at Ebenezer, Oct. 20, 21.
Mooreville ct., at Mooreville, Tuesday, Oct. 23.
Mantachie ct., at Mantachie, Wednesday, Oct. 24.
Belmont ct., at Belmont, Friday, Oct. 26.
Paden ct., at Paden, Oct. 27, 28.
Tishomingo ct., at Tishomingo, Oct. 28, night; Oct. 29.
Iuka sta., Oct. 31, night.
Burnsville ct., at Burnsville, Nov. 1.
Iuka ct., at Pleasant Hill, Friday, Nov. 2.

Let pastors see that written reports are made by the Woman's Missionary Society, and by the trustees of church property, answering questions 16 and 18. Also give special attention to questions No. 20 to 24, inclusive. Let the Sunday school superintendents and charge lay leaders make written reports.

I hope that the stewards will make a successful effort to collect the pastor's salary in FULL.

Let pastors and laymen remember our SLOGAN. "ALL COLUMNS LEVEL AT CONFERENCE."

JOSEPH B. RANDOLPH, P. E.

### Greenville Dist.—Fourth Round.

Friars Point and Bobo, at Friars Point, Sept. 30.
Cleveland, Oct. 7, a.m.
Boyle and Pace, at Boyle, Oct. 7, p.m.
Gunnison and Sherard, at Gunnison, Oct. 14, a.m.
Rosedale and Hillhouse, at Rosedale, Oct. 14, p.m.
Glen Allen and Benoit, at Glen Allen, Oct. 17, p.m.
Jonestown and Duncan, at Duncan, Oct. 21, a.m.
Hollandale and Arcola, at Arcola, Oct. 21, p.m.
Leland, Oct. 24, p.m.
Lake Cormorant and R., at Lake Cormorant, Oct. 28.
Greenville, Oct. 31, p.m.
Boyle ct., at Skene, Nov. 4, a.m.

JAMES H. FELTS, P. E.

### Greenwood Dist.—Fourth Round.

Carrollton, at Carrollton, Sept. 30, 11 a.m.; Q. C., at 3 p.m.
Sunflower, at Blaine, Oct. 7, 11 a.m.; Q. C., after preaching.
Schlater, at Schlater, Oct. 7, 7:30 p.m.
Itta Bena, Oct. 10, 7:30 p.m.
Swift, at Lotus, Oct. 14, 11 a.m.; Q. C., after preaching.
Inverness, at Caile, Oct. 14, 3 p.m.
Coila, at Eanon, Oct. 21, 11 a.m.
Webb and Sumner, at Webb, Oct. 24, 7:30 p.m.
Dublin, at Mattson, Oct. 28, 11 a.m.; Q. C., after preaching.
Tutwiler, Q. C., 3 p.m., at Tutwiler; preaching, 7:30 p.m.
Sidon, at Cruger, Oct. 30, 7:30 p.m.
Tchula, Oct. 31, 7:30 p.m.
Indianola, Nov. 1, 7:30 p.m.
Minter City, at Phillippi, Nov. 4, 11 a.m.
Greenwood, Nov. 4, 7:30 p.m.; Q. C., Nov. 2, 7:30 p.m.

S. L. POPE, P. E.

### Grenada Dist.—Fourth Round.

Winona Station, Sept. 23, Oct. 17.
Paris ct., at Salem, Sept. 29, 30.
Coffeeville ct., at Gray Rock, Sept. 30.
Duck Hill ct., at Hopewell, Oct. 6, 7.
Holcomb ct., at Holcomb, Oct. 7, 8.
Ashland ct., at Black Jack, Oct. 13.
Waterford ct., at Lebanon, Oct. 14.
Lamar ct., at Harris Chapel, Oct. 20
Abbeville ct., at Woodson Ridge, Oct. 21.
Oxford, Oct. 21, 22.
Poplar Creek ct., at Friendship, Oct. 27.
Ebenezer ct., at Liberty, Oct. 28.
Lexington, Oct. 28, 29.

R. A. TUCKER, P. E.

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### Sardis Dist.—Fourth Round.

Cockrum, at Cockrum, Sept. 28, 11 a.m.
Como, Oct. 3, 4 p.m.
Batesville, Oct. 4, 4 p.m.
Pleasant Hill, at Pleasant Hill, preaching, Sept. 9; Q. C., Oct. 5, 11 a.m.
Mount Pleasant, at New Salem, Oct. 6, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 7, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 14, 11 a.m.
Longtown, at See's Chapel, Oct. 19, 11 a.m.
Shuford, at Mount Olivet, Oct. 20, 11 a.m.
Courtland, at Wesley Chapel, Oct. 21, 11 a.m.
Crenshaw, at Crenshaw, Oct. 25, 4 p.m.
Tyro, at Emory, Oct. 26, 11 a.m.
Crowder, at Crowder, Oct. 28, 11 a.m.

The pastors will please see that there are reports from the Woman's Missionary Society and that the Trustees have a written report covering the questions they are expected to answer at the fourth quarterly conference.

J. TILLERY LEWIS, P. E.

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

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## A GOOD DAY IN FIRST CHURCH, COLUMBUS, MISS.

Yesterday was a very happy day with us here in Coumbus. For three months we have been busy repairing the great old auditorium of First Church. Seven thousand dollars have been expended this summer in putting the house in order for the great work it has a chance to do. We now have not only the most ample quarters for the congregation, but attractive and inviting. A great congregation gathered yesterday to hear Dr. W. L. Duren, of New Orleans. He has as many friends here as any pastor who ever served this charge. His coming was hailed with delight and a most inspiring message did he give us. He read the story in Luke's gospel about the walk to Emmaus, and used for his text the verse which says, "Jesus made as though he would have gone further." It was a splendid sermon, well thought out, and presented in a most delightful style. The service made a profound impression. He was given quite an ovation at the close of the service.

First Church is making some headway all the time. The Sunday School Workers' Council has laid plans for a great promotion day program the fifth Sunday in September. Our attendance has held up fairly well during the summer. Yesterday we had 94 men present in the Baraca class.

We are planning to begin a revival meeting on Oct. 14. Mr. P. M. Boyd, and Mr. Twilley, his pianist, will be here to assist the pastor. Pray for the meeting. We are expecting a time of refreshing from the presence of the Lord. When the roll is called at Greenville on Nov. 7, we are expecting to be able to make a good report. These are most excellent people and are giving us faithful and earnest co-operation.

Brother and Sister W. M. McIntosh are here for a little rest from their almost continuous evangelistic labors. They are with their daughter, who lives here.

The coming of a thousand or twelve hundred young ladies to our splendid college will put new life into this old town, especially into the boys, the picture shows, and the soda fountains. Last year we had 410 Methodist girls, and we will hardly have a smaller number this year. This lays upon us a very grave responsibility and gives to us a most glorious opportunity. The pastor of Central Church, Rev. A. S. Raper, and the writer, backed up by the good people of our churches, promise to do everything possible for the religious wellbeing of these young ladies. The college is presided over by a most excellent gentleman, a steward in my church. Dr. H. P. Walker, the newly elected head of the department of mathematics, is an active member of the Methodist Church. He will be a big help to us. If there is any special thing we can do for these young ladies at the college, we are at your command.

E. S. LEWIS.

THOUGHT BACK WOULD BREAK

Nothing Helped until She Began Taking Lydia E. Pinkham's Vegetable Compound

"When my baby was born," says Mrs. Posluszny, 106 High Street, Bay City, Michigan, "I got up too soon. It made me so sick that I was tired of living and the weakness run me down something awful. I could not get up out of bed mornings on account of my back; I thought it would break in two, and if I started to do any work I would have to lie down. I do not believe that any woman ever suffered worse than I did. I spent lots of money, but nothing helped me until I began to take Lydia E. Pinkham's Vegetable Compound. I felt a whole lot better after the first bottle, and I am still taking it for I am sure it is what has put me on my feet."

If you are suffering from a displacement, irregularities, backache, nervousness, sideache or any other form of female weaknes you should write to The Lydia E. Pinkham Medicine Co., Lynn, Massachusetts, for Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women." It will be sent you free upon request. This book contains valuable information.

## A SUGGESTION.

Brother Carley: Recently, in conversation with Hon. J. A. McLeod, of Hattiesburg, and other prominent laymen of Mississippi and Louisiana, I suggested that the Seashore Camp Ground would be an ideal place to have a great Sunday School Institute each summer. All the laymen with whom we discussed the plan were enthusiastic over it. Our young people need a little summer trip, and there is no place so delightful as the coast—you know all about it from personal experience—for vacation joys. Now if PROFIT can be combined with PLEASURE, the answer is easy.

My suggestion is as follows:

1. Let the Conference Sunday School Committee arrange a three or four-year course, ten days each year, and invite all interested to come. A small fee would be readily paid, which could be used for advertising and incidentals. The course should go over one Sunday, or two if found advisable.

2. The hours of study and lectures could be fixed in a manner that would allow abundance of time for recreation.

3. Each Sunday school could send delegates, if desired, and pay the incidental expense. With trained instructors, the profit would be unquestioned.

Yours fraternally,

J. C. BALLARD.

Biloxi, Miss.

## H. G. WELLS ON EVOLUTION.

Dear Brother Carley: Anent the present discussion of evolution, the objectionable feature of the Dawinian theory is expressed in the following quotation from H. G. Wells' Outline of History: "The record, in harmony with a mass of biological facts, pointed away from the Bible assertion of a separate creation of each species straight towards a genetic relation between all forms of life in which even man was excluded! The importance of this last issue to the existing doctrinal system was manifest. If all the animals and man had been evolved in this ascendent manner, then thero had been no first parents, no Eden and no Fall. And if there had been no Fall, then the entire historical fabric of Christianity, the story of the first sin and the reason for an atonement, upon which the current teaching based Christian emotion and morality, collapsed like a house of cards."

The above being the creed of the whole subject, I must accept either one or the other; so I of my own free will and accord accept the Bible.

P. H. FONTAINE.

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## FROM THE CORINTH CIRCUIT.

Dear Brother Carley: Please allow me space in your columns to say that we have just closed one of the greatest meetings in the history of Gaines Chapel Church. The meeting was held under the tent owned by the Corinth District. The Rev. E. R. Smoot, our much beloved and efficient pastor of First Church, Corinth, did the preaching, and he did it well. Under the leadership of the blessed Holy Spirit, he brought message after message throughont the ten days' services, to the delight of all the people as they thronged to hear the message and to receive the inspiration of the personal touch of the messenger, the man of God.

God honored His Word, and under the magic touch of the old-time gospel message many were convicted and converted, swept into the kingdom of God—66 came and gave their hearts to God, and there were 25 additions to the church, with more to follow. Some will go to other churches.

Brother Smoot is a great preacher. Consecrated and wholly given over to God, both soul and body, he knows God, he loves God, and he has the passion for souls. He has power with God and influence with men. He is deep in his thought, uncompromising with sin, sound in the belief in the divinity of Jesus Christ.

Our busy presiding elder, Rev. J. B. Randolph, as occasion would permit, was with us, whose presence and service added impetus to the services. One gratifying feature of the closing hour came when Brother Smoot called for life service volunteers, and four young men and two young women with sterling character came forward to accept the call of God, as follows: Hubert Bass, Arthur Austin, Edward Marlele, and Lesley James, to preach tho gospel of Jesus Christ, and Mrs. John Brady and Miss Elizabeth Dalton, to do missionary work.

God mightily stirred the hearts of our people. New visions came in view, and resolutions were made to live a clean, pure life of service for God.

Pray for us.

D. R. McDOUGAL, Pastor.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books

For God esteems it one of his glories, that he brings good out of evil; and, therefore, it were but reason we should trust God to govern his own world as he pleases, and that we should patiently wait till the change cometh or the reason be discovered.—Jeremy Taylor.

GOOD RESULTS IN BILIOUSNESS

BLACK-DRAUGHT RECOMMENDED BY A TEXAS LADY, WHO DESCRIBES HER DAUGHTER'S INTERESTING CASE.

Paris, Tex.—"We have been using Black-Draught for seven years," says Mrs. M. B. Salter, of this town, who related the following description of how Black-Draught proved beneficial in the case of her daughter:

"Our oldest daughter would get very bilious; was 'naturally of a bilious temperament,' said the doctor. The medicines we tried seemed too strong and would leave her in a weakened condition, and her stomach so weak.

"We began to look for a remedy that would correct this and not leave her so weak. Some one suggested Black-Draught. We tried it and the result was so good we never use anything else with her.

"We make a tea from Black-Draught and it certainly gives satisfaction. I, myself, use Black-Draught for headache and indigestion and colds, and recommend it to others. Am sure it has benefited us."

Biliousness has been relieved, in many thousands of cases, by the use of Thedford's Black-Draught. It is easy to take, and has none of the disagreeable after-effects of calomel and other mineral drugs. Black-Draught is purely vegetable. Try it. Sold everywhere 25c a package.

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# *Sunday-School*

## LOUISIANA CONFERENCE.

### Standard Training School Items.

C. D. Atkinson, Conference Superintendent.

Seven schools have been planned for our Conference this year. Three have been held, as follows: Monroe District School, at Winnsboro, issuing 58 credits; Ruston School, issuing 44 credits; Hammond School, issuing 49 credits.

* * *

Our future schools are as follows: The Alexandria School, Sept. 30 to Oct. 5; the Baton Rouge School, Oct. 8 to 13; the Shreveport School, Oct. 14 to 19; the New Orleans School, Oct. 21 to 26.

* * *

Dr. Wynn, of Shreveport, writes: "Our plans are maturing for the second annual District Training School in Shreveport, Oct. 14-19, which we confidently expect will be a greater success than the first. We are planning to entertain out-of-town delegates on the Harvard plan.'"

* * *

Rev. C. W. Bradley, Educational Director of the Alexandria School, has planned to entertain all ministers free and all others at reasonable rates.

* * *

The Hammond School offered all General Courses, and the instructors were: Rev. R. L. Duckworth, of Missouri; Professor Raulins, of Shreveport; Rev. W. W. Drake, of New Orleans, and Miss Cora Perkins, of New Orleans.

* * *

The Baton Rouge School will offer three General Courses and two Specialization Courses. The General Courses will be: Bible; the Sunday School; the Program of Christian Religion. The Specialization Courses will be Primary and Intermediate-Senior.

* * *

The New Orleans School is offering four or five Specialization Courses and one or more General Courses. The faculty promises to be one of the largest and best ever brought into the State.

* * *

Our Conference Superintendent of Teacher Training, Rev. N. E. Joyner, of Ruston, has taught in two of our schools, and will teach in his third one at Alexandria.

* * *

Our Conference Goal is 500 credits in Teacher Training this year, and the prospects are we will reach this goal.

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The pastor, superintendent, and thirteen teachers at Charleston have agreed to take the first four books in the training course and complete them by June. When they pass on these books they will be eager for the other eight units, and, best of all, they will have a higher respect for the Sunday school. Of course this school will observe Rally Day and take an offering for the Sunday School Board, and they will observe Promotion Day and Children's Week. This school will not be long in doing the full work of a real school.

When Miss Virginia Thomas, a graduate of Grenada College, entered Northwestern University her credits were fully recognized by this great institution. Such recognition was given because one of the leading teachers of Northwestern has first-hand knowledge of the class of work being done at Grenada. Miss Virginia is preparing to work in the North Mississippi Conference.

Occasionally some good people find fault with our Sunday school literature. Invariably, I have said write out your criticism and I will take pleasure in calling Dr. Chappell's attention to what appears wrong. Dr. Chappell is a Christian gentleman, a loyal Methodist, and a man of genuine piety. He does not lay claim to infallibility, but it is hardly fair to criticise him before the public and not give him a chance to reply. The Golden Rule is not out of date. It is worth something to be orthodox iu conduct as well as in creed.

It is somewhat spectacular to criticise the different boards of the church—one can do enough criticism until he feels like he has joined the host of martyrs; but after all how much has been done to establish the Kingdom of God in the hearts of men? The same effort put forth in constructive work would go further and last longer. The main thing to keep in mind is to be brotherly in all kinds of criticism.

If any pastor would have a packed house of eager listeners, let him get ready to observe Children's Week, Oct. 14-21. He can have three people besides himself give messages on the following: "Home Training and the Problem of Authority," "The Power of Example," and "The Child, a Citizen." People love their children. The child is the key to establishing the Kingdom. When you do something for the children you do something for almost everybody. Why not give this project a fair trial?

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## GUNS AND BULLETS.

By Garfield Evans.

The distance which a bullet goes does not depend so much upon the size of the bullet as it does upon the kind of gun that shoots it. Youug man! You see Doctor A—— making a success in the Christian ministry. He prays with poise and ease. You say, "I feel the hand of God leading me into definite Christian work, but I couldn't ever speak like him." You are looking at the size of the bullet.

Young woman! You see Miss B—— make a wonderful report of the work she has been doing as a home missionary. You are thrilled with the possibilities of work in her field and you say, "I'd like to do that kind of work, and according to my ability and opportunity I could do that; but I could never preside with the poise with which she presides." You, too, are looking at the size of the bullet.

At your last revival you saw Mr. C—— speak to a friend of yours who was under conviction of sin. He spoke with clear words and well choseu Scripture quotations, and in a few moments had led him to a clear understanding of his relation to God and theu to a decision for Christ. You would give almost anything to have been able to speak as convincingly as Mr. C——. And you are looking at the size of the bullet.

At the Epworth League service, Miss D—— was called upon almost unexpectedly to discuss a missionary topic because of the absence of one of the members. She spoke as though she had been notified days in advance. She quoted facts and incidents of missionary life with ease and held her audience with intense interest. How you wish you could do like her. And you are still looking at the size of the bullet.

Do you realize that the choice of words, the poise of bearing, the ease in speaking, and the knowledge of facts have come to all of these by the most prodigious labor? They have acquired all these things after many failures and at times when they thought they never could succeed. But all the time they were growing and developing. And it should be noted that their object all the time was not to develop themselves—which came as a by-product—but they were all the time seeking to serve others. Their service now is a finished product. It is therefore the size of the gun, and not the bullet.

## PLANTING THE GOSPEL—AMONG THE REDS.

By J. O. J. Taylor, Superintendent Liberia Mission.

The Russians may be divided into three classes, as follows:

First—Those who hold with a blind determination to the old State Church, regarding every blow at it as a sacrilege.

Second—Those who have, in their enthusiasm, cast aside all churches and turned away from Christ and God and all things religious.

Third—Those who feel that the Russian State Church is no longer able to function, yet who are spiritual, and are groping for some church in which to find spiritual life and light.

Class number one meutioned here, those who cling blindly to the Old Russian State Church, may be found in two types of people. First, there are those among the peasants who have been trained to believe that only this church is a church and that their soul's salvation depends wholly on the life or death of this church. They still crowd around their ikons and their altars with a zeal and a determination that speak of years of devout worship.

The other type are those in whose hearts the love of the old royalty still reigns supreme, despite revolutions and changes of government. Silently they worship and swear "never to change their faith."

Class number two, those who have thrown aside all religion, are mostly to be found among those in Government service, who have no time for other things, and among the young men who have grown fanatical over the teaching of Communism. This type of young men desires to take over all churches as clubs for the "Young Men's Communistic Association," and are violent in their opposition to religion of any type. Many of them are orthodox Jews.

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By far the largest class, however, are those who realize that the Russian State Church cannot longer function—that it is a fossil, petrified—yet who know that their hearts cannot exist without faith. Protestant Christianity stands little chance in its work among classes one and two. It is class three of this classification, by far the largest and best group in Russia, which brings to Protestant Christianity an unparalleled opporunity. They compose the great middle class, the best thinkers, and the "common people." As Abe Lincoln says, "God must have loved them a whole lot, he made so many of them." This class offers to us "The Greatest Missionary Opportunity of this Generation."

Wanted! Ambitious Men and Women

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions, positions that give every opportunity for advancement; positions of high salaries, positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months' time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

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## FROM DeKALB, MISS.

My Dear Brother Carley: One more meeting and I will finish the annual meetings on the DeKalb circuit. This closes eleven weeks in protracted meetings.

This year closes the fourth year on this circuit; thirty-three years in the Conference; twenty-four spent on six circuits. I realize I am growing old in years, but, so far, I have not felt my age. I love to preach as well as ever—only it takes me a little longer to get rested. I guess this is a sign of old age.

I have just returned from helping Victor Clifford in a meeting at Macedonia, the old home church where I was dedicated to God by baptism, where I joined the church fifty-six years ago, and where I was recommended for license to preach thirty-six years ago. At Mount Carmel Church, ten miles from Macedonia, at a quarterly conference, I was licensed to preach. D. A. Little, presiding elder, and R. M. Cassells, secretary. I have so far kept the confidence and preserved the license unblemished, and shall to the end.

About eighty-five years ago, at the Mount Carmel Church, my father and mother joined the Methodist Church. Father joined on Sunday, happily converted, came home, carried my mother, and she was converted and joined the church. Both of them shouted. I think there were three children in the family at the time. The thing that makes me glad is, I was licensed to preach in the church where my parents joined, and joined the church and was recommended from the church, Macedonia, where my father was largely responsible for the building. A large generation has come from this father and mother, and all but some two or three are standing by the Methodist Church. G. P. White, of the Louisiana Conference, and myself are striving to perpetuate the memory of Rev. Archie White and do his preaching.

It was the greatest eight days I have had in my life to preach to my schoolmates and kinfolks, young folks that have grown up since I left Wilkinson County, and spend the time partly with my son-in-law and daughter.

The meeting, from every standpoint, was satisfactory—eleven accessions to the church and the membership revived to the highest.

Victor Clifford is much loved by all the folks. They say he is a great preacher. For a man of his age he is great. I heard him once and was helped by his sermon. I am thinking that it is time for me to rest and let the younger preachers have the field I fear I cannot carry the loads that I have carried heretofore. I do not want to break down.

Fraternally,

M. L. WHITE.

It is not always through sublime persons that great things come into human life.—H. G. Wells.

WALLACE
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## CHICAGO CRIMES DECREASE.

Major crimes, including murder, burglary and robbery, have substantially decreased in Chicago in the last four years and there has been a great decrease in the number of automobile thefts, according to the fourth annual report of Henry Barrett Chamberlain, director of the Chicago crime commission, just made public. Mr. Chamberlain noted, however, that the number of murders decreased 51 per cent in 1920, a year when there were 14 hangings, and the number increased in 1922, when there was but one hanging.

Humility does not mean doubt of one's own ability or hesitation in expressing an opinion, but it holds a due regard for the ability and views of others.—Selected.

It might be quite embarrassing to call the roll of preachers and laymen and jot down those who have not read a real book in a month, or two, or three.—Exchange.

## MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—Fourth Round

Foxworth, at Foxworth, Oct. 7; Q. C., 3 p.m.
Tylertown, Oct. 7, 8 p.m.; Q. C., Oct. 8, 8 p.m.
Adams, at Adams, Oct. 13, 14.
McComb, Centenary, Oct. 14, 8 p.m.
Wesson and Beauregard, at Wesson, Oct. 21, 11 a.m.; Q. C., 3 p.m.
Summit and Topisaw, at Summit, Oct. 21, 8 p.m.; Q. C., Oct. 22, 3 p.m.
Barlow, at Brandywine, Oct. 24.
Fernwood, at Fernwood, Oct. 28, 11 a.m.; Q. C., Oct. 29, 10:15 a.m.
Magnolia, Oct. 28, 8 p.m.; Q. C., Oct. 29, 8 p.m.
Bayou Pierre, at Pleasant Valley, Oct. 31.
McComb, La Branch St., Nov. 4, 11 a.m.; Q. C., 3 p.m.
McComb, Pearl River Ave., Nov. 4, 8 p.m.; Q. C., Nov. 5, 8 p.m.
Pleasant Grove, at Tilton, Nov. 7.
Scotland, at Bethel, Nov. 8.
Hazlehurst, Nov. 11, 11 a.m.; Q. C., Nov. 12, 8 p.m.
Georgetown, at Georgetown, Nov. 11, 8 p.m.; Q. C., 3 p.m.

Let the board of trustees make written report.

H. M. ELLIS, P. E.

### Hattiesburg Dist.—Fourth Round.

Petal, at Petal, Sept. 30, 11 a.m.
Richton, at Richton, Sept. 30, 7:30 p.m.
Lucedale ct., at Cox Chapel, Oct. 7, 11 a.m.
Lucedale sta., Oct. 7, 7:30 p.m.
Taylorsville and Mize, at Hebron, Oct. 13, 14.
Ellisville, at Moselle, Oct. 14, 3:30 p.m.
Eucutta, at Eucutta, Oct. 16, 11 a.m.
Leakesville, at Leakesville, Oct. 21, 11 a.m.
New Augusta, at New Augusta, Oct. 21, 7:30 p.m.
Williamsburg, at Santee, Oct. 24, 11 a.m.
Prentiss, at Carson, Oct. 25, 11 a.m.
Mount Olive and Magee, at Mount Olive, Oct. 28, 11 a.m.
Seminary, at Seminary, Oct. 28, 7:30 p.m.
Avera, at Avera, Oct. 31, 7:30 p.m.
Heidelberg, at Heidelberg, Nov. 4, 11 a.m.
Hattiesburg, Court Street, Nov. 4, 7:30 p.m.
Hattiesburg, Main Street, Nov. 11, 11 a.m.
Sumrall, Nov. 11, 7:30 p.m.
ANNUAL CONFERENCE, at Gulfport, Nov. 14.

Pastors will please see to it that we have full reports from the boards of trustees and the Woman's Missionary Societies. Let the stewards be diligent and see that all the financial obligations of the church are paid in full. We want to report level columns of finance at the Annual Conference.

W. W. GRAVES, P. E.

### Jackson Dist.—Fourth Round.

Madison, at Madison, Sept. 30, 11 a.m.; Oct. 1, 10 a.m.
Flora, Sept. 30, 3 p.m., 7:30 p.m.
Satartia, at Mount Olivet, Oct. 6, 7, 11 a.m.
Bentonia, at Anding, Oct. 7, 3 p.m.
Harrisville, at Poplar Springs, Oct. 13, 14, 11 a.m.
Mendenhall, at Mendenhall, Oct. 14, 7:30 p.m.; Oct. 15, 9 a.m.
Camden, at Forest Grove, Oct. 20, 21, 11 a.m.
Sharon, at Sharon, Oct. 21, 3 p.m.
Yazoo City ct., at Lake City, Oct. 27, 11 a.m.
Yazoo City, Oct. 28, 11 a.m., 2 p.m.
Eden, at Eden, Oct. 28, 4 p.m., 7:30 p.m.
Benton, at Midway, Nov. 3, 4, 11 a.m.
Vaughn, at Ellison, Nov. 4, 3 p.m.
Galloway Memorial, Nov. 5, 7:30 p.m
Capital Street, Nov. 7, 7:30 p.m.
Canton, Nov. 8, 7:30 p.m.
Monterey, at ———, Nov. 10, 11 a.m.
Brandon, Nov. 11, 11 a.m., 3 p.m.

The pastors are called to meet at Capital Street, on Monday, Nov. 12, at 2 p.m., for the purpose of going over our statistical reports, that we may be ready Wednesday morning, when Conference opens.

M. L. BURTON, P. E.

### Meridian Dist.—Fourth Round.

Meridian, Seventh Avenue, at Sageville, Sept. 29, 30.
Lauderdale and Electric Mills, at Lauderdale, Sept. 30, p.m.
Scooba, Oct. 7.
Porterville, Oct. 7, 8.
Daleville, Oct, 13, 14.
Quitman, Oct. 14, 8 p.m.
Cleveland, at Lynnville, Oct. 20, 21.
DeKalb, at Spring Hill, Oct. 21, 22.
Matherville, at Langsdale, Oct. 27, 28.
Shubuta, Oct. 28, 8 p.m.
Vimville, Nov. 3, 4.
De Soto, Nov. 4, 5.
Pachuta, at Adams Chapel, Nov. 6.
Enterprise, Nov. 7.
Waynesboro ct., at Boyce, Nov. 10.
Bucatunna, Nov. 11.
Waynesboro, Nov. 11, 8 p.m.

PAUL D. HARDIN, P. E.

### Newton Dist.—Fourth Round.

Harperville and Lena, at Good Hope, Sept. 29, 30.
Forest and Morton, at Forest, Sept. 30, 7:30 p.m.
Carthage, at Bethel, Oct. 6.
Walnut Grove, at Zion, Oct. 7.
Union, at Union, Oct. 10.
Trenton, at Polkville, Oct. 13.
Raleigh, at Burns, Oct. 14.
Homewood, at High Hill, Oct. 15.
Chunky, at Chunky, Oct. 17.
Rose Hill, at Rose Hill, Oct. 21.
Decatur and Hickory, at Decatur, Oct. 21, 3 p.m.
Lake, at Lake, Oct. 28.
Newton, Oct. 31.
Laurel, Kingston, Nov. 4, 11 a.m. 2:30 p.m.
Laurel, West End, Nov. 4, 7:30 p.m.
Laurel, First Church, Nov. 5, 7:30 p.m.

J. A. MOORE, P. E.

### Seashore Dist.—Fourth Round.

Coalville, at Coalville, Sept. 30.
Bay St. Louis, Oct. 7, 11 a.m.
Logtown, Oct. 7, 7:30 p.m.
Americus, at Salem C. G., Friday, Oct. 12, 11 a.m.
Picayune, Oct. 14, 11 a.m.
Carriere, Oct. 14, 7:30 p.m.
Mentorum, at Alexandria Memorial, Wednesday, Oct. 17, 11 a.m.
Wiggins, Oct. 17, 7:30 p.m.
Vancleave, at New Prospect C. G., Friday, Oct. 19, 11 a.m.
Saucier, at Poplar Head, Oct. 21, 11 a.m.
Pass Christian, Oct. 21, 7 30 p.m.
Columbia, Oct. 28, 11 a.m.
Hub, Oct. 28, 3 p.m.
Ocean Springs, Nov. 1, 11 a.m.
Wesley Memorial, Nov. 4, 7 30 p.m.
Long Beach, Monday, Nov. 5, 7:30 p.m.
Biloxi, Tuesday, Nov. 6, 7:30 p.m.
Brooklyn, Wednesday, Nov. 7, 7:30 p.m.
Gulfport, Monday, Nov. 12, 7 30 p.m.

Let the trustees have complete reports, and all the pastors do their utmost to have all collections in full. The Seashore District is blessed in that we are not suffering, as other districts are, from the boll weevil. Let us all work and pray for full reports.

There will be a Preachers' Institute at Poplarville Monday, Sept. 17, at 10 a. m., for the Picayune, Logtown, Poplarville, Lumberton, Columbia, Wiggins, and Brooklyn charges. Let all the pastors from those charges attend. There will be one at Biloxi Tuesday, Sept. 25, for the balance of the District, to meet at 10 o'clock. Brethren, come.

Don't fail to complete your every-member canvass and be ready to report results.

W. M. SULLIVAN, P. E.

### Vicksburg Dist.—Fourth Round.

Harriston, Sept. 30, 11 a.m.
Fayette, Sept. 30, 8 p.m.
Washington, Oct. 3, 11 a.m.
Natchez, Oct. 3, 8 p.m.
Utica, Oct. 4, 11 a.m.
Rocky Springs, at Hickory Ridge, Oct. 4, 2 p m.
Oak Ridge, Oct. 7, 11 a.m.
Rosetta, Oct. 12, 11 a.m.
Roxie, at Hamburg, Oct. 13, 11 a.m.
Gloster, Oct. 14, 11 a.m.
Centreville, Oct. 14, 3 p.m.
Woodville, Oct. 14, 8 p.m.
Rolling Fork, at Cary, Oct. 21, 11 a.m.
Anguilla, Oct. 21, 8 p.m.
Louise and Holly Bluff, at Louise, Oct. 28, 11 a.m.
Silver City, at Midnight, Oct. 28, 8 p.m.
Mayersville, Nov. 4, 11 a.m.
Vicksburg, Gibson Memorial, Nov. 7, 8 p.m.
Vicksburg, Crawford Street, Nov. 12, 8 p.m.

Please let every pastor see that special effort be made, from now till the Annual Conference, to collect all Benevolences. We have had a good year spiritually, and we cannot afford to go up to the Conference until we have done our very best to raise the finances so necessary for the ongoing of the Kingdom.

I am sure the laymen will see that their pastors are paid in full. They cannot and will not do less than this.

Pastors will please have all reports ready at the quarterly conference, as required by the Discipline.

J. R. JONES, P. E.

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### FROM HAZLEHURST, MISS.

Dear Dr. Carley: Yesterday, at 10 a.m., we closed a meeting that was of fifteen days' duration, held under the leadership of the Hazlehurst Flying Squadron, and participated in by the three churches of the town.

Nearly fifteen hundred people made definite pledges of personal consecration to the Lord, and one hundred and sixty-five united with the churches of the town and surrounding country. About forty of these united with our church, and the others with the Baptist and Presbyterian. People were reached from a distance of twenty miles around in the county.

The preaching was done by Rev. J. E. Thacker, D.D., of Norfolk, Va., and the singing was led by Brother Roddy, of Chattanooga, Tenn., with his wife as pianist. This makes a great team, and any community will be fortunate to have these people hold a meeting.

Dr. Thacker is the evangelist of the General Assembly, Southern Presbyterian Church, and one of the soundest and safest preachers I know. He believes in God, Jesus Christ, the Holy Ghost, sin, and hell as the reward of unrepentant sinners; and he believes the Bible is the only safe guide to live by. The Bible is the Word of God. As a singer and pianist, never have I know any who gave more general satisfaction than Brother Roddy and his wife.

One of the crowning features of the meeting was that on Saturday Mrs. Thacker came and spent Sunday and Monday with us. She lectured in the afternoon of Sunday on "The Home Touch," which was one of the most appropriate and timely lectures it has been my pleasure to hear.

On Monday, at 10 a. m., she delivered a lecture on "God's Creation and Christian Science." This lecture should be given in every community. It deals with this question from a sympathetic standpoint, and reveals the folly of its conclusions and statements in the most convincing way. Nothing but blinded prejudice can stand before these mighty thrusts of facts. When it is known that Mrs. Thacker is a sister of the two great Dixon preachers, one will not be surprised that her lectures are gems of literary beauty, and most convincing statements of truth.

This team left here yesterday at noon with the prayers and benedictions of the people following them, and the community full of joy and happiness.

Cordially,
W. H. SAUNDERS.

### A NOTE FROM REV. W. D. WENDEL.

Dear Dr. Carley: My family, consisting of my wife, son and myself, have been sojourning down here on this beautiful coast for some weeks. It has been beneficial to all of us. I am looking forward with great pleasure to the session of the North Mississippi Conference at Greenville, when I will take up active work again.

My son, William Bean, has just left for Memphis, where he has accepted a position as instructor in chemistry in the medical department of the University of Tennessee. He received the degree of B.S. at Emory last June.

I am sure the brethren will be glad to know that I am preaching and holding prayer meetings at every opportunity. I enjoy the Advocate.

Fraternally,
W. D. WENDEL.

### THE SINGING HEART.

I trudge along the footpath way,
Sometimes a wee bit wearily;
It may be under skies of gray,
With low clouds drifting wearily;
Still on I fare right cheerily—
I' faith I would not part
For gear or gold with what I hold—
The Singing Heart!

For gold takes wings and flies afar,
And gear is ofttimes hampering,
And peace of mind it well might mar,
And deaden joy with pampering;
My merry thoughts go scampering,
Quite free from envy's smart—
Indeed, maybe some envy me
The Singing Heart!

And never think I walk alone
Upon the road I fare along,
For hearts than answer to my own
A-many pilgrims bear along;
There's comradeship full rare along
Our way, through field or mart—
No earthly ill for long can chill
The Singing Heart!

—Minnie Leona Upton, in Kind Words.

### WHAT IS CHRISTIANITY?

In the home, it is kindness;
In business, it is honesty;
In society, it is courtesy;
In work, it is fairness;
Toward the unfortunate, it is pity;
Toward the weak, it is help;
Toward the wicked, it is resistance;
Toward the strong, it is trust;
Toward the penitent, it is forgiveness;
Toward the fortunate, it is congratulation;
And toward God, it is reverence and love.—Selected.

A MAN WHO BECAME FAMOUS

Doctor R. V. Pierce, whose picture appears above, was not only a successful physician but also a profound student of the medicinal qualities of Nature's remedies, roots and herbs, and by close observation of the methods used by the Indians, he discovered their great remedial qualities, especially for weaknesses of women, and after careful preparation succeeded in giving to the world a remedy which has been used by women with the best results for half a century. Dr. Pierce's Favorite Prescription is still in great demand, while many other so called "cure-alls" have come and gone. The reason for its phenomenal success is because of its absolute purity, and Dr. Pierce's high standing as an honored citizen of Buffalo is a guarantee of all that is claimed for the Favorite Prescription as a regulator for the ills peculiar to women.

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The same results cannot be had if you use Self Rising Flours, or any so called ready-to-use substitute for plain flour and good baking powder. Food authorities and physicians agree that bakings that do not raise properly are bad for the health. Such foods are hard to digest and in time cause stomach trouble.

Mothers who are interested in the proper growth and health of their children (and all mothers are) should never use anything but a good brand of plain flour and a time-tested leavener such as Calumet—the economy Baking Powder.

Calumet has more than the ordinary leavening strength. It raises every baking to its height of nutritious value. It is pure and dependable—do not look for a substitute—there is none.

Use Calumet and be positive of wholesome nutritious and economical foods.

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—KEEPS STRENGTH IN

### HOLY LIFE.

First the blade, then the ear, after that the full corn in the ear.—Mark 4:28.

Then bless thy secret growth, nor catch
At noise, but thrive unseen and dumb:
Keep clean, bear fruit, earn life, and watch,
Till the white-winged reapers come.
—Henry Vaughan.

## LOUISIANA CONFERENCE.

### Alexandria Dist.—Fourth Round.

Colfax ct., at Colfax, Sept. 23, a.m.
Boyce, at Boyce, Sept. 23, p.m.
Pineville, Sept. 30, a.m.; Oct. 8, p.m.
Glenmora, Sept. 30, p.m.
Bunkie, Oct. 7, a.m.
Opelousas, Oct. 7, p.m.
Melder ct., at Melder, Oct. 14, a.m.
Lecompte and Woodworth, at Woodworth, Oct. 14, p.m.
Melville ct., at Melville, Oct. 21, a.m.
Plaquemine and Donaldsonville, at Vacherie, Oct. 21, p.m.
Livonia ct., at ——, Oct. 22
Campti ct., at Davis Springs, Oct. 28, a.m.
Coushatta, Oct. 28, p.m.
Natchitoches, Nov. 4.
Alexandria, Nov. 5.
Elizabeth ct., at Elizabeth, Nov. 6.
Trout and Good Pine, at Good Pine, Nov. 11, a.m.
Jena and Jonesville, at Jonesville, Nov. 11, p.m.
Oakdale, Nov. 13.
Rochelle and Standard, at Rochelle, Nov. 18, a.m.

Preachers in charge are requested to see that reports from different departments of the church called for at this conference are in hand. The brethren are also requested not to ask the privilege of nominating more stewards for the different churches than the law of the church allows. Stewards are requested to make special efforts to bring up a full financial report.

W. L. DOSS, JR., P. E.

### Baton Rouge Dist.—Fourth Round.

Tickfaw Mission, at Tickfaw, Sept. 23, a.m.
Hammond, Sept. 23, p.m.
Bogalusa ct., at Sun, Sept. 30, a.m.
Bogalusa, Sept. 30, p.m.
Ponchatoula, at Wesley, Oct. 6, a.m.
Springfield, at Springfield, Oct. 7, a.m.
Covington, at Covington, Oct. 7, p.m.
Pearl River, at Talisheek, Oct. 14, a.m.
Slidell, Oct. 14, p.m.
Franklinton ct., at Fisher, Oct. 21, a.m.
Frankinton sta., Oct. 21, p.m.
Natalbany and Pine Grove, at Pine Grove, Oct. 27, a.m.
Greensburg, at Wesley, Oct. 28, a.m.
Kentwood, Oct. 28, p.m.
Amite, Oct. 31, p.m.
Baker, at Baker, Nov. 3, a.m., and 4, p.m.
St. Francisville, at Tunica, Nov. 4, a.m.
Baton Rouge, at First Church, Nov. 5, p.m.
Keener Memorial, Nov. 7, p.m.
Olive Branch, at ——, Nov. 11, a.m.
Gonzales, at Meadows, Nov. 18, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—Fourth Round.

New Iberia, at New Iberia, Sept. 23, 11 a.m.
Lafayette, at Lafayette, Sept. 23, 7:30 p.m.
Hornbeck and Peason, at Holly Grove, Sept. 30, 11 a.m.
Leesville, at Leesville, Sept. 30, 7:30 p.m.
Neame and Pickering, at Neame, Oct. 7, 11 a.m.
Carson, Oct. 7, 7:30 p.m.
Eunice, at Eunice, Oct. 14, 11 a.m.
Branch ct., at Maxie, Oct. 21, 11 a.m.
Crowley, Oct. 21, 7:30 p.m.
Rayne, Oct. 28, 11 a.m.
Indian Bayou, at Indian Bayou, Oct. 28, 7:30 p.m.
Merryville, at Merryville, Nov. 4, 11 a.m.
De Ridder, at De Ridder, Nov. 4, 7:30 p.m.
Sulphur and Vinton, at Vinton, Nov. 11, 11 a.m.
Lake Arthur, Nov. 11, 7:30 p.m.
Lake Charles, at Lake Charles, Nov. 18, 11 a.m.

The trustees of church property will please answer question 18 with a written report, as provided in paragraph 112 of the Discipline.

J. B. WILLIAMS, P. E.

### Monroe Dist.—Fourth Round.

Epps, at Midway, Sept. 23.
Rayville, at Rayville, Sept. 23, 8 p.m.
Mangham, at Mangham, Sept. 30, 11 a.m.
Sicily Island, at ——, Sept. 30, 8 p.m.
Calhoun, at Drew, Oct. 7, 11 a.m.
West Monroe, Oct. 7, 8 p.m.
Chatham, Oct. 14, 11 a.m.
Eros, at Eros, Oct. 14, 8 p.m.
Gilbert, at Wisner, Oct. 21, 11 a.m.
Winnsboro, at Winnsboro, Oct. 21, 8 p.m.
Waterproof, at Newellton, Oct. 28, 11 a.m.
Ferriday, at Ferriday, Oct. 28, 8 p.m.
Bonita, at Bonita, Nov. 4, 11 a.m.
Monroe, Nov. 4, 8 p.m.
Oak Grove, at Oak Grove, Nov. 10, 11.
Columbia, at Columbia, Nov. 17, 18.

Pastors are requested to have full financial reports. Trustees are expected to have reports relative to church property.

W. D. KLEINSCHMIDT, P. E.

### New Orleans Dist.—Fourth Round.

Louisiana Avenue, Sept. 23, 11 a.m.
Algiers, Sept. 23, 7:45 p.m.
First Church, Sept. 30, 11 a.m.
Epworth, Sept. 30, 7:45 p.m.
Parker Memorial, Oct. 7, 11 a.m.
Carrollton Avenue, Oct. 7, 7:45 p.m.
Franklin, Oct. 10, 7:30 p.m.
Ville Platte, at White Chapel, Oct. 14.
Lydia, Oct. 21, 11 a.m.
St. Martinville, Oct. 21, 7:30 p.m.
Lafourche, at Labadieville, Oct. 28.
Houma, Nov. 4, 11 a.m.
Bayou Blue, Nov. 4, 7:30 p.m.
Jeanerette, Nov. 11, 11 a.m.
Morgan City, Nov. 11, 7:30 p.m.
St. Mark's, Nov. 18.

Pastors are requested to see that reports are ready from trustees and Woman's Missionary Societies, and from any others whose reports may have been deferred from former conferences.

W. WINANS DRAKE, P. E.

### Ruston Dist.—Fourth Round.

Farmerville, Sept. 23, 11 a.m.
Bernice, Sept. 23, 8 p.m.
Winnfield, Sept. 30, 11 a.m.
Dubach, at Dubach, Oct. 7, 11 a.m.
Jonesboro, at Hodge, Oct. 14, 11 a.m.
Sibley, at Brushwood, Oct. 21, 11 a.m.
Athens, Oct. 23, 2 p.m.
Marion, at Marion, Oct. 25, 2 p.m.
Elmore, at Vienna, Oct. 28, 11 a.m.
Ruston, Oct. 28, 8 p.m.
Haughton, at Haughton, Oct. 29, 2 p.m.
Caston, Oct. 31, 2 p.m.
Bienville, at Bienville, Nov. 2, 2 p.m.
Arcadia, Nov. 4, 11 a.m.
Ringgold, Nov. 6, 2 p.m.
Simsboro, at Hilly, Nov. 8, 2 p.m.
Cotton Valley, at Cotton Valley, Nov. 9, 2 p.m.
Haynesville, Nov. 11, 11 a.m.
Winnfield ct., at Winnfield, Nov. 12, 10 a.m.
Wesley ct., at Wesley, Nov. 15, 2 p.m.
Gibsland, at Gibsland, Nov. 18, 11 a.m.

A written report from the Trustees of each charge will be expected.

K. W. DODSON, P. E.

### Shreveport Dist.—Fourth Round.

#### Conferences Only.

Mansfield, Monday, Oct. 8, 7:30 p.m.
Pelican ct., at Pelican, Saturday, Oct. 20, 10:30 a.m.
Pleasant Hill ct., at Pleasant Hill, Monday, Oct. 22, 2 p.m.
Grand Cane ct., at Grand Cane, Wednesday, Oct. 24, 10 a.m.
Logansport, Friday, Oct. 26, 7 p.m.
Longstreet, at Longstreet, Sunday, Oct. 28, 2 p.m.
Belcher ct., at Gilliam, Monday, Oct. 29, 7 p.m.
Ida ct., at Ida, Tuesday, Oct. 30, 10 a.m.
Powhatan and Lake End, at Lake End, Wednesday, Oct. 31, 7:30 p.m.
Bayou La Chute ct., at Shreveport, Friday, Nov. 2, 7 p.m.
Greenwood ct., at Greenwood, Monday, Nov. 5, 7 p.m.
Vivian, Tuesday, Nov. 6, 7 p.m.
Oil City, Wednesday, Nov. 7, 7 p.m.
Mooringsport, Thursday, Nov. 8, 7 p.m.
Bossier City, Friday, Nov. 9, 7:30 p.m.
Plain Dealing ct., at Walker's Chapel, Saturday, Nov. 10, 11 a.m.
Margaret Memorial, Monday, Nov. 12, 7:30 p.m.
Texas Avenue, Tuesday, Nov. 13, 7:30 p.m.
Cedar Grove, Wednesday, Nov. 14, 7:30 p.m.
Noel Memorial, Thursday, Nov. 15, 7:30 p.m.
First Church, Friday, Nov. 16, 7:30 p.m.
Shreveport ct., at ——, Saturday, Nov. 17.

R. H. WYNN, P. E.

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## FROM WALNUT GROVE, MISS.

Dear Brother Carley: I am writing you just a few lines to let you know what we are doing here at Walnut Grove, Miss.

We have organized one Woman's Missionary Society and one Junior Missionary Society.

Our revivals are all over, and I will give you the results by churches.

We began at Freeny, on July 22, with Brother T. B. Winstead doing the preaching for us. The visible results were, eleven members by profession of faith, the church revived, and a Sunday school organized.

On July 3, we began our meeting at Walnut Grove, with Brother J. F. McClelland doing the preaching. The visible results at this place so far this year are: Two organized Missionary Societies—one woman's, with eight or ten members, and one Junior Missionary Society, both doing fine work; we received two members by certificate, and we have licensed one young man to preach, and he is now in Millsaps College; we have also secured two lots at the new town. We expect to build a church down there another year.

The first Sunday in August we began our meeting at Zion, with Brother M. R. Jones doing the preaching. Our meeting continued until Friday night. The visible results of this meeting were nine accessions by profession of faith and the church revived.

On the fourth Sunday in July Brother T. A. Ferguson came to me at Sebastopol. Brother Ferguson captivated all the people with his strong gospel sermons. We closed on Friday. The visible results were, the church greatly revived, and three accessions by profession of faith.

I then held my own meetings at the following places: White Plains, Mount Horeb and Madden, holding about five days at each place.

At Mount Horeb and White Plains we received five members at each place, and at Madden we did not get any members. This is a schoolhouse appointment. We have added to our work where there is a consolidated school. This makes thirty-six members this year.

I hope to go to the Annual Conference with a good financial report.

C. H. HERRING, P. C.

## ENTHUSIASM.

Dr. R. L. Russell tells this good story, which illustrates boyish enthusiasm. He says that recently the well-known Sam Steel was holding a meeting for the Rev. Arthur Moore, pastor of Travis Park Church, San Antonio, Tex. One night, Dr. Steel was preaching on the Glory of Methodism. At the close of his sermon he likened the various churches to ships. He described the Presbyterian ship, a good, trim, well ordered vessel coming grandly into port after an eventful voyage, but bringing home all her passengers. The ten-year-old son of the pastor, who always occupied a front seat, listened with some interest, but not a great deal of enthusiasm—for he was not a Presbyterian. Then Dr. Steel described at great length the good Baptist ship, which did not please the boy so well, for the Baptists in that region are somewhat of a competitor. The boy was impatient for that ship to get out of deep water, get home and forget it. Then at last Dr. Steel came to the Methodist ship, which proved to be a veritable "Good old Ship of Zion." The Doctor described her at length. Heart of oak were her boards, and heart of oak were her men, and they fought and they conquered again and again. They always had rough seas and squally times, but they fought their way through the roughest seas, and they always came into the desired haven, passengers and crew unitedly singing songs of victory. It was a wonderful description, and the boy's eyes lighted up like flame at the first mention of this Methodist ship. He listened with bated breath at every word, and leaned forward in his enthusiasm. As Dr. Steel finished in a grand burst of oratory, the little fellow could restrain himself no longer, and jumping to his feet, he waved his little right hand in the air, and shouted at the top of his voice: "Hot Dog."—Pacific Methodist Advocate.

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Like begets like, does it not? This is true of other things than animals and vegetables. This universal law was recognized by Paul when he wrote: "Whatsoever a man soweth, that shall he also reap." Now let me put alongside of this another well-accepted fact: "What you want in the next generation, put in the schools of this generation."—Selected.

A Good Thing—DON'T MISS IT.

Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines are sold and recommended everywhere.

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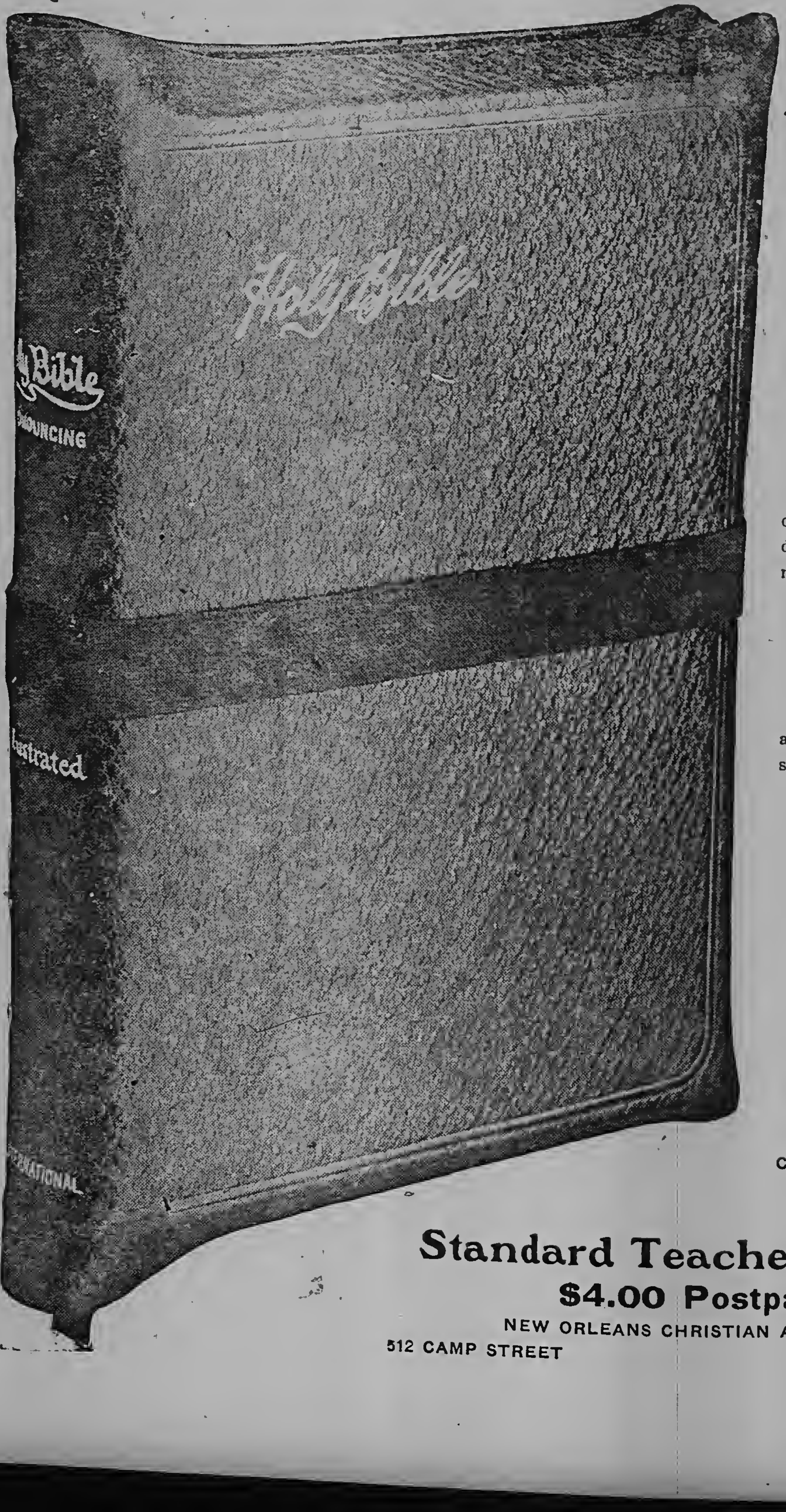

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NEW ORLEANS

# CHRISTIAN ADVOCATE

Vol. 70—No. 40. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3530.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 4, 1923. CHAS. O. CHALMERS, Manager.

## Editorial

### IS IT WORTH WHILE?

Since we have in mind the serious, never-ending, sometimes almost heart-breaking round of daily labor for the betterment of the world when we ask the question, "Is it worth while?" we hasten to answer that it is everlastingly worth while.

We know all too well what it is to labor day after day with no apparent returns for that labor; to strive for a goal that we seem never to approach and that at times seems actually to recede; to encounter obstacles that we had never dreamed would arise, and to lose the help of forces that we had confidently assumed we could count on. We know what it is to pass through seasons of despondency, discouragement, and disappointment, and to feel the approach of the feeling so aptly expressed in the cynical question, "What's the use?"

With all this in mind, we emphatically affirm again that it is well worth while to spend and be spent in service that has as its end the accomplishment of good. Apparent defeat may stare us in the face—actual defeat may follow our most conscientious efforts to accomplish some desired end; but the good has been strengthened and the wrong has been weakened by these very efforts, and the gain immeasurably outweighs the loss. Immediate reward is a happy consummation of much of our labor, but we should never forget that reward is not the inspiring motive of self-sacrificing toil—the accomplishment of good is the motive. If the reward should be delayed, only a weak man or a coward will cease his efforts. Self-consciousness of rectitude is a sufficient satisfaction for all the rebuffs that may be administered to us. We remember, too, the exhortation of the great apostle: "Let us not be weary in well doing; for in due season we shall reap if we faint not." The great law of the conservation of matter applies in the spiritual world as in the physical—a good deed can not be lost.

### HOW THE CHURCH RESPONDS.

There are those who maintain that the Christian church is a decadent institution that it has lost its power and that it is fast losing its influence upon the thought and life of the world. Without undertaking to show that practically all benevolent and charitable institutions are largely fostered and supported by the church as such or by men and women who are members of the church, we simply call attention to the response made by the Christian people of America to the appeal in behalf of stricken Japan. The American Red Cross issued an appeal for funds and, according to press reports, the amount asked for was quickly over-subscribed. Those who know anything about the work of the Red Cross know that it is endorsed by the church and that a very large proportion of its resources are furnished by those who are members of the church. As a non-sectarian institution it is liberally supported also by non-professing Christians, but its usefulness would be very seriously crippled if it did not have the support of the Christian people of this country.

In addition to the contributions made through the Red Cross, the churches themselves raised funds and remitted them promptly to the stricken country. We have not the figures of other denominations, but the Board of Missions of the Methodist Episcopal Church, South, has just announced that, in response to telegrams sent to the presiding elders asking them to call attention of pastors to the need, $10,000 has already been received, and other contributions are coming in every day. As the statement of the Board says: "There has been no pressure and no efforts to arouse unusual interest—the response is the spontaneous expression of Christian compassion in the presence of appalling disaster."

It is evident that the church has not lost its power and that it is not losing its influence upon the thought and life of the world.

### A "GOOD" RACE MEET.

The president of the Business Men's Racing Association of this city has recently made the statement through the secular press that indications are that the 1923-21 racing season will be the greatest ever held in New Orleans. There will be seven races a day, except on Sunday, and six purses of $1,000 and one of $1,200 will be offered each day except Saturday, when the amounts will be $2,000 and $5,000. As many horses are expected as the stables at the race track can accommodate.

The president of the Business Men's Racing Association may think that all this forecasts a "good" racing season; but he evidently has not taken into consideration other things that go along with this carnival of gambling in New Orleans. It is commonly understood that a great horde of petty criminals—and some that are not so petty—throng the city during the racing season; that hundreds of "handbooks"—illegal devices for making bets on the races—are in operation throughout the city; that thousands of men and women, many of them still in their teens, place bets on the races every day; that defalcations and misappropriations of money are not unusual among those who patronize the race track; that every year there are suicides among those who have been driven to despair by their losses at the track; that scandals are frequently cropping out in the conduct of the races themselves; that the hotels of the city are so crowded with racegoers that other visitors are unable to obtain accommodations or they have to pay exorbitant rates for rooms; that immorality and vice flourish during the racing season.

A "good" racing season—God save the mark! And all this, too, in plain violation of the Constitution of the State, which says that gambling is an evil and that the Legislature shall pass laws to suppress it. So far as we have seen, not one of the candidates for the governorship of Louisiana has made any reference in his published statements to his position on this great moral evil. We should like to know where they stand.

### A WARNING FROM WESLEY.

All the words of the revered founder of Methodism are well worthy of consideration; and when we find a statement from him that applies particularly well to a present situation, that statement ought to have much weight. With a keen insight into human nature, Wesley wrote the following words:

"The differences which begin in points of opinion seldom terminate there. They gradually spread into the affections, and then separate chief friends. Nor are any animosities so deep and irreconcilable as those that spring from disagreement in religion. For this cause the bitterest enemies of a man are those of his own household. * * * It is, therefore, nothing more than we may expect if those who differ from us, either in religious opinion or practice, soon contract a sharpness, yea, bitterness, toward us; if they are more and more prejudiced against us, till they conceive as ill an opinion of our persons as of our principles. An almost necessary consequence of this will be: they will speak in the same manner as they think of us."

In connection with the above, it is well, also, to reflect upon those other words of Wesley's that indicate his own catholic spirit and that of historic Methodism: "One circumstance more is quite peculiar to the people called Methodists: that is the terms upon which any person may be admitted into their society. They do not impose, in order to their admission, any opinions whatever. Let them hold particular or general redemption, absolute or unconditional decrees; let them be Churchmen or Dissenters, Presbyterians or Independents, it is no obstacle. Let them choose one mode of baptism or another, it is no bar to their admission. The Presbyterian may be a Presbyterian still; the Independent or Anabaptist use his own mode of worship. So may the Quaker, and none will contend with him about it. They think and let think. One condition, and one only, is required: a real desire to save their soul. Where this is, it is enough; they desire no more, they lay stress upon nothing else, they ask only, 'Is thy heart herein as my heart? If it be, give me thine hand.'"

# New Orleans Christian Advocate

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## DAILY THOUGHTS.

A little more kindness, a little less creed;
A little more giving, a little less greed;
A little more smile, a little less frown;
A little less kicking a man when he's down.
A little more WE, a little less I;
A little more laugh, and a little less cry;
A little more flowers on the pathway of life,
And fewer on graves at the end of the strife.

—Selected.

## EUROPE AND THE LIQUOR QUESTION.

"European nations are cursed with drink more than with war debts," said Wayne B. Wheeler on his return from an eight weeks' visit in Europe. Dr. Wheeler was appointed by the late President Harding as chairman of the delegation from the United States to the seventeenth International Anti-Alcohol Congress at Copenhagen.

"If the money wasted for liquor were turned into useful channels as it is in the United States, the financial problems of these governments could be solved with comparative ease. Dry Finland, handicapped by a commercial boycott by Spain, Portugal and France, is the only European country, so far as I could find, that has squared her budget in this last year and provided for a reduction of her debt. England has a per capita tax of about $95 (two and a half times that of the United States). Building of homes by individuals has practically ceased. The government is building most of the houses now and taxing the people to make up the deficit. More than a million are out of employment and depend upon weekly doles from the government. In spite of the necessity for eliminating harmful luxuries, this nation of 47,000,000 is spending approximately $2,000,000,000 a year on drink. It means that the drinking class, when you exclude minors and abstainers, is spending about fourteen pounds per capita annually for liquor.

"In London on Sunday evening, July 22, I visited seven saloons in the better part of London nearest my hotel. I saw many drunken women as well as men in these places. Babies parked in perambulators or on the sidewalk near the saloon door were waiting for the drunken mothers to stagger out when the saloon closed. Twenty social workers in South London visited 121 public houses between 9 and 11 p. m. and found 239 baby carriages and 731 children apparently under 10 years of age waiting for their drinking mothers to come from the saloons. The whiskey and beer magnates are increasing their profits over the pre-war period, while legitimate industry is in distress. The big brewers and distillers are getting titles as lords and baronets and other recognition similar to that accorded our American liquor lords before prohibition.

"Germany is on the verge of financial and social ruin. The people know the diminishing value of the mark and spend it at once to save it. This means that the so-called temperate beer drinker in Germany is fast becoming an ordinary boozer, such as we had here in the United States before prohibition. There is practically no milk for the children, and many of the children's hospitals told me that half of the children in those institutions are tubercular. Food is scarce, and cheap bread is rationed. But in the face of all this distress, beer flows freely, and millions are spent for this harmful product. Sufficient money is squandered for beer to make payments of such size on war debts every year to show the world that Germany is in earnest in trying to meet her obligations.

"Some of the German delegates at the seventeenth International Anti-Alcohol Congress came to me, as chairman of the delegation from the United States, and urged that I advocate before the Congress that other nations should refuse further financial aid to Germany until she stopped her inexcusable waste of food, fuel and transportation in the making and distribution of beer. I did did not do so, of course, for reasons that are manifest, but it shows how some Germans feel about this criminal waste of money and food products for beer.

"What is true of England and Germany is revealed to a greater or less degree in most of the European nations. The broader-visioned people in these countries, however, are becoming aroused and are trying to stop this waste and curb the debauching influence of the drink trade. Most of them, however, are thirty years behind the United States in this great problem of reform. The encouraging thing is that practically everywhere the people are waking up to the necessity of destroying the evils of the drink trade.

"The most disgusting thing I saw or heard in Europe was the occasional notoriety seeker from our country railing at his nation's drink policy and telling Europe that the United States was strangling liberty and ruining the morals of the people by prohibition. Such misrepresentatives of our country did not have the respect even in the wet countries of decent people who believe in being loyal to the established policy of government and playing the game of democracy fair.

"The United States is the hope of the world to-day, financially, morally and socially. Those who want more personal liberty than is permitted here can get it in liquor-dominated Europe for a little while yet, but the exodus to the dry United States shows that those who want to better their condition go to a dry country instead of a wet one."

## THE URGENT EDUCATIONAL NEED.

By Dr. J. M. Sullivan, Mississippi Conference Lay Leader.

On the first page of the issue of the New Orleans Christian Advocate for Aug. 16 appeared an editorial relative to the "Right of Way for the Christian Education Movement"; in the issue of Aug. 30, page 5, appeared the resolutions bearing on the same subject which were passed by the General Board of Lay Activities at its recent session; in the issue of Sept. 13, Bishop W. N. Ainsworth has an article on page 1, and our General Secretary, Prof. G. L. Morelock, another on page 3; and in the issue of Sept. 20, page 3, Bishop Ainsworth urges the importance of the plan for Sunday, Oct. 11. If there is a layman within the bounds of the Mississippi Conference who is an active participant in the work of the church, but has not read these articles, I would urge his reading them at once, and particularly that every lay leader give careful attention to the message of Brother Morelock, which deals more directly with the part our lay organization is expected to take in this campaign. The Christian Education Committee and lay speakers are being used to great advantage in many of the charges, and it is contemplated that they be used throughout the Conference. With a well organized District Board, composed of the district lay leader, two associates, the presiding elder, and the charge lay leader of the district, no church should be able to use its laymen to greater advantage in the large tasks that are assigned for accomplishment.

Our church has provided for active co-operation of the laymen, and our leaders have called us to a definite undertaking for the next few months, which we should carry forward without hesitation. Subscriptions were sincerely made with an appreciation of the value of Christian education, and a realization of the immediate need of better endowments for our colleges. It was never contemplated that there would not be some difficulties in the undertaking, but words are inadequate to convey a true idea of the needs of our institutions as seen by those in active touch with the situation; and unless a halt is to be called in our educational progress, and the pleas of many ambitious young men and women referred to other ears, moderate plans undertaken where great ones should succeed, and the inspiration of development and enlarging service deadened, our Christian Education campaign must yield results adequate to a very decided improvement in the financial endowment and material equipment of our college and universities. In the initial stages of the plan it was understood that we had preachers and laymen of strong faith, broad vision, liberality, and co-operative spirit, who would feel the importance of a great task like this and count it a privilege to take part in it. It is just as true now.

Other denominations are pushing forward in the face of difficulties similar to ours, and our opportunities are as great as theirs. We shall not urge the impossible, but expect the reasonable. If the committee on tithing in each local church would put on an aggressive campaign for four weeks, wonderful results would follow, and with a large increase in the number of those who practice some form of tithing our financial difficulties would decrease. The number of those applying for entrance to our denominational colleges is larger each year, and would be still greater if dormitory facilities were adequate, teaching force sufficient to handle the classes, and laboratories ample for the increased demands. Even the prompt payment of pledges will often depend on a vital interest in the cause, and confidence in the real value of its claims. Let us make this campaign one of awakening interest in the cause of Christian Education and stronger faith in our own institutions, that the results may enable them to do the work that an important and inviting field justifies, and to which the blessings of God challenge us.

Jackson, Miss.

## SOMETHING OF THE WORK IN CZECHO-SLOVAKIA.

My Dear Brother Carley: You will no doubt be glad to know that Methodism continues to move forward in a most gratifying way in Czecho-Slovakia. The evangelistic work this season has been even better than last year. Europe's only hope lies in the early acceptance of Jesus Christ as a personal Savior from all forms of sin, most especially rationalism, racial prejudices, national hatreds and unadulterated selfishness. While I am a firm believer in a League of Nations, I am fully convinced that no League of Nations can be created without a spiritual basis, otherwise it is only a "Scrap of Paper." The greatest task in Europe to-day is not in the economic, political, or educational, but in the spiritual field. Christ, and Christ alone—**the Divine Christ**—can lead Europe away from self-destruction. Let me assure you that your workers here are doing all within their power to stay this downward rush; and, best of all, God is wonderfully blessing the effort.

We reached the point last winter when a church paper became a real necessity, but we didn't have the funds to start. We hoped and prayed, and still no funds, but we had to have the paper, and so on May 1, 1923, the first issue came from the press. It is a monthly, and so far we have been able to issue it each month. We sell it for one crown per copy (about three cents). If we are able to make it self-supporting, it will surely be a miracle. We are sending you the first five copies under separate cover. Read it, if you can, and then write a good editorial telling your people what you think of this, the youngest organ of Southern Methodism. As a starter toward reading it I will translate for you the title, "Krestansky Buditel," which, being interpreted, means "Christian Awakener." Under the word "Krestansky" is Ephesians 5:14, "Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee," while under "Buditel" is a quotation from John Huss, "Czech Nation return to Christ!"

The entire mission force heartily appreciates the weekly visits of the Advocate, and in return we are putting you on our mailing list for the Buditel. We hope to have at least two pictures in each issue which we trust will be of interest, even though you may be unable to read all the contents.

With kindest personal regards and brotherly love, I remain,

Yours sincerely,

J. L. NEILL, Superintendent.

## TOBACCO ABSTINENCE AND OUR YOUNG PREACHERS.

By Rev. P. O. Lowrey.

It has come to us that there are scattered through our Louisiana Conference several young preachers who treat their pledge to abstain from the use of tobacco as a joke, and, either in the open or under cover, violate the promise that they made in order to get into the membership of the Conference; and it may be possible that some of the older members of the Conference, who hide behind the class legislation that was enacted when the law was made, and still indulge in this filthy and scientifically condemned nicotine habit, are either upholding or shielding them in the breaking of this ministerial vow. This might do for bootleggers and dodgers of the various anti-alcohol laws, with whose set the dodger of law is the "fine fellow;" but for a body of ministers and church members to tolerate in any degree the violation of a solemn pledge by one whom we allow to minister to us in holy things is a little "hard to understand," and every member of the Conference who has knowledge of such things on the part of ministers is himself a party to the crime when he allows "nothing against him" to be annually written in favor of his ministerial character. Where are our presiding elders, that they allow such reports to go the rounds and themselves make no move to uphold the name of the church, or to vindicate the character of their pastors? If these reports are true, and an immediate cleaning up is not had on the part of the members of our Conference, then we ought forever to stop railing at the violations of our State and National liquor laws by those who do not propose to have their "personal liberty" taken from them, and have never pretended to give any kind of a pledge either to stop making it or to stop drinking it.

Since this matter should be handled by example as well as by precept, how about the Conference asking, by petition or by resolution, that in our Conference colleges, where our young preachers get their training and no little setting of their habits and ideals, no officer or teachers, from president to janitor, be employed who does not consider his influence over the boys of our homes with seriousness enough to set them an example on the tobacco question in keeping with what they have been taught in their homes and in their public and Sunday school classes? And then as many of our preachers and boys from our homes spend from four to eight years in the churches where our schools are located, let the same rule, in a memorial to the bishop, apply to the appointment of pastors to these churches. And to follow the expurgation to its logical conclusion, since a cigar-smoking official is in no more position to enforce a no-tobacco law than would be a booze fighter to enforce a liquor prohibition law, let the request to the bishop in charge be that no presiding elder who takes advantage of his exemption under this law and disregards his [illegible] and example to the younger pastors, be appointed presiding elder over one or [illegible] the time.

And while the General Conference [illegible] at the last [illegible] the election of presiding elders to [illegible] for the appointment of preachers to the Conferences, nor to [illegible] with the [illegible] only a matter of time which such [illegible] would [illegible] it into force, either by the Annual Conference, or a constitutional law passed by the General Conference. In the meanwhile, let those members of the Conference who are whispering these reports of [illegible] pledge-breaking abroad come out in the open and turn in the information to their presiding elders, just as good citizens would do if they knew of open violations of the liquor laws of the State. Cowards and dummies have but little place in the Kingdoms either of heaven or of this earth.

Indian Bayou, La.

## "AS A LITTLE CHILD."

Dear Mr. Editor: All Laymen who truly love their church and are proud of her wonderful history, deeply regret the unhappy controversy now going on in the public press. Unfortunately, it is not confined to Methodism alone; it seems to be an evidence of the general restlessness of the nation. With other churches, we have NO CONCERN—they will take care of their own troubles without assistance.

Methodism was originally a protest against formal religion—a successful attempt to bring about a spiritual, personal knowledge of the SAVIOUR. It was the most successful revival in all history, and the effect of this revival still remains. If the great scholars who are doing so much harm to our young people would ONLY read the history of the "Methodist Movement," it would clear up many doubtful points in their minds.

Personally, I do not care what a man thinks—this is permitted by the Constitution of the United States. Under our starry flag, Buddha has many temples. Other so-called heathen religions flourish in many places, protected by the Constitution. But I most certainly do object to men claiming to be ministers of the Methodist Church teaching things contrary to our belief and to the teachings of the founders of our church. If they do not believe the doctrines of the church, let them go to the church teaching those things they DO BELIEVE. Do not try to raise doubts in the minds of sincere worshipers of HIM, whom to know is life eternal.

JESUS gave the ONLY easy rule of life—"If any man will do my will, he shall KNOW"—also the simple invitation to come as a little child—with the faith of a child, with the confidence of a child, and with the love of a child. He stated that certain things were hidden from the "wise and prudent, but revealed unto babes." The learned ones failed to "see Jesus"—they were verbalists of the most [illegible] type, and overlooked the great opportunity which passed their way. The "babes" saw [illegible]. "The secret of the LORD is with them that fear him"—it is not given to those who will not understand the great honor of personal knowledge of the blessed MASTER, but when the "secret" is given, it enables the [illegible] to endure as seeing Him who is invisible.

The old stale argument is still [illegible]: "Science has now [illegible] truth." This is EXACTLY what [illegible] refuses to accept. [illegible] "science" has so often [illegible]. For example: The great[illegible] in the world [illegible] was asked to study the problem of steam navigation of the Atlantic Ocean. The [illegible] carefully measured the [illegible] and discussed the problem [illegible] which is still on record [illegible] as follows: "Steam navigation of the Atlantic Ocean is impracticable for the ships could not be built large enough to carry [illegible] "Science" has [illegible].

Mr. [illegible] [illegible] the [illegible] which [illegible]. We know [illegible] committed [illegible] letter [illegible] materialism [illegible] (The World's [illegible] August.) [illegible] the [illegible].

LAYMAN.

## LESBA.

By Mrs. N. [illegible]

Seventeen years ago Mr. John Rundle, now superintendent of the city schools of [illegible], Miss., was teaching in the little town of W[illegible] Grove.

He believed in cultivating the heart as well as the mind of his pupils, so every [illegible] beautiful poems, or verses from the Bible were assigned to be memorized.

Among the pupils was a bright, lovable character, Lesba McLendon, who lived in the country and boarded in town to attend school.

One Friday afternoon the twenty-third Psalm was assigned to be memorized for Monday.

Mr. Rundle was at the school building early that morning. While engaged in some school work he heard the sound of horses running, and on looking out saw a buggy drawn by two frightened horses dashing down the road.

Mr. McLendon and daughter were in the vehicle, and just as Mr. Rundle reached the road, it was overturned and both thrown out.

Lesba was thrown against a tree; when picked up she was unconscious, and in a few moments breathed her last in the arms of her teacher.

Several days after, her father went to Mr. Rundle and with tears streaming down his cheeks asked him to write the verses Lesba was memorizing when she met her tragic death.

"I want to have them put on the tomb," he said, his face drawn with grief.

Now, in that little churchyard in the "[illegible] of the [illegible]" her grave is marked by a marble slab, and on it are chiseled the beautiful words of the twenty-third Psalm.

There, where the night bird sings and the golden stars keep vigil, Lesba sleeps on, undisturbed.

Several years after, her father, who was not a member of any church, attended a protracted meeting. One night the minister rose and took for his theme the twenty-third Psalm. Suddenly, from the rear a man came up, and with broken sobs accepted Christ as his Redeemer. This man was Lesba's father.

All these years the memory of those inspired verses had lain in his heart, and now, touched by the eloquence of the minister, he knew that he, too, could say:

"The Lord is my shepherd, I shall not want."

(This is a true story, with real names of the characters in it.)

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[illegible] How much better to be in a [illegible] body and [illegible] there [illegible] there the [illegible] and we are satisfied.—[illegible].

# NEWS FROM THE DISTRICTS.

## LOUISIANA CONFERENCE.

### Ruston District Notes.

We started our first round of quarterly conferences on Sept. 9, at Homer. We had a delightful service at 11 a. m. in their new church. The choir did well their part. At 3 p. m., we held the quarterly conference. The reports showed a healthy condition and everything running smoothly. Brother Tucker reported that their meeting would begin about the first of October, with the Widom Sisters to assist the pastor.

* * *

On Sept. 16, we had a splendid service at the morning hour, at Spring Hill—held the quarterly conference at 2:30 p. m. The pastor gave a good account of his work. The Sunday school superintendent and the president of the Missionary Society had good reports. Brother R. A. Smith, one of the faithful laymen and church treasurer, said finances would all be in full. This is one of the habits of Spring Hill.

* * *

On the evening of the 16th, at Minden, we were met by a good congregation, in spite of the rain. Quarterly conference followed immediately after the service, with most all of the officials of the church present. The reports showed that good work was being done in all departments of the church.

* * *

Our next quarterly conference was at Farmerville. We had our quarterly conference on Saturday evening, Sept. 22, at 7:30, which is very unusual on these busy Saturdays. All the claims ordered by the Conference were reported paid in full. Sunday morning, the 23rd, we had a good service. I spent a very pleasant night in the delightful, newly fixed-up parsonage.

* * *

In the afternoon of the 23rd we drove over from Farmerville to Bernice, and held the quarterly conference at 4 p. m. Each church on the circuit was well represented. A full report of the finances is expected at Conference. Brother O. L. Tucker, the pastor, has just closed a meeting at Bernice—did his own preaching, and they say it was one of the most profitable meetings ever held on this work.

* * *

Haughton and Doyline charge, Rev. J. O. Bennett. has had two good meetings. At Doyline Rev. H. W. Ledbetter assisted him. At Haughton, Rev. A. S. J. Neill assisted.

* * *

At Dubach, Brother Faulk and his official board are making a great effort to have everything in full by the fourth quarterly conference, which will convene the 7th of October.

* * *

The two new buildings which are being erected will add much to the convenience and appearance of the Orphanage. They have also added new rooms in their school department. This is a busy time with the managers of the Orphanage—starting off their school and arranging for Work Day and Harvest Day. I am adding a clipping to these notes from the Orphanage Visitor.

* * *

### Our School.

"We feel safe in saying that no children in our State are getting better school advantages than the children of our Orphanage. Our own Orphanage school is conducted by a corps of as fine teachers as can be found in any school of our State. We feel sure there are none better. The result of our school is gratifying in every way, and we feel most fortunate in being able to keep most of the teachers we had last year. Miss Leola Rodgers, who did splendid work for us and whom we all love and esteem very highly, decided to add to her educational equipment and is now attending one of our great universities. The vacancy caused in this way will be filled by Mrs. J. M. Henry. Sister Henry is the widow of our lamented friend and brother, Rev. J. M. Henry, who for so many years was a prominent leader in our church. Sister Henry is widely known as a most successful teacher, whose Christian character and noble life of service are known throughout the State. We are most fortunate in being able to secure her services in our Orphanage, and her influence and life among the children in our home will be a high source of inspiration and good to all connected with our work. Mrs. Henry has been on a trip to California, recuperating from a strenuous year's work in the Louisiana Polytechnic Institute, and will return to take up her work in the Orphanage the 24th of September. In the meantime Miss Lilla McLure, an experienced and accomplished teacher, is substituting for Mrs. Henry. With Miss Jewell Bond teaching music and the second and third grades, and Miss Agatha Dodson teaching the fourth and fifth grades, and Miss Olive Gunby in charge of our primary work, our school is starting off in a splendid way and is promising to be the most happy and successful year in our school work. With this array of teaching force and our children eager and anxious to do their work, we are confident that the progress and development among our children will be of the highest type."

K. W. DODSON, P. E.

### Shreveport District Notes.

The interest in the George Tucker evangelistic tent meeting in Shreveport was well sustained to the close, and the co-operating churches were pleased with the results.

* * *

Claiborne Church in Shreveport has been organized with forty-one members and a Sunday school with an enrollment of ninety-six. The pastor, Rev. W. F. Henderson, Jr., is much pleased with the prospect, which is beyond our expectation.

* * *

There are now seven Southern Methodist churches in Shreveport, all of which will make good reports at Conference. Six of these churches reported accessions on Sunday, Sept. 23.

* * *

As a result of the donation from the City Church Extension Board the Bossier City congregation recently held a get-together meeting, which was addressed by Rev. George S. Sexton and others, and the entire amount of the old parsonage debt was subscribed. The pastor, Brother Parker, is greatly encouraged with the prospect of a splendid report for Annual Conference.

* * *

The Cedar Grove congregation, under the leadership of Brother H. L. Johns, are ready to begin the construction of the new Sunday school building. Some needed improvements are also being made in the parsonage.

* * *

Rev. J. L. Lay recently assisted the pastor, Rev. W. F. Roberts, in a good meeting at Longstreet. He has also held several of his own meetings without outside assistance.

* * *

The prayers and sympathy of all Advocate readers are urged in behalf of Brother S. A. Alexander and family, of Greenwood, who have recently been bereaved of the only son, Dr. S. Y. Alexander, a successful physician of Shreveport.

* * *

Rev. J. W. Pearson, of Mansfield, has been transferred by Bishop McMurry to the Southwest Missouri Conference and stationed at St. Paul's, Springfield, Mo. Brother Pearson will leave for his new field of labor the middle of October, at which time the financial work of the year will be completed.

* * *

Rev. R. T. Ware, of Vivian, has successfully undergone a surgical operation in the Highland Sanitarium, Shreveport, and is rapidly recuperating. Brother Ware is in high favor with his people and is doing a great work there.

* * *

Plans are being rapidly perfected for the Sunday School District Training School, which will meet in First Church, Oct. 14-19. Dr. A. S. Lutz is the director.

* * *

This is opening week at Centenary College. On the first day more than two hundred were registered in the college proper, besides a record-breaking enrollment in the academy.

The Mansfield College opening was highly gratfying. nearly every room in the dormitory being occupied.

R. H. WYNN, P. E.

## NORTH MISSISSIPPI CONFERENCE.

### Notes from the Greenville District.

The somewhat feverish "last days before Conference" are on. There is a hopefulness that bespeaks a wonderfully plucky people despite the untoward conditions that stir the world of finance. We shall see what we shall see.

* * *

The Jonestown and Duncan charge will not only report "everything in full," but as complete and satisfactory a plant at Duncan as will be found in any town of the size in the State. They worshiped in their new church recently for the first time. On the same lot is a modern parsonage, complete enough in every detail to satisfy the most exacting.

* * *

The fourth quarterly conference for the Lula and Dundee charge was held recently. It was in every way satisfactory. There is not found a more loyal people or a more painstaking and popular pastor. It is always a pleasure to visit them.

* * *

Clarksdale Methodism has enjoyed a year of marked prosperity. T. M. Brownlee is popular and efficient. All the machinery of the church is functioning well. The Woman's Missionary Society is sending a fine young woman to Grenada College. At no distant day this will be one of the outstanding charges of Methodism.

* * *

Merigold and Alligator will make the usual report, plus. They are asking for the return of one L. A. McKeown for the fifth year. The new church at Merigold is taking form rapidly these days. When complete it will be ample for all the needs of this splendid people.

* * *

Rev. Dan Kelly is holding a series of meetings at Glen Allen at this writing. The only report received to date was most favorable for happy results. This charge, Glen Allen and Benoit, is in fine condition. The new church enterprise is halting because of local conditions, but it is only temporary.

* * *

There is little if any restlessness among the brethren, lay or clerical. The next news letter from this district will give enough of real and definite information to forecast the final results. The call for educational funds is not receiving the hearty response this, the most vital of all the calls, demands. It is by no means a case of indifference.

JAMES H. FELTS, P. E.

## FAITH.

It is the easiest thing in the world to obey God when he commands us to do what we like, and to trust him when the path is all sunshine.

The real victory is to trust God in the dark and through the dark. Let us be assured of this, that if the lesson and the rod are of his appointing, and his all-wise love has engineered the tunnels of trial on the heavenward road, he will never desert us during the discipline. The vital thing for us is not to deny and desert him.—Theodore L. Cuyler.

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The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.—Isa. 1:4.

## AT THE PRISON CONGRESS IN BOSTON.

By Chaplain H. S. Johns.

Mr. Editor: It was a great opportunity when our General Manager, Hon. H. L. Fuqua, appointed me to go as the representative of the Louisiana State Penitentiary, with all expenses paid, to the Prison Congress which met at Boston, Sept. 13-19.

This organization is over fifty years old and is composed of all those interested in prison work who care to attend. Forty-two States were said to be represented at the meeting, which was indeed inspirational and instructive, and the good accomplished, in my opinion, was great. The foremost men and women engaged in prison work were there, besides speakers of national reputation.

A short account of some of the incidents of the trip might be interesting to your readers.

The entire trip covered 3,664 miles, the shortest route from Baton Rouge, which was by Cincinnati, thence through Buffalo and Albany to Boston.

Between trains at Cincinnati, I visited again the Zoo there, which is one of the best in the world for some things I wanted to go again to settle a question of the status of the black leopard. I had seen one there in 1919, but could never find a single person who had ever heard of such an animal. Some even thought perhaps I had been dreaming. But he is still there—a black leopard! I learned by particular inquiry that they flourish in southeastern Asia, and it seems like a freak of nature that some are black—like a black cat, for example. There are lions, tigers, bears, big pythons, etc.

Then, again, because I could not travel on certain trains between Buffalo and Albany on the New York Central on a clergy ticket, I had another lay-over in Buffalo. The big trains, like the Empire Special and Twentieth Century Limited, on account of the heavy expense and large demand for space, admit only full fare, extra fare, and Pullman passengers. No passes or reduced rates allowed. However, in the afternoon I got a train for Albany which "rode just as well" and at half rate, too, and got to Albany in time to get a good night's rest at a hotel.

Taking advantage of the morning, I went out to see Niagara Falls again. Who can describe that great cataract? Suffice to say, the morning was well spent. Just above the Canadian Falls a steel barge lodged several years ago in the rocky shoals, loaded with coal. It still sticks, and all the observers speculate as to when some "freshet" will send her over the precipice.

Taking an early train out of Albany, we wound around the hills through Massachusetts to Boston, arriving there at 3:15 in the afternoon. Going over, we passed through Springfield, where the rifles were made for the Union armies during the Civil War. At another town is the place where all the paper is manufactured for the making of currency by the government at Washington. It is made by a secret process known only to a very few persons of the highest character.

Hotel Brunswick, Boston Congress headquarters, is a modest hotel, nice enough, but not up to the big hotels of New York and other places. There is a dearth of "fine" hotels in Boston. I saw only one, the Copla-Plaza, of the same rank as the St. Charles or Grunewald of New Orleans. Most of our sessions were held in the rooms of the Boston School of Technology, just across from the Brunswick.

The Boston street car system is a puzzle, especially to a stranger. I never knew when I got on a car on the surface whether it would turn out into a subway, or an elevated. The fare is ten cents, with transfers good all around. I took the elevated train one day, which ran into a subway, and then emerged to the surface. My plan was to follow directions and stay on' till I got where I intended to go.

There are many historical sites there to see. Boston enjoys the distinction of having precipitated the war of the American Revolution, although the fires of liberty were lighted down in Virginia and the Carolinas. The Boston Massacre and the battle of Lexington-Concord, however, began the conflict. Washington took charge of the American army, July 3, 1775, under an elm tree, which is still standing, although dead, in a park just across from Harvard University in Cambridge, which is just over the Charles river from Boston.

The people of Boston were very hospitable toward the Congress. Auto rides were given us, amounting to two whole afternoons in sightseeing, where all the historic places were pointed out. We got out of the cars as often as we pleased and stood on the hallowed ground. Bunker Hill Monument, 220 feet high, in Charlestown, was visited, and the old State House of those stirring days, Granary Burial Grounds, King's Chapel, Faneuil Hall, Old South Meeting House, Tea Pier, the site of the celebrated tea party, and many other places were pointed out.

Boston Commons is a place of great interest. Here the boys "engaged" General Gage, of the British army, because their playing rights had been interfered with by the soldiers. I had all my life pictured the Commons as a mere village green of some six or eight city blocks in size. Imagine my surprise to find the Boston Commons a great park of 50 acres, and the Public Gardens are alongside, with a street separating them, of 25 acres. Seventy-five acres right in the heart of Boston for recreation and play! It was certainly a good thing, for there on Sunday afternoons vast crowds of people were congregated, enjoying the fresh air. Two preaching services were in progress.

On Saturday afternoon a boat ride was given the delegates on Boston Harbor, a trip of some fifty miles in all. First we went to the Naval Station at the junction of Charles River, just above Boston; thence down the Bay, passing by Tea Pier, where the British ships were moored when the Americans boarded them and threw the tea overboard; thence out to get a few swells of the Atlantic. A stiff, cold, northeast wind was blowing, and we were all glad to get back into the smooth waters of the Bay. The next day was Sunday, and a trip was on schedule for Plymouth Rock to see the county prison and farm. I did not go, however, and it turned out very rough for those going. Some got seasick. Plymouth is 45 miles around the Bay from Boston. I remained in Boston to go to church.

On Monday afternoon, after the sessions at Framingham, we were treated to a regular New England picnic of clam-bake and boiled lobsters, corn on the cob cooked in the shucks, fresh cider, etc., after which we were given a ride of four hours to places of interest. My party went to Lexington-Concord battlefield, where the "shot heard around the world" was fired, and walked over those places where the first battle of the Revolution was fought. Returning, we came over the route traversed by Paul Revere in his famous ride of warning, and through Cambridge to the tree known as Washington Elm, which, unfortunately, is dead, but still standing, fenced about and a tablet on it; thence by Harvard University, and back to Boston.

On a previous afternoon we had been driven to Salem and saw the Witch-House, House of Seven Gables, both of early Colonial times, perhaps the oldest standing houses outside of Plymouth Rock settlement.

The closing evening we were the guests of the city of Boston at a grand banquet and speaking fest at Copla-Plaza Hotel, where addresses were made by the mayor and other distinguished speakers.

Altogether, we rode 120 miles sight-seeing around Boston, the Congress had two boat trips, four "feeds," and every attention. Boston has few national conventions on account of its geographical position, and they certainly did the handsome thing by us.

I do not know how they raised all that money to entertain us; it was not our business to ask how—we simply enjoyed it!

## OPENING OF MILLSAPS COLLEGE.

Friends of Millsaps College will be gratified to know that it opened on Wednesday, Sept. 12, with the largest enrollment in its history. Up to date 314 have been formally registered.

While the Freshman class is large, a feature of the attendance for this year is the large number of old students who have returned. Another notable characteristic is the large number of those who have applied for advanced standing, having come from other colleges. Among the institutions thus represented are: Blue Mountain, Hillman, Whitworth, Mississippi State Women's College, Mississippi State College for Women, Agricultural and Mechanical College, University of Tennessee, Southwestern Presbyterian University, University of Mississippi, Mississippi Normal College, Grenada, Belhaven.

All phases of the work of the college are organized, and the college is entering upon what promises to be a successful session.

## CHRISTIAN EDUCATION—MISSISSIPPI CONFERENCE.

Please say through the Advocate to all the subscribers to the Education Fund that I am sending out letters from Bishop Ainsworth. Oct. 14 is pay-up day, and he is asking all the subscribers to pay up their first and second payments. On Nov. 1, the third payment will be due.

I am looking to the preachers and the collectors to remind their congregations of this matter. If you have paid your pledges, read the letter and urge other subscribers to pay up. I think that this letter from the Bishop is well worth reading.

I am also sending placards to each collector or preacher, which are also gotten out by Bishop Ainsworth. I am going to put on these cards the amounts due on the first and second payments.

Cordially your brother,

J. M. MORSE,
Secretary-Treasurer.

P. S.—The Mississippi Conference is due about $35,000 on the first and second payments.

## THE THINGS THAT COUNT.

By Ernest Lee Thompson.

'Tis not the talents nature gave,
  Nor birthrights men have had;
'Tis not the fame of honored sires,
  Nor gold that counts, my lad.

But what men are by their own choice
  When in the scales they lie;
And how each spent the life God gave—
  These cast the fateful die.

Inheritance of fame and wealth,
  Of gifts in brawn, or brain,
Are helps when taken at their worth,
  But otherwise are in vain.

Choose right "when morning gilds your sky,"
  And when the sun goes down;
This world will be a better place,
  And you will w[illegible]r a crown.

—Exchange.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

### GOOD TIDINGS FROM OTHER FIELDS.

Last week I gave the readers of this page a few items of encouraging news gathered at the Illinois, Denver, and Western Virginia Conferences. In every instance the "forgotten man" was at bat and giving a creditable account of himself. And now I have some other things to relate that serve to make every friend of the old veterans rejoice in the realization that our great church is at last clearing for action in behalf of her now infirm and aged servants who contributed so much to make her great.

### Missouri Conference.

It was held at St. Joseph, Mo., beginning Sept. 5. As my train ran through the outlying district of the city, cautiously making its way to the Union Station, my thoughts went back twenty-four years when I landed at this same station to take up my first work as a pastor of one of our churches in St. Joseph. At that time I was a mere boy, and my chief thought was: "How can I make good?" Of course, the "forgotten man" was present in the church even in that day, but I could not see him, for I was chiefly conscious of myself alone. Young preachers ordinarily think but little about the deprivations of aged and worn-out preachers. If I had then realized the facts about my church's veterans as I know them to-day, the years which followed would have been used in a manner more to save my church from the reproach for neglecting her own.

It was very satisfying to mingle again with the preachers among whom I had worked in my youth. And yet it was saddening to realize that many of them who were so vigorous and strong twenty-four years ago are now either languishing in the great silence of superannuation or else entirely removed from the group by death. Heads that I recalled as crowned with thick hair, cheeks without wrinkles, and eyes undimmed, now have a few white hairs drawn across the top in camouflage or else entirely bald, cheeks cut by care lines running every way, and eyes, though still having the same kindly light, yet apparently turned toward some scene not reassuring. This is a good place to record again what I have repeatedly stated hitheto—namely: "Every active pastor in the church is a 'forgotten man' in the making."

The plan of the special effort for superannuate endowment was presented to the Conference according to schedule. Bishop W. F. McMurry guided the program of presentation very effectively. Bishop James Dickey delivered an inspirational address for the moment that stirred those present to a determination to work with a will to win. Throughout the entire program, which lasted one and a half hours, the preachers and lay members kept their places in eagerness to hear every word of instruction on the method of procedure. I was told that not a member of the Conference was loitering outside the Conference room while the "forgotten man" cause was being considered. This good news was very gratifying. I do not mind the killing work now necessary for the success of the special effort if the preachers and lay members co-operate.

At the conclusion of the service a young preacher called me aside and said: "One of my laymen came to this Conference for the sole purpose of having me returned as his pastor. After hearing this morning about the movement looking to secure a minimum of $10,000,000 for superannuate endowent he told me that this cause appealed to him with such conviction that he desired at once to subscribe $500 on the quota of the charge that he represented. He also said that he wanted to be placed on the committee in his charge that would have in hand the matter of raising the money for its quota." Many lay members throughout the church are expressing themselves in similar manner. If they could know how such expressions encourage their pastors, they would be surprised. The preacher in this case was bubbling over with joy and expectancy. Every preacher in the church would respond in like manner if given the assurance by some lay member that his charge's quota will be raised.

Another good layman sought me out at the hotel and said: "I contributed liberally to all the other financial campaigns. Since that time I have lost a lot of money. However, I am not quite broke yet, and I want you to know that I mean to do something very substantial for the superannuate cause." I wanted to hug him. Bless his dear, good soul! His words were like a tonic to me. I believe we have thousands of such men in the church. When the call for the "forgotten man" comes to them, they will find a way to make a worthy response.

At the night service Dr. R. H. Cooper, fifty-one years in active service, and Dr. S. P. Cresap delivered telling addresses on the great movement to an audience which filled the auditorium, gallery, and overflowed into the Sunday school room. After them, Bishop W. F. McMurry, though weary from a summer of very strenuous work in his episcopal district and the labor of holding two Annual Conferences, concluded the program with remarks that not only deepened the convictions of the brethren on the subject but inspired in them the determination to have the Missouri Conference at the head of the list when the returns are all in. God bless the boys on the border and give them the desire of their hearts.

### Kentucky Conference.

A few hurried clasps of the hand, a few pats on the shoulder while passing by, a snatching of a grip and a hurry-up ride in a taxi, a night and a day and half another night, and I found myself in Winchester, Ky., where the Kentucky Conference had transacted most of its business except that pertaining to the "forgotten man," which was reserved for Saturday. At 10:30 a. m. Rev. Frank L. Wells was introduced to deliver the inspirational address. I thought his work at the Western Virginia Conference was oxtra fine, but now he was even better. He was complete master of the situation, as was plainly manifested by the hearty responses which issued from the great audience throughout the time he was speaking.

Bishop Darlington, fagged from the strain of holding three Annual Conferences in as many weeks, rallied perceptibly when he realized that he was guiding a program having a decent support for the "forgotten man" as its objective. No man in the church is more considerate of the church's superannuates than this good bishop. He impresses me as actually feeling in his sympathetic soul the deprivations which these old veterans endure. With him in charge of the Kentucky Conference I feel confident that the blue grass preachers will respond to his leadership in a manner to obtain a notable victory in the special effort for superannuato endowment.

It required forty minutes for me to explain the plan. All the preachers appeared to be in their places, and, like all true Kentuckians, they seemed determined to master all the details of the movement. Afterwards dozens of them gave me a hearty handshake and with an interest that could not be doubted promised faithfully to do their part. They realized fully that the success of the plan depended chiefly on them and their lay members, and they assumed the responsibility in a manner that was very reassuring. What a joy it is to work for preachers when they give such evidence of a definite purpose to assist with the task!

There were many lay members present, and many of them came to me with very encouraging words. Not one said the thing should be put off or complained about the movements of the church for special funds. They were all of one mind on the subject of the special effort, and all promised to work faithfully for its perfect realization. One good layman said he had already prepared a speech on the subject and expected to deliver it wherever he had an opportunity. If laymen generally get the "call of the 'forgotten man'" into their plans as this brother has it, nothing on earth can stop the raising of the $10,000,000. This brother has a heavy law practice and ordinarily has but little time to give to anything else, but he says he means to take time to work for this sacred cause. One man like him can so arouse the laymen of a community that the raising of its quota for this work will be accomplished with ease.

Many good women of the Kentucky Conference assured me of their determination to see this thing through. They will do it, too. When a woman sets her head to something, there is no stopping her this side of realization. She can find so many ways of doing a difficult thing that she lands on her goal, notwithstanding all obstacles. One of them said to me: "I am going to do a lot of work with your 'forgotten man' pageants. The young people will be delighted to put them on, and wherever one is presented the people are sure to be fully instructed concerning the cause. When the people know the facts, they will give all the money that is needed." God bless these women and make their plans to prosper, and bless the entire Kentucky Conference in her work for the "forgotten man."

# *The Home Circle*

## THE LITTLE THINGS OF EVERY DAY.

By W. C. Page.

When troubles daunt, and sorrows crowd,
And the way seems rough and long;
When the sun is hid behind a cloud,
Doubt and despair have hushed all song;
'Tis the little things of every day
That make the game of life worth while;
The warm hand-clasp, kind words of praise,
A cheerful "Good-day," the friendly smile.

It does not take much time each day
To do some simple, some kindly deed,
To help a comrade along life's way;
Give some aching hearts the hope they need,
Then place a friendly shoulder 'neath the load;
Don't leave your burdens for others to bear,
Stop and help the ones that fall beside the road,
And the tasks of others ever gladly share.

## JOHN'S REWARD.

A long time ago in the days when there were fairies there lived a widow and her three little boys. She was poor, and so she had to work hard to earn enough money to keep them from starving.

Now it happened that in the yard of the cottage where they lived there grew a rosebush, and one day a beautiful rose blossomed upon it. The children were proud of the rose, and as they stood admiring it and talking about it an idea suddenly occurred to John, who was the oldest.

"I shall pick that rose and take it to market and see if I can sell it," he said to his brothers. "I'm sure mother would be pleased to have the money, and it is so beautiful that I ought to get a great price for it."

So he picked the rose and started for town with it.

When he was almost there he heard some one say, "Oh, how I should like to have a rose like that!"

He looked to see who was speaking and found that it was a little hunch-backed girl who sat in the window of the tenement house that he was passing. She looked lonesome. There was not a flower in sight to cheer her, and John, who had a kind heart, thought to himself, "Perhaps I should not get much for just one rose anyway." He called to the little girl, "Here, catch it."

In another moment the rose was in her hand and she was smiling happily and clapping her hands in delight.

John turned to go home, but the little girl called to him. "I should like to give you something, too," she said. "Hold out your cap."

John held out his cap and she threw a handful of hazelnuts into it.

"The children will be pleased with these," John said as he put them into his pocket and went on his way.

But he had gone only a little farther when he saw a little boy no bigger than himself with a thin, sad face and a ragged coat.

"What's the matter with you, little boy?" asked John kindly. "You look sad."

"I'm hungry," answered the little boy. "I wish I had something to eat, but I haven't any money to buy food."

John put his hand into his pocket and brought out the hazelnuts. "This isn't much," he said, "but it will help a little." And he gave them to the boy.

"That is good of you," said the little fellow, "and since you are so kind, you may have my only plaything." He took from his pocket a rubber ball.

"No, no. You keep it. I don't want to take it away from you."

"Please take it. I want you to have it," replied the little fellow so much in earnest that John took it.

"We can have lots of fun with it at home," he said to himself as he continued on his way.

While he was bouncing it on the pavement and catching it as he walked along he heard the rumble of wheels behind him. A farmer was returning home from town where he had been to sell his produce. When he caught sight of John bouncing the ball, he said eagerly, "My boy, I'll give you the nicest red apple I have left if you'll give me that ball. To-day is my little boy's birthday, and he wanted me to bring him a ball, but I forgot all about it until I saw yours. He will be so disappointed!"

"It would be a pity to disappoint him," said John. So he gave the farmer the ball and took the red apple in exchange.

"I shall give it to mother when she comes from work," thought John. "In a way it will be better than the rose, because she can eat the apple, and she couldn't eat the rose."

Pretty soon he came to a little cottage in front of which grew a large cherry tree. An old woman stood under the tree.

When she saw John she called out to him, "Little boy, do you happen to know where I can get a nice red apple? I'm so hungry for an apple dumpling that I don't know what to do. I have many cherries, but I can't make an apple dumpling of them."

"Why, I have the very thing you want," said John, and he took from his pocket the apple that the farmer had given him.

"Oh, thank you," said the old woman joyfully as she took it from him. "But you shall not part with it for nothing." She quickly filled a paper bag with cherries and gave it to John.

"Well," he said to himself, "this is even better than the apple, for now we can all have some."

"Don't throw away the seeds," called the old woman as he left. "Save them and plant them and you will have some cherry trees of your own in a few years."

Pretty soon John came to his own house, and when he went inside he found that his mother had already come home from work. A scanty supper was ready and waiting for him. You may be sure that his mother was glad to see John, for he was just a little boy and had never before been far from home by himself. She had begun to fear that something had happened to him. The cherries made a great difference in their simple meal. After all of them had been eaten John gathered the seeds and put them into a [illegible] until the next day when he could plant them.

But in the morning when he went to the dish he found no cherry [illegible] at all, but only little lumps of shining gold. He called his mother and his little brothers and while they were gazing in astonishment at what was in the dish they heard a gentle tap at the door. When the door was opened, there stood the most beautiful fairy that ever was seen or that probably ever will be seen till the end of time. When John looked at her he thought that he had seen her somewhere before, but he could not remember. Her lovely smile seemed to light up the whole room.

"This," said the fairy, pointing to the dish of gold pieces, "is a just reward for John's kindness of heart in helping so many people. I was the lonely little hunch-backed girl. I was the poor little hungry boy; [illegible]. I begged of him his ball; I was also the old woman to whom he gave the apple. May he and his be happy the rest of their lives!"

With those words she vanished, but just as she was disappearing she touched the poor cottage with her wand, and it became a pretty cottage with comfortable furniture. John and his mother and his little brothers lived happily on the money that they received for the lumps of gold until the boys grew up and were able to earn a good living for their mother and themselves.—Bessie [illegible], in Youth's Companion.

## "TIME OUT."

### Wasted Kindness.

A popular rector, going up the steps of his church to conduct the service, was approached by a stately old lady in difficulties with her breathing.

"Pardon me," she said, "but would you do me the favor of assisting me up the steps?"

"Certainly, madam," assented the rector, giving her his arm. They reached the door when the old lady, pausing for a moment's rest, said:

"Pardon me once more, but do you happen to know who is preaching this morning?"

"The rector, madam," replied the cleric.

"Oh!" she said. "Then might I beg you to do me yet another favor?"

"Certainly," replied the rector. "What else can I do for you?"

"Would you be so good as to assist me down the steps again?"—Methodist Times.

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# New Orleans Christian Advocate

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts

# *Editorial.*

## MEETING OF THE PUBLISHING COMMITTEE.

The regular annual meeting of the Publishing Committee is called to meet in the office of the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La., on Thursday, October 18, at 10 o'clock a.m. It is hoped that every member of the committee can be present.

JOHN F. FOSTER, Chairman.

## WORK DAY FOR THE MISSISSIPPI ORPHANAGE.

When we called attention last week to the fact that Saturday and Sunday, Oct. 13 and 14, were to be observed by the Methodists of Louisiana as Work Day and Harvest Day, respectively, for the Louisiana Orphanage, we had not been informed as to the dates for a similar observance for the Mississippi Methodist Orphanage. Since then, however, we have learned from an exchange that the same dates have been designated for observance by Mississippi Methodism. We are sure the occasion will be properly observed, but we call special attention to it lest some superintendent or pastor fail to mention it far enough in advance to secure the best results. A response to the appeal of this sacred cause should be made by every Sunday school and congregation in Mississippi.

## A NEW BOOK BY BISHOP CANDLER.

Few men have made as many lasting contributions to the Methodist Episcopal Church, South, as its present Senior Bishop, and none, perhaps, has added more richly to its literature. The latest production from Bishop Candler's facile pen is a "Life of Thomas Coke," just issued by the Cokesbury Press (the trade name adopted by the Publishing House for its publications of general interest).

We have not yet completed the reading of the volume of about 400 pages, but we have gone far enough into it to realize that it is a most valuable addition to the Methodist Founders' Series, of which it is a part.

As the Bishop states in the Preface, Thomas Coke has not been justly appreciated by the Christian world, even the Methodists, whom he served so unselfishly and zealously, having estimated him far below his real worth. The inaccuracies of former biographies are corrected in the volume before us, and the treatment of the subject is fuller and more satisfactory than in other books by other writers.

The book may be had of the Publishing House for $1.50, and we heartily commend it to all those who would gain a comprehensive knowledge of the life of the man who was second only to John Wesley in the propagation of Methodism.

## PERSONAL AND OTHER NOTES.

Rev. J. H. Sharp, of the Nebo charge, Mississippi Conference, reports that his work is moving along well.

To date, our Board of Missions has received $40,000 for the Japanese relief fund, and contributions are still coming in. This is a most appealing cause.

Brother E. P. Harper, of Star, Miss., now sixty years old, has been a reader of the Advocate from boyhood. We appreciate his kind words in renewing his subscription.

Brother J. G. Calhoun, of Mount Olive, Miss., now seventy-eight years old, has been a subscriber to the Advocate since he was a young man. He is one of the faithful "Old Guard."

In spite of adverse crop conditions, Rev. J. Tillery Lewis, presiding elder of the Sardis District, North Mississippi Conference, reports that his district will carry up a good report to Conference.

Rev. L. C. Wilson, our pastor at Clinton, La., was in New Orleans last week in connection with placing his son, Clifford, in Tulane University. He paid several appreciated calls at the Advocate office.

Rev. H. S. Johns, chaplain of the Louisiana State Penitentiary, was elected president of the chaplains' section of the National Prison Congress at its recent session in Boston, Mass. This is an honor worthily bestowed.

We call attention of our pastors to the fact that new statistical blanks have been prepared and must be used this year in making reports to the Annual Conference. The blanks can be had of the Publishing House.

Rev. J. W. Pearson, who has served a successful pastorate at the First Methodist Church, Mansfield, La., has been transferred by Bishop McMurry to the Southwest Missouri Conference and appointed to St. Paul's, Springfield, Mo.

Rev. Lee F. Soxman, formerly connected with the work of the Institutional Church of Kansas City, Mo., has arrived in New Orleans to join the staff of workers at St. Mark's. He will be connected with the men and boys' department.

Rev. H. W. May, our pastor at Gilbert, La., under date of Sept. 30, writes: "We occupied the basement of our new brick church to-day. It is a thing of beauty. Funds for the pews are provided and we will open the auditorium in a few weeks."

The new parsonage of the First Methodist Church, Laurel, Miss., has been completed, and Rev. Osmond S. Lewis and his family are now occupying it. It is a beautiful and commodious preacher's home. The old parsonage is being fitted up for class rooms for the Sunday school.

The Nashville Tennessean of Sept. 24 has a half-column editorial in appreciation of Mr. Henry H. Ahrens, who resigned his position in the Publishing House at Nashville to become Religious Editor of the Times-Picayune, this city. Mr. Ahrens assumed the duties of his new position on Oct. 1.

Rev. Mark Terrell, of Sherman, Tex., one of our general evangelists, who was a visitor to the Louisiana and Mississippi Conferences last year, recently held a great meeting in the First Methodist Church of Mayfield, Ky., in which more than 400 persons professed conversion, reclamation, or reconsecration.

The congregation of the Mount Olivet Church, Satartia charge, Mississippi Conference, are raising funds to build a new church. Mount Olivet is one of the historic churches in that section of the State, and we congratulate its membership upon their progressive spirit. Rev. B. H. Williams is the pastor.

The Chief Chaplain of the United States Army, Colonel John T. Axton, has issued an urgent call to the one thousand clergymen who constitute the corps of chaplains of the three component parts of the Army, to begin early the preparations for the proper observance of Armistice Day, which this year falls on Sunday.

Rev. J. Early Gray, our pastor at Moss Point, Miss., has just closed a good meeting at that place. The church generally was revived, and there were eight additions to the membership of the church by baptism and vows. The pastor did the preaching for the most part, and the laity of the church rendered active and efficient service.

The following comes from Rev. Paul D. Hardin, presiding elder of the Meridian District: "The Lauderdale and Electric Mills charge is the first in the Meridian District to report the assessments for the support of the ministry paid in full. Who next? Rev. W. H. Lane, the wide-awake pastor, is working hard for level columns along all lines."

Rev. R. E. Simpson, formerly of the Mississippi Conference, but last year pastor at Blytheville, Ark., in the North Arkansas Conference, has returned to Southern Methodist University, where he will complete the course for the Bachelor of Divinity degree. Brother Simpson has had a very successful pastorate in Arkansas, but he still calls Mississippi "home."

The Board of Managers of the Methodist Hospital at Memphis, Tenn., at their recent meeting authorized the building committee to ask for bids on the new hospital. These bids are expected to be in hand within thirty days, and work will begin as soon as possible thereafter. In the meantime, the Lucy Brinkley Annex will continue to be operated.

In the article in last week's Advocate, "H. G. Wells on Evolution," by Rev. P. H. Fontaine, our faithful pastor at Bonita, La., the word "creed" in the last paragraph should have been "crux." The sentence in which the word appeared would thus read: "The above being the crux of the whole subject, I must accept one or the other; so I, of my own free will and accord, accept the Bible." We regret the occurrence of the error.

Last week we made note of the fact that Rev. J. G. Snelling, of this city, had been called to Oklahoma by a telegram announcing the serious illness of his father. We announce with great sorrow that his father passed away on Sunday, Sept. 30. Our deepest sympathy goes out to Brother Snelling and other members of the family in the great sorrow that has come to them. The deceased was advanced in years and was ripe for his translation.

The American Bible Society has announced the startling fact that Yokohama, Japan, produced and sent out annually for missionary circulation more copies of the Christian Scriptures than any other city in the world. The printing concern which did the work was totally destroyed by the earthquake, and the director and the entire operating force of from 700 to 1,000 persons were killed. It is estimated that $300,000 will be required to rehabilitate the work.

Dr. Guy E. Snavely, president of Birmingham-Southern College, and also president of the Federated Methodist Men's Clubs of our church, has announced that Dr. John W. Frazer, Pensacola, Fla., has accepted appointment as general secretary, which position was made vacant by the resignation of Dr. George Stanley Frazer, who has become pastor of a Presbyterian church in Macon, Ga. All communications concerning the Federated Clubs should be addressed to the new secretary at 100 West Cervantes Street, Pensacola.

Rev. J. E. Selfe, our pastor at Hammond, La., writes that he is in the midst of a great revival, in which he is being assisted by Rev. W. Hardy Neal as preacher, Mrs. Neal as accompanist, and W. L. Shell as choir leader, soloist, and director of children's work. Large congregationns are attending the services and many conversions are being had. Those who are in position to know say that Hammond has not had such a revival for many years. Brother Neal has one open date, from November 1 to Conference, and he will be glad to correspond with any brother who may desire his services. In the meantime he will return to Arkansas for two short meetings, leaving his tent, however, at Hammond.

We record with great sorrow the death of Mrs. F. M. Williams, widow of the late Rev. F. M. Williams of the Mississippi Conference, at the home of her daughter, Mrs. W. C. Wetherbee, in Waynesboro, Miss., on Friday, Sept. 21. She was ninety-two years of age and had been in fairly good health until recently, when she fell and broke her hip. She was a native of Tennessee, but came to Mississippi shortly after her marriage. She was ripe in Christian experience and was ready for her translation. She is survived by her son, Rev. W. M. Williams, our pastor at Purvis, Miss., and the following daughters: Mrs. W. C. Wetherbee, Waynesboro, Miss.; Mrs. Mollie Grant, Baton Rouge, La.; Mrs. J. W. Alexander, Meridian, Miss.; Mrs. A. B. Kling, Satartia, Miss. The funeral services were held in the Methodist church at Waynesboro, conducted by Rev. H. A. Wood, with interment in the local cemetery. We extend our deepest sympathy to her loved ones and friends. We trust to have a suitable memoir for publication in due time.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. W. M. Wiggins, Leland, Miss., 6; Rev. T. B. Winstead, Carthage, Miss., 7; Rev. J. H. Sharp, Perth, Miss., 2; Mrs. Maude W. Martin, Bentonia, Miss., 2.

## CENTENARY COLLEGE OPENING.

On Friday at 10 a.m., the college chapel was filled by a large and enthusiastic audience to celebrate the opening exercises for the collegiate year of 1923-24. Dr. George Sexton, the genial and enterprising president of this time-honored institution, presided. Service appropriate to the occasion was rendered, after which the new members of the faculty were presented. Judging from the introductory remarks concerning these, they are each fully equipped and furnished for the tasks devolving upon them. Choice selections of music were given by those in connection with this department. Suitable speeches were made by leading citizens, who represented, in some measure, the various commercial and civic institutions of our city. These speakers assured the college and its interests that they were in hearty sympathy and accord with its phenomenal growth.

There are now eighteen members of the faculty, not counting the coach and athletic director. The student body numbers 248 in the collegiate department and 125 in the academy. Improvements are being made in the way of additional buildings. A commodious brick building, rectangular in shape, is rapidly being pushed to completion.

The most marked figure of the opening day was the fine spirit manifested by those present. This is an assurance of future success. The students as a class are the representatives from families of sterling worth, and no doubt many of them will go forth from these classic halls bearing the impress of real culture and of those lofty ideals that have made this institution famous in the past.

S. J. DAVIES.

## THE OBSCURANTISTS.

By H. Walter Featherstun, D.D.

They call themselves "Modernists"; but the class is nearly two millenniums old. There is nothing modern in their contention. Both Paul and John, in their Epistles, make it plain by warnings too clear and definite to be misunderstood, that the contention of these so-called Modernists was met and fought in their day. See Eph. 1:15-21, Phil. ii:5-11, Col. i:13-20, 1 Tim. vi:20; I Jno. 1-3, 11, 15, II Jno. 7. No! whatever they may or may not be, they are not modern.

Some call them "Progressives"; but we are sure that if they progress at all it is after the fashion of a well-known crustacean, i. e., backward.

Some call them "Radicals"; but the word radical is derived from the Latin radix, a root, and does not apply at all.

Some time ago this press dispatch appeared:

"Washington, May 26.—Eminent churchmen, scientists, writers, and men of affairs to-night joined in a statement rebuking William Jennings Bryan and others, who seek to array science against religion.

"Though the statement did not name Bryan directly, no secret was made of the fact that it was inspired in part by Bryan's recent fight against the Darwinian theory and his repeated attacks on science as being antagonistic to religious teachings.

"The signers of the statement asserted that science, instead of destroying religion, supplements it, and 'furnishes a sublime conception of God.'

"'We deeply regret that in recent controversies there has been a tendency to present science and religion as antagonistic and irreconcilable domains of thought, for in fact they meet distinct human needs and in the rounding out of human life they supplement rather than displace or oppose each other.'"

Mr. Bryan retorted:

"There is no antagonism between religion and real science. Science is classified knowledge; therefore nothing is scientific unless true. No truth can hurt the Bible. No truth can harm Christianity. Our objection is to unsupported guesses put forward by scientists in the name of science. The guess to which we most object is that man is a descendant of the brute.

"The document obscures the issue. If the man who wrote the statement had explained that the theology denounced as medieval, teaches that the Bible is true, that Christ was born of a virgin, suffered for man's sin and rose from the dead, it is probable that some of the men named would have refused to sign."

"The document obscures the issue." Mr. Bryan is correct. It seems to be a habit with those who question the simple, clear and strong statements of the Bible to "obscure the issue." When a young man, I undertook to read one of Ingersoll's lectures; but I became so utterly disgusted with his palpable misquotations and inexcusable misinterpretations of the Scriptures he sought to combat, that I abandoned the reading. Later, in reading Nelson on Infidelity, a book issued years ago by the American Tract Society, I found that Nelson, born of a French mother in France, concluded to follow the prevailing fashion and be an infidel; he began to read Voltaire, but found that every quotation and allusion to the Bible was inaccurate. Voltaire and Ingersoll and the rest "obscure the issue." Nelson concluded that any system dependent on falsehood to maintain it must be fearfully false; so he abandoned his infidelity and became a Christian, and wrote a strong and unanswerable attack on Infidelity.

Last year when the Kentucky Legislature, under pressure from the Christian parenthood of the State, seemed about to forbid the teaching of Darwinianism, i. e., the Evolution of Species, in her public schools, a lot of these obscurantists claimed that these pious men and women were re-enacting the role of the persecutors of Galileo in the dawn of the seventeenth century. They are ignorant of the fact that what Galileo taught was easily provable then, and has long since been unquestionably proved; while Darwin's theory, though presented more than half a century ago, is still unproved—not a single real "missing link," or half-brute and half-man, has ever yet been found; while if the theory be true, multiplied thousands of such would be in evidence especially in the broad Congo. Thousands of sensible parents in Kentucky and other States do not wish their children taught as science that which is not in any sense a science. Most of them heartily agree with Paul, exhorting Timothy, to turn away from profane and vain babblings and oppositions of science falsely so called." Falsehood, whether in the realm of biology or the sphere of theology, is not only "'profane and vain," but more or less inimical to religion. Kentucky parents say: **"We do not want it and will not have it."** They do not propose to persecute anybody. They would say, I am sure: "Prove Darwin's theory as thoroughly as Galileo's theory is proved, and then you may teach it to our children." Let us not permit **the issue to be obscured!**

I read somewhere the plea of some obscurantist that Genesis iii:19 teaches Darwinism. The passage reads: "Out of it (the ground) wast thou taken; for dust thou art, and unto dust shalt thou return." Did not this obscurantist know that Gen. i:26, 27 says: "God said, Let us make man in our image (not a monkey's) * * * and God created man in his own image"; and that Gen. ii:7 says: "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"; and that Psa. viii:5 says: "Thou (God) hast made him (man) but little lower than God" (R. V.)? Do these passages suggest a monkey ancestry for man? or a monkey likeness? or any sort of monkey kinship? Why did this obscurantist ignore all these utterances except the dust business? He did it because he is an obscurantist and not a fair, honest reasoner.

Let it be understood always and by all people, that, as Mr. Bryan says: **"There is no antagonism between religion and science."** There is beautiful and complete harmony, and nobody believes this more fully than do we who reject earnestly and reasonably the unproved and unprovable "Evolutionary Hypothesis" of the blind followers of Charles Darwin. We ask for **facts**, real, established **facts**; and they give us **theories, hypotheses, guesses** half a century old that never have presented one iota of proof.

These men that thus prate are not scientists really—not learned men really—only **obscurantists.**

702 North Street, Jackson Miss.

Whoever introduces a really good religious newspaper into a family does a work that is valuable beyond calculation. That work starts in the center of life's sea a ripple which will never cease in its outward and onward movement until it shall break upon the shores of Immortality. Do you realize that, sister? Do you also realize that the consequences of neglect in this important matter are correspondingly fearful in its consequences? Then go to work.—Selected.

The life of a true Christian is the most unanswerable argument for Christianity.—Exchange.

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# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

## IN MEMORIAM.

MINNIE LEE, the beloved daughter of Matthew R. and Lydia E. Jones, fell asleep in Christ, Juue 10, 1902, at the early age of twenty-three. Her mother preceded her to the Great City, leaving two-children, Murdock R. and Minnie Lee, with their father, March 26, 1906. Never did a sweeter, braver spirit respond to God's inevitable message than when Minnie Lee, the young, the gifted, the beloved, leaned her bright head on the bosom of death and fell into slumber. Possessed of every endearing and noble quality that could enrich and beautify a woman's nature, even in childhood's years to the natural graces of her heart she added the crowning grace of Christianity, and for more than half her life as a member of the church she acknowledged Christ and received the baptism of the Holy Ghost, living bravely up to the acknowledgment. With a heart and spirit attuned to everything pure and beautiful, she faded out of life as gently as the roseate tints of sunset fade from the evening sky, and found time but a flower-strewn path leading to eternal life. For her the white rose of spotless peace, for those left behind the thorns of an enduring sorrow. To her heart-broken father and brother and all the members of her family and schoolmates and friends of Port Gibson, where she was educated, is left the consoling memory of a faultless life, rounded by a beautiful Christian death, and in the certain knowledge of the resurrection of the body and the life of the soul lies the balm of all earthly parting.

"She sleeps! The lovely lashes lie
Upon her cheek at rest;
No longer any mortal sigh
Disturbs her gentle breast;
While stricken love in anguish weeps
Over one who in her beauty sleeps.

"She sleeps! The strife of life is done,
And all its warrings cease;
She sleeps; that fair and gentle one
Has entered into peace,
And tender recollection keeps
Its watches o'er one who softly sleeps.

"She wakes! For lo the shadows fall
From her young soul away;
She answers to the morning call
Of God's eternal day,
And endless daytime brightly breaks
For one who in her Savior wakes."

NOLAN B. HARMON,
Her friend and former pastor.

## MARRIED.

At the residence of, and by, Rev. J W. Jones, of Thorn, Miss., Sept. 22, 1923, MR. JOHN WHITE and MISS MATTIE SAXON, of Houlka, Miss., R. F. D. No. 3.

## NORTH MISS. CONFERENCE

### Aberdeen Dist.—Fourth Round.

Greenwood Springs, at Pleasant Grove, Oct. 6, 7.
Smithville, at Greenfield, Oct. 13, 14.
Fulton, at New Salem, Oct. 17.
Tremont, at Asbury, Oct. 18.
Calhoun City, at Big Creek, Oct. 20, 21.
Vardaman, at Derma, Oct. 21, 22.
Algoma, at Troy, Oct. 24.
Eupora and Mabin, at Mabin, Oct. 26.
Mathiston, at Mathiston, Oct. 27, 28.
Bellefontaine, at Spring Hill, Oct. 29.

T. H. DORSEY, P. E.

### Corinth Dist.—Fourth Round.

Baldwyn ct., at Asbury, Friday, Oct. 5.
Marietta ct., at Marletta, Oct. 6, 7.
New Albany ct., at Bethlehem, Tuesday, Oct. 9.
Potts Camp, at Winborn, Wednesday, Oct. 10.
Hickory Flat, at Bethel, Thursday, Oct. 11.
Sherman ct., at Sherman, Friday, Oct. 12.
Dumas ct., at Dumas, Saturday, Oct. 13.
Ripley sta., Q. C., Friday night, Oct. 12; preaching, Sunday, Oct. 14, at 11 a.m.
Guntown, ct., at Saltillo, Thursday, Oct. 18.
Chalybeate ct., at Ebenezer, Oct. 20, 21.
Mooreville ct., at Mooreville, Tuesday, Oct. 23.
Mantachie ct., at Mantachie, Wednesday, Oct. 24.
Belmont ct., at Belmont, Friday, Oct. 26.
Paden ct., at Paden, Oct. 27, 28.
Tishomingo ct., at Tishomingo, Oct. 28, night; Oct. 29.
Iuka sta., Oct. 31, night.
Burnsville ct., at Burnsville, Nov. 1.
Iuka ct., at Pleasant Hill, Friday, Nov. 2.

Let pastors see that written reports are made by the Woman's Missionary Society, and by the trustees of church property, answering questions 16 and 18. Also give special attention to questions No. 20 to 24, inclusive. Let the Sunday-school superintendents and charge lay leaders make written reports.

I hope that the stewards will make a successful effort to collect the pastor's salary in FULL.

Let pastors and laymen remember our SLOGAN, "ALL COLUMNS LEVEL AT CONFERENCE."

JOSEPH B. RANDOLPH, P. E.

### Columbus Dist.—Fourth Round.

Ethel, at Shady Grove, Oct. 6, 7.
Starkville, Oct. 7, p.m.
Shuqualak, at Shuqualak, Oct. 10.
Mashulaville, at Middleton, Oct. 11.
Crawford and Shaeffers, at Shaeffers, Oct. 14, a.m.
Columbus, Central, Oct. 14, p.m.
West Point, Oct. 17.
Artesia, Oct. 18.
McCool, at Salem, Oct. 20, 21.
Ackerman and Wier, at Ackerman, Oct. 21, 22.
Chester, at Salem, Oct. 23.
Mayhew and Sessums, at Mayhew, Oct. 25.
Cedar Bluff, at Siloam, Oct. 27, 28.
Brooksville, Oct. 31.

A. T. McILWAIN, P. E.

### Greenville Dist.—Fourth Round.

Cleveland, Oct. 7, a.m.
Boyle and Pace, at Boyle, Oct. 7, p.m.
Gunnison and Sherard, at Gunnison, Oct. 14, a.m.
Rosedale and Hillhouse, at Rosedale, Oct. 14, p.m.
Glen Allen and Benoit, at Glen Allen, Oct. 17, p.m.
Jonestown and Duncan, at Duncan, Oct. 21, a.m.
Hollandale and Arcola, at Arcola, Oct. 21, p.m.
Leland, Oct. 24, p.m.
Lake Cormorant and R., at Lake Cormorant, Oct. 28.
Greenville, Oct. 31, p.m.
Boyle ct., at Skene, Nov. 4, a.m.

JAMES H. FELTS, P. E.

### Greenwood Dist.—Fourth Round.

Sunflower, at Blaine, Oct. 7, 11 a.m.; Q. C., after preaching.
Schlater, at Schlater, Oct. 7, 7:30 p.m.
Itta Bena, Oct. 10, 7:30 p.m.
Swift, at Lotus, Oct. 14, 11 a.m.; Q. C., after preaching.
Inverness, at Caile, Oct. 14, 3 p.m.
Coila, at Eanon, Oct. 21, 11 a.m.
Webb and Sumner, at Webb. Oct. 24, 7:30 p.m.
Dublin, at Mattson, Oct. 28, 11 a.m.; Q. C., after preaching.
Tutwiler, Q. C., 3 p.m., at Tutwiler; preaching, 7:30 p.m.
Sidon, at Cruger, Oct. 30, 7:30 p.m.
Tchula, Oct. 31, 7:30 p.m.
Indianola, Nov. 1, 7:30 p.m.
Minter City, at Phillippi, Nov. 4, 11 a.m.
Greenwood, Nov. 4, 7:30 p.m.; Q. C., Nov. 2, 7:30 p.m.

S. L. POPE, P. E.

### Grenada Dist.—Fourth Round.

Duck Hill ct., at Hopewell, Oct. 6, 7.
Holcomb ct., at Holcomb, Oct. 7, 8.
Ashland ct., at Black Jack, Oct. 13.
Waterford ct., at Lebanon, Oct. 14.
Lamar ct., at Harris Chapel, Oct. 20
Abbeville ct., at Woodson Ridge, Oct. 21.
Oxford, Oct. 21, 22.
Poplar Creek ct., at Friendship, Oct. 27.
Ebenezer ct., at Liberty, Oct. 28.
Lexington, Oct. 28, 29.

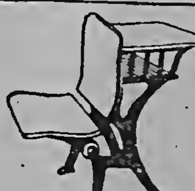
R. A. TUCKER, P. E.

### Sardis Dist.—Fourth Round.

Pleasant Hill, at Pleasant Hill, preaching, Sept. 9; Q. C., Oct. 5, 11 a.m.
Mount Pleasant, at New Salem, Oct. 6, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 7, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 14, 11 a.m.
Longtown, at See's Chapel, Oct. 19, 11 a.m.
Shuford, at Mount Olivet, Oct. 20, 11 a.m.
Courtland, at Wesley Chapel, Oct. 21, 11 a.m.
Crenshaw, at Crenshaw, Oct. 25, 4 p.m.
Tyro, at Emory, Oct. 26, 11 a.m.
Crowder, at Crowder, Oct. 28, 11 a.m.

The pastors will please see that there are reports from the Woman's Missionary Society and that the Trustees have a written report covering the questions they are expected to answer at the fourth quarterly conference.

J. TILLERY LEWIS, P. E.



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## FROM THE KOSCIUSKO CIRCUIT.

Dear Dr. Carley: Let me say for my pastoral charge—the Kosciusko circuit—that the general state of the church is in better shape than for years. Our revivals have been good, stirring and quickening the church life. Eighteen were added to the membership, and eleven infants were baptized.

My last meeting was a most remarkable one (at East Union), where I had with me Charles Assaf, our Syrian preacher, of Jackson, Miss. He came to me for the fourth Sunday in August, and remained through the first Sunday in September. I have never seen people more delighted with a preacher. He gripped them at the first service, and held them to the last. The meeting resulted in fifteen additions to our church and two to the Presbyterian Church. I took in one entire family from the Baptist Church—father, mother, and six children, the two youngest being baptized as infants. The father stated that he was reared by Baptist parents and had lived in the Baptist Church because he had never known before what Methodism stands for.

Another result of the meeting is that the people of East Union resolved and are determined to build a new and up-to-date house of worship. Steps to that end have already been taken—the old house and lot sold and a new and better lot deeded.

Praise God, from whom all blessings flow!

W. A. BOWLIN, P. C.

Healthy, Happy Babies

The best way to keep baby in crowing, contented health is Mrs. Winslow's Syrup. This safe, pleasant, effective remedy regulates the bowels and quickly overcomes diarrhoea, colic, flatulency, constipation, and teething troubles.

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## FROM TROUT AND GOOD PINE, LA.

Dear Brother Carley: I feel as if the work of the Lord should be praised, and especially the workers who seem never to tire in doing the Lord's work.

We have, so far, had a wonderful year here with both Trout and Good Pine churches. The pastor, Brother J. F. Waltman, has certainly endeared himself to the people of both communities by the fact that he is always willing and ready to help every one and to further the cause of Christ in every way possible. We have such interesting prayer meetings each Wednesday evening. The pastor explains and teaches (in fact) the Sunday school lesson for the following Sunday, which is indeed helpful to the teachers, giving them a better understanding of the lesson, and how to put it before their pupils.

Our Sunday school is as good as any in the State; some are larger, but I'll say no better. Mr. H. Hill is superintendent, and as Brother Waltman is first assistant in the work, the spirit of co-operation is manifest.

We have had a wonderful revival, too. The pastor was fortunate in securing the services of Brother Bass, an evangelist of the Mississippi Conference, who also brought his singer with him, Brother Holman; and with this singer in charge of the songs and Miss Marjorie Wyman at the piano, the song services were greatly enjoyed. As Brother Waltman had all plans mapped out and everything in readiness, having already invited all Christians, regardless of religious belief, to co-operate, the expected happened a wonderful victory for the Lord. The pastor and Brother Bass arranged to go out to the woods at the noon hour and hold services for the men; several of the men were converted, and are fine workers for the Lord. Cottage prayer meetings were held in the three towns—Trout, Tall Timber, and Good Pine, also in Jena, under the leadership of Mrs. J. F. Waltman, Mrs. Lufcy, and Mrs. Bond, also Mr. George Coleman, of Midway.

There were thirty-seven additions to the Methodist church, and about the same for the Baptist. Our Missionary Society, with Mrs. Waltman as president, is doing a fine work and has plans under way for something big. The society has more members than ever before, and is very interesting. As Mrs. Waltman is always with Brother Waltman in his pastoral work, naturally they are greatly loved by the people of both communities, as well as their fine young son, Joe Waltman, who will finish high school this year. The official board has asked the presiding elder to return Brother Waltman again to us next year.

A BAPTIST.

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## SOLDIERS OF THE CROSS.

Before we weep over the sad fate of some of our major-generals who were not retired as lieutenant-generals, and who will be compelled to scrimp along on $7,500 a year or thereabouts, we might note that the superannuated ministers of the Methodist Episcopal Church last year received an average pension of $272 each. This means, of course, that the majority didn't receive as much as $272. It is evident that they spent their lives for other recompense than money.—Selected.

## THE KIND HEART.

Half a dozen lines of kindness may bring sunshine into the whole day of some sick person. Think of the pleasure you might give to some one who is much shut up, and who has fewer pleasures than you have, by sharing with her some little comfort or en-

[illegible] to look [illegible] the [illegible] son.

[illegible] you [illegible] rit —Miss Ruth [illegible]

[illegible] Cough [illegible] BRONCHITIS [illegible] New York [illegible]

MANY WOMEN AVOID OPERATIONS

Through the Use of Lydia E. Pinkham's Vegetable Compound

Two Interesting Cases

Some female troubles may through neglect reach a stage when an operation is necessary. But most of the common ailments are not the surgical ones; they are not caused by serious displacements, tumors or growths, although the symptoms may appear the same. When disturbing ailments first appear, take Lydia E. Pinkham's Vegetable Compound to relieve the present distress and prevent more serious troubles. Many letters have been received from women who have been restored to health by Lydia E. Pinkham's Vegetable Compound after operations have been advised by attending physicians.

Mrs. Edwards Avoids Operation

Wilson, N. C.—"For about a year I was not able to do anything, not even my housework, because of the pains in my sides and the bearing-down pains. I could only lie around the house. The doctor said nothing but an operation would help me, but I tried different medicines which did no good, until my [illegible] insisted on my trying Lydia E. Pinkham's Vegetable Compound, [illegible] there was nothing like it. I [illegible] was right, for I began to improve with the first bottle and it has done me more good than anything [illegible] I am able now to do [illegible] on the farm or in my home, and I recommend it to my friends." — [illegible] Edwards, R. F. D. 3, Box 31, Wilson, N. C.

Another Operation Avoided

[illegible] I can never praise Lydia E. Pinkham's Vegetable Compound too [illegible] for what it has done for me. I had [illegible] weakness that the [illegible] nothing but an operation would help me. But my mother had [illegible] Vegetable Compound [illegible] told me what it had done for her, so I tried it and I am glad to tell everyone that it made me a strong woman and I have had two [illegible]."—Mrs. R. G. W[illegible], [illegible] Street, Akron, Ohio.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contain valuable information.

# *Sunday School*

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Promotion Day is being observed by the schools that recognize the fact that children grow physically and deserve to have a chance to grow religiously.

Seventy schools have been asked to observe Children's Week, Oct. 14-21. There is a good prospect for half that number to do this helpful piece of work. Rev. Julian Duncan, of Pickens, is arranging to have his three churches observe the week, culminating on the second, third, and fourth Sundays, respectively. Good for Julian and his colaborers.

Miss Marie Parham, of Nshville, did effective work with the elementary officers and teachers at Sardis, the 22nd and 23rd. Miss Parham checked the four elementary departments in this church and found that every department was making progress toward its goal. Sardis, Batesville, and Eureka agreed to observe Children's Week. Rev. John A. Randolph and Mr. John Kyle mean to make the week a great success in behalf of the children of the church.

We did not have all the district elementary superintendents to meet with us at Grenada on the 24th, but those present agreed to do their utmost to have ten departments in each district attain the full standing within the next few months. Mrs. McRae, superintendent of the Cradle Roll in the Grenada church, made one of the finest reports I have heard this year. Her department lacks only one item, that of having her assistants read one book pertaining to this special work. The books were provided and no doubt have been read by this time. The beginner, primary, and junior departments were near the top. The steady progress in this Sunday school is helping produce sentiment for a new church at an early day.

On the 25th we had two meetings with the officers and teachers of Starkville. The teachers in charge of the elementary work are making some needed changes in classification and grouping in departments. In many respects this is a great church. There is no doubt but that it has one of the greatest opportunities of any church in the State. Their present building did fairly well twenty years ago, but it is almost wholly inadequate for today. Brother Woollard is leading wisely. This congregation will build, but how many will suffer for lack of religious instruction before the building is completed?

We met with a number of the workers of the First Church of Columbus on the 26th. The superintendent of the beginner department testified that she had been teaching little children for several years. Since she had been using graded lessons and training in graded worship, she had learned more about God, the Bible, and little children than at any period during her past life. Under the wise leadership of Brother Lewis, this church is making wonderful progress in the quality as well as quantity of its work. The school is correctly departmentalized, the teachers are religious and have a mind to work under the most approved plans.

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## CHILDREN'S WEEK—OCT. 14-21.

Slogan: "The Race Moves Forward on the Feet of Little Children."

Home and church co-operation in the religious education of children is the keynote of successful work, yet many homes have turned this work over entirely to the church. Sunday school teachers realize that they must have the active help of the home to accomplish anything. Children's Week is aimed at the very heart of this problem. Its purpose is to reach the fathers and mothers, to awaken them to the interests and needs of their children in the formative period of their lives, and to enlist their active help in the work the church is doing.

The first effort of the week in this direction will be the visiting in the homes by the elementary teachers. This will be a splendid opportunity for the teachers who have found it difficult to go into the homes, for it gives them the very definite mission of inviting the parents to the meeting that has been planned for them. At the same time they may seek to establish a friendly, cordial co-operation, a feeling of partnership in a great enterprise where each can trust and advise with the other. Such a feeling will go far toward making the Sunday school's work a success.

This visitation should result in a large and inspiring parents' meeting on the appointed day. All the good that is to come from the campaign depends on this meeting. The program calls for three fifteen-minute speeches on certain selected problems of child life. The speakers should be most carefully selected, should be furnished with the leaflets from which they are to speak, and should know not only the whole purpose of the week but the relation of one subject to the other. Their attention should also be called to the time limit set for each subject, since one speaker running over time can ruin the whole program.

In conclusion the forward step committee will report on some needed movements for helping the children of the church, and it is expected that the assembled groups will decide on one of these projects as their particular work for the new church year. The following is a suggestive program for this meeting:

Hymn—"Awake, My Soul" (two stanzas).

Prayer.

Talk (15 minutes)—"The Home and the Problem of Authority."

Hymn—"O Master, Let Me Walk with Thee" (one stanza).

Talk (15 minutes)—"The Power of Adult Example."

Hymn—"My Faith Looks Up to Thee" (one stanza).

Talk (15 minutes)—"The Child a Citizen."

Hymn—"America the Beautiful" (one stanza).

Forward Steps Presented by the Committee.

The adoption of ONE forward step by the congregation.

Hymn—"O, Jesus, I Have Promised" (one verse).

Benediction.

## FROM SALLIS, MISS.

Dear Brother Carley: It has been some time since we have written anything from the Sallis charge. But sometimes the empty wagons make the most noise, and we wanted to come loaded when we did come.

We have put up a hard fight, so far, this year (by the help of the Lord), trying to do things. I think the last time we wrote you, we were grading the lot for our new parsonage. I am glad to say that we have the new house built, a nice, first-class building, consisting of five rooms, a closed hall, a porch eight feet wide on the front, a back porch (screened), 16x24 feet. This is the nicest of all. It makes a delightful summer dining-room (and an ideal sleeping porch, just as one sees fit to use it), where a preacher and his family can enjoy what they have to eat, and not have to lose any time fanning to keep cool. I do not know whether the editor knows anything about being "backed up" in an 8x10 kitchen not very far from a cook-stove for a dining-room or not, but many of us (preachers) have been there, and when you turn one of us into a cool place, my! we know how to appreciate and enjoy it. There is a nice pantry, large enough to hold all the nice things the good people may feel like bringing to the parsonage for the preacher and his family.

We have, at the lowest estimate, a $2,000 building. The insurance people accepted it at $2,000 without a word. It is good enough for a king. You just ask W. N. Duncan and W. M. Campbell—they have been here, and they said they didn't see how I did it. I didn't only by the help of the Lord.

The next preacher that comes this way and his wife will have a nice home and many conveniences that have not always been here. It is truly a home.

My revivals are all over. My help consisted of Revs. W. N. Duncan, Drew; H. N. McKibben, Tchula, and W. M. Campbell, West Point. All did earnest, faithful preaching, and the Lord honored their work; the churches have been greatly revived, and souls have been saved. It was a real treat to have these brethren with us, and a blessing to our people for me to be able to get them to come to us.

I held two of my meetings. I was able to get the sympathy of the people, and the Lord blessed our work. The slogan is, and has been, "Go to it—work hard and prove yourself worthy," and you will get something better. But so often like, "Tige, put up a coon and I will give you some better food," Tige put up the coon, but when the tree was cut and there was only one coon, Tige didn't get any praise for the one coon, but was scolded because there were not two coons up one tree. Now my collections have to be "put up" and it is, "Go to it, old Tige, and get 'em up."

WALLACE
(The New Orleans News Man)
PAPERS FROM EVERY STATE AND AROUND THE WORLD
105 Royal St. 104 University Place

I am praying for a good report at Conference. Pray for us.

Sincerely,

R. G. A. CARLISLE, P. C.

Kindness has converted more sinners than either zeal, eloquence, or learning.—F. W. Faber.

The world will never believe in Christ until those who love him love one another well enough to live and toil together in the spirit of his life and the service of his faith.—Dr. Joseph Fort Newton.

Wanted! Ambitious Men and Women

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions, positions that give every opportunity for advancement; positions of high salaries, positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months' time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B5, Georgia-Alabama Business College, Macon, Ga., or Dept. B5, Georgia-Alabama Business College, Atlanta, Ga.

# Epworth League Department

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## LOUISIANA CONFERENCE.

### CABINET NEWS.

### Magnolia Park.

The biggest item of the State Cabinet meeting held recently was the topic of changing the Assembly grounds from Mansfield, La., to a more centrally located place, so that a larger number of Leaguers could attend and more Leagues could be reached.

This centrally located place was found about twelve miles outside of Aleandria, La., at a place called Magnolia Park. Part of these grounds have been cleared out where a private park is now located and the owner of the grounds lives right there. He stated that the park was once just underbrush and trees, but to-day it is one of the prettiest parks in all the surrounding country. The space that is under consideration for our Assembly grounds has not as yet been cleared, but the owner promises to clear it, and fence it in so that it will be quite private. The roads leading into the park are fine, and it will be well for the Leaguers to get their cars in trim, or buy one between now and Assembly time, for every-one will be Assembly-bound via machines. Even Miss Cook, our State treasurer, is all set in her Baby Overland to make the trip, so watch for Miss Cook, and she'll lead you straight to Magnolia Park.

Every member of the Cabinet agreed that this would be an ideal place for Assembly grounds, and you would think so, too, if you had the opportunity to visit it. The pine air rests you the minute you get there; and just think of two weeks of camp life in the open, with even classes out of doors!

Nothing definite has been decided, and cannot be decided until Conference, which meets in November; but all Leaguers should have this matter on their hearts and pray earnestly about it, so that if Magnolia Park is the place for our Assembly He may show us the way and help us in the realization of our plans.

### Lake Charles District.

The Lake Charles League is very much on the job, as was seen from a very splendid letter received from the sub-reporter there. A splendid social was held last month in the League room, but since every one likes the woods, the decorating committee had the room so decorated that the Leaguers, when they entered, thought they were in one. The exceptionally large crowd was divided into the Yellow and White sides, our League colors, and the evening was spent in seeing which side could win the more points.

They are also planning a Get-Acquainted Social, to which they are going to invite all the school teachers as their special guests, with the hope that they will interest them in League work.

Not only do these Leaguers enjoy good socials, but special pains are taken with their devotional meetings. For the topic on "Good Books," an outside speaker who is well acquainted with all kinds of books is going to give them a talk. In an effort to have the Leaguers read good books, they are going to have a League library.

What are you other districts doing? Alex, we haven't heard from you yet this year.

HOW A WELL KNOWN PHYSICIAN FOUND A REMARKABLE TREATMENT FOR CATARRH

Many Persons Find Relief in Treatment of Well-Known Ear, Eye, Nose and Throat Specialist.

Davenport, Iowa.—After years of suffering Dr. W. O. Coffee, a highly respected and efficient physician and surgeon of this city, one of the most widely known in the central west, perfected a remarkable treatment for nasal, throat, or head catarrh, catarrhal deafness and head noises. The success of his treatment prompted him to confidently offer it to catarrhal sufferers for 10 days free. As a result thousands have found relief and freedom thru his method, many readers of this publication being listed among the fortunate. If likewise a sufferer you can do no better than place your troubles in the hands of so successful an eye, ear, nose and throat specialist. Write Dr. W. O. Coffee, 2082 Davenport, Iowa. He will immediately mail free treatment.—Adv.

## A "GET-TOGETHER" MEETING AT LAKE CHARLES, LA.

On Tuesday, Aug. 28, the Senior Epworth League of the Broad Street Methodist Episcopal Church, South, entertained with an enthusiastic "Get-together" League meeting in the form of an outdoor picnic, in honor of the young women and men of that church who would leave for college in a few days.

Gold and white, the League colors, were tastefully carried out in the decorations of gold and white streamers and baskets of golden glow and white jasmine.

College songs and yells were used, and novel games and contests helped to make the evening a most enjoyable one.

One of the rooms was decorated with pine, Spanish moss and trailing vines, making a veritable woodland scene. Flowers and Japanese lanterns further enhanced the beauty of the scene. Here, supper, consisting of several courses, was served picnic style, with the guests seated in a circle around a moss-covered stump.

Then came the introduction of the first speaker, Mr. T. A. Myers, who used "Excelling" as the theme for an inspiring talk. Mr. Myers urged the young people to go forward in their work for the Lord, not being contented with "well enough," but striving to excel.

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Miss Julia Reid explained the League symbols, and urged all the Leaguers to wear the League pin.

Mr. Clyde Creagh, president of the League, made an interesting and impressive address on "The Genesis of the Epworth League," in which he told of its origin at a conference in the Central Methodist Episcopal Church of Cleveland, Ohio, on May 15, 1889, and how and why the name "Epworth League" was chosen.

Miss Julia Reid spoke on behalf of the young people who were leaving for college, and said that although they were leaving for a while, they still wanted to be counted as members of the League.

Then our pastor, Rev. A. W. Waddill, dismissed the meeting with a prayer.

REPORTER.

## IN MEMORIAM.

One year ago, Oct. 1, there anchored on that "Celestial Isle of Somewhere" the beautiful spirit of RUTH ATKINSON. She was called in the early morning of life, while the shadows were yet far-slanted toward the west and her "day's work" just begun. We question; but from the depths of mystery there comes no answer.

One year of sorrow and loneliness has passed in that little cottage home near Holcomb, Miss., from which once radiated only joy and happiness. But to those who have drunk the dregs of the bitter-cup, yet "endureth all things, believeth all things, hopeth all things," comes the promise of another day when they, too, shall anchor on that beautiful isle and walk hand in hand again with noble, loyal, pure-hearted Ruth.

E. J. T.

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## SERMONS AND FLOWERS.

Flowers preach to us if we will hear:
The rose saith to the dewy morn,
I am most fair,
Yet all my loveliness is borne
Upon a thorn.

The merest grass
Along the roadside as we pass,
Lichen and moss and sturdy weed,
Tell of His love who sends the dew,
The rain and the sunshine, too,
To nourish one small seed
—Rossetti.

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## THE REVIVAL CAMPAIGN OF THE CORINTH DISTRICT.

We are closing out one of the greatest revival campaigns in the Corinth District that ever was inaugurated for the evangelization of an entire district. This campaign was put on by our wide-awake and efficient presiding elder, J. B. Randolph. Brother Randolph looks well after all the interests of our great church. But this year he has put special emphasis on evangelism. We have used two large tents in the district, and twenty or more tent meetings have been held during the summer. We have tried to reach every point in the country as well as in the town. Much of this work in the rural district was made possible because of that big-hearted business men's class of Booneville, who not only furnished one of the large tents, but liberally financed quite a number of country meetings. Such work on the part of this Sunday school class deserves the highest commendation and praise.

The presiding elder secured all the best talent possible, both among the evangelists and pastors. Gipsy Smith held a three weeks' meeting in Corinth that greatly impressed the whole city and surrounding country. Bob Jones, one of the greatest evangelists of the church, conducted a wonderful revival in New Albany. Brother Dave Bass has done a great work in a number of places. Billie Wilson, Conference evangelist, spent two months in the district holding meetings, and did a splendid work. Smoot, Brown, Mohler, Garner, and several of the other station preachers went out in the country and conducted revivals, and the Lord wonderfully blessed their efforts. Hundreds of souls have been converted and added to the church, and hundreds have pledged to tithe. My wife and I conducted five of those revivals, and the results of our efforts were great. This has been one of our most successful years.

There has been done a much-needed work in a constructive way. We sent twenty-three young people to a training school for Sunday school workers.

(Continued on next page.)

## LOUISIANA CONFERENCE.

### Alexandria Dist.—Fourth Round.

Bunkie, Oct 7, a.m.
Opelousas, Oct. 7, p.m.
Melder ct., at Melder, Oct. 14, a.m.
Lecompte and Woodworth, at Woodworth, Oct. 14, p m.
Melville ct., at Melville, Oct. 21, p .m., Oct. 22 a.m.
Plaquemine and Donaldsonville, at White Castle, Oct. 21, a.m.
Livonia ct., at ——, Oct. 22
Campti ct., at Davis Springs, Oct. 28, a.m.
Coushatta, Oct. 28, p.m.
Natchitoches, Nov. 4.
Alexandria, Nov. 5.
Elizabeth ct., at Elizabeth, Nov. 6.
Trout and Good Pine, at Good Pine, Nov. 11, a.m.
Jena and Jonesville, at Jonesville, Nov. 11, p.m.
Oakdale, Nov. 13.
Rochelle and Standard, at Rochelle, Nov. 18, a.m.

Preachers in charge are requested to see that reports from different departments of the church called for at this conference are in hand. The brethren are also requested not to ask the privilege of nominating more stewards for the different churches than the law of the church allows. Stewards are requested to make special efforts to bring up a full financial report.

W. L. DOSS, JR., P. E.

### Baton Rouge Dist.—Fourth Round.

Ponchatoula, at Wesley, Oct. 6, a.m.
Springfield, at Springfield, Oct. 7, a.m.
Covington, at Covington, Oct. 7, p.m.,
Pearl River, at Talisheek, Oct. 14, a.m.
Slidell, Oct. 14, p.m.
Franklinton ct., at Fisher, Oct. 21, a.m.
Frankinton sta., Oct. 21, p.m.
Natalbany and Pine Grove, at Pine Grove, Oct. 27, a.m.
Greensburg, at Wesley, Oct. 28, a.m.
Kentwood, Oct. 28, p.m.
Amite, Oct. 31, p.m.
Baker, at Baker, Nov. 3, a.m., and 4, p.m.
St. Francisville, at Tunica, Nov. 4, a.m.
Baton Rouge, at First Church, Nov. 5, p.m.
Keener Memorial, Nov. 7, p.m.
Olive Branch, at ——, Nov. 11, a.m.
Gonzales, at Meadows, Nov. 18, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—Fourth Round.

Neame and Pickering, at Neame, Oct. 7, 11 a.m.
Carson, Oct. 7, 7:30 p.m.
Eunice, at Eunice, Oct. 14, 11 a.m.
Branch ct., at Maxie, Oct. 21, 11 a.m.
Crowley, Oct. 21, 7:30 p.m.
Rayne, Oct. 28, 11 a.m.
Indian Bayou, at Indian Bayou, Oct. 28, 7:30 p.m.
Merryville, at Merryville, Nov. 4, 11 a.m.
De Ridder, at De Ridder, Nov. 4, 7:30 p.m.
Sulphur and Vinton, at Vinton, Nov. 11, 11 a.m.
Lake Arthur, Nov. 11, 7:30 p.m.
Lake Charles, at Lake Charles, Nov. 18, '11 a.m.

The trustees of church property will please answer question 18 with a written report, as provided in paragraph 112 of the Discipline.

J. B. WILLIAMS, P. E.

### Monroe Dist.—Fourth Round.

Calhoun, at Drew, Oct. 7, 11 a.m.
West Monroe, Oct. 7, 8 p.m.
Chatham, Oct. 14, 11 a.m.
Eros, at Eros, Oct. 14, 8 p.m.
Gilbert, at Wisner, Oct. 21, 11 a.m.
Winnsboro, at Winnsboro, Oct. 21, 8 p.m.
Waterproof, at Newellton, Oct. 28, 11 a.m.
Ferriday, at Ferriday, Oct. 28, 8 p.m.
Bonita, at Bonita, Nov. 4, 11 a.m.
Monroe, Nov. 4, 8 p.m.
Oak Grove, at Oak Grove, Nov. 10, 11.
Columbia, at Columbia, Nov. 17, 18.

Pastors are requested to have full financial reports. Trustees are expected to have reports relative to church property.

W. D. KLEINSCHMIDT, P. E.

### New Orleans Dist.—Fourth Round.

Parker Memorial, Oct. 7, 11 a.m.
Carrollton Avenue, Oct. 7, 7:45 p.m.
Franklin, Oct. 10, 7:30 p.m.
Ville Platte, at White Chapel, Oct. 14.
Lydia, Oct. 21, 11 a.m.
St. Martinville, Oct. 21, 7:30 p.m.
Lafourche, at Labadieville, Oct. 28.
Houma, Nov. 4, 11 a.m.
Bayou Blue, Nov. 4, 7:30 p.m.
Jeanerette, Nov. 11, 11 a.m.
Morgan City, Nov. 11, 7:30 p.m.
St. Mark's, Nov. 18.

Pastors are requested to see that reports are ready from trustees and Woman's Missionary Societies, and from any others whose reports may have been deferred from former conferences.

W. WINANS DRAKE, P. E.

### Ruston Dist.—Fourth Round.

Dubach, at Dubach, Oct. 7, 11 a.m.
Jonesboro, at Hodge, Oct. 14, 11 a.m.
Sibley, at Brushwood, Oct. 21, 11 a.m.
Athens, Oct. 23, 2 p.m.
Marion, at Marion, Oct. 25, 2 p.m.
Elmore, at Vienna, Oct. 28, 11 a.m.
Ruston, Oct. 28, 8 p.m.
Haughton, at Haughton, Oct. 29, 2 p.m.
Castor, Oct. 31, 2 p.m.
Bienville, at Bienville, Nov. 2, 2 p.m.
Arcadia, Nov. 4, 11 a.m.
Ringgold, Nov. 6, 2 p.m.
Simsboro, at Hilly, Nov. 8, 2 p.m.
Cotton Valley, at Cotton Valley, Nov. 9, 2 p.m.
Haynesville, Nov. 11, 11 a.m.
Winnfield ct., at Winnfield, Nov. 12, 10 a.m.
Wesley ct., at Wesley, Nov. 15, 2 p.m.
Gibsland, at Gibsland, Nov. 18, 11 a.m.

A written report from the Trustees of each charge will be expected.

K. W. DODSON, P. E.

### Shreveport Dist.—Fourth Round.

### Conferences Only.

Mansfield, Monday, Oct, 8, 7:30 p.m.
Pelican ct., at Pelican, Saturday, Oct. 20, 10:30 a.m.
Pleasant Hill ct., at Pleasant Hill, Monday, Oct. 22, 2 p.m.
Grand Cane ct., at Grand Cane, Wednesday, Oct. 24, 10 a.m.
Logansport, Friday, Oct. 26, 7 p.m.
Longstreet, at Longstreet, Sunday, Oct. 28, 2 p.m.
Belcher ct., at Gilliam, Monday, Oct. 29, 7 p.m.
Ida ct., at Ida, Tuesday, Oct. 30, 10 a.m.
Powhatan and Lake End, at Lake End, Wednesday, Oct. 31, 7:30 p.m.
Bayou La Chute ct., at Shreveport, Friday, Nov. 2, 3 p.m.
Greenwood ct., at Greenwood, Monday, Nov. 5, 7 p.m.
Vivian, Tuesday, Nov. 6, 7 p.m.
Oil City, Wednesday, Nov. 7, 7 p.m.
Mooringsport, Thursday, Nov. 8, 7 p.m.
Bossier City, Friday, Nov. 9, 7:30 p.m.
Plain Dealing ct., at Walker's Chapel, Saturday, Nov. 10, 11 a.m.
Mangum Memorial, Monday, Nov. 12, 7:30 p.m.
Texas Avenue, Tuesday, Nov. 13, 7:30 p.m.
Cedar Grove, Wednesday, Nov. 14, 7:30 p.m.
Noel Memorial, Thursday, Nov. 15, 7:30 p.m.
First Church, Friday, Nov. 16, 7:30 p.m.
Shreveport ct., at ——, Saturday, Nov. 17.

R. H. WYNN, P. E.

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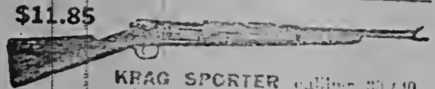

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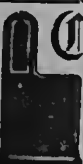

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## THE REVIVAL CAMPAIGN OF THE CORINTH DISTRICT.

(Continued from Page 14.)

We consider this very important. Having been in the evangelistic work for many years, we have been made to realize that something more is necessary than to get a man converted and into the church. If along with our soul saving work we would do more of a constructive nature, the results of our revivals will be more largely conserved. We love the old Corinth District. She is fast coming to the front.

We felt a little proud the other day when our Missionary Secretary, Brother Jaco, informed us that our district was leading this year all the others in the way of Centenary collections. A great revival solves all the problems of the church.

W. M. McINTOSH, Evangelist.

## FROM ST. MARTINVILLE, LA.

Dear Dr. Carley: While we are rapidly approaching the close of this Conference year, we are glad to state that this has been the best of our short ministry. Aside from our regular work, we helped in a number of meetings this summer in the capacity of song leader and soloist. The results have been most satisfactory, both numerically and financially. Two of the meetings were especially successful, namely, at Gold Dust and Sulphur.

The former was held in the White Chapel Church, where we had thirty-one accessions, which have been previously reported by the pastor. Brother A. M. Shaw, who did the preaching, won the esteem of his hearers. This is the first time we were engaged in a meeting together, and I must say that his ready wit, pointed story telling, and jovial disposition make him a most congenial and appreciated brother to work with. Having traveled and read much, he is a great and interesting entertainer, a conversationalist who is lively and pleasant. With earnestness of speech and keenness of logic he never fails to win his enthusiastic listeners. His preaching has a spiritual thrill that pricks his hearers to the heart and awakens those who wish to slumber on in their sins. His messages are profound, forceful, and instructive. The author of "Shorten the Line" respects the conviction of others and does not introduce these deep theological thoughts in his purely evangelical sermons.

The latter was a most gratifying meeting, in which we had thirty accessions. The people of Sulphur gave us a hearty welcome and splendid cooperation all through the meeting. Brother F. M. Freeman did the preaching. His sermons are always carefully prepared and delivered, and well adapted to gain attention and warm the heart. He draws his inspiration from far-off realms. He has a keen spiritual insight. He seems to have a spiritual X-ray to look into men's hearts, which he adequately uses to arouse the soul. He seems to put his finger upon the sore spot, the hidden sin, the unconfessed fear. There is something convincing in his discourse, a penetrating note in his voice, a flash in his eyes, that thrill with awe, awe that not seldom deepens into a bold decision for Christ. This was also our first meeting with Brother Freeman, and we hope that in the future we shall be again favored in working together in the promotion of God's Kingdom and the extension of his cause.

We are praying and working, hoping to say, "Bishop, everything in full."

A. J. MARTIN, P. C.

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of having Malaria or Dengue from mosquito bites, unless you get protection by using

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It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv

**A Mother's Advice**

**Health is Vital to You, Mothers!**

Birmingham, Ala.—"After becoming a mother my health gave way. I suffered severely with a pain low down in my right side. My sister-in-law, having been cured of a bad case of feminine trouble by taking Dr. Pierce's Favorite Prescription, advised me to take it, which I did. I am now starting on my third bottle and the pain has all left me. My husband said to me the other day, 'That Favorite Prescription must be a wonderful medicine, I don't hear you complaining any more.'"—Mrs. Ruth Williamson, 4016 First Avenue.

You should obtain this famous Prescription now at your nearest drug store, in tablets or liquid, or write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice.

### THE REST WE SEEK.

By Henry Van Dyke

If all the skies were sunshine,
  Our faces would be fain
To feel once more upon them
  The cooling splash of rain.

If all the world were music,
  Our hearts would often long
For one sweet strain of silence
  To break the endless song.

If life were always merry,
  Our souls would seek relief,
And rest from weary laughter,
  In the quiet arms of grief.

—Selected.

## A CAPITAL ERROR.

It is a capital error to imagine that religion and gloom are synonymous. Religion brings joy, peace, gladness, the radiant life, the upward look. We are false witnesses of Christ and sorry representatives of religion if we are persistently austere, hard, crabbed and cross, and we are true witnesses of Christ and fine representatives of religion when we are gracious, sunny and radiant happy tempered bringers of the best. R. O. Lawton, in Southern Christian Advocate.

A good way for [illegible] Father [illegible] As a [illegible] animal life, as it [illegible] of spiritual [illegible] who hates [illegible] in grace with the [illegible]

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Remember there is a big difference, in many ways, between biscuits and other bakings made from these so-called self-rising flours and those made from good plain flour and a dependable leavener. Try the experiment—make a baking from each—convince yourself.

You will find the baking made from flour and baking powder far more attractive in appearance. It will raise higher—retain its full food value and taste better.

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—KEEPS STRENGTH IN

# Woman's Missionary Society.

## INTIMATE GLIMPSES.

A little book under the caption "Intimate Glimpses" has just come from the press. It contains a short personality sketch of Miss Belle H. Bennett by Miss Emily Olmstead. For those who knew Miss Bennett personally, this little book breathes, through its pages, the very aroma of her charming personality. As one reads, she seems once more to move among us, guiding again in the affairs of the Kingdom, and shedding about her a radiant love which ever urged us on to higher achievements.

Therefore, it is hoped that those who did not have the privilege of being co-workers with her may come to appreciate her great personality through the love-inspired words. It is not in any sense a biography, and is not intended to take the place of the biography which is to appear later. It is intended rather to give to many of our missionary women a real and sympathetic glimpse into the life of the woman who has been the master architect of the great work we all love.

Every member of the missionary societies throughout Southern Methodism should possess a copy of "Intimate Glimpses." Order from Literature Headquarters, Lambuth Building, Nashville, Tenn. Price 40 cents.

## THE GREATER SCARRITT.

At a called meeting of the Board of Missions in Nashville, Sept. 27, it was voted to locate the Greater Scarritt in Nashville in affiliation with the George Peabody College for Teachers. This decision will bring satisfaction to the women throughout the church who have had the matter of the Training School at heart for many months past. The Woman's Missionary Council, at its meeting in Mobile in April, 1923, voted unanimously (except for the vote of one Kansas City member) to change the location of the School to a central place, to enlarge it and reorganize it so as to increase its usefulness. All the women members of the Board of Missions who were present at the meeting of the Board voted for Nashville as the new location, with affiliation with Peabody. These members represent Conferences in Alabama, Louisiana, Kentucky, Mississippi, Texas, Arkansas, Georgia, Virginia, West Virginia, Tennessee, and Missouri.

There were the best of reasons for the solidarity of the vote. Nashville is in the center of the Southern Methodist constituency. A suitable charter may be secured in the State of Tennessee. Above all else, as an important reason, affiliation with Peabody College will provide those courses in teacher training and other subjects which many of the missionary candidates need along with or in addition to the Scarritt courses. All courses in Bible, Church History, Evangelism, Applied Sociology, Foreign Missions, Home Missions, Religious Education, and kindred topics needed for strictly missionary training will be taught in the Scarritt class rooms and by the faculty of the Training School itself. This provision applies to both graduate and under-graduate courses.

Eight other cities within the Southern States made overtures to the School; some with most generous offers of money and land as well as educational affiliations. The Council will always hold in grateful remembrance these invitations, and the friends who interested themselves in the welfare and future of the School. Friendship for the Training School is friendship for the womanhood of the church, for Scarritt, as the heart of the woman's work, is undoubtedly the best loved of the Council enterprises.

The task of carrying out the details of removal and organization has been committed to a Joint Committee, composed of the Executive Committee of the Woman's Missionary Council, the Executive Committee of the Board of Missions, and the Board of Managers of the Scarritt Bible and Training School. This Joint Committee held a meeting the day following the meeting of the Board of Missions and took steps toward accomplishing their purpose. The School will remain in Kansas City for the current year, but it is intended that work on the new plans shall be commenced at once.

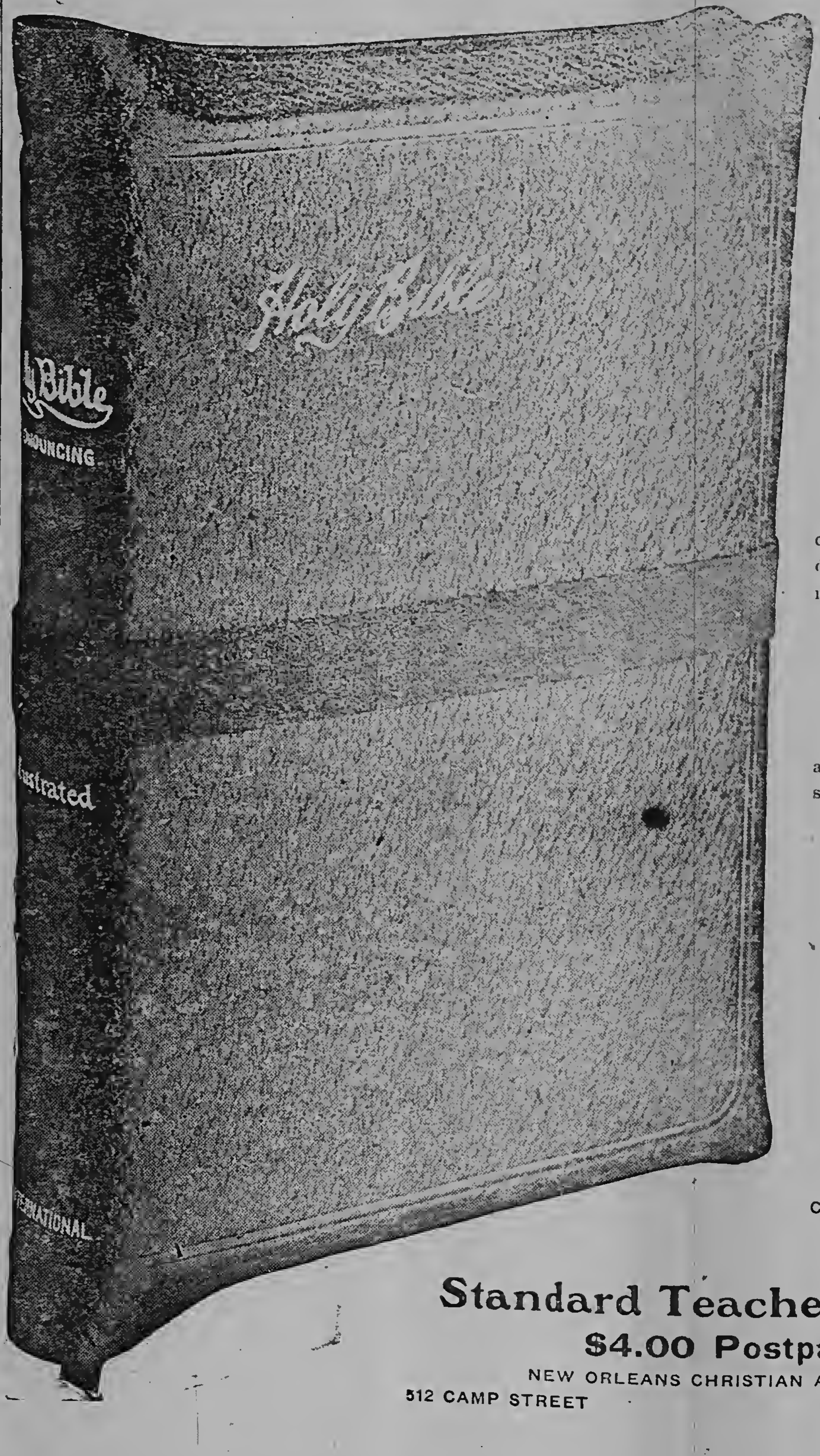
The Belle H. Bennett Memorial Fund, which is now being collected by auxiliaries and Conference Societies, will be used in connection with the Greater Scarritt, possibly to establish a School of English Bible. The decision as to the exact form the Memorial will take will be made by the Council in its next annual session. It was voted at the last session that the minimum goal should be a half million dollars, and a considerable part of this sum has already been subscribed. Collections will be made during the remainder of the period of the Christian Education Movement. Now that the School has been located in the place so desired by Miss Bennett for it, we shall all take courage and go forward joyously to the completion of the Memorial.

MRS. F. F. STEPHENS.

He is a man of great ability who is able to implant in the minds of other men the desire to grow up in the atmosphere of right thinking.—Exchange.

A Good Thing—DON'T MISS IT.

Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines are sold and recommended everywhere.



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NEW ORLEANS
# CHRISTIAN ADVOCATE

Vol. 70—No. 41. Official Organ of the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3531.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 11, 1923. CHAS. O. CHALMERS, Manager.

## EDITORIAL COMMENT

### HARD TIMES—AND GOD.

As is not altogether unusual at this season of the year, we are hearing a good deal about short crops and a consequent falling off in the collections for the support of the enterprises of the Kingdom of God. The cry of "hard times" is upon us, and "retrenchment" seems to be in the minds of a good many people.

It may be that crops are short, that times are hard, and that retrenchment will be necessary if we are to comply with the simplest principles of good business. But where shall the retrenchment begin—with our unnecessary personal expenditures, or with the sacred causes represented by the work of the church? Shall we feel the pinch first—or will God have to bear the burden?

We need to be scrupulously honest in our dealings with God. He will understand if we really cannot meet our financial pledges to Him: but we cannot be held blameless if we cut off our contributions to the work of the Kingdom while, at the same time, we continue to gratify all our personal desires. New cars and plenty of gas to run them; new clothes, even if the old are good enough to wear a while longer; continued buying of luxuries that by no stretch of the imagination can be considered necessities; indulgence in expensive forms of entertainment that at best minister only to our temporary pleasure—all these are out of keeping with the claim that "times are too hard" for us to make our usual contributions to the church.

When times are really hard, we feel it before God does; if we do not, we are the victims of selfishness, not of untoward economic conditions. Economy at God's expense is poor business and worse religion.

### "THAT IS HEROISM."

The late Bishop John C. Kilgo, affectionately known to the students of Trinity College as "Doctor Jack," was accustomed, while president of Trinity, to deliver short addresses to the student body on chapel occasions. Many of these addresses were taken down stenographically by Mr. D. W. Newsom, treasurer of the college, and they have been given to the public in a volume entitled, "Chapel Talks." Every one of the talks is worth reading, and we wish college students all over the land could have the privilege of reading them—many of them would be immensely helped and inspired thereby. He is selfish indeed whose better nature would not be appealed to by an incident like the following:

"If you are wealthy, you owe me a debt. You owe it to me not to tempt me to spend too much money. Two young men came to college, one a poor man's son, the other a rich man's son—a veritable Jonathan and David. This wealthy young man went through college for four years on $175 a year, economizing and living like a poor man. He said: 'My reason is, I love my roommate, and I will not tempt him to spend money, but I will get down and help him to go through on as little as possible.' That is heroism."

### WORKING WITH CHILDREN.

It may chance that these words will fall under the eyes of men and women who are working with children—teachers in our public schools, teachers in our Sunday schools, superintendents of Junior and Intermediate Epworth Leagues, of young people's missionary societies, and in other capacities. To all such we would speak a word of sincere commendation and utter a hearty "God bless you." The work at times may be trying and the results disappointing; but it is the work that, after all, is the most inspiring, the most promising, the most heart-gripping that can be engaged in. These boys and girls will be men and women by and by—and they will be largely the men and women **you** make them. What a glorious opportunity!

### WHAT SUCCESS COSTS.

If there is one lesson more than another that we should like to impress upon the young men of to-day—apart, of course, from the great lesson of spiritual values—it is that hard work is the secret of success in business. Perhaps we can help impress that lesson by quoting the words of Edgar A. Guest in the October number of the American Magazine. Mr. Guest says: "There is a great deal of fiction in the romance of business. Success may come overnight; occasionally a genius will arise who can jump from mediocrity to eminence without years of preparatory labor, but these instances are rare. I do not say they never happen; I merely set it down that I have never known them to occur. All who have come to the top of their chosen fields of labor in my time and within my knowledge have been men who have worked and earned their way. I think the payroll history of some of our leaders of industry and finance would make an interesting study. Perhaps it might help us all to keep steady when the way seems long and rough, and the rewards seemingly not worth their effort." The good old Roman who wrote, "There is no excellence without labor," knew what he was talking about.

### A NERVE SPECIALIST ON PRAYER.

In a recent magazine article, one of the most distinguished nerve specialists in this country declared that he recommends prayer to those who are threatened with a nervous breakdown. He was speaking primarily as a man of science and not as a theologian; his words, therefore, are especially significant to those who demand a scientific basis for their religion. His striking words are: "Prayer in the sense of communion with the infinite is a universal need. The question of whether or not you are a firm believer in some particular creed is not involved in this. One might hope you are a professing Christian, and that you can pray with the Christian's faith; but whether or not this be so, I must tell you that both the man with strong nerves and the man with weak ones finds new resources and strength in prayer. If you are not an orthodox Christian, you should at least retreat into yourself, contemplate the wonder of life, humble yourself before the idea of God and the vastness of nature, commune with the God that is within you not only in the solitude of your home, but during the day's work." Well said, Mr. Man of Science.

### ELECTION OF STEWARDS.

The fourth quarterly conference is vital in its relation to the work of the church in that it is the time when the stewards for the ensuing year are elected. The responsibility of nomination rests upon the pastor, and there is scarcely a more important duty that rests upon him. He should perform that duty conscientiously and fearlessly.

The Discipline provides that stewards shall be "persons of solid piety, who both know and love Methodist doctrine and discipline, and of good natural and acquired ability to transact the temporal business of the church." If the preacher is himself to serve the same charge as pastor for another year, he knows how important it is that he is supported by a board of stewards that meet the disciplinary qualifications; if another is to take his place, all the more is it incumbent upon him to see to it that his successor has an official board upon which he can rely. A good board of stewards is half the battle in the material prosperity of any church.

### "'HOW GREAT A MATTER!"

Oct. 7-13 has been designated as Fire Prevention Week throughout the United States, to be observed with special reference to educating the public as to the annual loss caused by fire, and the proper means of fire prevention. According to carefully gathered statistics, fire destroyed more than 15,000 lives in 1922, and property valued at $521,860,000, the loss being the largest ever known. The tragedy of it all is that most fires are preventable, carelessness being responsible for this enormous loss every year. "Behold how great a matter a little fire kindleth!" Put out the little fires, and the big ones will not give much trouble.

# New Orleans Christian Advocate

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## A NEWS STORY—AND STATISTICS.

By Edmund Thickstun, Author of "Adventures in Evangelism."

In a recent issue of a great religious weekly, Dr. Samuel Parks Cadman was featured to his immense advantage. This noted and noteworthy pulpit orator, who is serving a membership of nearly three thousand, makes a good subject for a story. But Dr. Cadman's appealing personality is "exceedingly next." The interviewer is fascinated by the talent which causes nine hard-headed trustees to give up twelve thousand dollars a year to this appealing personality. At short range, nearly the inevitable, consequence is a fine—nay, a superfine—news story. But a "close-up" is necessarily deficient in perspective.

Now, this story which I have started to tell about Dr. Cadman will have perspective. It will not be a "close-up." As a matter of fact, I am on a mountain in Alabama, while he is somewhere in Europe. But, I hasten to say that I haven't a thing in the world against Dr. Cadman; against the Central Church, which he serves; against the great and useful demonination in which he and his church are ranged for righteousness. I merely wish to show the difference between two great systems of Gospel propaganda, to-wit: the Congregational and Methodist Episcopal systems.

The glamour of Dr. Cadman's pastorate of twenty years, in which he has received four thousand members, dazzles the student of his career. As the writer of that news story remarks: "That would be about four a week." But from his official report of Jan. 12 there were but eighty-five members received into Central Church in 1922—an average of not quite one and two-thirds per week. This slump in 1922 would, of course, raise the average for the previous nineteen years. During 1922, fifty-seven members were dismissed and dropped; fifty-three had died. This left a net decrease of twenty-five. In 1922, there were thirty-three children and sixteen adults baptized—total baptisms, forty-nine.

This work was performed by the pastor, assistant pastor, secretary, and church visitor at an expense of $14,700, the major item being the pastor's salary of $11,000. **En passant**, the total receipts by the trustees of this splendid organization were $33,948.73. After meeting a deficit from the previous year of more than $1,000, and after paying all expenses for 1922, there was a snug balance of nearly $3,000 to bring over into 1923. Possibly this surplus encouraged the trustees to estimate an addition of $1,000 to the pastor's salary, making it $12,000 for this year.

Every one will admit that to be a fine showing. From the standpoint of Central Church, it is matter of congratulation. That organization has had the ministrations of one of the princes of the American pulpit, and doubtless Central Church is satisfied with the results for the year. Besides the expenses proper, there was $31,401.09 expended on more than sixty benevolent enterprises, which brings the grand total raised by the various activities of this church up to $65,349.82. However, the purposes of this study will be met by considering only the legitimate pastoral expenses. As stated above, this was $14,700. Looking at it from the expectation of church growth, the forty-nine baptisms in Central Church cost $300 apiece.

That is true, now, of what is probably the greatest Congregational Church in America.

As far as I know, there is not a church in Methodism which pays as much for ministerial services as does Central Church. But from the viewpoint of evangelistic results, we are getting more for our dollar than they are getting. I have selected two fields of activity from the two great branches of American Methodism to illustrate this point—namely, the Holston Conference, of the Southern branch, and the West Virginia Conference of Northern Methodism. Figures are from reports pastors of these Conferences rendered Sept. 27 to Oct. 2, 1922, practically the time considered in the report of Central Church.

In these two Conferences there are 541 churches, with 174,263 members enrolled. They were supervised by two bishops and seventeen presiding elders or superintendents. The total expenses for these 558 ministers was $864,931. The baptisms for the year were 13,358, costing $64.75 each, against $300 each in Central Church. Of the Methodist baptisms, 10,846 were adults; Central Church baptized sixteen adults. There are no detailed statistics of the Holston Conference at my hand, but in the West Virginia Conference there were thirty-eight charges where baptisms ranged from 49 to 229. **Hundred Charge**, where 229 were baptized, expended a total of $2,179 for ministerial support, in which budget there is an item of $110 for retired ministers, leaving an aggregate of $2,069 for support of the active ministry in charge of the work. Thus the baptisms on **Hundred Charge** cost a little more than $9.19 each, against $300 each in Central Church.

One might guess that Central Church has a more difficult field for evangelism than these Methodist Conferences have. That status would hardly exist, because Brooklyn is more nearly evangelized than the territory of these Conferences. The contrary is doubtless true. Then the average distance from a Christian to an unchurched person in Brooklyn is not comparable to the distances in Virginia and Tennessee.

The comparative missionary enterprises seems favorable to Central Church at first blush, her contributions per capita being $10.46, while our Conference contributed only $1.52 per capita. But if like produces like, her $10.46 will go a short way toward baptizing a convert. Here are the ratios: As $1.52 (Conference contribution) is to $64.75 (cost of a baptism in home fields); so is $10.46 (Central's contribution) to $445.57 (amount necessary to effect a baptism by Central). These ratios might prove deceptive, up or down, with positive data at hand, but judging mission work by home work, the deduction seems logical.

This showing will convince Methodists of the superiority of our system as an evangelizing agency. Doubtless many of my readers already believed that our system is the better, but did not know why they believed it. We have no superiority over those Brooklyn Congregationalists in character, zeal or knowledge, but as Methodists we stress the command to disciple folks. That imperative mandate forces us out to bring people into the Kingdom, and it has developed our ecclesiastical machinery principally for that purpose.

A Congregational Church can view with equanimity a net decrease of twenty-five in twelve months, then blandly raise the pastor's salary from $11,000 to $12,000 a year. Not so with a Methodist Church.

Danville, Ala.

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When men misunderstand and malign us and make unjust criticisms of us, it is well to remember how Jesus was treated.—Selected.

## OUR METHODISM FACING A NEW EPOCH.

By Rev. Charles C. Jarrell, D.D.

Methodism is the moral wonder of the world. To know the world to-day is to know something of the origin and outcome of the Methodist movement. It must be seen standing on the past, like Wesley on his father's tombstone; it must be seen against the background of its own age; and it must be seen among the forces of to-day.

If Methodism is the apostolic church (as we surely believe she is), she must do the full work for which the New Testament church was chartered. In the evolution of her faculties and functions she comes to the hour when hospitalization and healing constitute a new era in her interpretation of the Gospel message and in her execution of her mission as a church. She stands just now tiptoe on the threshold of a golden hour. She is unfolding the fourth great function or form of service enjoined on the church by the Lord. We are facing an epoch in Southern Methodist history. She must cease to say, "Let us sing," etc., where and when Jesus says, "Heal."

The church has founded the Golden Cross Society as her faculty through which she can function in giving her healing service to the unfortunate. The Golden Cross is simply the Methodist Episcopal Church, South, in the uniform of a trained nurse or in the character of the Good Samaritan. Once a year, between Thanksgiving and Christmas, she calls the roll of her children; and they answer, "All here, crusaders of the Golden Cross for Christ and humanity."

### Ten Plain Reasons for Putting Over the Golden Cross.

The possibilities of the Golden Cross can scarcely be overstated. Some of the definite results may be stated as follows:

1. It will crystallize the dormant sympathy which now exists in the heart of our own people for this movement in actual deeds and gifts.

2. It has a large advertising and educational value. If properly used, it will carry to the last man, woman, and child in our great membership the appeal for a definite service to this great cause. We can and must make it the fashion for every man, woman, and child to go home from Sunday school and church on the designated Sunday with a Golden Cross button on. What a tremendous program of hospitalization that would inaugurate!

3. It will determine that Southern Methodism shall qualify as apostolic by doing the full work of a New Testament church—Missions, Evangelism, Christian Education, and the Ministry of Healing.

4. It will lift a long standing reproach from our evangelical shoulders. Jesus said, "Go," and the church answered with her magnificent missionary enterprises. He said, "Preach," and the church answered with a thousand flaming tongues. He said, "Teach," and the church answered with her Sunday schools, colleges, and univerities. He said, "Heal," and we Protestants have been slow to hear, much less obey.

5. It will encourage the building of hospitals because it will prove that the church can maintain them. This will bring quick relief where large endowments have not had time to accumulate.

6. It will enable the church to act the part of the Good Samaritan (Luke 10:30-35) to the wounded traveler on the road of life. The church by this means can put through a vast program of constructive charity.

7. It will present the church as hostess to the sick. The sick man needs his church. She enters his life at a critical hour. She offers surgery for his urgent distress, medicine for his malady, serenity for his melancholy, faith for his forebodings, and whispers in the ear of the man appointed to die, "Don't be anxious about the wife and kiddies—we'll look after them.

8. It will introduce the church to the world in a program of practical Christianity—giving the whole Gospel to the world as Jesus did.

9. It will not substitute humanitarianism for

religion, but it will glorify religion with humanity.

10. It will put the church to following the example of him who took neither sword nor sceptre nor throne nor crown, but took a towel and a basin of water and washed the disciples' feet. The church which washes the feet of To-day will have the Heart of To-morrow.

For further information, write, Dr. C. C. Jarrell, General Secretary, General Hospital Board, 416 Wesley Memorial Building, Atlanta, Ga.

## MRS. FRYE EXPRESSES HERSELF ON CHURCH-GOING.

By Grace Morrison Everett.

"Yes, I used to be just like the rest of them, but I've learned different."

It was a hot Sunday evening and Mrs. Frye was sitting on the back porch, fanning herself, and recounting to an old school chum the changes of the last twenty years.

"I used to go to church just like I'd go to a picnic, or to a circus," she continued. "But now I go like I go to dinner. You see, the whole trouble with these folks is they haven't got the right idea. They take church as they do light refreshments—few and far between, instead of taking it like hearty meals—regular and often. I know because I've done it myself. But I know better now.

"The way it happened was that I was reading my Bible one night, just anywhere, knowing I ought to get something out of it, but not expecting anything. I read the old story about Jesus asking Peter if he loved him and then telling him to feed his sheep. And the idea occurred to me all of a sudden that the preacher's business was to feed his people—spiritually, of course, I meant. 'Well,' I says to myself, 'our preacher doesn't do that.' Then I happened to think that I didn't know because I hadn't been there for a month. Of course I reckoned that I had had plenty of excuse. Molly had been sick one Sunday, and we had had company two Sundays, and it was terrible hot the last Sunday. Of course I'd 'a' eaten my victuals even if it was hot, but going to church was different. That was the way I used to reckon.

"But that night I got a vision—I guess it was a vision—of what Jesus meant church meetings to be to us. He meant them to be meals—regular and wholesome and tasty. I couldn't sleep that night for thinking through my new idea, and I made up my mind before morning that I'd give the preacher a chance to feed me. That I wouldn't expect him to come to the house to do it, any more than I'd expect Mary to serve me my breakfast in bed, and she's done that three times in the last five years.

"It's ten years since I made that resolution, and it's worked just fine. Of course I don't go to church three times a day, but I do go three times a week—public worship Sunday morning and Sunday school and prayer meeting—just as much a matter of course as I go to dinner. And I feel so satisfied and strong. I don't get nervous and weak when the children are irritable, and I don't collapse when a neighbor says some nasty thing, and, best of all, I don't worry all the time for fear some terrible thing is going to happen. The folks in the church that can't stand anything aren't eating enough. They're under-nourished. Malnutrition, I believe, is the word they use nowadays."

"But perhaps they don't enjoy the services as much as you do," suggested her patient listener.

"Perhaps not, but that isn't the point," went on Mrs. Frye. "Of course, not every sermon is a feast any more than every meal is a banquet. You know how it is, sometimes our meat is tenderer than other times, and we get it cooked to a turn, and have a favorite vegetable and something extra for dessert. And just so sometimes Mr. Smith gets his sermon done extra well, and we feel as though we were sitting in heavenly places while he is preaching it. There was a sermon two weeks ago on the everlasting love of God. Why, I felt as though I could sit the rest of my life and just listen to him talk about how God was like a father. And then once in a while he says something I don't like, but once in a while, too, I eat something that doesn't set just right.

"But the great mass of sermons are just plain helpful talks that just keep me going like a bread-and-meat diet. I can't say that I'm always especially hungry for it beforehand, but I always miss it if I don't get it."

"But don't you sometimes want a change?"

"No, I don't if you mean a change of boarding house. I don't believe in boarding 'round. I boarded 'round for two years before I was married, and I got indigestion, and now I eat at home. Oh, of course, I'm invited out two or three times a year and I go, and two or three times a year I go visiting to hear a bishop or a missionary, but unless there's something very extra special (as they say) I plan on eating at home physically and spiritually."

"But don't you sometimes like to go to a tent-meeting or a mission and hear a good old-fashioned gospel sermon?"

"I used to. When I went to church only half the time I went to all the extra meetings. But I don't piece between meals any more. And I don't believe the folks that are always exhorting us to repent and believe have any better gospel than the regular preachers. Again it's like eating. We used to think that if we fed milk to babies, and had a good dinner of meat, potatoes and pie ourselves, it was enough. But now I understand they feed carrots and spinach and tomato-juice to babies and we have to eat lettuce every day. Just so, I suppose repentance and faith are not enough, but we ought to add life-service and tithing and good citizenship to our spiritual diet. I reckon it isn't any worse to have new ideas about duty than about food.

"But I didn't mean to go on like this. I'm no philosopher, you understand. Only I know that folks who aren't on a hunger-strike ought to go to church pretty regular. But tell me, how's Sally Ann? Is she as clever with her tongue as she used to be?"—The Christian Advocate (N. Y.).

## AN INTERESTING GIFT TO THE BOARD OF CHURCH EXTENSION.

About the year 1876, Mrs. Marmaduke Morton, the stepmother of Dr. David Morton, first secretary of the Board of Church Extension, presented to him an interesting picture entitled, "Eminent Methodist Divines." This picture was the first one to adorn the first office of the Board of Church Extension and hung over the mantel of the single room which constituted the space then occupied by the Board, and was a prominent feature of every office occupied by the Board of Church Extension during the lifetime of its first secretary, Dr. David Morton.

On Sept. 11, 1923, Mrs. H. W. Morton, the wife of Dr. David Morton, now living with her son, Dr. Daniel Morton, at St. Joseph, Mo., presented this picture to the Board of Church Extension. In sending the picture for his mother, Dr. Daniel Morton wrote us as follows:

"We believe that it is peculiarly fitting that this picture should have its final resting place in the office of the Board of Church Extension. It was made many years ago, about the year 1876, for my father, David Morton, by his stepmother, Mrs. Marmaduke Morton, who was in every way a true mother to him, David Morton's own mother having died when he was only a few months old. The picture was made by cutting out of the religious periodicals of the day the steel engravings of noted Methodist men and preachers. The idea of grouping them in one picture was original with Mrs. Morton, and she carried it out after having spent several years collecting the necessary likenesses. The picture contains some likenesses that cannot now be found, and for that reason is especially valuable. All of the faces are not known. In the book entitled, "David Morton, a Biography," there will be found a reproduction of this picture, together with an index, as far as known, of all the likenesses which it contains. This index will serve a very interesting purpose if it could be placed conveniently near the picture for use by those who want to know the names of each face there reproduced."

At a meeting of the Executive Committee held Sept. 15, 1923, the picture was formally accepted and the secretary requested to express to Mrs. Morton our sincere thanks for this valued souvenir of the days that are gone, and that it be given a conspicuous place in the office of the Board. A miniature of this picture, together with the key to it, is found in "David Morton, A Biography," by Bishop Hoss. We have had the key framed and placed beside the picture.

The Board of Church Extension is gathering together an interesting number of pictures of eminent Methodists and other relics of early Methodism. We have life-size pictures of Bishop Francis Asbury, Bishop Joshua Soule, Bishop H. H. Kavanaugh, Bishop H. B. Bascom; the Ordination of Francis Asbury, the General Conference of the Methodist Episcopal Church, South, 1858, and the Deacon's Orders of Drury Flowers, signed by Bishop Francis Asbury, Jan. 21, 1816; a table that was used by Bishop Asbury and Bishop William McKendree in presiding over the Tennessee Conference held at Kennerly's Chapel, Logan County, Kentucky, Sept. 29-Oct. 6, 1814, and placed in the office of the Board of Church Extension by the courtesy of the Lewisburg congregation, which is the successor of the old Kennerly's Chapel.

T. D. ELLIS, Secretary.

## THE DELUSION OF GREAT WEALTH.

It seems strange to read that in 1922 seventy-nine millionaires committed suicide. The reasons for these suicides were no doubt various, but the startling fact is that so many men of wealth had failed to find in their wealth the happiness and contentment their souls craved. Possibly, their minds were unbalanced, but, in any case, great wealth had not brought happiness to its possessor.

Yet all about us are men and women who are striving with feverish haste to accumulate some degree of wealth in the unfaltering belief that that wealth will bring happiness with it. So certain are they of this that they are prepared, in probably many cases, to defy the laws of God, which are the laws of humanity, in order to attain the coveted boon. In case of failure they will probably declaim against the righteousness of God; and in case of success they will wonder why so much of gold can yield so little happiness; and there is a possibility that they may join the seventy-nine to whom we have referred.

We need to learn the old truth that happiness does not lie in great possessions. It is certainly true that "the little that a righteous man hath is better than the riches of many wicked." And even when the owner of wealth retains his righteousness as he amasses his fortune, it does not follow that his happiness will increase with his wealth; in fact, quite frequently, increase of wealth means increase of care, and increase of luxury, without any increase at all of real happiness. Let us get rid forever of the absurd delusion that by making men rich we shall make them happy. This is not the case. The heart which is at peace with God has a happiness which no wealth can give, and which poverty is powerless to destroy, and the exhortation is still most necessary to "seek first the Kingdom of God and his righteousness."—Christian Guardian.

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces. Let cheerfulness abound with industry. Give us to go blithely on our business all this day. Bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. Amen.—Robert Louis Stevenson.

## NOTES FROM MONROE DISTRICT.

All the pastors of the Monroe District are busily engaged in winding up the year's work, and the indications are bright for a year of progress.

* * *

Midway and Epps charge, under the efficient leadership of Brother McCullin, has had a good year. Midway church is the first in the district to pay ministerial claims in full. A new church will be built at Darnell, another point of the circuit. In addition to his own pastoral duties, Brother McCullin has rendered effectual service in revivals throughout the rural sections of the district. He will bring a splendid report to Conference.

* * *

The new church at Gilbert is completed, and is only awaiting the installing of the pews to be ready for all church activities. It is a commodious, well equipped brick building (a credit to the people, and an ornament to the community). Brother May has done a good year's work, and is happy over the completion of the church. A good revival was held at Wisner. Rev. H. W. Cudd did the preaching. Thirty members were added to the roll.

* * *

A very gracious and far-reaching revival, under the leadership of Rev. George Tucker and Mr. Tubbeville, closed at West Monroe Sunday, Sept. 23. Large crowds attended morning and evening services. The meeting for men only on the last Sunday afternoon was a memorable occasion. Rev. Mr. Tucker is a fearless, plain-spoken gospel evangelist. He does constructive work and leaves no bad taste. About fifty new names will be added to the register. In appreciation of the painstaking and arduous labors of the pastor, Rev. J. L. Evans, the church voted him a vacatoin of two or three weeks. He is now motoring through Louisiana and Mississippi in the hope of regaining strength for further activities.

* * *

In a few weeks Rev. F. M. Freeman, pastor of First Church, Monroe, will be domiciled in one of the finest church parsonages in the connection. It is a very spacious home, with all modern conveniences, located on one of the most prominent thoroughfares of the city. All church work at Monroe is progressing favorably. Brother Freeman is preaching to large congregations, and is held in high esteem by his people.

* * *

The district parsonage has been renovated inside and outside, and, with a few more conveniences added, it will be a real nice home for the presiding elder to enjoy. The district has responded graciously to the calls made for the purpose of repairing the parsonage.

* * *

Winnsboro, Ferriday, Bastrop, and Collinston are all busy in perfecting plans for the erection of new churches. Pastors of said churches are leading the hosts with success.

W. D. KLEINSCHMIDT, P. E.

## ONE HUNDRED PER CENT CHURCHES.

Several churches have paid all they pledged on Centenary. I have the large, elegant certificates, suitable for framing and hanging up in the church. They are to be delivered at a public service by Bishop Ainsworth, or some one appointed to do so, at Conference in Greenville, Miss., on Wednesday night, Nov. 7, 1923. Other churches may have these certificates also on the following conditions:

1. A church that pays in full its pledge, although this is less than the quota, will get a One Hundred Per Cent Certificate.

2. A church that pays in full its pledge equal to quota gets a One Hundred Per Cent Certificate with a Red Seal bearing the words, "Honorable Mention."

3. A church that pays in full its pledge which is more than its quota, gets a One Hundred Per Cent Certificate with a Gold Seal bearing the words, "Highest Merit."

We have seven of these certificates, four plain, one with Red Seal, and two with Gold Seal. Guess what churches they are? The elders on the Grenada, the Aberdeen, the Corinth, the Columbus and the Greenville Districts will feel good when their pastors or treasurers are handed these certificates.

A goodly number of other churches can raise their balance at once. Send it to me, and I will rush it into the Nashville office and get the certificate sent to the seat of the Conference. The pastors and local treasurers should take notice and act quickly, so as to be in the receiving line.

BEN. P. JACO, Secretary-Treasurer.

## APPROVED LIST OF PREACHERS' INSTITUTES.

By Dr. R. H. Bennett, Secretary, Minsterial Supply and Training.

The General Conference directs that undergraduate preachers shall take their Conference studies either through one of the correspondence schools at Emory University and at Southern Methodist University, or at a Preachers' Institute which is approved by the General Conference Board of Education. In accordance with this ruling, the Preachers' Institutes have reported their work to the Board of Education and, acting through the Executive Committee, the Board has authorized me to publish the following as the list of Institutes approved by the Board of Education, and whose work is, therefore, to be accepted by the Annual Conference examining committee:

Alabama, Louisiana, and Mississippi Conferences: Seashore Divinity School, Biloxi, Miss.

Central Texas, Texas, North Texas, and West Texas Conferences: Southern Methodist University, Dallas, Tex.; Southwestern University, Georgetown, Tex.

East and West Oklahoma Conferences: Oklahoma City, Okla.

Florida Conference: Southern College, Lakeland, Fla.

Holston Conference: Emory and Henry College, Emory, Va.

Missouri, Southwest Missouri, and St. Louis Conferences: Central College, Fayette, Mo.

North Carolina, and Western North Carolina Conferences: Trinity College, Durham, N. C.

Tennessee, and Memphis Conferences: Clarksville, Tenn.

South Carolina, and Upper South Carolina Conferences: Wofford College, Spartanburg, S. C.

Western Virginia Conference: Barboursville, W. Va.

We are informed by those in charge that no record was kept of the work of the Institute held at Birmingham-Southern College. The Board is, therefore, unable to make any report on this Institute, as no statement of this work has been received.

It is a source of gratification to announce that most of the Institutes have done good work. A small number of the Institutes did not come up to the requirements on all points. In view of the newness of the situation and in order to give the new regulations time for adjustment, the Board has decided to announce the above as the list of approved Institutes. This does not mean, however, that the Board approves all the work of all the Institutes, but that for the present year this list stands as announced, with the understanding that those few imperfect Institutes are all to be brought up to the standard next year.

## LOUISIANA CONFERENCE—EDUCATIONAL NOTES.

The supreme task of the church during these months is to conserve and to develop to the fullest possible extent the values which have been won in the Christian Education campaign.

At no time has it been regarded merely as a dirve for money, but spiritual values have been given first place in the exposition and advocacy of the cause.

The church has been made to realize its educational task. A new demand for trained leadership has arisen. The church has reached a higher plane of thinking and conviction in regard to the outstanding Christian truth of the trusteeship of life and property. Our people have been brought to a profound realization of the importance of Christian Education.

Now, it behooves us to see that there is a hearty financial response to pledges made at a time and under circumstances showing faith, courage and great loyalty to the cause of Christian Education. Not a single subscription ought to be lost. They can be paid.

Many of our people were in such economic confusion at the time of the financial appeal that they did not feel justified in making a subscription. Most of them are true and loyal and will yet do their part. Now is the time for a liberal response.

Money seems to be plentiful. The banks have large deposits. Cotton has enjoyed a decided advance. Conditions are such that cotton growers are feeling fairly confident that they will continue to receive satisfactory prices for their products. Rice, sugar-cane, fruits, lumber and other products are keeping abreast of the times. Surely, one-tenth of our income this year ought to put us over the top on all the claims of the church. Learn to tithe your income and you will soon be taught how to pay your pledge.

ALBERT S. LUTZ,
Conference Secretary of Education.

## SINCERITY IN BELIEF AND HONESTY IN ACTION.

By Rev. J. Tillery Lewis.

"It makes no difference what a man believes, just so he is sincere in his belief; it makes no difference what a man does, just so he is honest in what he does."

The above text is taken from the unwritten book of the devil. The devil has no written book of lies, like God's written book of truth, the Bible, out of which his followers get their inspiration for the damnable and accursed deeds patent, like the above quotation. Some men are inspired by the devil, just as other men are inspired by God. The reason inspired thoughts of the devil are not written in a book and given to man as his guide, is because they are lies and, when in print, are too easily discovered to be but lies. Satan's one big business is to deceive men and damn their souls in hell. When dealing with intelligent, thinking men, he is forced to deceive by strategy and trickery. He hands to men packages, like the above quotation, that are full of snake heads. "The wise man foreseeth the evil and hideth himself, the simple pass on and are punished." In order that he might get unthinking men to build their characters upon falsehood and thereby ease their consciences into believing they are saved, while in fact they are in the process of being damned, the devil is constantly deceiving men with quotations like the above.

In his subtle satanic wisdom the devil plays upon SINCERITY IN BELIEF and HONESTY IN ACTION, which he knows are commendable and praiseworthy both before God and man. By laying stress upon sincerity in belief and honesty in action, rather than upon what the man believes, Satan is able to deceive the unwary and get him to put his faith and trust in a lie.

A man's character is not the fruit of the sincerity of his belief or the honesty of his action, but his character is the fruit of WHAT he believes. WHAT a man believes is either TRUTH or FALSEHOOD. The fruit arising out of his belief and action is in accord with whether or not WHAT he believes is the TRUTH or a LIE. If what he believes is the truth, then he will reap joy, peace, happiness and abiding soul-good. If WHAT he believes is a LIE, then he will reap loss, pain, sorrow and abiding soul-disaster.

Right now Satan is dancing with glee because he has succeeded in getting some boasted scholars to pronounce against the Bible as God's revealed word of truth. Glibly, blatantly and with satanic subtlety these deceived men are professing faith in Jesus as the Son of God, while in the same breath they are repudiating the Bible as the inspired Word of God. That, too, when any intelligent, thinking man knows that belief in Jesus as the Son of God is conditioned upon belief in the Bible as the inspired Word of God. If the Bible is but the product of man's human brain and contains not revealed spiritual truth as to whence man came, why he is here and whither he is going, then are we humans yet in darkness as to God and all things else concerning which the Bible purports to speak. That being true, Jesus is but a deceived fanatic or a contemptible deceiver of men. Either this, or Jesus is the Son of God and the Bible the inspired Word of God.

The Bible is God's revealed word of truth. Upon the evidence of fulfilled prophecy any fair-minded thinking man can know that the Bible is from God. Only God can prophesy as to what will take place in the future. Man can predict, but man cannot prophesy. Take, for example, the fifty-third chapter of Isaiah. This book was written seven hundred and sixty years before the death of Christ, yet a better description of the crucifixion of Jesus was not written by eye witnesses. Only God could have thus foreseen the tragedy enacted upon the cross centuries before it took place. Then again, take the lives of men and of nations. England and the United States of America are composed of people who almost universally believe in the Bible as the revealed Word of God. The spirit of brotherly love, kindness and gentleness even toward enemies that is manifest in the lives of the people of these nations, is the legitimate fruit of belief in the Bible as the Word of God and in Jesus as the Son of God. The infidel scholarship of the world puts their faith in the Darwinian theory of evolution as the basis upon which to explain the universe. Just as there is a legitimate fruit that is the natural outcome of belief in the Bible as God's revealed word of truth and in Jesus as the Son of God, so, too, is there a legitimate and inevitable fruit that grows out of the acceptance of the Darwinian theory of evolution. The law governing in the hearts of those who really believe the Bible to be the Word of God and trust Jesus as their personal Saviour is the law of self-sacrificing love in behalf of others. The law governing in belief in the Darwinian theory of evolution is the "law of the survival of the fittest." The principle governing in Christianity is the principle of dying that others may live. The principle governing in the Darwinian theory of evolution is "might is right and the end justifies the means." While England and the United States of America are striking illustrations of belief in the Bible as the Word of God, Germany is a striking illustration of belief in the Darwinian theory of evolution. The German was, no doubt, as sincere and honest in his belief that God had ordained their nation as the princes of this world, while the rest of us were consigned to places of servitude to the lords of Germany, as were the Englishmen and Americans sincere in their belief in the Fatherhood of God and the brotherhood of man. Both were sincere and honest, no doubt, but the German believed a lie, while the Englishmen and Americans believed the truth.

The doctrines of the various Christian denominations are but the man-stated tenets of the churches as to what each denomination believes is taught in the Bible as to God, the devil, heaven, hell, sin, Jesus Christ, and salvation through trust in Jesus as the Son of God. Of all the Christian denominations, Methodism is the broadest and most liberal. But the life of Methodism is builded upon a creed, upon doctrines and upon belief in the Bible as the revealed Word of God as much so as is that of any other denomination. Methodism's one great mission, as declared by her founder, John Wesley, and by her true sons of to-day, is to spread throughout the world SPIRITUAL HOLINESS. Belief in the Bible as God's revealed word is the only possible basis upon which Scriptural Holiness can be spread throughout the world. It is only as sane men believe that God is speaking to them through the Bible that you can get men to be interested in the Bible as the pattern of their faith and conduct. It is in the Bible that we find description of the glorious life of Jesus Christ. Look where you may, nothing is said of Jesus Christ save what is inspired through men's belief in the Bible as the Word of God. If the Bible is not the Word of God, then whence Jesus?

What a man believes is the most important and the most far-reaching single fact by which his life is touched. It is upon the basis of WHAT he believes that man builds his character. "A double-minded man is unstable in all his ways." He who is not sure and certain as to his belief in the Bible as the Word of God will naturally be slack in his obedience to the God revealed therein. He will naturally repudiate God's will and do as he pleases, acting in obedience to the dictates of his selfish nature. He who really believes in the Bible as the Word of God takes Jesus as his Saviour, Lord and Master and, like Paul, counts himself as but the bond slave of Jesus Christ to the glory of God the Father.

Some church members, who seemingly covet being called scholars by the infidel scholastic world, occasionally attempt to dissect the Bible and differentiate between the human and the divine found therein. It would appear that such men are more concerned about their rating as scholars before the infidel world than are they concerned about saving lost souls. Such men are really a greater curse to Christianity than was Thomas Paine. The sincerity of their belief that they are GREAT Biblical scholars, and therefore have the right to pronounce judgment upon God's revealed word, but makes their sins more tragical. Instead of humbly feeding a sin-cursed world upon the pure "Milk of the Word," they go about blatantly parading their alleged greatness as scholars. But don't let any one become frightened, please. God, Jesus and the Bible have stood against the attacks of infidels, atheists and agnostics for two thousand years, with the result that they are each more firmly intrenched in the minds and hearts of men today than ever before in the history of the world. The regret and sorrow to be found in the fact that some men are running after the world in their bid for recognition as great scholars is lodged in the fact that their position as leaders makes it possible for them to influence to their destruction many souls who believe in the sanity and holiness of their leadership. Their influence over trusting souls who follow them to damnation is both the sorrow and tragedy of the lives of these misguided leaders. They are blind leaders of the blind. Jesus said, "My sheep will not hear their voice." That is true, but some who might otherwise become His sheep do hear their voice and follow them to hell. God pity them!

In spite of one's sincerity and honesty, it makes the same difference as to what a man believes as there is difference between truth and falsehood, as there is difference between joy and sorrow, as there is difference between pleasure and pain, as there is difference between hell and heaven, and as there is difference between God and the devil. No living soul can afford to believe and put his trust in anything save THE TRUTH. Jesus is the WAY, the TRUTH and the LIFE; no man cometh unto the Father but by Him. The Bible is the only book among men that teaches the great truth that Jesus is the Son of God. He who would destroy belief in the Bible as the Word of God, yet expect men to believe in Jesus as the Son of God, is like a man who would burn down all bridges on our highways, then tell the public that bridges are not necessary to transportation.

He who is wise, he who loves God, he who sympathizes with poor, struggling, sin-cursed humanity and desires to see them redeemed from spiritual death, from the power of sin, from hate, and from war unto peace, happiness, love and life eternal, would sooner drink carbolic acid to the destruction of his house of clay than put the least doubt into the mind of the smallest of the human family as to the divine authenticity of the Bible and the virgin birth of Jesus Christ. Belief in the Bible as the Word of God and trust in Jesus as the Son of God are the only panacea known to the world by which men are lifted out of the mire and filth of sin and degradation into a holy, sinless and unselfish life that is in keeping with the dignity of mankind's high estate. It is the only panacea that gives promise of destroying hate, coveteousness and war throughout the world and establishing upon earth the glorious kingdom of God. As I see it, no scholastic recognition is worth the price paid therefor when, to secure it, one must sow broadcast seeds of doubt anent the virgin birth of Jesus and the divine authenticity of the Bible. He who thus trades is the worst spendthrift known to God or man. He trades away the only thing that has eternal value for a worldy commodity that real big men look upon with scorn. God pity that poor man who feeds his ambition to the damnation of his soul!

He who believes a lie, though sincere and honest, will suffer loss. He who believes truth will ultimately win joy, peace and life eternal. Jesus is the TRUTH. Hear ye Him.

Sardis, Miss.

## ACCEPTING MARTYRDOM.

Toward the end of the third century a holy man named Phocas dwelt outside the gate of the city of Sinope, in Pontus, and lived by cultivating a little garden, the produce of which, after supplying his own necessities, he distributed to the poor. Uniting prayer and contemplation with labor and charity, his garden was to him an instructive book, his flowers supplied him with a fund of holy meditation, and his little cottage was open to all strangers and travelers who were in want of a lodging. One night, as he sat at his frugal supper of herbs, some strangers knocked at the door; and he invited them to enter and repose themselves. He set food before them, and gave them water for their feet; and when they had eaten, and were refreshed, he asked them concerning their business. They told him they were sent there in search of a certain Phocas, who had been denounced as a Christian; and that they were commissioned to kill him wherever they should find him. The servant of God, without betraying any surprise, conducted them to a chamber of repose; and, when they were at rest, he went into his garden, and dug a grave amid the flowers. The next morning he went to his guests, and told them that Phocas was found; and they, rejoicing, asked, "Where is the man?" He replied, "I myself am he." They started back, unwilling to imbrue their hands in the blood of their host; but he encouraged them, saying, "Since it is the will of God, I am willing to die in his cause." Then they led him to the brink of the grave, struck off his head, and buried him therein.—Mrs. Jameson.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

### A WAY CAN BE FOUND TO DO THAT WHICH OUGHT TO BE DONE.

At this writing six Annual Conferences of the fall of 1923 have been held. The plan of the special effort for superannuate endowment was duly presented at each one, and in every instance the great movement has been unanimously welcomed. I have yet to hear a single serious complaint against what is being projected in the interest of the "forgotten man." All are agreed that this thing should be done and have committed themselves unreservedly to the task of doing it. Of course it is expected that in some places serious difficulties will have to be overcome, but that part of the Church so far visited apparently has determined not to allow any obstacle to shunt the movement aside.

### You Cannot Fail if You Believe You Can Do IT.

Success is the fruit of confidence. He can who thinks he can. All obstacles get out of the way of the man who grips his task with a determination to win. Whoever sits down and ponders the number of things arising in the path of something that ought to be done is soundly licked before he begins. Such a one is usually rated as a failure by all who observe his methods, and none are willing to trust themselves in his hands. It has been well said: "When a man loses confidence in himself he makes the vote unanimous." I do not know of anything that will so quickly bring fame and fortune to an individual as to find something that doubters say cannot be done and then do it. The special effort for superannuate endowment offers such an opportunity. Happy indeed should be the pastors of the church having such a chance to have their names writ big on the immortal roll of those who do this thing.

### A Teacup and Superannuate Endowment.

Very few things are impossible in themselves. It is usually for want of application that men fail of success. If one strives intelligently, faithfully, and with singleness of devotion toward an object, one is sure to attain it in some measure. We are all inspired by the heroic efforts of Palissy to discover how to make the beautiful chinaware which adorns our tables of to-day. He burned under his oven the props that supported the trees in his little garden, the floor in his humble cottage, and the rude table and chairs; his children tugged at his frock and begged for food; for days he did not eat or sleep; and his neighbors laughed at him and pronounced him crazy. One hour more of firing was needed, and into the furnace went the last remaining piece of furniture, the bed on which his family slept. Hours later, when the oven had sufficiently cooled, trembling with emotion, he opened the door and cried: "Victory!" He had won.

If it is worth while to show such force and dogged perseverance to make a worth-while teacup, is it not also worth while to have such a spirit to win when providing a sustenance for the worn-out preachers of the Lord Jesus Christ? I will admit that the snow-white dishes and cups and saucers on the dinner table are pleasing to the eye, and I am glad that Palissy spent himself in such a manner to make it all possible. But I am also interested in an expression on the faces of our worn-out preachers indicative of the fact that they are not forgotten and neglected by the church which they have served. A preacher of the gospel, even though he is worn out and unfit for any kind of work, should never bear in his body marks indicating that he is underfed and insufficiently clothed. Such a preacher having given his life for others should from others receive those things that will make him happy and comfortable all the days of his life. As for me, I will work as hard for this as Palissy worked making a decent teacup. Will you?

### A Snap Switch in Our Thinking.

It is very natural in these times of numerous financial campaigns in the church that pessimistic thoughts should seek control in the heads of those who are trying to think a way through to ten million dollars for superannuate endowment. It is a good plan to **snap off** pessimistic thoughts on this subject and **snap on** "peptimistic" thinking. At least let us be open-minded on the subject. By the way, it is well to remember the saying: "The open-minded man is young, no matter what year he was born." So if we **keep out** the thoughts that discourage us and let in the thoughts that encourage, we will suddenly find ourselves at the place of beginning with a determination to win. I was greatly impressed recently by a line which caught my eye in a secular newspaper, as follows: "The best angle from which to approach any problem is the try-angle." This is exactly what I am endeavoring to establish in the thinking of those who will have in hand the accomplishment of the special effort for superannuate endowment. Let us remenber that "to improve the golden moment of opportunity and catch the good that is in our reach is the great art of life."

### To Fail Now Would Be a Real Tragedy.

The opportunity to go ahead with a real effort to secure adequate superannuate endowment has not come by mere chance. The friends of the superannuates have been planning and working for this day over a period of more than twenty-five years. Several fitful efforts have been made during this period, each one failing in its turn on account of a lack of proper organization. But now it is different, for the Board of Finance has worked patiently and industriously for five years making the necessary preparation to project the special effort for endowment in a manner to save it from the failure that has characterized other spasmodic efforts for this purpose. If the church does not now fit herself snugly into the harness provided by the Board of Finance and apply herself diligently to pull the load, she will forever bear upon her banner a stain of reproach which cannot be removed. The fact that the church may be able successfully to do other things and do them well will not be sufficient to cover her ignominy for failing to do this one thing. The days are now upon us when the call for service to others is most pronounced. Never in the history of mankind has there been such a turning of the people toward a square deal for those who do the world's work. If secular corporations now admit that they cannot longer fail to give attention to the needs of their aged employees and keep the good opinion of mankind, how will it be possible for a church, having the welfare of men and women as her chief reason for being, expect to hold up her head while her worn-out servants are bowed in the dust of pitiful deprivations?

Yes, a call for justice is ringing in our ears. The General Conference has cleared the field for action. A plan of effort has been carefully prepared and is being given to the preachers and lay members of every Annual Conference. If in the face of all this the response is not quick and powerful, we will go on staining the pages of the history of the Methodist Episcopal Church, South, with words concerning her neglect of the old preachers that will shame succeeding generations. Such a tragedy can be avoided provided that every man, woman, and child of the whole connection will now do a worthy part in behalf of the special effort for superannuate endowment.

### Something Preachers Should Not Forget.

A preacher should not try to remember harsh words that are spoken about him. He should forget his failures of yesterday. He should not cling to feelings of resentment against anybody in this wide world. But there are some things that a preacher should forever hold in mind, and one of them is this: "Every preacher in active service for the Methodist Episcopal Church, South, is a 'forgotten man' in the making."

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Under the guidance of the inward illuminator, a fresh meaning will be given to texts that you have listened to a hundred times before * * * The Bible will seem more and more not so much a formal treatise on religion as a letter of love sent from an unseen and infinite friend to your soul.—J. M. Bell.

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President Harding's Journalistic Rules Issued to Marion Star employees—

Remember, there are two sides to every question. Get them both.

Be truthful. Get the facts.

Mistakes are inevitable, but strive for accuracy. I would rather have one story exactly right than a hundred half wrong.

Be decent, be fair, be generous.

Boost—don't knock.—Exchange.

# The Home Circle

## AUNT REBA'S MEMORY.

"I never," Sallie declared, "would have believed it of Alicia—not if a hundred people had told me! It's the kind of thing you can get over after a fashion, I suppose, but you never can forget it."

Uncle Dan looked at her with interest. "Have you one of those memories?" he asked.

"One of what memories? I don't quite know what you mean."

"The kind that never forgets anything. I've always wanted to talk with some one like that; there are a lot of things I'd like to know."

"Of course not!'" Sallie retorted briskly. "You know it as well as I do. You're just leading up. I hate being led up to."

Uncle Dan smiled. "Sometimes I forget you aren't a little girl tagging at my heels all day long."

"Now you're leading away. That's being a quitter!" Her eyes were laughing.

"Well, then, have you ever noticed what a perfect memory your Aunt Reba has?"

"Why, no, I'm sure she forgets things often."

"Yes, I suppose she does. But I was thinking of the quality of her memory. I've lived with her going on forty years now, and I never yet caught her remembering a hurt or a slight or an unkindness any one did her."

"But any one couldn't be unkind to Aunt Reba!" Sallie protested.

"I don't see how they could, but they have been. There's Lizzie Marden—she's said some pretty mean things. And there was that Mrs. Hitchcock from the city who went off without paying two weeks' board. And there's Minna Kraus; she's the one who stole your aunt's election cake recipe and got a prize with it at the fair. But you ask her about them any time—"

"I will!" Sallie exclaimed. "This instant!"

She found Reba setting dough for biscuits. "I wish the judges could taste those!" Sallie declared. (She herself was not above leading up sometimes.) "Aunt Reba, what kind of a woman is the one who got the prize for election cake last year?"

"Minna Kraus?" Aunt Reba smiled. "She's the kind that would go through thick and thin when any one's in a pinch. Nursed an Italian family down in the Hollow through the flu—"

"Love fifteen!" murmured Sallie. "Is that all?"

"Ain't that enough? Poor forlorn things that couldn't speak six words of English. Minna deserves nothing but praise!"

"Love thirty," Sallie said to herself. Then aloud, "Didn't a Mrs. Hitchcock stay with you once? What kind of a woman was she?"

"Real pretty looking. And she had a little boy who worshiped her, and her him. I used to like to see them together."

"(Love forty!) Is Lizzie Marden always gossiping, Aunt Reba?"

Aune Reba's busy hands paused, and her voice was as nearly stern as Sallie ever had heard it: "She nursed her father through thick and thin for twenty-one years. Don't you ever believe any thing against Lizzie Marden!"—Youth's Companion.

## FAITHFUL CARLO.

By Josephine C. English.

"Down, Carlo, down!" 'Twas a man's voice that broke the stillness.

The day was one of those hot, sultry days in late mid-summer, when the sun was extremely hot and even the heat waves could be seen in their zig-zag course over the dry parching grass of that prairie country.

Not a house was to be seen, not even a sod shanty, with a friendly face at the door, eager to greet any passer-by. Not even a tree to lend its shade as a welcome relief from the bright glare of the sun. Grass! Grass! Just a sea of dry, parched grass.

Since early morning the only sign of life as far as the eye could see was a covered wagon, drawn by two worn and weary horses. The sole occupants of the wagon were the owner, Mr. Dare, and his faithful dog, Carlo.

Stopping at the noon hour on the side of a small knoll, Mr. Dare fed his horses, then prepared a cold lunch for himself, as no one would dare run the risk of striking a match amongst those miles upon miles of dry grass. After sharing his lunch with Carlo, both lay down to rest in the shade of the wagon.

Waking from a restful nap, Mr. Dare hitched his horses to the wegon and again started on his journey eastward, not noticing that Carlo was lagging far behind. He had driven for some distance when suddenly Carlo ran dashing ahead, and running to one of the horses began jumping and snapping at the bridle. Again and again was this repeated.

"Down, Carlo, down!" called Mr. Dare; "down, down!" Still he paid no attention, but continued his wild barking, jumping, and snapping. "Down, Carlo, down or I must shoot," called his master's voice, yet the dog gave no heed to the voice he before so gladly obeyed. Once more he spoke to his dog, then as he seemed neither to hear or heed, and feeling sure he had gone mad from the heat or some other cause, his shot rang out in the stillness of the afternoon. Giving a low whine, the dog dropped and was gone.

Mr. Dare drove on for some time, not caring to run any risk with a mad dog, yet he loved his dog and his heart was heavy as he pondered the strange actions of his Carlo. Finally stopping his team, he unhitched one of the horses and rode back over the trail to see what had become of Carlo and if need be, put an end to his suffering. To his great surprise he found his faithful dog had returned to their noonday camping place and was lying guarding his well-filled purse, which in some way had slipped from his pocket while he slept.

This readily explained his strange actions, and great was Mr. Dare's sorrow as he thought how he had shot at him as he was trying his best to tell him of his loss. To his great joy he found the wound was not a serious one, so he dressed it, then placing the dog in front of him on the horse, he rode slowly back to the wagon. There he made a soft bed for Carlo and once more resumed his journey, thinking of his faithful friend Carlo. He had proved himself to be one of his most unselfish friends; he had never proved ungrateful, had never deserted him, but stood by him in the heat of summer and the long, cold winter, keeping guard by night while his master slept. He had asked no higher privilege than to accompany him and be near him to guard against all danger. Now in this he had proved himself again faithful, and nearly lost his life to do so.

Looking upon him as he slept, Mr. Dare thought, "Carlo shall have the best of care while I live. That man was right who said, 'There is but one drawback to a dog's friendship, it does not last long enough.'"—Selected.

## "TIME OUT."

### Still Missing.

Johnny—"Say, paw, I can't get these 'rithmetic examples. Teacher said somethin' 'bout findin' the greatest common divisor."

Paw (in disgust)—"Great Scott! Haven't they found that thing yet? Why, they were huntin' for it when I was a boy."—The Christian Evangelist.

### The Explanation.

A little four-year-old, a most attractive little fairy, suddenly lost interest in Sunday school. She had enjoyed so much learning about Moses that her mother could not understand the change of attitude.

"Why don't you want to go, daughter?" she asked.

"Oh," was the astonishing reply, "I don't 'ike to go to Sunday school since Moses died."—Selected.

### Which Did He Take?

The man had just informed the Pullman agent that he wanted a Pullman berth. "Upper or lower?" asked the agent. "What's the difference?" asked the man. "A difference of fifty cents in this case," replied the agent. "The lower is higher than the upper. The higher price is for the lower. If you want it lower, you'll have to go higher. We sell the upper lower than the lower. In other words, the higher the lower. Most people don't like the upper, although it is lower on account of it being higher. When you occupy an upper you have to get up to go to bed and get down when you get up. You can have the lower if you pay higher. The upper is lower than the lower because it is higher. If you are willing to go higher, it will be lower." But the poor man had fainted!—Epworth Herald.

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# New Orleans Christian Advocate

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**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts

# *Editorial.*

## MEETING OF THE PUBLISHING COMMITTEE.

The regular annual meeting of the Publishing Committee is called to meet in the office of the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La., on Thursday, October 18, at 10 o'clock a.m. It is hoped that every member of the committee can be present.

JOHN F. FOSTER, Chairman.

## PERSONAL AND OTHER NOTES.

The fall meeting of the College of Bishops will be held at San Antonio, Tex., Dec. 14-17.

The registration at Emory University this year on the opening day was fifteen per cent in advance of the enrollment last year, a total of 1,070 being enrolled.

The Methodist Advocate-Herald, official organ of the Western Virginia Conference, has changed its name to Methodist Advocate, and is appearing in a more convenient size than formerly. Rev. W. L. Reid is the editor.

By agreement of all parties concerned, Dr. John S. Chadwick has taken over the publication of the Southern Methodist Handbook, so long edited by the late Dr. T. N. Ivey. The new edition will be ready for distribution about Jan. 1, 1924.

Dr. R. H. Bennett, secretary of the Department of Ministerial Supply and Training and Life Service of our church, recently did the preaching in a meeting with Rev. C. A. Parks, at Tunica, Miss. Needless to say, the meeting was a good one.

Brother Byron Smith, of Peoria, Miss., is now in his eightieth year, but he still reads with appreciative interest his church paper. Deafness, which makes it impossible for him to hear the preached Word, makes him enjoy the paper all the more.

Mrs. J. H. Jackson, an active Methodist of Jeanerette, La., underwent a serious operation at the Touro Infirmary, this city, last week. We are glad to learn that she stood the operation well and that she will soon be able to return to her home.

Rev. W. E. Thomas, of the Louisville Conference, formerly of the Louisiana Conference, is assisting the pastor, Rev. William Schuhle, in a great meeting at Morgan City, La. Thus far, 145 members have been received, and the good work continues.

Rev. W. A. Bowlin, of the Kosciusko circuit, North Mississippi Conference, is in his third year on that charge. The work goes well, and he will carry the best report to Conference the charge has ever made. A new church will soon be in process of erection.

We call special attention of those concerned to the quarterly conference announcements of the Brookhaven District, Mississippi Conference, as they appear in this week's Advocate. There are various changes from the appointments as previously published.

Rev. J. B. Cain, of the Ellisville charge, Mississippi Conference, reports that this has been a good year. He was assisted in good meetings at Mount Zion and Hinton by Rev. O. S. Lewis and Rev. T. A. Ferguson, of Laurel. The pastor held his own meeting at Moselle.

Noel Memorial Methodist Church, Shreveport, La., observed Sunday, Nov. 30, as "Centenary College Day." This is the nearest Methodist church to Centenary College and it ministers largely to the religious life of the faculty and student body. Rev. W. W. Holmes is the pastor.

Rev. C. C. Wier, the beloved pastor of the Algiers Methodist Church, this city, has returned to his work after a month's visit to his mother and other relatives and friends in Houston and other points in Texas. Brother Wier is one of the most useful and efficient members of the Louisiana Conference.

The American Red Cross announces that the American people have given $9,000,000 in response to the appeal in behalf of the stricken Japanese nation. Of this amount, Louisiana contributed $40,007.66, and Mississippi, $19,246.25. The total amount raised by the Southern Division of the Red Cross is $270,277.

Rev. J. Lambuth Evans, the efficient pastor of the West Monroe Methodist Church, West Monroe, La., spent several days in New Orleans last week, on a richly deserved vacation. He made the trip in his car. He paid an appreciated call at the Advocate office and reported his work at West Monroe in a flourishing condition.

The total enrollment of Centenary College, including the Academy, at Shreveport, La., has reached the 400 mark. The personnel of the student body is unusually fine, and the faculty is enthusiastic in its work. Dr. George S. Sexton, president of the college, deserves the greatest praise for his brilliant success in the management of this historic institution.

The Sunday school of the Broad Street Methodist Church, Lake Charles, La., held its commencement exercises on Sunday evening, Oct. 7, at 7:30 o'clock. Large classes were promoted from the Beginners, the Primary, the Junior, the Intermediate, and the Senior Departments. Rev. A. W. Waddill is the pastor and Brother A. M. Mayo is the superintendent.

Rev. Paul D. Hardin, presiding elder of the Meridian District, Mississippi Conference, requests us to announce that the date of the fourth quarterly conference, Pachuta charge, to be held at Adams' Chapel, has been changed from Tuesday, Nov. 6, to Friday, Nov. 9. Let all concerned take notice. This announcement was received too late to make the change in the regular list of appointments.

Under the auspices of the World Alliance for International Friendship through the Churches, Dr. Nathan Soderblom, Archbishop of Upsala, Sweden and titular head of the Lutheran Church; Rev. Thomas Nightingale, Secretary of the National Free Church Council of Great Britain, and Rev. T. G. Brierley Kay, rector of Christ Church, Marylebone, London, are on a speaking tour in the United States which will last until December and cover a large part of the country.

We acknowledge the honor of an invitation from Mrs. Samuel Hays Bell to attend the marriage of her daughter, Elizabeth Arbuthnot, to Mr. John Baxter Ricketts, at the First Presbyterian Church, Staunton, Va., on Wednesday evening, Oct. 17, at 8:30 o'clock. Mr. Ricketts is a son of Mrs. R. S. and the late Dr. R. S. Ricketts, of Millsaps College, one of the most distinguished of Southern educators. We extend all good wishes to this fine young couple in advance of the happy event.

Dr. C. M. Chapman, our efficient pastor at Shelby, Miss., has been under the surgeon's knife four times this year. We are glad to be able to state that he thinks his troubles are now over and that he will maintain his usual good health. Our readers will remember that Dr. Chapman's tour of Europe during the summer was cut short by reason of illness which forced his return home before he had visited Palestine, which was included in his original itinerary. The work at Shelby prospers and everything will be reported in full at Conference.

We take the following from the Central Methodist of Oct. 4: "Dr. W. O. Sadler, who transferred to this Conference (Louisville) from the Kentucky Conference, was with us and won a hearty welcome with his genial smile and brotherly bearing. He preached a great sermon on Sunday evening. We take Dr. Sadler into our arms and bid him welcome." Brother Sadler was formerly a member of the North Mississippi Conference, where he has many friends. He was appointed pastor of Lebanon station, in the Elizabethtown District.

The Advocate office was honored with a call by Captain John L. Collins, of Coffeeville, Miss., on Monday of this week. Captain Collins was returning home from Beauvoir, where he attended a meeting of the board of trustees of the Confederate Veterans' Home, of which he is a member, one chief item of business being in connection with plans for the new hospital, contract for which is soon to be let. In spite of his eighty-five years, the Captain is physically and mentally vigorous. He is one of the Advocate's "old guard," having been a subscriber to it for about fifty years. He is the father of Rev. R. L. Collins, one of the most efficient members of the North Mississippi Conference.

The third session of the New Orleans Standard Training School will begin on Sunday, Oct. 21, and continue through Friday, Oct. 26, the meetings being at the First Methodist Church. Two General Courses and five Specialization Courses will be given, the instructors being: Prof. M. L. Smith, Woman's College of Alabama; Dean R. E. Smith, of Centenary College; Miss Willette Allen, General Sunday School Board; Mrs. W. B. Ferguson, Elementary Superintendent, Oklahoma Conferences; Mrs. G. R. McDonald, General Sunday School Board; Mr. J. V. Thompson, Superintendent Young People's Work, Methodist Episcopal Church; Rev. J. L. Seneker, Southern Methodist University. Mr. J. H. Carter is chairman of the Board of Managers, and Miss Cora Perkins is Educational Director.

The Protestant Episcopal congregation of Woodville, Miss., celebrated, from Oct. 4 to Oct. 7, the one-hundredth anniversary of the first service of that denomination held in the town of Woodville. Both the Mississippi bishops of the denomination, and several former pastors of the parish attended and assisted. The Methodists began work in Wilkinson County as early as 1799, for Tobias Gibson, preacher-in-charge of the Natchez circuit, must have appeared in Wilkinson County before Lorenzo Dow assisted him with the preaching there in 1803. The Methodists of Woodville are proposing to celebrate next year the one-hundreth anniversary of their church building.

Mr. L. Boyce McCullough, of Bloomfield, N. J., and Miss Corinne Williams, of Eupora, Miss., were recently married in Montclear, N. J., Dr. William Judson Hampton, pastor of the Watessing Methodist Episcopal Church, officiating. The groom is the eldest son of Mrs. W. D. and the late Rev. W. D. McCullough, who for more than thirty years was a member of the North Mississippi Conference. He saw active service overseas, and is now senior member of the cotton brokerage firm of L. B. McCullough & Co., New York. The bride is the daughter of Mr. and Mrs. U. G. Williams, of The Oaks, Eupora, and is a musician of note. Mr. and Mrs. McCullough will make their home at 27 Berkley Heights Park in the suburban town of Bloomfield, N. J.

## FROM THE SARDIS DISTRICT.

Horn Lake circuit paid out on pastor's salary at the fourth quarterly conference, Oct. 7. This is the first circuit to pay out on pastor's salary. Brother J. H. Ingram is the pastor.

What circuit will be the next in the Sardis District.

Don't every one speak at once, please.

Conditions are about the same, financially speaking, on the Horn Lake circuit that they are over the rest of North Mississippi. What the good stewards of the Horn Lake charge have done, can be done by all the other charges of the Sardis District. It just takes a little of the grace of God, a little pep and a strong determination to make the landing on the part of the stewards. The sacrifice that the average preacher makes to preach the gospel deserves that the churches at least pay to them their meager salaries.

Let all the preachers and laymen of the Sardis District keep before their minds the one thought of having level columns on the blackboard at Greenville, then work enthusiastically toward the realization of that worthy goal.

J. TILLERY LEWIS, P. E.

## FACING THE FACTS.

By Dr. W. W. Pinson.

If you do not like to face facts, do not read this. If you do, or want to learn that art, read it twice.

1. One of the main planks in the Centenary platform was that we should "double the regular income." It was clearly foreseen that unless this was done, embarrassment would be inevitable.

2. Instead of doing this, the regular income for the Foreign Department, General Work, has been reduced from $654,517 in 1918 to $464,089 in 1922.

3. The Foreign was the one assessment which was not increased in 1922, notwithstanding the vast increase in the budget.

4. One and a half million dollars on which we had been relying for our European work, was voted by the General Conference for the building of churches in university centers.

5. There were some $11,000,000 beyond the bare askings pledged in the Centenary. The General Conference voted 60 per cent of whatever surplus may be realized on this extra sum pledged, to strengthening the work on the border, thus leaving scant hope of any margin from that quarter.

6. The regular income for 1918 was $654,517, and the appropriation $403,304, thus leaving a margin of $251,312 to the good. The regular income in 1922 was $464,089, while the regular budget was $1,450,104, with a margin of $986,015 to the bad.

These figures are slightly relieved by the fact that $165,000 of specials from our budget are now carried in the Centenary, which we may reasonably count on as being continued as an annual asset.

7. To keep out of debt, we are using all available Centenary income to carry this excess on our regular budget for 1923, while legitimate Centenary askings wait.

8. We have added four new missions, 149 new missionaries and many new enterprises to our Foreign General Work, while the purchasing power of the dollar has been reduced by soaring prices.

9. When the Centenary comes to an end, if something is not done and done soon, we will be left with an income at least $850,000 short of our budget for bare maintenance, without any allowance for new missionaries or any other item of advance.

10. This inevitably demands that we increase the assessment 200 per cent, raise $1,000,000 annually by Specials, or sound a tragic retreat. In other words, having doubled our budget, we must now set about realizing that other Centenary goal, "double the income."

11. The case with the Home Department is similar. The budget for maintenance in that Department has gone from $133,975 to $365,000, while the income has been but little increased. Every argument made above for the Foreign Department applies to the Home Department.

13. We have been saved from debt by two wise provisions: **the standard year**, which provided that the Centenary Commission should guarantee out of its gross receipts that the income to each department should be kept up to that of 1918; and in addition to this, **the maintenance budget was made first charge on the Centenary receipts of each department**. These safeguards, we hope, will carry us safely through 1924, although it will be at the sad expense of specific Centenary objects.

13. There are ten thousand Centenary specials now carried by individuals, churches, Sunday schools and Epworth Leagues, aggregating $2,000,000 a year. It is one of our sources of encouragement that most of these may be continued, either in whole or in part, and every dollar of that amount will be sorely needed, if we are to keep going and growing.

14. Between now and 1925, we are faced with the solemn responsibility of finding a way to increase our annual income $1,250,000 a year for Home and Foreign Missions. The completion of the Centenary campaign is the beginning of the long siege. Success is costly and sometimes embarrassing—to those who lack the courage and constancy to carry on.

15. We face these facts at the hour of the world's sorest need, of the church's greatest opportunity, and in the flush of our greatest triumph, when success is crowning our efforts on every hand. It is a most awkward hour in which to halt or even hesitate. We stand at the bar of the future, to be judged by the high standards we, ourselves, have set. It is still more to the point that the Judge of all the earth will hold us to account in the light of that marvelous providence in whose splendor we have so bravely and so proudly come to this hour.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

I am reading Lapini's Life of Christ. Its style seems an adaptation to the present taste in literature. There are some gems of thought hidden in a mass of commonplace and rather turgid heaps of rhetoric. To my mind, his ideal Christ is rather far removed from the Christ of the New Testament. There is a lack of discrimination in regard to the well attested facts of our Lord's life and works, and the traditional, misty reports of doubtful import. And there are some conclusions concerning the characters and deeds of the twelve apostles which are rather new and startling, not to say far-fetched.

His summation of some of the leading events of Christ's active ministry is good and shows the results of faithful study; and not infrequently the applications are worthy and true. I think this author unduly exalts poverty as a virtue per se, and, it seems to me, does not place money in its proper relation to Christ's teaching on the subject, for surely the proper use of wealth has an important place in the kingdom. Possibly the Romish, ascetic view of poverty colors his view of this subject.

Mr. Lapini's scenic descriptions are good. He marshals in dramatic form some of the chief events of our Lord's life, especially those connected with his trial, passion, death, and resurrection. Viewed as a whole, I judge this book will do good, since no doubt it will be read by many who, perhaps, never before read a Life of Christ. If he be preached even a Christ of contention, we will rejoice. Paul had some right sensible things to say on this subject. He is a Fundamentalist in some of these.

• • •

We are appalled by the terrible news from Japan. Fire, flood and earthquake claim their fearsome toll of human life. Untold suffering, agony beyond the reach of imagination—hundreds of thousands slain, maimed, broken, burned, and great cities in ruins and desolation. No catastrophe of modern times of which I have heard equals this frightful disaster that has overtaken a strong, virile nation. That they are far from being a Christian nation we fully know, but no other nation is wise and good enough to sit by in judgment and hurl Jehovah's thunderbolts upon another. Why these fearful calamities come to pass belongeth only to Him who sitteth as Judge and Ruler of all things. Surely this old earth is shaky and a very insecure abiding place for man, the creature of immortal hope and infinite longing. Judging from human experience and observation, natural laws know no mercy. The righteous and the wicked perish together; only in the broader empire of spiritual law are forgiveness, care and mercy shown. Attributing these disasters to so-called secondary laws or boasting about the discoveries of science as to their cause and cure, does precious little good when cities rock and the foundations crumble. That supreme power that made all—the processes of His mighty creative power do not trouble me—and controls all is the only One to whom poor, frail human beings can appeal to at such times.

John Wesley preached a sermon on the cause and cure of earthquakes at the time the city of Lisbon was destroyed. What his conclusions were, I do not now recall, but presume they were just as valid as some theories propounded by the scientists on the subject. For no plummet has yet sounded the depths of this earth and measured the tremendous energies locked beneath strata, sand, rocks, and soil. When the mountains roar, and the seas swell, and the earth moves, we can still trust in the things unshaken.

## A SILVERSMITH.

Most school children know Longfellow's poem, "The Ride of Paul Revere," and think of him, perhaps only as a patriot. However, it is interesting to know that he was also a silversmith; and that, in the Boston Museum in a notable collection of old American silver, there are admirable examples of Paul Revere's finest work. "He made in solid silver delicate ladles, exquisite teaspoons, stately flagons, rotund mugs, and salts, and braziers, and sugar-tongs. Not crude things, but exquisite ones; as exquisite as were made in England at that period." He also, as an artist, made prints, and copperplate engravings of ante-Revolutionary events which made successful appeals to patriotism. He certainly needed to be a successful craftsman for he was twice married, and had eight children by each marriage. He certainly was a brave man.—Exchange.

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## THE CENTRAL BATON ROUGE DISTRICT STANDARD TRAINING SCHOOL

From all sections of Louisiana comes good news relative to the training of Sunday school workers. The latest chapter in the history of training work is the first session of the Central Baton Rouge District Standard Training School held in Hammond, Sept. 4-8, with the Rev. James E. Selfe as Educational Director. This school was an unqualified success.

Because no training work had been previously undertaken in this part of the district, only four fundamental units were offered. The wisdom of such a selection of subjects was evidenced by the large numbers enrolled in each of the four classes. The course in Pupil Study was unusually popular, and the enthusiastic interest of the thirty-one parents and teachers who constituted this class showed an earnest desire on their part to gain a more sympathetic knowledge of the child life entrusted to their care.

A very attractive feature of the school was the inspirational hour every morning. The first of these was conducted by Mr. G. L. Duckworth, St. Louis Conference Sunday School Superintendent, who had the class on "The Organization and Administration of the Sunday School." This was Mr. Duckworth's first visit to Louisiana, but such was the inspiration and interest aroused by his address, "The Sunday School With an Untrained Force," and by his class lectures, that every one was sorry to say "good-bye" when he had to leave. The other speakers at the morning hour were Dr. W. W. Drake, who needs no introduction to Louisianians, and whose class in "The Program of the Christian Religion" was a rival of the one in Pupil Study, and Rev. B. D. Raulins, of Centenary College, who was the popular instructor of "The Pupil."

Probably no school has ever been held under such difficulties as was the one in Hammond. Yet with heavy rains every afternoon just before opening time, forty-nine students of the seventy-four enrolled, some coming twelve miles over country roads, carried the courses to completion and secured certificates. Nor did enthusiasm die with the close of the session—and this is the test of the success of a school—many students have entered upon individual study, and plans are well under way for a second session. With such spirit as this, training work is bound to succeed, the Sunday school must widen in its influence, and the Kingdom of God must come in the hearts of men. Great things may well be expected from the Sunday school workers of the Central Baton Rouge District. They, with their Educational Director, are to be congratulated on the outcome of the initial step in their educational program.

CORA PERKINS.

New Orleans, La.

## FROM TREES CITY, LA.

Dear Brother Carley: If you will allow room in the Advocate, I want to tell about what a wonderful meeting we had at the Methodist church at Trees City, La., Sept. 6-15. I say "wonderful" because it came nearer being an old-time Methodist revival than any I have had anything to do with in a long time.

The preaching, which was done by Brother R. A. Bozeman, of Oil City, was with the "demonstration of the Spirit and of power." Once more we saw that the Gospel was "the power of God unto salvation" to many who believed on the Lord. Not only were many saved, but it was a time of great rejoicing for those who knew the Lord. Such a victory was won over Satan and his forces that again the saints of God could shout his praises. Twenty-two were added to the church, and all the Christians were revived at this place.

Another great feature was the singing. T. A. Spinks, of Miami, Fla., was the leader, and he fully confirmed his former reputation in this part of the work. Not only did he prove his leadership, but his solos were also fine. Several well-prepared quartets were also a very attractive feature.

Nor must we forget the prayer meetings, for they were a great source of power. Each evening before preaching services, an earnest group of Christians would gather in a corner of the church and pray for the salvation of souls and for the success of the meeting. These, too, were conducted by Brother Spinks. Undoubtedly, this phase of the work was one of the strongest making for the success of the meeting.

Another thing of interest I will mention was the presence of visitors. The preacher visitors were Brother Ware and Brother Land, of Vivian, whom everybody knows. Then there were visitors from Oil City, Shreveport, and other places.

G. H. CORRY, P. C.

Centenary College, Shreveport, La.

## FROM QUEENSBOROUGH, SHREVEPORT, LA.

It has been over a year since I wrote you concerning Mangum Memorial Church. I've been too busy to write. It takes about fifteen hours a day here. The work, however, has yielded good returns. With the help of the Shreveport City Board of Missions and Church Extension we paid a $1,400 note and $560 interest on a $7,000 debt. So far, we have raised about $6,000 for all purposes, and while we are behind on our budget, plans are under way whereby our officials hope to have everything in full by Conference. Our Sunday school is growing and improving along all lines. We have installed the graded literature in the lower division, and are now planning for Promotion Day. We are working towards the B-type school. Mr. A. McGuirt, our superintendent, is faithfully on the job. Our prayer meetings are well attended. This spring, after Easter and during our revival, which was conducted by Rev. C. M. Morris, of South Carolina, we broke all records made in the past by this school, there being 376 present. Since my coming here, over a year ago, we have completed the new building, concreted the basement, and seated the main auditorium, besides fixing curtains and rooms for the Sunday school.

This is a live, growing church. Hardly a Sunday passes that we do not receive new members, and that on profession of faith.

The George Tucker revival, which we promoted under God and together with the Texas Avenue membership and pastor, was a great blessing to us as well as to them. Walton has received about 30, the Baptists an equal or like number, and I have received so far twelve as a result of the meeting.

Brother Tucker did faithful work among us. He denounced sin of every nature in every way he could. He held up a Christ powerful enough to save from all sin. I have no hesitancy in commending him.

A word about our Leagues and young people. They are on the job, and doing things.

Love to you and all readers of the Advocate.

Fraternally,

J. CUDE ROUSSEAUX.

## FROM BELMONT, MISS.

Dear Dr. Carley: As I have just finished my work for the summer, I will make a short report of the same. Belmont charge was rearranged at the last session of the Annual Conference so as to give Belmont half-time. This has given new impetus to our work here, and we have had a real pleasant year. They built a nice six-room bungalow parsonage last fall, which is a credit to the work.

I began my summer's work the fifth Sunday in July at Dennis, with W. W. Jones, of Iuka, doing our preaching for us. We continued until Friday; while the church seemed to be benefited, we had no additions.

Our next meeting was at Belmont, the second Sunday in August, where we ran ten days, W. A. (Swede) Wilson doing our preaching. We had a very fine meeting here with 12 additions on profession of faith and 6 by letter. R. F. Cole, of Milan, Tenn., had charge of the song service, which added very much to our meeting. Any pastor who needs a singer need not be afraid to get Brother Cole, as he is a safe, sane man. He is also the son of a Methodist preacher.

The fourth Sunday in August I began my meeting at Patterson's Chapel, with E. E. McKeithen, of Houston, with me. We continued for five days here and had a fairly good meeting. We had two additions on profession of faith and one by letter.

The second Sunday in September we began our last meeting at Golden, and continued for eight days. W. W. Jones was with me here also. We had two additions on profession of faith.

I have dedicated to God in holy baptism three infants during the year, Liva Sue McCormack, Reese Shook, and Sarah Bea Shook. The last two were dedicated last Sunday, which was one of the best services we have had here since I came to the work.

The above brethren rendered faithful and efficient service during their stay with me. I very heartily commend them to any of the brethren who may need help in revival meetings.

C. WESLEY BALEY, Pastor.

## MARRIED.

On Sept. 22, near Holden, La., MR. ELMER OWENS and MISS WILLIE NEAL, Rev. J. Wilson Brown officiating.

On Sept. 22, at the home of the bride's parents, MR. FRANK LOCKHART and MISS VIOLA BELLE RERSICK, Rev. J. Wilson Brown, officiating.

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# Epworth League.

## COLUMBUS DISTRICT LEAGUES.

The District Institute of the Columbus District met at West Point on Sept. 15. The program was a very inspiring one. The topics discussed were of vital interest to every League worker. Judging by the interest and enthusiasm shown at this Institute, the Leagues of the district are determined to make this year the best in the history of the district.

Forty-five delegates and out-of-town visitors were present. This was the first meeting held in the Columbus District in several years, and it was a great encouragement to have so many representatives at the meeting. Most of the Leagues were represented. Teams were formed for visiting chapters and organizing new Leagues.

The inspirational feature of the day was the address by Rev. S. H. Caffey, of Macon. His zeal for the Master's work finds its best expression in his power to reach out and direct the thoughts of young people to God. The keynote of his talk was faith in God—a faith that holds on to God even though it may mean a sacrifice of cherished plans.

The Leagues are up and doing. Columbus League, First Methodist Church, excels all others in social service work. They visit the sick and shut-ins, nursing the sick where a nurse is not practical. The flower gardens of Leaguers are dedicated to use for bringing gladness to those who are ill. Convalescing patients are carried on delightful rides. Children are cared for by members, thus allowing tired mothers time for recreation and rest. The orphans have not been neglected. The sewing circle has recently made book satchels for them.

Crawford is a recently organized League that gives promise of doing great things. They were present at the Institute thirteen strong, and every one a live, enthusiastic Leaguer.

Brooksville has the distinction of being the only League in the district who can boast of an orchestra. Mr. Doner, the director, is doing a splendid work in training these young people.

Macon League is doing fine work. It has been organized only three months, but threatens to become the leading League if the others do not hustle.

Weir reports a membership of 59. They have collected $75 by means of dues and an entertainment. They have set an example in devotional meetings that all Leagues should follow. In one meeting, with an attendance of twenty-six, twenty-four took part in prayer.

Prairie League has the best recreational program on record. They put on a live social once each week. The members co-operate in planning the activities and obtain pleasure and profit from their efforts. Much credit is due their pastor, Rev. M. H. Burns who is one of the most enthusiastic Leaguers in the North Mississippi Conference.

West Point has three well organized Leagues—Senior, Junior, and Intermediate. The Juniors lead all others with a membership of almost a hundred. The Intermediates are to be commended for the library which they have made. The members use the gathering time before devotional meeting as a time to read, instead of using the time for conversation. The Senior League enjoyed a most delightful camp on Tombigbee River in August. The occasion was one of continuous pleasure for the three days of camp life.

RUTH N. BOYD,
District Secretary.

## COURTESY IN CONTROVERSY.

Dear Dr. Carley: Apropos of the present discussion on "Orthodoxy," it might not be amiss for us to recall what Mr. Wesley said on this subject. Said he: "Orthodoxy or right opinions is never more than a slender part of religion; sometimes no part at all. In a child of God, it is a slender, part of religion; it is no part at all in a child of the devil. The religion of a child of God is righteousness, and peace, and joy in the Holy Ghost. Now if orthodoxy be any part of this (which of itself might admit of a question) it is a **very slender part**. Though it is a considerable help both of love and peace, and joy. Religion is, in others, the love of God and man, producing all holiness of conversation. Now are **right opinions** any more (if they are so much) than a **very slender part** of this? Once more, Religion is the mind that was in Christ, and the walking as Christ walked. But how **very, slender a part** of this are opinions, how right soever!" "By a child of the devil. I mean, one who has no true religion at all; one who neither loves, nor fears, nor serves God. But it is certain such a man may still be **orthodox**; may entertain right opinions; and yet, it is equally certain, these are **no part of religion** in him that has **no religion at all**." (Black-faced type all his.) See Wesley's Works, 1813 Edition, Vol. XVI, pages 37, 38.

I would not be understood as opposing the discussion of this or any other subject involving questions of opinion, or even of doctrine. No question is settled till it is settled right. The tacit acceptance of an interpretation or doctrinal statement for long periods may be prima facie evidence of their truth, but not positive proof. If they are true, it will not harm them to discuss them again. If they are not true, they should be so shown and discarded. Truth cannot be hurt by letting in the light.

The thing against which I most earnestly protest is the spirit in which this discussion is being carried on. "We be brethren." No cause is served by bad-tempered partisans. Imputations of wrong motives and of insincerity carry no weight with right-thinking people.

I wish to commend the example of Bishop Cannon and Dr. Bland at Lake Junaluska. I have never seen a more beautiful spirit. Bishop Cannon, with the finest courtesy, requests permission to ask a question. Dr. Bland as courteously consented. Bishop Cannon then asked, "Did not the Apostle Paul hold the conservative view of the Old Testament?" Dr. Bland saw, as did every thinking person in the audience, where an affirmative answer would put him, but he did not hesitate or show the least impatience. He answered, "Yes." Then Bishop Cannon asked, "Did not Jesus hold the same view?" Again the answer came clear, "Yes." The temptation must have been great in the mind of Bishop Cannon to follow up the advantage which he clearly had, but he let the matter rest there. One's admiration is divided between a man who has the courage to answer unequivocally a question which he sees will put him at a disadvantage, and the magnanimity of an antagonist who gallantly declines to follow up an advantage that might embarrass a good man.

JOHN A. RANDOLPH.

Sardis, Miss.

## FROM RICHTON, MISS.

Dear Dr. Carley: Just a few words from Richton. This has been a very pleasant and profitable year on the Richton charge. There have been only twenty-five additions, but you will recall that we received over 200 last year. There have been so far 55 dismissed this year.

We had good revivals at each place. Rev. J. W. Coffman assisted at Ovett, where we have just completed a new church that cost $1,875. Brother Coffman is a splendid helper.

At Blodgett, where we built a new church last year, and have recently paid the balance due of $150, and where we have just raised $350 for seating the church, Rev. T. J. O'Nell, of Rolling Fork, did the preaching.

Brother O'Neil also assisted at Richton and did some of the most effective preaching I ever listened to. At a special service for men he brought a fine message—not the kind you sometimes hear, but one that inspires. At the close almost every man —and there were something like 200 —came forward and gave his hand as a pledge to live a clean, upright, Christian life. His message at the "mothers' service" was one of real joy. People were moved that have never been seen to move before. Something like 40 or 50 professed conversion. The entire town was uplifted by this meeting. I must not forget to give praise to Messrs. Geddy and Vallentine, who led the singing.

Our fourth quarterly conference was held Sept. 30. Brother Graves is in high favor in this charge and in all the other charges in the Hattiesburg District. Mr. Editor, you ought to hear his "double-barreled" sermon on Sabbath observance and tithing—it's fine.

Our Sunday schools are doing fine —about 85% of church membership in the Sunday schools.

All departments of the church are progressing nicely, but there is still a lot to do. I hope to be able to make a good report at Conference.

A. W. O'BRYANT.

MRS. BUTLER'S ACHES AND PAINS

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W. Philadelphia, Pa.—"When I cleaned house last April I must have overlifted, for after that I had pains and aches all the time and was so discouraged. I could hardly do my own housework, and I could not carry a basket of groceries from the store nor walk even four or five squares without getting terrible pains in my back and abdomen and lower limbs. I went to visit a friend in Mt. Holly, N. J., and she said, 'Mrs. Butler, why don't you take Lydia E. Pinkham's Vegetable Compound?' My husband said that if it did her so much good for the same trouble, I should try it. So I have taken it and it is doing me good. Whenever I feel heavy or bad, it puts me right on my feet again. I am able to do my work with pleasure and am getting strong and stout. I still take the Vegetable Compound and Liver Pills, and am using Lydia E. Pinkham's Sanative Wash."—Mrs. CHARLES BUTLER, 1233 S. Hanson St., W. Phila., Pa.

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# *Sunday School*

## NORTH MISSISSIPPI CONFERENCE NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

It is not too late to make all necessary preparations for the successful observance of Children's Week. In a month from now it will be too late.

The church must practice the spirit of brotherliness if it wins any part of the world for Christ. The lack of faith in one another is the worm sucking the life-blood out of the roots of the church. This lack of common confidence is the cause of criticism, fault-finding, and a hundred other ills, or rather symptoms, of what ails us. We need to confess, repent, and return unto the Lord for forgiveness before we can shake the strongholds of the world, the flesh, and the devil. It is high time that we all come to God and get together for the fight against sin.

Several of the teachers at Senatobia have made eleven credits in the training course, and they would have finished the twelfth if a text book had been written for this course. The new Sunday school annex is already crowded. Promotion Day was observed in an impressive manner. They are getting ready to observe Children's Week and do everything else a good Sunday school ought to do.

Mrs. M. E. Dakin, superintendent of our Sunday school at Shaw, issued 45 promotion cards and 21 promotion certificates on Promotion Day. This school is undertaking the full program of work, from the Cradle Roll to the leadership training course.

The school at Kosciusko, under the leadership of Mr. B. G. Webb, is doing all kinds of good work, and has long since outgrown the church building. The teachers hold a brief prayer service each Sunday in behalf of the unsaved. Fourteen are enrolled in the class for leadership training. Some day this school will grow strong enough to erect the building needed for religious instruction.

Cheering reports are coming in from the schools that observed Promotion Day, and from the ones that are preparing to observe Children's Week. The Sunday school is getting to be the evangelizing agency it ought to be. We are training our young people to worship and to serve in a way that will help this poor old world to find its way to God.

## SHREVEPORT DISTRICT STANDARD TRAINING SCHOOL, OCTOBER 14-19.

The second annual Shreveport District Standard Training School will be held at the First Methodist Church in Shreveport, La., Oct. 14-19. Six courses, two general units and four specialization, will be offered.

Entertainment will be provided on the Harvard plan, that is, bed and breakfast. It is hoped that a number from the district, and others, will take advantage of this opportunity. Those desiring to come and wishing this entertainment will send their names to Mrs. J. M. Collins, 1056 Sheridan Avenue, Shreveport, La., chairman of this committee.

The courses to be offered are as follows: General Units: The Bible, by Dean R. E. Smith, of Centenary College; the Pupil, "Lesson Materials," by Professor D. B. Raulins; Specialization units: (1) Beginners' Department, Miss Willette Allen, Atlanta, Ga.; (2) Primary Department, Miss Caroline Hess, Alexandria, La.; (3) Junior Department, Mrs. R. G. McDonald, Houston, Tex.; (4) Intermediate-Senior Department, Rev. H. E. Wheeler, Little Rock, Ark.

The school will be opened on Sunday afternoon, Oct. 14, at 3:30 o'clock, with an address by Mr. W. C. Owen, superintendent of the adult department of the General Sunday School Board. Registration will follow. The classes will meet for their work the five succeeding days.

Organization by Miss Marie Parham, of the General Board, of a city-wide Elementary Council is expected to provide a stimulus to enrollment.

We trust that pastors and superintendents and workers from all over the district will accept this invitation to take advantage of this school. Dr. R. H. Wynn is the chairman of the Board of Managers, and Dr. A. S. Lutz is educational director.

H. L. JOHNS,
Publicity Chairman.

Cedar Grove, La.

## SUNDAY SCHOOL MISSIONARY SPECIALS.

The question of Sunday school missionary specials is becoming at the present time a vitally important matter. In the first place, the period for which a large number of our Sunday schools took specials in the Centenary campaign is coming to an end. Those schools which have kept up to date with those specials are now making their last payments. The question, What form shall the special contributions from the Sunday school take for the future? must be settled shortly.

Another fact that emphasizes strongly the importance of this question is the necessity of carrying on the great enterprises initiated by the Centenary. The church as a whole raised a great sum for enlarging our missionary work at home and abroad. The time will soon come when these special contributions will have been spent. To what sources shall we look for means to continue the enterprises thus begun? I do not know what complete answer the church will make to this question, but it is certain that no more far-reaching reply can be made than this: We must at once provide for the continuance and enlargement of the special offerings of our Sunday schools. Not only is this necessary because of the immediate value of these offerings in carrying on the work begun by the Centenary after the campaign period is over, but because if we are to live up to the mark set by the Centenary campaign, we must develop the missionary spirit in the coming generation through the Sunday school; and nothing will more surely develop that spirit than real specials through which the young people of our Sunday schools shall be brought to feel that they are directly supporting some missionary objective which appeals to their hearts. Of course, this special should be kept constantly before them and as much direct touch established as possible between the school and the special object of its efforts.

In choosing these specials, regard should be had for the prospect of arousing definite interest in the object selected.

By way of suggestion, I would call the attention of those in charge of these matters, particularly in our Louisiana Sunday schools, to the French Mission work in our own State as a suitable object of such specials.

As a good illustration of what may be done by others, I will mention the recent action of the First Church Sunday school in New Orleans. After paying out in full, before the expiration of the Centenary period, their pledge of $300 a year for the five years, the governing council of the school decided to increase their pledge to $500 a year and direct it for the coming year to the support of one of our French missionaries. This seems to me a very appropriate action, and may suggest similar action to others. If a number of our Sunday schools throughout the State would adopt specials connected with this great field in our own State, it would help to lay this work more fully on the hearts of our people in Louisiana.

It is time now for many of our Sunday schools to take up the question of future specials by sending to Dr. Cooks's office at Nashville for lists of specials and deciding on something definite at once. In doing so, it is well to consider the possibility of increasing the amount hitherto carried by the school. It is important, also, for schools which did not accept Centenary pledges to undertake something of the kind now.

W. WINANS DRAKE.

New Orleans, La.

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## FROM FARMERVILLE, LA.

Dear Brother Carley: Upon coming to this charge, as a supply from the Alabama Conference, I requested you to send me the Advocate, and promised you that I would let you hear from this charge before the year was over. This letter is in compliance with that promise.

At your last Annual Conference Farmerville asked to be made a station. Your Conference was not able to comply with all the requests of this church, so no preacher was sent here. Bishop Candler asked me to come out here from Emory University and supply the work until Conference, with a view to transferring to this Conference. That accounts for my being here.

Now a few words about the progress that has been made on the work. There was no Woman's Missionary Society when the year's work began. Now we have one of the best in the Louisiana Conference, fully organized from the Baby Division to the Adult Department, with all obligations met in full save a few dollars on the Young People's pledge. These organizations have handled nearly $600 since their beginning in the early part of the year. Each branch of the society has met weekly, and not more than two or three meetings have been missed. Not content with being organized themselves, several of the good ladies, together with the pastor and his wife, went over to Marion and organized the woman's work there in all of its departments.

The Sunday school has almost doubled in membership. The regular Sunday school collections for the year have averaged about $20 per Sunday.

The stewards have been able to meet all obligations as they came due.

The membership of the church has been increased about fifty per cent during the year. The average attendance at prayer meeting during the year has been about twenty-five.

I hope to renew some old friendships, which I made while a mere boy, doing evangelistic work in this Conference while attending school at the old Southern University, Greensboro, Ala., and make many more new ones. Some of my friends, who knew me in those days, have been good enough to write me that they were not going to consider me a transfer, but simply one of the old boys come home. You see my first work was to supply the Slidell-Lower Coast work in 1900.

Yours truly,
JOHN H. WILLIAMS.

WEAK, TREMBLY, NERVES SHATTERED

Lady Says She Was In a Desperate Condition, But "Now In Splendid Health" After Taking Cardui.

Dale, Ind.—"About three years ago," says Mrs. Flora Roberts, of this place, "I had the 'flu,' which left me in a desperate condition. I had a bad cough. I went down in weight to little over one hundred pounds. I took different medicines—did everything, but nothing seemed to do me any good. It hurt so badly in the chest at times I would have to go to the door to get my breath.

"I would have the headache and . . . was so weak I felt like I would just have to sink down and stay there.

"My nerves were shattered. I looked for something awful to happen—I would tremble and shake at a noise.

"My mother said, 'Do try Cardui,' and my husband insisted till I began its use. I used two bottles of Cardui . . . and noted a big improvement in my condition. I kept up the Cardui and weigh 180 pounds. I am now in splendid health—sure am a firm believer in Cardui, for I'm satisfied it did the work."

After-effects of debilitating illness are often as alarming as the illness itself. For women, Cardui, as a tonic, is especially indicated. Thousands of women who have taken it after serious illness have found Cardui beneficial in toning up certain functions, so essential to bodily reconstruction and good, sound health.

Take CARDUI —THE WOMAN'S TONIC

## DOING THINGS FOR GOD.

By Robert A. Bernard.

Man, the superstructure of God's creation, is the object of his infinite love and mercy. Blinded by reason and foresaken by faith, he gropes feebly up life's broad highway. Coming continuously in contact with the divine, the things worth while, he succumbs to their influence and, through faith, looks ever onward and upward, doing things for God, attaining life eternal. Others ignore their influence and through reason fail to surmount the inexplicable, lose all; for reason and faith cannot walk together, the one camping before the inexplicable, fails in life's mission; the other, triumphantly surmounting all obstacles, marches on, doing things for God.

Surrounded by the glories of creation, men fail to recognize the handiwork of the Great Master of the Universe until, by reason of a great awakening in their lives, they are drawn nearer to God; then the full significance of its wonderful meaning begins to dawn upon them, and not until then do they see in creation the wonderful handiwork of the Supreme Architect, and learn to call upon him when in distress, and are taught to dispense aid where aid is needed, charity where charity is due, to lift the sinner to a higher plane of living and teach him the great lesson of forgiveness—doing things for God.

Of such is the substance of the average man's life; and until he recognizes their influence over his life and the lives of others, he can never enjoy to the fullest extent the wondrous glories of creation and become a doer of his will.

To win, we must love, to conquer have faith, meet the enemies of light, and turn their ungodly influence away from the unsuspecting and the innocent as the flint turns the wind—be up and doing things for God.

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## MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—Fourth Round.

Please note readjustments found necessary for greater efficiency and make the most of the fourth quarterly conference.

Foxworth, at Foxworth, Oct. 7, 11 a.m.; Q. C., 3 p.m.
Tylertown, Oct. 7, 7 p.m.; Q. C., 8 p.m.
Adams, at Adams, Oct. 13, 14.
McComb, Centenary, Oct. 14, 7 p.m.; Q. C., Oct. 18, 7 p.m.
Crystal Springs, Oct. 16, 7 p.m.
Meadville and Bude, at Meadville, Oct. 17, 7 p.m.
Wesson and Beauregard, at Wesson, Oct. 21, 11 a.m.; Q. C., 3 p.m.
Summit and Topisaw, at Summit, Oct. 21, 7 p.m.; Q. C., Oct. 22, 3 p.m.
Gallman, at Gallman, Oct. 23, 11 a.m.; Q. C., 2 p.m.
Barlow, at Brandywine, Oct. 24, 11 a.m.; Q. C., 2 p.m.
Monticello, at Monticello, Oct. 25, Q. C., 11 a.m.
Fernwood, at Fernwood, Oct. 28, 11 a.m.; Q. C., Oct. 29, 10:15 a.m.
Magnolia, Oct. 28, 7 p.m.; Q. C., 8 p.m.
Bogue Chitto and Norfield, at Bogue Chitto, Oct. 29, 7 p.m.
Osyka, at Osyka, Oct. 30, 11 a.m.; Q. C., 2 p.m.
Bayou Pierre, at Pleasant Valley, Oct. 21, 11 a.m.; Q. C., 2 p.m.
Hazlehurst, Nov. 4, 11 a.m.; Q. C., Nov. 5, 7 p.m.
Georgetown, at Georgetown, Nov. 4, 7 p.m.; Q. C., 2:30 p.m.
McComb, La Branch Street, Nov. 7, 7 p.m.
Scotland, at Bethel, Nov. 8, 11 a.m.; Q. C., 2 p.m.
Brookhaven, Nov. 8, 7 p.m.
McComb, Pearl River Avenue, Nov. 9, 7 p.m.
Pleasant Valley, at Tilton, Nov. 11, 11 a.m.; Q. C., 2 p.m.

Let there be written reports from (1) pastor, (2) Sunday school superintendents, (3) Epworth League presidents, (4) lay leaders, (5) Woman's Missionary Society presidents, and (6) the board of trustees.

Let us pay every financial claim in full, for love of Christ. No shortage anywhere. We can do it—if we will. And we will.

Make the election of officers a matter of prayer and conviction. Drop triflers, deadheads and obstructionists. Forward, for our Christ!

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## MISSISSIPPI CONFERENCE.

### Vicksburg District Meeting.

The annual meeting of the Woman's Missionary Society of the Vicksburg District was opened at 3 p. m., Sept. 28, 1923, in the Methodist church at Rolling Fork, with a welcoming address and prayer by Rev. T. J. O'Neil, pastor.

Mrs. Cottrell, our charming and efficient District Secretary, then took the chair and asked for nominations for secretary. Mrs. L. M. Elliott, of Rolling Fork, was nominated, elected, and took her place at the desk. Mrs. Cottrell asked for a chain of prayers, with Mrs. O'Neil to begin, and Mrs. Cottrell to end. A number responded with earnest, heartfelt prayers.

The next thing on the program was roll call and reports from delegates. Good reports were made from Anguilla, Hermanville, Holly Bluff, Mayersville, Vicksburg (Crawford Street), Vicksburg (Gibson Memorial), and Rolling Fork. The following had paid pledges in full: Anguilla, Hermanville, Holly Bluff, Lorman, Mayersville, and Rolling Fork.

Mrs. Cottrell next called for a discussion on "Circuit Missionary Societies, and the Best Form for Weak Charges." The plan is to have four small circles within a larger circle, and to have the Woman's Missionary Society meet when quarterly conference is in session, the treasurer to make a recapitulation of the work done.

Mrs. Cottrell mentioned two items stressed in Conference, as follows: "Fifteen per cent gain in finances," and "The doubling campaign;" and also called attention to the fact that the most important local work is the care of the parsonage.

Mrs. Hegman, of Holly Bluff, gave an interesting talk on "Social Features in her Society." The ladies meet every week (as decided by ballot), in the members' homes, and the meetings combine the spiritual, business, and social features in each meeting—which is very easy to do when a society is run by electricity, and Mrs. Hegman is a live wire. In this connection, Mrs. Hegman asked the question, "What must an Auxiliary do to qualify for the 'Standard of Excellence?'" A copy of the requirements was found and read, and Mrs. Cottrell explained that each Auxiliary does its own grading.

Next, the program for the evening was read, and the business session adjourned until Saturday morning at 9:30.

### Friday Evening at 7:30.

The program Friday evening was most enjoyable. It was begun with a song service by the choir. Devotional exercises were conducted by Brother O'Neil. Next a solo was sweetly rendered by Miss Juanita Levi, of Crawford Street Church, Vicksburg. Then came a demonstration by Vicksburg Crawford Street Young People, entitled, "A Missionary Clinic," which was beautifully done. It caused much laughter, and showed up our many shortcomings. Music by the choir was now enjoyed while the rostrum was being arranged for a demonstration to be given by the Vicksburg Gibson Memorial Young People, "Aunt Tilly Learns to Tithe." This was also given in a pleasing manner, and a lesson impressed. This demonstration was followed by a reading by Miss Pick, of Vicksburg, Gibson Memorial. which was enjoyed. The program was closed with a prayer by Mrs. Hegman.

### Saturday Morning Session.

The business session for Saturday began at 9 a. m. Devotional exercises were led by Mrs. Hegman, who read a part of the fourteenth chapter of Matthew, and made an earnest talk about Service.

Mrs. Cottrell then led a discussion on "How to Keep Societies Missionary, and Fully in Line with Council Plans."

Next came blackboard work, which gave a summary of work in the Home Department, and answered the question, "Where Does Our Money Go?" Every delegate was requested to copy the blackboard outline.

Minutes of Friday's afternoon and evening meetings were read and approved. Mrs. Cottrell complimented the Vicksburg District upon the wonderful improvement made in the work in every way in the last two years.

The next discussion was, "The Standard Class, the Missionary Measuring Rod—How to Keep a Standard Class." Mrs. Cottrell told the delegates that much of the needed literature could be obtained free, upon request, from the Publishing House, if postage for delivery were sent.

The change of plans for the Week of Prayer was next enlarged upon, and a plea made for its observance. Literature is sent for only three days' program for adults, during the Week of Prayer. Delegates were asked to tell what they did during the Week of Prayer, and several responded with helpful suggestions. The free-will offering received during the Week of Prayer is sent to our needy institutions.

Our leader next asked for silent prayer, followed by sentence prayers—the burden to be "A Deepened Sense of Stewardship for an Enlarged Missionary Program."

An unusually interesting and instructive paper, entitled, "What to do to Advance Tithing in the Church," was read by Mrs. Goza, of Crawford Street Church, Vicksburg.

Mrs. Cottrell showed us a picture of some of our deaconesses, and explained why they wore uniform. This was followed by a very instructive and feeling talk by Mrs. Hegman on, "Needy Wesley Houses"—she had visited the Wesley Houses and could give first-hand information. Mrs. Cottrell reminded us that the pledges for these houses are made at Conference, and delegates were requested to send pledges and reports by the first of October. She also made an appeal for the Wesley House boxes that are to be given in the month of December.

Reports from the Young People's Work were called for. The delegates from Crawford Street and Gibson Memorial, Vicksburg, responded with splendid reports. The discussion, "How Shall the Adult Societies Sponsor the Young People?" was led by Mrs. Hegman. The question, "Which Shall be Encouraged—the League or the Young People, if Both Cannot be Sustained in the Same Church?" was discussed, and Mrs. Cottrell expressed the opinion that the two will be correlated in the near future.

Mrs. Lumbley, of Rolling Fork, gave a cordial invitation to the Young People to visit her home Saturday afternoon, and see her curios brought from foreign lands. The invitation was eagerly accepted.

The session was then adjourned until 2 o'clock.

### Saturday Afternoon Session.

The afternoon session on Saturday began with the Junior Missionary Society of Rolling Fork composing the choir. The meeting was opened with the singing of "Since the Fullness of His Love Came In," followed by several other missionary songs, sung sweetly by the fresh young voices.

Devotional exercises were led by Brother O'Neil, followed by a prayer by one of the Juniors, Scott McComb.

Minutes of the morning session were read, and with a slight correction, approved.

The president of the Junior Missionary Society, Elizabeth Clements, then took the chair, and after explaining that the Juniors had been organized only about six months ago, called for reports from the following: Junior Missionary Recording Secretary, Annie Gale Moore; Treasurer, Scott McComb; Corresponding Secretary, Francis Moore; Standard of Excellence, Hattie Gray Russell; Social Service, Dorothy Hinton. These reports were all good and read in a pleasing manner. Next followed a demonstration by the Juniors, "Outside of Heaven," which was enjoyed by all.

After this program, Mrs. Cottrell called for a discussion by Mrs. W. T. Rehse, of Vicksburg, Crawford Street Church, the subject being the "Belle Bennett Memorial," which was ably handled by Mrs. Rehse. She spoke of Miss Bennett's charming personality, her vision of a Training School for our women missionaries, and her untiring efforts in raising funds toward the building of Scarritt. Mrs. Rehse also gave the reasons for moving the Training School from Kansas City to Nashville, and the plans in connection with the "Bennett Memorial."

The next discussion was, "How to Get Best Results from Harvest Day." This was presented in a very beautiful paper, by Mrs. Bankston, of Anguilla.

Mrs. Cottrell now called attention to some of the instructive charts and literature she had brought with her, and concluded with generous words of thanks for the hospitality extended the delegates.

The final discussion was a general one, dealing with plans for future meetings. After a study of the question from every side, the most practical plan was decided upon, and was put into the form of a motion by Mrs. Hegman, as follows: "That because of the great distance from one end of the district to the other, and the consequent non-representation of so many Auiliaries at the annual meetings, that the district be divided by the District Secretary into three parts, in each of which an all-day session be held, and on a different day, so that the District Secretary may be present at each meeting." This motion was seconded by Mrs. Elliott, of Mayersville, and was carried.

The business of the annual meeting having been brought to a close, the final session was adjourned, after a prayer by Brother O'Neil.

Respectfully submitted,

MRS. L. M. ELLIOTT,
Convention Secretary.

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There is only one way in which the truth or falsity of any creed can be demonstrated—that is, by trying whether we can live up to it and observing what happens.—Dr. L. P. Jacks, Principal, Manchester College, Oxford, in Religious Perplexities.

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| Hudson...30 mi. | Paige 6....20 mi. | Lincoln 8..17 mi. |
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### FROM CALEDONIA, MISS.

Dear Brother Carley: We have just closed the seventh and last revival on the Caledonia charge. The pastor was assisted in the last two by Rev. A. S. Raper and Rev. C. W. Avery.

The services at Caledonia, where Brother Raper assisted, were exceedingly effective. Twenty-nine persons were added to the church; the membership was revived, and the Conference claims were subscribed.

Rev. C. W. Avery assisted at Murrah's Chapel. The membership was increased from twenty to thirty-five. There, too, the Conference claims were raised.

It looks now as if the Caledonia charge will have a fine report at Annual Conference. There have been one hundred and thirteen additions to the church up to date.

R. T. HOLLINGSWORTH, P. C.

### A NOTE FROM REV. W. D. BASS.

Dear Brother Carley: I have had a good year in my evangelistic work. Most of my meetings have already been reported to you. I have some yet to hold.

Brother J. B. Randolph, our presiding elder, has done a fine work on the Corinth District. I hope the bishop may send him to us the fourth year—don't know who could fill his place any better another year. Brother Smoot has done the greatest work since he has been at Corinth of which the writer has any recollection. He seems to have the divine and acquired qualifications for the evangelistic work. He is a great preacher.

Brother McDougal has done a good work on Corinth circuit, also Brother Boggs has done well at South Side, so far as his health would permit.

W. D. BASS.

### A GREAT DAY AT CROWDER—AND OTHER THINGS.

Our beautiful new church at Crowder, Miss., was dedicated by Bishop W. N. Ainsworth, Sunday afternoon, Sept. 30, after a great sermon preached by him from the text: "I have meat to eat that ye know not of." Among the many visitors present was Rev. M. W. Wood, the former pastor, under whose leadership the church was begun and almost finished before the present pastor came to the charge. Brother Wood remained and preached a good sermon at the evening service, to the delight of his many friends and former parishioners.

The pastor, assisted by Rev. W. M. McIntosh and his singer, Mr. J. O. Bryant, concluded an eleven days' revival meeting at Crowder, Sept. 12, resulting in 29 accessions to the Methodist church, 14 giving their names for membership in the Baptist church, and about 50 persons pledging to tithe their incomes.

T. H. PORTER.

Senatobia, Miss.

### COMMENDS "LAYMAN."

Dear Brother Carley: I want to commend the man who signed himself, "Layman," in the issue of the Advocate of Oct. 4. I believe, my brother, that you have the majority of the more than two million Methodists of the South with you, and that a show of your position on this matter will do more to correct this evil of Methodism than anything that we preachers can do. May the Lord bless you. I would like to hear from more of your "tribe" through the Advocate.

HENRY T. YOUNG.

De Ridder, La.

Westminster College in Salt Lake City is the only Protestant college in Utah. It was established and maintained by the Presbyterians, but has always had the co-operation and support of other Christians in its Board of Trustees, its faculty and student body. The Presbyterians are now in a campaign to raise $750,000 for buildings, equipment and endowment, and other denominations are proposing to add men to the faculty and funds to the resources of the institution, thus making it in reality a union Protestant Christian College.

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### MISSISSIPPI CONFERENCE.

#### Hattiesburg Dist.—Fourth Round.

Taylorsville and Mize, at Hebron, Oct. 13, 14.
Ellisville, at Moselle, Oct. 14, 3:30 p.m.
Eucutta, at Eucutta, Oct. 16, 11 a.m.
Leakesville, at Leakesville, Oct. 21, 11 a.m.
New Augusta, at New Augusta, Oct. 21, 7:30 p.m.
Williamsburg, at Santee, Oct. 24, 11 a.m.
Prentiss, at Carson, Oct. 25, 11 a.m.
Mount Olive and Magee, at Mount Olive, Oct. 28, 11 a.m.
Seminary, at Seminary, Oct. 28, 7:30 p.m.
Avera, at Avera, Oct. 31, 7:30 p.m.
Heidelberg, at Heidelberg, Nov. 4, 11 a.m.
Hattiesburg, Court Street, Nov. 4, 7:30 p.m.
Hattiesburg, Main Street, Nov. 11, 11 a.m.
Sumrall, Nov. 11, 7:30 p.m.
ANNUAL CONFERENCE, at Gulfport, Nov. 14.

Pastors will please see to it that we have full reports from the boards of trustees and the Woman's Missionary Societies. Let the stewards be diligent and see that all the financial obligations of the church are paid in full. We want to report level columns of finance at the Annual Conference.

W. W. GRAVES, P. E.

#### Jackson Dist.—Fourth Round.

Harrisville, at Poplar Springs, Oct. 13, 14, 11 a.m.
Mendenhall, at Mendenhall, Oct. 14, 7:30 p.m.; Oct. 15, 9 a.m.
Camden, at Forest Grove, Oct. 20, 21, 11 a.m.
Sharon, at Sharon, Oct. 21, 3 p.m.
Yazoo City ct., at Lake City, Oct. 27, 11 a.m.
Yazoo City, Oct. 28, 11 a.m., 2 p.m.
Eden, at Eden, Oct. 28, 4 p.m., 7:30 p.m.
Benton, at Midway, Nov. 3, 4, 11 a.m.
Vaughn, at Ellison, Nov. 4, 3 p.m.
Galloway Memorial, Nov. 5, 7:30 p.m.
Capital Street, Nov. 7, 7:30 p.m.
Canton, Nov. 8, 7:30 p.m.
Monterey, at ———, Nov. 10, 11 a.m.
Brandon, Nov. 11, 11 a.m., 3 p.m.

The pastors are called to meet at Capital Street, on Monday, Nov. 12, at 2 p.m., for the purpose of going over our statistical reports, that we may be ready Wednesday morning, when Conference opens.

M. L. BURTON, P. E.

#### Meridian Dist.—Fourth Round.

Daleville, Oct, 13, 14.
Quitman, Oct. 14, 8 p.m.
Cleveland, at Lynnville, Oct. 20, 21.
DeKalb, at Spring Hill, Oct. 21, 22.
Matherville, at Langsdale, Oct. 27, 28.
Shubuta, Oct. 28, 8 p.m.
Vimville, Nov. 3, 4.
De Soto, Nov. 4, 5.
Pachuta, at Adams Chapel, Nov. 6.
Enterprise, Nov. 7.
Waynesboro ct., at Boyce, Nov. 10.
Bucatunna, Nov. 11.
Waynesboro, Nov. 11, 8 p.m.

PAUL D. HARDIN, P. E.

#### Newton Dist.—Fourth Round.

Trenton, at Polkville, Oct. 13.
Raleigh, at Burns, Oct. 14.
Homewood, at High Hill, Oct. 15.
Chunky, at Chunky, Oct. 17.
Rose Hill, at Rose Hill, Oct. 21.
Decatur and Hickory, at Decatur, Oct. 24, 3 p.m.
Lake, at Lake, Oct. 28.
Newton, Oct. 31.
Laurel, Kingston, Nov. 4, 11 a.m. 2:30 p.m.
Laurel, West End, Nov. 4, 7:30 p.m.
Laurel, First Church, Nov. 5, 7:30 p.m.

J. A. MOORE, P. E.

#### Seashore Dist.—Fourth Round.

Americus, at Salem C. G., Friday, Oct. 12, 11 a.m.
Picayune, Oct. 14, 11 a.m.
Carriere, Oct. 14, 7:30 p.m.
Mentorum, at Alexandria Memorial, Wednesday, Oct. 17, 11 a.m.
Wiggins, Oct. 17, 7:30 p.m.
Vancleave, at New Prospect C. G., Friday, Oct. 19, 11 a.m.
Saucier, at Poplar Head, Oct. 21, 11 a.m.
Pass Christian, Oct. 21, 7:30 p.m.
Columbia, Oct. 28, 11 a.m.
Hub, Oct. 28, 3 p.m.
Ocean Springs, Nov. 4, 11 a.m.
Wesley Memorial, Nov. 4, 7:30 p.m.
Long Beach, Monday, Nov. 5, 7:30 p.m.
Biloxi, Tuesday, Nov. 6, 7:30 p.m.
Brooklyn, Wednesday, Nov. 7, 7:30 p.m.
Gulfport, Monday, Nov. 12, 7:30 p.m.

Let the trustees have complete reports, and all the pastors do their utmost to have all collections in full. The Seashore District is blessed in that we are not suffering, as other districts are, from the boll weevil. Let us all work and pray for full reports.

There will be a Preachers' Institute at Poplarville Monday, Sept. 17, at 10 a. m., for the Picayune, Logtown, Poplarville, Lumberton, Columbia, Wiggins, and Brooklyn charges. Let all the pastors from those charges attend. There will be one at Biloxi Tuesday, Sept. 25, for the balance of the District, to meet at 10 o'clock. Brethren, come.

Don't fail to complete your every-member canvass and be ready to report results.

W. M. SULLIVAN, P. E.

#### Vicksburg Dist.—Fourth Round.

Rosetta, Oct. 12, 11 a.m.
Roxie, at Hamburg, Oct. 13, 11 a.m.
Gloster, Oct. 14, 11 a.m.
Centreville, Oct. 14, 3 p.m.
Woodville, Oct. 14, 8 p.m.
Rolling Fork, at Cary, Oct. 21, 11 a.m.
Anguilla, Oct. 21, 8 p.m.
Louise and Holly Bluff, at Louise, Oct. 28, 11 a.m.
Silver City, at Midnight, Oct. 28, 8 p.m.
Mayersville, Nov. 4, 11 a.m.
Vicksburg, Gibson Memorial, Nov. 7, 8 p.m.
Vicksburg, Crawford Street, Nov. 12, 8 p.m.

Please let every pastor see that special effort be made, from now till the Annual Conference, to collect all Benevolences. We have had a good year spiritually, and we cannot afford to go up to the Conference until we have done our very best to raise the finances so necessary for the ongoing of the Kingdom.

I am sure the laymen will see that their pastors are paid in full. They cannot and will not do less than this.

Pastors will please have all reports ready at the quarterly conference, as required by the Discipline.

J. R. JONES, P. E.

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Ask your Druggist (whom you know) what *he* knows about PAZO OINTMENT as a Remedy for Itching, Blind, Bleeding or Protruding Piles. 60c.

### A NOTE FROM REV. R. T. WARE.

Dear Brother Carley: I wish to thank my friends for their many kindnesses shown me while in the Highland Sanitarium for the last fifteen days, following an operation. All the preachers of Shreveport were so kind to call and help shorten the days with their words of cheer and comfort. Scores of friends remembered me with beautiful flowers, cards, and letters, which made my heart glad. Every day new, fresh flowers were brought into my room. When I returned home, I found money had been placed in the bank to my credit to pay all the bills. I say as David: "What shall I render unto the Lord for all his benefits toward me. I, too, will take the cup of salvation and call upon the name of the Lord." A greater truth was never said than, "Friends are better than money." I will have to quit; it is a job to write flat of your back in bed. I hope to be out in six or eight days.

May the blessings of God rest upon all those who have been so kind to us.

R. T. WARE.

Vivian, La.

### BISHOP AINSWORTH AT BATESVILLE, MISS.

The Methodists of Batesville had a red-letter day, Sunday, Oct. 3, for the dedication of the church by Bishop W. N. Ainsworth, when the largest congregation in the history of the church gathered to hear the Bishop. The sermon was a masterpiece of genuine gospel preaching that dealt with the great essentials of salvation from sin, drawing a clear distinction between truth simply held as a doctrine and the truth appropriated by a living faith. Many old men said that not in a lifetime had they heard the like.

The choir rendered most splendid singing—especially one anthem was great. Several preachers were present as visitors. Rev. J. T. Lockhart and wife, of Itta Bena, under whose administration the church was built, were present, and took part in the dedicatory service, and he preached, to the delight of the people at night; we also had with us, besides our own presiding elder, the Rev. John T. Lewis; the Rev. J. B. Randolph, of the Corinth District, who also took part in the services; Rev. R. M. Evans, of Shannon; Brother Edwards, of Tyro; Rev. Eugene Johnson, superannuate, who lives here, and Rev. J. W. Lee, the Baptist minister here, and his congregation, with many laymen from many parts of our territory. It was an ideal day—the weather perfect, but dust horrid—a season of great things not to be forgotten by this generation.

W. M. YOUNG.

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If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

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A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

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To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

Be useful where thou livest, that they may
Both want and wish thy pleasing presence still;
Kindness, good parts, great places, are the way
To compass this. Find out men's wants and will,
And meet them there! All worldly joys go less
To the one joy of doing kindness.
—Herbert.

**A Good Thing—DON'T MISS IT.**

Send your name and address plainly written together [illegible] 5 cents (and this slip) to Chamb[illegible] Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines for only 5 cents. Don't miss it.

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# NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 70—No. 42. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3532.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 18, 1923. CHAS. O. CHALMERS, Manager.

# EDITORIAL COMMENT

## THE BULWARK.

In the midst of present-day unrest in all fields of human endeavor, moral and spiritual as well as economic and social, we have not felt that there was any occasion for undue alarm as to the ultimate outcome, for the simple reason that all the real values of life are bulwarked by the personal experience of untold thousands of men and women who know the right, who love it, and who will die, if necessary, in defense of it. That which has become a very part of life itself cannot be taken away as a thief would slip a purse out of one's pocket. A man cannot be deprived of the blessed memory of his mother because another man, an ingrate, speaks ill of the one who gave him birth; no more can a man be robbed of the blessed fact of divine companionship because another man professes to know nothing of it. The Bible has proved itself to be "a book of final values for all who would live nobly," and it cannot be deprived of its significance by those who will not yield to its divine imperatives. A man may deliberately hurl himself from the top of the Hibernia Bank building; he goes to his certain death in the street below, but the deep-laid foundations of the building remain unshaken. Good men and good women—they are the bulwark against which the forces of evil hurl themselves in vain.

## IN DEBT TO OUR SCHOOLS.

If we should undertake to write the history of the Methodist Episcopal Church, South, without any account of the contributions our schools and colleges have made to its life, we should have to leave out the record of some of the greatest achievements the church has accomplished. Christian education is so essentially a part of the work of the Christian church that we can scarcely think of one without thinking of the other. Certainly no great church of the present day would seriously consider the accomplishment of its task without the help and re-enforcement of its schools and colleges.

We are, then, in debt to these educational institutions for the contribution they have made thus far. In spite of numberless difficulties growing out of small endowment, insufficient equipment, and small teaching forces, they have wrought faithfully, efficiently, nobly, doing the seemingly impossible in the maintenance of their standards and the right training of those committed to their care. The church is in debt to them for what they have done for the church.

But we are in debt to them in a more definite and tangible way. When, after due consideration of the whole situation, the Christian Education Movement was enterprised, a financial campaign was launched for their relief, the response was prompt and, under the circumstances, generous. Thousands of our people definitely pledged specific amounts, to be paid promptly at specified times. Relying upon these pledges—and who will say that they should not have taken them at their face value?—our schools entered upon programs of enlargement and expansion that had become vitally necessary if they were to continue to fulfill their mission. These pledges were counted among their available assets, and they proceeded accordingly, as they ought to have done.

Yet we face the fact to-day that many of those pledges are past due and unpaid. The obligations voluntarily assumed to enable our educational institutions to function as they should are, many of them, unmet, and our educational system is feeling the strain of these unpaid debts more keenly than our people seem to realize. These pledges are a debt, and the only way to discharge the debt is to pay the pledges.

The payment of a debt is not a matter of expediency, but of principle. The meeting of an obligation should not be governed by convenience, but by conscience. The present time has been specifically set apart for the collection of all the pledges now due, and the appeal is to every one who has made a pledge. Now is the time to PAY.

## "THE FORGOTTEN MAN."

Do you read every week page 6 of the Advocate—"The Call of the Conference Claimants"? If you do, you have been impressed lately by the encouraging reports that are coming of the launching of the special effort in behalf of the superannuates in the Annual Conferences that have already met. In every one of them interest has reached a high pitch, the plan proposed by the Board of Finance has been accepted, and assurances have been given that the special effort will be carried forward to a successful consummation.

The church is awake as never before to its obligations to the men who, having borne the heat and burden of the day, are now incapable of further active service, whose names have been placed on the "Honor Roll" as heroes of the Cross. The tragedy of their unrequited toil and of their helpless old age has become unbearable, and the church has set about making adequate provision for their needs. Never has a more just or a more appealing cause been brought to the attention of the church.

At the approaching sessions of the North Mississippi, the Mississippi, and the Louisiana Conferences, this cause will be presented in detail, just as it has been presented to the Conferences that have already held their sessions, and their endorsement and promise of hearty co-operation will be asked. We have no fear of the outcome. Not only will the preachers enter enthusiastically into the plan—and not for selfish reasons, either—but the laymen also will give it their endorsement and pledge of support. It is a cause that appeals to the laymen. Many of them have wondered why it is that a church that has been so signally blessed by divine favor should neglect in their old age those who have been the agents of its prosperity; and they have determined that this reproach shall no longer lie against the church that has ministered so richly to their spiritual welfare. We venture to prophesy that the laity of Louisiana and Mississippi will respond as enthusiastically to the appeal of this cause as that of any other section of the church. We are perfectly confident that they will assume and pay their share of the proposed $10,000,000 endowment fund for the support of our Conference claimants.

## THOSE PROFITEERS!

It would seem that the appalling disaster in Japan, in which thousands of people lost their lives and millions of dollars' worth of property was destroyed, would touch the heart of universal mankind and loose the springs of pity that would flow as a beneficent stream of mercy toward the distressed nation. So it has, in a general way; yet the Secretary of Commerce has found it expedient to enter a protest against those commercial vultures who would coin the blood of their mangled fellow-men into gold by extorting a huge profit from their dealings with those who are helpless in their distress. They may be beyond the reach of human justice, but, thank God, they will have to stand in judgment before the Eternal Lawgiver, whose decree is always uttered: "inasmuch as ye did it not unto one of these least, ye did it not unto me."

## WHAT MAKES A GOOD SERMON.

A good many people seem to think that the effectiveness of a sermon is dependent almost altogether upon the amount of preparation the preacher puts into it and the manner of its delivery. We grant that these do have a good deal to do with a sermon—preparation more, of course, than delivery. But it takes more than a carefully wrought out discourse and a pleasing delivery to make a good sermon—it takes attentive, helpful listeners.

We offer no excuse for the preacher who does not half try—and we have none for the congregation that will not half listen. The preacher, even at his best, cannot preach a properly effective sermon to a congregation that is not at its best. The congregation is not simply a receptacle into which the message of the hour is to be poured; it ought to be in a receptive mood, of course, but it ought also to be a contributor to the service. Anyway, if the hearer has not put a thing into the sermon, he has no right to complain if he does not get something out of it. "Take heed, therefore, how ye hear," is no idle injunction.

**New Orleans Christian Advocate**

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## THE FAITH THAT SAVES.

By Rev. J. E. Godbey, D.D.

When Paul said to the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved," he had in mind no creed formulary, but simply the claim of Jesus Christ to be the promised Messiah, and the Savior of man. Jesus was to be received as the plenary representative of the Father, whom to trust and obey was to fulfill all God's will. The best expression of the faith, before it received articulate and philosophic form at the hands of theologians, was in the statement of the Samaritan woman, "We know that Messias cometh which is called Christ, and when he is come, he will tell us all things," and it accepts Jesus as the promised Messiah. Paul's answer to the jailer was not doctrinal, or theological, but moral. True, it presented the doctrine that Jesus was an all-sufficient Teacher and Savior; but it was a test of will which was made; a challenge to enter the Master's school and become an obedient disciple. It is as if he had said, "Why ask me how to be saved? I accept Christ as all in all; do you the same." One may thus accept Jesus as a Savior who has much to learn. As a child enters school, so he enters as a follower of the divine Teacher. The saving element of such faith is simple surrender to the will of Christ; as who should say, "Lord, I will follow thee whithersoever thou goest."

One may have a systematic theology about Christ and his teaching without being obedient to his will or trusting in him for salvation. Many sincere seekers after salvation are confused at this point. Their teachers set before them dogmas of theology instead of the personal trust and moral obligation which are expressed in the teaching of the Master. They step between Christ and the seeking soul, and instead of Jesus' words, they present their own theories. It is not belief in Christ, but belief about Christ which they present. In this way, dogmatic intolerance and persecuting ecclesiasticism come to stand for the cause and kingdom of the Christ, who is ever calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and in conscious fellowship with whom the soul only can find rest. The persecuting spirit which made martyrs of the holiest men still develops in contentions about orthodoxy and the authority of the church.

Coming to Jesus and entering his school to learn of him, what does he teach us? We meet a teacher who claims to be in perfect communion and accord with the divine Father and, so far as human duty is concerned, an unerring teacher of the Father's will. Jesus had not a shadow of misgiving as to how men should live; therefore, to believe on him is salvation. That is not to accept dogmas about the Trinity, the hypostatic union, or a theory of atonement. When we consider Jesus' teaching, we find him making the test of salvation in our love of obedience to duties which meet us in the common sphere of human life. To love God with all the heart is truly the whole duty of man; but in its expression, all duty is social, and respects man's conduct with man. The motive which controls it must be an all-embracing confidence in a divine scheme through which all good is mediated. A divine Father ruling over all men as his children is a conception to regulate all duties. It is a doctrine upon which to build the kingdom of heaven.

Now, Jesus' school is one in which we hear no theories, philosophies or reasoned conclusions, but simple precepts such as he spoke in his sermon on the Mount, "Blessed are the pure in heart, the peacemakers, the meek, they that hunger and thirst after righteousness, the merciful and such as bear persecution for righteousness." Against such teaching there can be no cavil or doubt. About its divine authority no difference of opinion can arise. Its authority does not even depend upon the teacher who announces it. It is God's everlasting truth, which man cannot deny. The teacher says. "The word is not mine; but the Father's which sent me." It is axiomatic truth addressed to man's moral sense. Jesus always assumes that his precepts cannot be challenged, and that men put them aside only because they hate the truth. He says, "He that heareth my word shall know the truth." He also says of those who reject his word, "I know you that the love of truth is not in you." There is much honest doubt of the things which we preach, but there could be no infidelity if we kept to the teaching of Jesus. The authority of Jesus' word is in itself. He says that his word shall judge us at the last day. When he says, "Blessed are the pure in heart," we must say it is false, or answer to it. His authority is in the truth itself. Here we are brought back from the confusion of sophists to the true process of thought. We do not begin with a revelation and proceed from it to establish conscience and the moral sense; but, finding in ourselves a conscience, and ideas of right and wrong, we ask, "Whence comes this voice which speaks in our own breast?" From conscience we set out to find God, and when he speaks to us, we know his voice. To a being having no moral sense by which to judge duty, no revelation of duty can be given. It is needless to give a lamp to a blind man.

In the Master's school we learn that while love of God fulfills the law, all definite duties, all actions, all tests of the love of God must be found in our relations with men. Therefore, the whole duty of man is capable of the statement, "Thou shalt love thy neighbor as thyself." The second commandment is like the first; in it the first is duplicated.

Jesus is very clear in teaching us that the love of God cannot be expressed abstractly in meditation, emotion or faith. He will recognize no vital union with himself that is not expressed in character. One may declare, and that truly, that faith is the vital bond and saving principle of spiritual life; but that bond is invisible. No man can judge it directly. We must demand and give proof of its existence in character and conduct. Faith is not a principle if it does not control life. To control life is its purpose, and therein is its whole value. It is the root principle. As the tree is planted for its fruit, so faith has meaning in fruit alone. We judge Christ's followers by character, and not by profession. For this we have the warrant of the divine Teacher. How strongly does he emphasize this point: "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "A good tree cannot bring forth evil fruit, neither doth a corrupt tree bring forth good fruit; therefore, by their fruit ye shall know them."

Jesus teaches us that he will disown, as strangers, in the judgment, such as claim his favor for spiritual gifts to prophesy and cast out devils, but will welcome into his kingdom such as have found a loving ministry so native to them that they did not even account it a service of God to give forth spontaneously the deeds of loving hearts. Our doctrine of salvation by faith would run into antinomianism if there were not teachers to rise up and say, "Show me your faith by your works." This is the way Jesus says it: "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." "If ye continue in my word, then are you my disciples indeed." "He that hath my commandments and keepeth them, he it is that loveth me." Nothing can be farther from Jesus' teaching than the idea that there can be faith acceptable to God which does not involve personal submission to Jesus as the Way, the Truth, and the Life.

Jesus' teaching concerning the final judgment and salvation is that men shall be rewarded according to their works, and not their professions, and that they shall give account of every word and deed and secret thing. Therefore, while faith in Christ is the root of spiritual life and the saving principle, the life so hid with Christ in God is not hidden from the world, but shines forth as a candle set on a candlestick or a city set on a hill.

We are brought now to a more strict definition of saving faith as personal acceptance of Jesus as our Savior, for it is just for lack of clear views of saving faith, as Jesus taught it, that confusion arises. Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved;" Jesus also said, "Come unto me and I will give you rest." Now I will come to Jesus, for I need only to believe. But the Master says, "Except ye repent, ye shall perish." Do I believe on the Lord Jesus Christ? I believe that, then, for the Lord Jesus Christ said it. I will come to him, but now he halts me and says, "Except ye forgive men their trespassses, neither will your Heavenly Father forgive you." Do I believe on the Lord Jesus Christ? I believe that, then, for the Lord Jesus Christ said it. He says, "Seek ye first the kingdom of God and his righteousness." I must consent to do this. Jesus does not allow me to believe on him as my personal Savior except in the sense of personal surrender to obey him. How far is this from accepting a doctrinal formula which men call orthodox faith?

Personal trust is an act of the will, but an intellectual conviction is not of the will; it is an idea composite of many reflected ideas and evidences. In so far as a man believes, in the purely intellectual sense, he believes because he must; and to change his belief, argument and not command must be presented. And when a change is produced, it is enforced by the evidence. This sort of faith—improperly so called—is not subject to will, and does not fall within the sphere of faith, as Jesus taught it. And if we here appeal to observation and experience, it will plainly appear that men may believe all the dogmas of theology and not be saved. We may assert the converse of this observation in the fact that there are many true children of God differing and disputing about every intellectual dogma involved in what the theologians call orthodoxy. The distinct point to be made here is, that faith is not the acceptance of dogmas, but submission to obey the will of God as taught by Christ. We are constantly witness to the performances of logical gymnasts who lay down as a major proposition, "Faith governs life." Their second statement presents the creed as expressing what is meant by faith. Their conclusion is, "He that believeth not shall be damned." With familiar platitudes this trick of legerdemain may deceive sincere people. But it evades the issue which Jesus constantly made as to the nature of true faith.

Belief in the sense of conviction is not faith. On historic evidence we believe the events which have marked the progress of our race. These events are not matter of faith, but of belief. Faith is trust of an individual in an individual. Belief of one individual in another is not faith. I believe in Woodrow Wilson, but I have no faith in him. Faith is a personal relation. Mr. Wilson does not know that I exist. But if he should make to me, personally, an offer of good based on my individual acceptance and action, that would be an overture for a personal relation of faith. I would be free to accept that overture or reject it. It would be an appeal to my will. The approval of my judgment would not determine the case, since one is conscious of often rejecting what his judgment approves. That in me which says, "I ought to do," is not that in me which says, "I will do." It is just here that Christ meets every sinner whom he saves. It is here that every sinner is responsible for his own salvation, through an act of faith which is in his own power.

The church has made a mighty struggle to control salvation by its authority. If men can be made to believe that saving faith is only rightly expressed by creed and ritual, then the church can set up shop to monopolize and sell the gifts of salvation. Measures of divine grace can be put up in packages marked, "None genuine without this label," priced and sold, for the support of the priesthood. It was from that tyranny, in the Church of Rome, that Protestantism revolted. But the same conditions of salvation are presented to us if Protestantism formulates a definite creed, and affixes to it the ultimatum, "He that believeth not shall be damned." A Catholic paper, observing upon the demand in certain Protestant quarters for an infallible standard of doctrine, asks who shall furnish this standard in the interpretation of Scripture—an infallible man or an infallible church? and rightly insists that the logic of the situation is return to the Church of Rome.

To conclude this article, we insist that all must recognize that there is a body of truth, which, if not necessary to be fully understood in order to salvation, is important to be understood to give religion its best expression; and the understanding of which will tend to end disputes which proceed from ignorance and misunderstanding. After that larger knowledge of truth we all should seek; and the best progress in the seeking will be made by allowing larger liberty to the individual inquirer. One who claims to follow Christ and casts out devils in his name we will not condemn because he followeth not us. If we seek truth, we must hold as a benefactor the man who, differing from us, shows us our errors and corrects them. We must also understand that our chief business is not to find out more truth, but to put in practice the truth which we already know and teach. It is probable that we all know how to be better Christians than we are. We need to be cultivating our own fields and improving the talent committed to us when the Master comes.

Kirkwood, Mo.

## TO THE PASTORS AND PEOPLE OF THE NORTH MISSISSIPPI CONFERENCE, M. E. CHURCH, SOUTH.

Dear Brethren: As president of our Conference Board of Education, kindly permit me to speak in the interest of Educational matters now before us and deserving of our immediate attention.

About three years ago our church launched a great campaign—the Educational Campaign. It was a campaign in behalf of CHRISTIAN EDUCATION and for the support of SOUTHERN METHODIST EDUCATIONAL INSTITUTIONS distinctively under the supervision of the General and Conference Boards of Education.

These splendid men and women to whom our church had entrusted its educational policies made a thorough survey of our educational resources and opportunities, casting up our needs for a general reckoning, and then, thinking to take advantage of a wave of prosperity at that time sweeping over the country, planned a campaign and launched the propaganda upon the bosom of the church.

It was welcomed by the church. People in touch with the situation rejoiced in the hope of a resultant success, and the Annual Conferences, North Mississippi among them, voted to accept the apportionments as made by those informed and at that time in very proper authority. Everybody was happy in the prospect that now our educational interests would be taken care of.

These preparations were made in flush times—other churches and institutions were in like campaigns—the idea was prevalent—but before the active campaign for funds was actually launched there was a sudden change in finances all over the whole country—the great slump had come and our people were in the midst of a panic.

There were many who advised delay in the campaign, but our educational institutions were in need and could not wait—delay meant death to some of them. Thousands of our young men and young women—sons and daughters of Methodist families, and of people who had given to the church the most faithful lives of service and sacrifice—were knocking at the doors of our institutions while these institutions groaned over an overburden—equipment and building and teaching force all inadequate.

Tears were in the eyes of the church.

Then came the immortal moment. After prayer and meditation, there was heroic determination and our church rose to its task. The weeks that followed were weeks of prayerful purpose realized in sacrifice. We were of one mind. It was determined that our SONS and DAUGHTERS should be taken care of, that the Christian Education endeavor of our church should be made to succeed, that this should be done even though some should suffer real want.

The heroic of our nature is thoroughly acquainted with want.

Such was the sturdy resolution of a noble people under most adverse financial conditions in the spring of 1921.

What was true at that time is still true—the reasons that impelled the purpose of sacrifice then have not abated. Institutions, our very own, are struggling for existence, facilities are still wanting, our own sons and daughters are pleading for our church to educate them. Loyal Methodists still want sons and daughters educated at home—among congenial minds with friendly doctrines, in the schools of our own church.

In the face of the evident need, the church should still be in tears.

Three years, just about, have passed over our heads since that financial campaign of 1921. Just how much of the subscription has been paid, we shall not say—little enough.

The third payment is due—some of us have not even paid the first. Our tears are quickly dried—our wants easily altered.

But whatever change has come in our individual attitude, so much of the principle is now involved we cannot alter our expressed determination without serious interference with our standards of honor—the campaign has been made, pledges have been signed, work has been projected, the honor of the church is being used as collateral.

Pledges must be paid up to the point of ability—for conscience's sake.

We shudder at the thought of the possible results to accrue in case of failure.

In the early part of October will be launched an organnized campaign for collections. Will we pay our outstanding subscriptions, or shall we suffer the great educational efforts of our church to meet with failure? This is the question we now must answer.

We will pay. We know our people will pay, if it is at all possible.

In keeping with the dignity, integrity, and prestige of Southern Methodism, we must pay, and our church is still confident.

Help us, O God, in a time like this to be true and noble and determined.

Yours faithfully,

E. NASH BROYLES,

President Conference Board of Education,

North Mississippi Conference.

## NEWS FROM MILLSAPS COLLEGE.

The total enrollment up to date is 322. There are 28 young men studying for the ministry, and 27 sons and daughters of ministers. The young ministers who are this year coming to us for the first time are unusually capable and able young men, as shown by their excellent high school records. The ministerial board has been organized and are meeting regularly.

During the past week Dr. P. C. Morgan, who has been holding a four-weeks' revival and Bible Study Campaign at the Capitol Street Church, has conducted a series of evangelistic services at the chapel hour. They aroused great interest on the part of the student body and, we feel, accomplish great good. At the last two services there were more than a hundred pledges to a better life.

The churches of Jackson are vieing with each other in service to the spiritual life of the college, and the Religious Education Department is co-operating fully with the churches in securing religious activity of students in the young people's organizations of the church. More than 135 Millsaps students are enrolled in the Christian service classes of the Sunday schools of the city.

The new members of the faculty are taking up their work with interest and are making a good impression. Pictures of Professor McKnight and Professor Summers will be found elsewhere in this issue.

## THE RELIGIOUS LIFE OF PRESIDENT COOLIDGE.

In recent weeks there have been conflicting statements in the press concerning the religious life of President Coolidge.

In order to obtain the exact facts the editor of the Richmond Christian Advocate wrote to the pastor of the First Congregational Church in Washington and received the following reply, which he published in his paper several weeks ago:

Rev. J. M. Rowland, Richmond, Va.

Dear Friend: The morning mail brings several inquiries as to the religious affiliations of President and Mrs. Coolidge. For several days these inquiries have come. As my correspondence is heavy, and I am away from my office and secretary, please allow me the privilege of manifolding my reply; assuring you that my whole heart is with each as I extend fraternal greetings to you.

By ancestry, training, and life-long habits, both President and Mrs. Coolidge belong to the evangelical Congregationl Church. The only difference between them is as to literal church membership. Mrs. Coolidge's father, who recently died, was a deacon in the Congregational Church; she herself has been a member of the Congregational Church since becoming old enough to unite, and together, with her two sons, holds actual membership in the Edwards Congregational Church of their home town, Northampton, Mass.

As yet the President has not, so far as I know, actually formally joined any particular church. There is no reason why he should not, for he is whole-heartedly a Christian believer, openly avowing allegiance to Christ, earnestly seeking to serve Him.

Mr. and Mrs. Coolidge are never absent from church service on Sunday morning. It is no new habit with them. They are not of shallow nature, but both are of deep religious feeling, of genuine spiritual piety, of strong evangelical religious faith.

Possibly because he has not been literally a member, Mr. Coolidge has refrained heretofore from partaking of the Sacrament of the Lord's Supper, always remaining, however, and entering spiritually into that service. But last Sunday, as you may imagine to my heartfelt gladness, the President, as well as Mrs. Coolidge, partook of the bread and wine. It was a public manifestation of what in so many other ways he has professed, i. e., that Christ Jesus is his Lord and Saviour.

Catholics, Protestants and Jews will find the President just, impartial, tolerant. Protestant Christians naturally are glad that in their personal lives the President and his noble wife are strong, loyal Protestants, believing in religious liberty to all, and exercising it for themselves in the fellowship of the Evangelical Christian Church,

JAMES NOBLE PIERCE,

Pastor First Congregational Church.

Washington, D. C.

—Baltimore Southern Methodist.

## THE LIBRARY.

By Rev. M. B. Sharbrough.

(Some years ago, I found in a certain library an article on Books, which I read carefully, but from which I made no notes. I have not seen the article since, and do not remember the name of the author, or the name of the book in which I found it.

About six years later, I was asked to prepare a paper to be read before the annual meeting of the Library Association, and in response wrote the article published below, on "The Library." I make the above statement, feeling quite sure that I am indebted to the article mentioned for the plan, and in part the scope of my own, though certainly not for style and arrangement. After being read before the Library Association, my article was, by request, published in the Mississippi Educational Advance, but, so far as I know, has not appeared elsewhere.)

The library is a true fairy land. Here the imagination and fancy disport themselves, soaring on boldest wing, even to the delectable mountains beyond the clouds. Here reason mounts her glorious throne, and rules in gorgeous majesty her splendid realm.

Here with the scientist, you can go back into the realm of chaos and ancient night, to the time when God said "Let there be light," and there was light,—watch the birth of suns and worlds, and the formation of stellar systems with their various activities. Or you can explore the hidden depths of the grand old earth, watch its wondrous growth, and search out the beginnings and development of terrestrial life. Do you tire of the depths? Then come to the surface of this wondrous world, and explore with the entomologist the realms of vegetable, animal, and human life. Or with the chemist enter the real wizard's chamber; resolve the earth into its original elements, watch the dance of the atoms, and the vibration of the molecules: watch these atoms as with rythmic movement and harmonious proportions always invariable they combine in the formation of various substances. Do you tire of things, and does your mind crave that which concerns humanity? Then go with the historian, back to the very dawn of tradition, and trace the great movements and mighty deeds of men.

Walk with the Pharaohs as they build the pyramids, and gaze upon the splendid but burdensome civilization of ancient Egypt. Go back beyond that to the Hittite civilization, some of the wonders of which the archeologist has recently brought to light—back with the sacred writer to the days of the flood, to the Tower of Babel, and to the creation of man. Go with Abraham as he journeys from Ur of the Chaldees to the Land of Promise. Go with Moses as he leads the chosen people to the land of Canaan. Watch the building of Solomon's temple in all of its ancient splendor. Live for awhile amid the departed glories of ancient Babylon, Nineveh, and Tyre. Watch the rising glories of ancient Greece. Note her splendid intellectual civilization and see her decline and her humiliation.

Look upon the building of Rome, and watch the growing power of the City upon her Seven Hills, until the whole known world yields to her sway. See the Germanic hordes as they break in upon her kingdom and rule like the succeeding waves of the storm-tossed sea, until her civilization is demolished and her rule is broken off from the nations. View with interest and yet with sadness the anarchy and desolation of the medieval times. Then see a wondrous vision—these Germanic hordes take form in the peoples and nations which represent the grandest civilizations of the present time. See them roll back the barbarian and Scythian and the followers of Mahomet by which their civilization and very existence are threatened. Withal note the rise, the fluctuation, the growth of that wondrous Kingdom which, like the little stone cut out of the mountains without hands, is moving on to the filling of the whole world until the "earth shall be filled with the knowledge of the Lord as the waters cover the sea."

Do you tire of the historian? Then go with the novelist. His way is the easier, and the most exciting. He goes in a flying machine—is a real bird man. Hence, indolent or tired people—and jaded people generally—prefer his company, regardless of the danger. With him you can explore all the realms of fancy, and fly through the whole world of imagination. You can come into touch with all of the sentiment of the race—know its joys and sorrows. You can converse with kings or beggars, masters or slaves. You can hear the whispered sweets of lovers, however secluded their retreat. You can even enter the under-world, if it suits your taste. You can enter into the conspiracies of criminals, or sail the seas with pirates. Or you can converse with saints or sages or kings. You can participate in the diplomacy of states, or sit in the conclave of nations.

Or you may tear yourself away from the novelist and converse with the philosopher. This is more reputable, if not more interesting. To say the least, he is always instructive, if not always conclusive. With him we can acquaint ourselves with the laws of thought and of mind. We can enter the realm of pure thought and busy ourselves with the relations of things, of their ultimate causes, and the ulterior reasons of existence.

Or we can find companionship with the astronomer, and with him can learn of worlds and of suns, and of systems; can study their varied movements and relations, and by means of his spectrum analysis, can even determine something as to their composition.

Or you can enter into communion with the poets. Indeed, they should often be our preferred companions. And yet they are generally neglected for the novelist.

The poets represent the very highest aristocracy of culture. They introduce us to the best from every other department of learning and of thought, and with it they blend almost celestial visions. Would you sit where fancy weaves her finest web, with splendors passing the hues of the rainbow, or the wealth of setting and of rising suns and withal more delicate than the finest needlework, or the rarest touches of the painter's brush? Then commune with the poets. Would you have imagination rise into realms beyond the power of the novelist to lead? Then go with the poets. Would you hear harmonies and symphonies even beyond the reach of music? Listen to the poets. Would you see all of the beauties of the flowers, from the daisy to the bloom of the magnolia? Look with the poets. Would you feel the weird witcheries of insect life and enter into closest sympathy with all the world of life? Feel with the poet. Would you catch all of the splendors of the morning, the glories of the noon, the beauties of the evening glow, and the mysterious magnificence of the night? Look with the poets. Would you have reason rendered more rational, logic more powerful, beauty more beautiful; would you have your emotions stirred to deeper depths; would you gaze upon the noble form of truth, behold ideal loveliness, and hear the music of the spheres? Dwell with the poets.

With all of its privileges, the library is strictly democratic. Neither wealth, nor power, nor station has any pre-eminence here. Its delights are open alike to the rich and the poor, the lofty and the lowly, the illustrious and the obscure. Its only aristocracy is that of the mind, and this is an aristocracy which seeks to take in the whole race, by raising it to its sphere. Indeed, this is the very purpose of the library.

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## AVOIDING A TANGLE.

By H. Walter Featherstun, D.D.

I am not disposed to intrude. I am only concerned that a large contingent of us Methodists be not classed with the adherents of "the Fundamentalist Movement," especially regarding the "premillennial advent" theory. In his reply to Bishop Mouzon appearing in the Advocate of Sept. 27, Brother Lipscomb says:

"In his recent article against the Fundamentalists, the Bishop again opposes the doctrine of the 'Imminent Physical Second Coming of Christ,' which doctrine is so obviously the teaching of Christ, Paul, Peter, John, Jude, that it is unthinkable how men professing to believe the Bible can question or deny it."

Does my Brother Lipscomb mean that he who denies the theory of the "Imminent Physical Second Coming of Christ," i. e., the Premillennial Second Coming of Christ, contradicts "the teaching of Christ, Paul, Peter, John and Jude?" I challenge the statement. My brother has no right to confound the coming of Christ "to judge the quick and the dead," as our Creed declares, with a Premillennial coming that cannot be proved from the Bible, is not set down in any doctrinal statement of Methodism, and is believed by a very small contingent of Methodist people. I know—and our brother ought to know—that in every one of these passages where "coming" is used which the Premillennial Adventists invoke to prove their theory, the Greek word is parousia, and means **presence.** (Maybe some one will ask —I heard it asked yesterday—"Did not two angels at his ascension say to his disciples: "This * * * Jesus * * * shall **so come in like manner** as ye beheld him going?" The Greek words here translated, **"in like manner"** are **hon tropon,** and the phrase occurs seven times in the New Testament, and only in this place is it translated, "in like manner"—"as surely as" would be a better translation—"as surely as ye have seen him go, so surely shall he return" would be an accurate translation.)

I know, and our brother ought to know, that our Lord on "that dreadful night before his death" said to his heart-broken disciples: "A little while, and ye behold me no more; and again a little while and ye shall see me." He had told them of the Holy Spirit coming in his stead, representing him. He had quieted Philip's anxiety by saying: "He that hath seen me hath seen the Father; * * * and "I am in the Father, and the Father in me." Then fifty days later, or thereabouts—the death and resurrection being passed —he said to these same loved, loving and anxious eleven: "Lo, I am with you all the days, even unto the consummation of the age;" and I am sure that I—that all of us who love "his presence" —are included in this **"YOU;"** for "the consummation of the age" is still in the future.

To my thinking, the saddest thing said by John is this: "He came unto his own, and his own received him not;" the sweetest thing: "The Master is come and calleth for thee." Why should we, his own who love him, stand looking into the unanswering heaven to see him coming, when he is here?

I love to sing:

"Joy to the world, the **Lord is come;**
Let earth receive her king;
Let every heart prepare him room,
And heaven and nature sing."

I am sure that Bishop Mouzon and the great—very great—majority of Southern Methodists "steadfastly believe" what we say every Sunday: "I believe * * * in Jesus Christ * * * conceived by the Holy Ghost, born of the Virgin Mary * * * was crucified, dead and buried; the third day he rose from the dead, and ascended into heaven * * * from thence he shall come to judge the **quick and the dead."** With all our hearts we believe it; and yet we understand that in a sense, very much stressed, very sweet and blessed, **"He is with us all the days."**

"Why do you ask and question?
He is ever coming to me—
Morning and noon and evening—
Thank God, I have eyes to see:
And my daily load grows lighter,
And my daily cares grow sweet—
Oh! the Master is near—**the Master is here**—
I have only to sit at his feet."

For nearly two millenniums this teaching that he will "come to judge the quick and the dead" has been unquestioned by practically the whole Christian world. It is clearly set forth in Matt. 25:31-46, in Rev. 20:11-15, and clearly indicated in Eccl. 12:14; Matt. 19:28; Acts 17:31, and numerous other passages. All of these point to a Christ coming to "judge the world"—"at the end"—in no sense a "premillennial coming." Let us not get into a tangle. We all believe in a coming of Christ—let us not number it—the meaning of Heb. 9:28 is much disputed (Dr. Adam Clarke and other learned expositors insist that it refers to the Judgment Day)—but cannot be cited to prove a "premillennial coming"—we all believe in a coming. Let us not dispute about it! Some of the saintliest people I have ever known did not believe in the Premillennial Advent theory, and some did.

Jackson, Miss.

## CERTIFICATES OF HONOR FOR CHURCHES PAYING THEIR CENTENARY.

Honor Flags are given to churches that pledged an amount equal to, or exceeding their quota alloted them in the Centenary Campaign in 1919. It is, therefore, very fitting that Honor Certificates be awarded the churches that pay in full the amount they pledged.

Several churches in the Mississippi Conference are ready to receive their Honor Certificates, and they will be presented at the Annual Conference at Gulfport by Bishop Ainsworth.

There are a number of other churches that have paid nearly the entire amount. Why not finish now and rush the remittance to us, so we can include your church in the number to receive Honor Certificates?

The basis upon which these Certificates will be awarded is as follows:

First—Gold Seal Certificates are to be awarded to churches which pledged more than the amount of the quota and have paid the pledge in full; also churches pledging less than the quota but which have over-paid the quota.

Second—Red Seal Certificates are to be awarded to churches which pledged an amount equal to the assigned quota and have paid the pledge in full.

Third—Certificates without seal are to be awarded to churches which pledged less than the quota, but have paid the pledge in full.

These Certificates are awarded on the basis of the individual pledge and do not include Sunday school payments except in cases where the Sunday school pledge was reported as an individual pledge.

All Certificates are issued from the General Treasurer's office after proper investigation and report has been made by our auditor.

I would appreciate reports from all the treasurers, with their remittance before Conference, so I may include in my report for Conference.

Yours for service,

W. D. HAWKINS,

Field Secretary-Treasurer.

## TO THE PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

Dear Co-Workers: I am to show on my chart at Annual Conference the churches arranged in four groups, as follows:

First—All churches which have paid their Centenary pledges in full.

Second—All churches which have paid four-fifths of their Centenary pledge.

Third—All churches which have paid three-fifths of their pledge.

Fourth—All churches which have paid less than three-fifths of their pledge.

In which group will your church be? This will depend in some measure at least upon the activity during the next three weeks in collections. Please collect all you can, and send all money collected to me, in order that I may give your church credit.

Thanking you for your co-operation, with every kind wish, I am,

Yours for service.

W. D. HAWKINS,

Field Secretary-Treasurer.

## AVAILABLE FOR REVIVAL MEETINGS.

Dear Brother Carley: Owing to the fact that I have had to postpone a fall meeting, I have an open date beginning Oct. 28 and closing Nov. 11. If any pastor needs a helper for a revival during that time, I should be glad to give him the time.

I have a large gospel tent, seating capacity for 2,000 people, and now offer my service to any town or church for united campaign work. Any one desiring my assistance may write me at Hattiesburg, Miss.

The Lord has greatly blessed my efforts this year. Hundreds have been saved, and thousands of church people have been blessed in our services.

Yours fraternally,

JAMES M. SMITH.

## TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: The time for our meeting will soon be here. We are praying for a great session. Gulfport will put herself out for your comfort and pleasure, but we will not be able to furnish entertainment for any besides the members of the Conference and the different boards. We wish we could take all, but cannot. Let the presiding elders who have not already done so send in the names of delegates, etc., to W. L. Linfield at once.

Come praying for a great Conference.

Your brother,

W. M. SULIVAN.

Your Christian Education Pledge—Why Did You Make It?

BECAUSE Christian Education is essential to our civilization and national safety.
BECAUSE American education is in grave danger of becoming materialistic and Godless.
BECAUSE it is the Church's responsibility to make education positively Christian, and Southern Methodism should do her full share.
BECAUSE you wanted to help save our schools and colleges from disaster and ruin.
BECAUSE these schools furnish practically all of our preachers, missionaries and Christian workers.
BECAUSE the world needs Christian leaders in all walks of life.
BECAUSE your beloved Church called, and, as loyal Methodists, you responded.

For these and other reasons you made your pledge. Have you paid it? Surely, you will not let it become just "a scrap of paper." On the prompt payment of these pledges depends the success and future of our schools. By every consideration of honor and urgent need, you should pay your pledge promptly.

Pay Your Christian Education Pledge!

THE CHRISTIAN EDUCATION MOVEMENT
810 Broadway, Nashville, Tennessee

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## A DAY AND A NIGHT AT THE SOUTHWEST MISSOURI CONFERENCE.

Returning from the Kentucky Conference, I arrived at St. Louis on Sept. 10 and was very glad to have a few days in the office to look after important matters which had accumulated during my almost continued absence for three weeks, visiting five Annual Conferences. The close application both day and night enabled me to get everything in good shape in time to take the Katy Flyer for Nevada, Mo., which landed me safely early Thursday morning, Sept. 20, in Nevada, where I found the Southwest Missouri Conference in full swing.

### The Veterans Make Report.

The Conference opened its second day's session on Thursday with hard-working Bishop W. F. McMurry in the chair. After an uplifting devotional address by Bishop U. V. W. Darlington, the names of the superannuates were called one by one, and each of those present was given an opportunity to speak a few words. As I sat there watching them rise in turn out of their physical infirmities to speak, heard their words brokenly expressed concerning their love and loyalty to the church, and felt the tug of their abiding faith, notwithstanding the deprivations that were upon them, my very soul went out to them in tenderness, and I girded myself anew for even greater abandon to the task of providing for them a comfortable support. Not one uttered a word of complaint or criticized the church even by an implication for her neglect of him. If any referred indirectly to the hardships of superannuation, the situation of distress was quickly screened from view by additional glowing words of faith and confidence that the Lord would provide. These grand old men can never know the full measure of my love for them and my devotion to the work which looks to give them relief, and my soul yearns daily for a similar devotion expressed in their behalf by every preacher in active service throughout the whole church.

### A Picture Worthy of an Artist's Skill.

Seated there on the platform close to the right hand of the presiding bishop was the grand old veteran, Rev. Dr. C. C. Woods. His eyes were a little more dim and his body a little more bent than when I saw him last. He leaned upon his cane and seemed to be straining all the faculties of his being to catch every word uttered by any speaker. His face, though furrowed by wrinkles of many hard years of service, reflected the light of heaven. My mind went back through the years to catch up again in memory the voice of the silver-tongued Woods which thrilled and inspired the people in so many churches where he served and to feel the lift of his facile pen which led the preachers of Missouri through sunshine and storm while he was editor of the St. Louis Christian Advocate. He is superannuated now and is quietly and sweetly awaiting the last summons. I thought what a pity it was that a man like this, having given to the church fifty-five years of active service, should in the days of his old age and physical infirmities receive from the church from all sources the pitiful annual allowance of $273.67.

Such an amount is not even enough to pay the rent for a humble cottage to protect him against the heat and cold. If by chance he can stretch this sum to pay the rent, pray tell me how is the dear man to purchase food and raiment for himself and wife? His case is not an isolated one or an exception, but it is similar to hundreds of others that could be selected from our nearly one thousand superannuated preachers. Will the church continue to neglect such men? Can she fail to support the special effort for superannuate endowment when said effort has as its objective a comfortable old-age support for men like this veteran of the Lord?

### Bearers of Good Tidings.

Promptly at 10:30 Bishop McMurry announced that in five minutes the representatives of the Board of Finance would present to the Conference the plan of special effort for superannuate endowment. He requested that all preachers and members of the Conference who were outside of the Conference room be advised of this fact and urged to be in their places to hear what was to be spoken on the subject. My heart went pit-a-pat with joy and appreciation as I saw the outside members in ones and twos coming through the several doors of the auditorium in response to the announcement. Bishop U. V. W. Darlington delivered the inspirational address, and it was most pleasing to see how thoroughly he captured the Conference with his wit and pathos as he spoke most appealingly concerning the call of the "forgotten man." The preachers all love Bishop Darlington, and they should, for he is their friend. When he had concluded his splendid address, I was introduced to present the plan of the special effort. It is not to be expected that ordinary human mortals, especially preachers, having listened to a wonderful address such as Bishop Darlington's, would find it possible to sit patiently for another forty minutes to listen to the likes of me, but they did. I watched the rascals closely, and I was unable to observe a single one of them with body bent low, head hanging lower, and stepping as if walking on eggs sneakin' out. They stayed with me while I gave them the analytical details of the method of procedure. Thus for fully an hour and a half those preachers and lay members sat there listening intently to our presentation. In the light of this fact I am sure that determined resolutions were made by every one present to do a faithful and honest part by the program for the benefit of the "forgotten man." Bishop McMurry concluded the program of presentation with a few pointed remarks on matters that had not been referred to by the other speakers. His confident attitude toward the great movement and his contagious expectancy for its outcome proved him a most worthy president of the great Board which has the leadership of this special effort.

### A Chat With a Benefactor.

After lunch at the hotel, I sat down by that princely layman, Mr. E. T. Webb, of Webb City, Mo. Last February this brother gave $13,000 to the Southwest Missouri Conference Superannuate Endowment Fund and placed it in trust with the Board of Finance. It is yielding six per cent annually, and at this rate it will supplement the annual support of the claimants of said Conference in the amount of $780. I told Brother Webb that he never would be able to realize the full significance of this splendid gift until he got home to heaven and was surrounded by hundreds of sainted superannuated preachers and widows of preachers telling him about it. He replied that he had never made a gift to anything in his life that gave him more pleasure. As I watched the movements of his dear, good face while he was speaking the evident satisfaction playing there fully confirmed his words. God bless you, Brother Webb, and make his face to shine upon you in all of your ways and give you peace, and may the same spirit which moved you to do this generous act in behalf of a cause so sacred be caught up by many others throughout the whole church in such measure that they, too, will be led to do likewise!

### A Presiding Elder's Testimony.

It is funny but true that the best-dispositioned presiding elder in the whole church is likely to appear prepossessed, nervous, worried, and unapproachable while the Annual Conference is in session. We should not criticize the poor dears too much for this and for the reason that this state of them at Annual Conference time is due to the fact that they are overburdened with anxiety for the welfare of the church and the preachers whom they represent. I sidled around by one of these boys and asked him to give me his honest opinion about the outlook for the special effort movement in his district and in the other districts of his Conference. As I recall, this is what he said: "Todd, we are struggling with many unpaid obligations of one sort or another, but I give you my word that there is but one thought on the part of the presiding elders—namely, to make a heroic effort to pay the Conference quota for superannuate endowment in full. I sincerely believe we will succeed. You can absolutely count on me in whatever relation I may be situated to do my level best." I slapped him on the shoulder. Then I said: "Bully for you, Tom. I knew you would do it, and I believe what you believe about all the other preachers in the Southwest Missouri Conference. The truth is, I believe that all the preachers of the whole church feel this way about it. They know that this opportunity has come just this one time in the whole history of our church, and they realize that it will not come again to this generation. Under the circumstances they cannot be true to themselves or to their aged brothers if they fail to do their dead level best."

### The Flash of a Two-Edged Sword.

At the night service I stood for an hour and a half with others crowding in to hear the inimitable Dr. M. N. Waldrip deliver in behalf of the worn-out preachers of the church a powerful address entitled "Knights of the Sacred Scar." The flaming words of the speaker went home. The lack of space forbids further comment, except to state that Waldrip's wonderful address was a fitting climax to a day in the Southwest Missouri Cnoference spent almost entirely in the interest of the "forgotten man."

# *The Home Circle*

## JANE'S SECRET.

"What can be the matter, Phyllis?"

"Nothing at all is the matter."

Phyllis hurried down the walk so that Jane should not see the sudden tears in her eyes. She did not like to cry.

Jane followed Phyllis, deep in thought. A secret is a terrible thing, especially when you can't tell it to your best friend. Jane knew that Phyllis felt bad and she was sorry, but she couldn't tell her this secret yet.

When the children reached the school yard Jane was quickly surrounded by three or four girls. Phyllis went off by herself.

After school Phyllis and Jane had a great deal of fun making paper-doll clothes. Jane had several sheets of tissue paper, blue and yellow and pink. She had even found some plaid paper for trimmings. With cutting and fitting and pasting the little girls soon made the paper into dresses.

"I do love paper dolls," said Phyllis. "Some times I think I had rather have them than real dolls. I asked mother to give me only paper dolls for my birthday."

"That's to-morrow, isn't it?" asked Jane, and she smiled to herself.

"Will you come over after school? Mother said I couldn't have a party this year. But she's ordered some ice cream, and maybe there'll be a cake."

Jane had a queer look on her face. "I can't come right after school, Phyllis. I promised Helen I'd go over there."

"Helen didn't ask me."

"I—I know."

"But it's my birthday."

"I'm sorry," said Jane; but she didn't look sorry.

Phyllis jumped to her feet. "If you don't like me any more, I'm going home."

She ran out of the yard.

All the next day at school Phyllis kept away from Jane and from Helen. More than once she saw them giggling and talking together, but every time she came near them they grew quiet.

She felt hurt and went home all by herself. Phyllis had a habit of sulking when things did not go to please her, and, even though to-day was her birthday and there was ice cream at home, she circled round the house to the back yard. She could do something to make those girls feel bad, and she intended to do it.

The paper dolls!

Lightly she ran across the back yard and down a side street to Jane's playhouse. She knew just where everything was. She picked up a box of colored papers that she had decided to burn or tear or spoil in some way. But when she took the cover off the box a scrap of white paper fluttered to the floor. She thought it was a paper-doll dress and stooped to pick it up, but then she saw that it was a note.

"Be sure to be on time," it said. "Won't it be a lark! Mrs. Cummins said—" The rest was torn off.

Mrs. Cummins? That was Phyllis' mother. What did she know about all this? Phyllis hadn't told her that the girls had a secret. Slowly she put back the box of paper dolls. She would go home and ask her mother what the note meant. Slowly and thoughtfully she walked up the front walk and opened the front gate.

"Surprise! Surprise!" a dozen merry voices shouted.

Then Phyllis realized what the note had meant and why the girls had avoided her and why Helen had not asked her to play. A surprise party! For her! Of course! It was her birthday.

Jane was hugging her tight. "Come on, Phyllis. The table is all set. There's a great big cake, and you are to have the first blow at the candles."

Of course it was intended that Phyllis Cummins should be the happiest little girl there, because it was her birthday and her party; but she wasn't, because she felt ashamed of herself.—Marguerite Murphy, in the Youth's Companion.

## SIZE AND STRENGTH OF DOGS.

The largest dog I have ever heard of was the St. Bernard, Plinlimmon—weight 210 pounds, and height (measured at the shoulder) 34½ inches. When we consider mere bulk and weight, the St. Bernard is unquestionably the largest breed of dog, though some others are stronger—anyway, seem to be, because of more pep and adaptability.

Many people will tell you that the mastiff is the world's largest dog, probably because this breed is known to have been used years ago for draft purposes. The mastiff is a strong dog, and a useful one, but he is not, on the average, as heavy as a St. Bernard. The common impression that Newfoundlands are very large comes from the stories of their rescue work in the water and on the mountains. Their size is easily surpassed by that of several other breeds.

Of course, the Great Dane is a big dog—and "all meat," too, astonishingly muscular and powerful, and not a bit slow to exercise his great strength. One breeder tells of locking a Great Dane in a barn and seeing the dog tear the door completely down to get out. A few instances of 34 inches at the shoulder have been recorded, but usually Danes are considerably below this in height.

The most magnificent pair of dogs I ever saw, from the viewpoint of size, strength and efficiency, were "Zero" and "Arctic," huskies brought to Seattle from "north of 65." Each weighed 120 pounds, and together they could draw a sled weighted with 1,000 pounds of freight. On some occasions Mr. Scottle, owner and driver, found it necessary to load each dog with a pack of 100 pounds, and as a reward gave them a daily feed of twenty pounds of moose meat.

Any ordinary dog of average size is much stronger than is commonly supposed. A 40-pound bull terrier will drag a 200-pound man all over town unless the man wraps the lead cord around a post or resorts to some other stratagem. The dog's feet are better prepared for gripping the ground, and he has more of them, four as compared with two, four points of contact with the earth, better traction than man.

I have referred to the strength of the northern sled dogs. Not all of them are as big as Zero and Arctic, but they are all surprisingly strong. Even the Eskimo dog, regarded as too light for freighting purposes, does valiant service, and the Indian dog, being larger, makes a still better "horse." However, the huskies are the premier sled dogs. Weighing, on the average, 80 to 90 pounds, and with the fighting spirit and determination of an African buffalo, they do not know what it is to give up. Four of them will draw a load of 600 pounds, and go 40 miles a day—50 or 60 under pressure.—L. E. Eubanks, in Our Dumb Animals.

## "TIME OUT."

### Absent-Minded.

"Carson is the most absent-minded chap I ever saw." "What's he been doing now?" "This morning he thought he had left his watch at home, and then proceeded to take it out of his pocket to see if he had time to go home and get it." "But he doesn't beat the man who went out of his office and put a card on the door saying he would be back at 3 o'clock, and finding that he had forgotten something, went back to the office, read the notice on the door and sat down on the stairs to wait until 3 o'clock."—Kind Words.

### He Used Speed.

A guest in a Cincinnati hotel was shot and killed. The negro porter who heard the shooting was a witness at the trial.

"How many shots did you hear?" asked the lawyer.

"Two shots, sahr," he replied.

"How far apart were they?"

"'Bout this way," exclaimed the negro, clapping his hands with an interval of about a second between them.

"Where were you when the first shot was fired?"

"Shinin' a gemman's shoes in the basement of de hotel."

"Where were you when the second shot was fired?"

"Ah was passing de Big Fo' depot."—Exchange.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

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**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

## PERSONAL AND OTHER NOTES.

Our Board of Missions reported on Oct. 12 that $46,281.33 had been received for the Japanese Relief Fund.

The Methodist Episcopal Church suffered a loss of about $1,000,000 (gold) in the recent earthquake in Japan.

Rev. Paul H. Grice, of Johns, Miss., has received 93 members into the church this year. All indications point to a fine rounding out of the year's work.

Rev. T. B. Winstead, of Carthage, Miss., reports that the work goes well on his charge. He is expecting to be able to make a good report at Conference.

The second session of the Shreveport District Standard Training School is in session this week. Six courses are offered under competent instructors.

One of the especially attractive features of the Big Brothers' Class, Greenville, Miss., is the orchestra. Good music is a tremendous asset in the work of the church.

Rev. and Mrs. J. M. Boykin, of Ponchatoula, La., accompanied by their fine young son, James, were visitors to New Orleans on Saturday of last week. Brother Boykin gave a fine account of the work of the church at Ponchatoula.

Rev. R. P. Neblett, our pastor at Durant, Miss., issued a printed appeal to his people for the observance of Work Day for the Mississippi Methodist Orphanage, on Saturday, Oct. 13. We are sure his appeal met with a generous response.

The officers and teachers of the Methodist church and Sunday school at Mer Rouge, La., recently passed highly commendatory resolutions concerning their pastor, Rev. J. R. Roy, who has served them so faithfully for the past four years.

The Department of Religious Education of Trinity College, Durham, N. C., now employs three full-time professors, two part-time professors, and three assistants. The enrollment in the Department is 567.

Rev. B. P. Fullilove requests us to make the following announcement: "Those desiring to communicate with me will find me at 1320 Tate Street, Corinth, Miss. Some of our preachers have never found out that I took the superannuate relation last fall. Please take due notice of the above address and govern yourselves accordingly."

The fourth quarterly conference of the Washington charge, Vicksburg District, Mississippi Conference, adopted strong resolutions of appreciation of the work of the presiding elder, Rev. J. R. Jones, who has served the district so faithfully for the past four years.

Rev. C. K. Smith, the faithful and popular pastor of our church at Pineville, La., was the recipient last week of a brand-new, up-to-date Ford car as an expression of the appreciation of his people.

A church-wide social was given at the Felicity Street Methodist Church, this city, on Friday evening of last week, under the auspices of the Woman's Missionary Society. It was largely attended and was a very delightful occasion.

The Methodist Preachers' Meeting of New Orleans tendered Mr. Henry H. Ahrens, newly appointed religious editor of the Times-Picayune, a luncheon on Monday of this week. The occasion was a very delightful one. Mr. Ahrens is pre-eminently qualified for the position he holds.

The Lake Charles American-Press of Oct. 8 gave a full account of the Promotion Day exercises of the Broad Street Methodist Sunday school on the previous day. The service was attended by one of the largest congregations that ever assembled in that historic church.

The Eagle Lake (Tex.) Headlight of a recent date prints a fine picture of Rev. A. Inman Townsley, formerly of the Louisiana Conference, with an account of a meeting to be held by him at Eagle Lake. Brother Townsley, whose home is at Columbus, Tex., is the district evangelist.

At the fourth quarterly conference of the Ville Platte charge, New Orleans District, Louisiana Conference, the Bayou Chicot church reported all its assessments paid in full. Bayou Chicot is the oldest Methodist church in Louisiana, having been established in 1814. Rev. E. V. Duplantis is the pastor.

Rev. Robert A. Clark, formerly of the North Mississippi Conference, is having a great pastorate at Union Avenue Methodist Church, Memphis, Tenn. During the two years he has been there, he has received about 600 members into the church. A great church building is now in process of erection, which will probably be ready for occupancy next February.

A press dispatch to one of the New Orleans daily papers on Tuesday of this week announced the death of Rev. W. G. Burks, pastor of the Methodist church at Kossuth, Miss., on Saturday of last week. We have no details. The Advocate extends sincere sympathy to the family and loved ones of our deceased brother. We trust we shall have a suitable memoir for publication in due time.

A note from Rev. J. W. Pearson, recently transferred from Mansfield, La., and appointed pastor of the St. Paul Methodist Episcopal Church, South, Springfield, Mo., states that he has reached his new field of labor, where he has been cordially received. Brother Pearson speaks in the kindest terms of his association with the Louisiana brethren and of the fine people of Mansfield.

A Constitutional Convention of the Young Men's Christian Association in North America will be held at Cleveland, Ohio, Oct. 17-26. The Convention is called by order of the triennial International Convention of the North American Associations, held last November. It is instructed "to study all questions affecting the general polity of the movement, and of the organization, relationships, and functions of the Associations and their general agencies; and to present its findings to the Associations for their action, through referendum vote."

Rev. R. S. Walton, pastor of our Texas Avenue Church, Shreveport, La., requests us to make the following announcement: "Mrs. Olive Millsaps, who has been a student of the Moody Bible Institute, is open for further engagements through the fall and winter months. She conducts singing in revivals and gives Bible lessons and special children's meetings, and has been assisting Evangelist Andrew Johnson, of Wilmore, Ky., in meetings in Ohio. Her address is: Care First Methodist Church, Shreveport, La."

## STORY OF A FAMOUS HYMN.

(The following story of the origin of the famous hymn, "The Rock That Is Higher Than I," appeared in the St. Louis Post-Dispatch about twenty years ago. It was clipped from that paper at that time by Captain John L. Collins, of Coffeeville, Miss., who has kindly furnished it to the Advocate for publication.—Editor.)

### THE ROCK THAT IS HIGHER THAN I.

O sometimes the shadows are deep,
And rough seems the path to the goal;
And sorrows, sometimes how they sweep,
Like tempests down over the soul

Chorus—
O then to the Rock let me fly,
To the Rock that is higher than I;
O then to the Rock let me fly,
To the Rock that is higher than I.

O sometimes how long seems the day,
And sometimes how weary my feet;
But toiling in life's dusty way,
The Rock's blessed shadow, how sweet.
Chorus.

Then near to the Rock let me keep,
Or blessings or sorrows prevail;
Or climbing the mountainway steep,
Or walking the shadowy vale.
Chorus.

Erastus Johnson, of Snoqualmie Falls, Wash., author of the words of "The Rock That Is Higher Than I," a gospel hymn that ranks in the estimation of lovers of sacred songs along with "Jesus, Lover of My Soul" and "Nearer, My God, to Thee," and is printed in all the leading Gospel hymn books of to-day, visited his brother, Rev. William Johnson, pastor of the Olive Branch Congregational, at his home, 2631 Russell Avenue, St. Louis, last week.

Mr. Johnson is 75 years old, but he is vigorous in mind and body, and works upon his farm, which is at the outskirts of Snoqualmie Falls. He has written many songs—he continues to write them whenever the inspiration seizes him—but, in his own words, "The Rock That Is Higher Than I" is the only one that has achieved a permanent success. He prepared for the Sunday Post-Dispatch the following statement of the circumstances under which that song was written.

**By Erastus Johnson.**

A convention of the Young Men's Christian Association of Pennsylvania was held at Carlyle in that State, Sept. 18, 1873, and I was a delegate from the Pittsburgh chapter. John Wanamaker, the merchant prince of Philadelphia, was president of the Association. The meeting was to last three days, beginning on Friday and closing on Sunday.

Wanamaker presided at the first day's session and, while he was in the chair, a message was handed to him announcing that Jay Cooke had failed and that his firm had gone into bankruptcy.

Mr. Wanamaker, at that time, was not so rich as he is now. He had $70,000 in Cooke's bank, and there appeared to be no hope that he would ever recover any of it. The loss of it greatly embarrassed him in his business, and, after reading that message, he was the gloomiest man I had ever seen. He was popular with the delegates, and his misfortune was accepted by them as their misfortune. There was so much gloom in the convention we couldn't transact any business.

I felt called upon to write a hymn that would express the sorrow of the occasion and yet point the brethren to the brighter way. I sat down, took a pen in my hand and the words of "The Rock That Is Higher Than I" came nearly as fast as I could write them. I took the three stanzas to Prof. Fisher, a Philadelphia composer, who was in the convention, and suggested that he write the music.

The first song that Fisher sang on the following day was "The Rock That Is Higher Than I." Fisher had a magnificent voice, and I thought I had never heard anything so good as the song he had made out of my little verses. Wanamaker took it up and caused it to be printed—it went straight to his heart—and, on Sunday, hundreds of copies were distributed. It was sung several times during that day, often enough for all the delegates to become thoroughly familiar with it, and they took it to their homes with them, where they introduced it.

It jumped into immediate popularity everywhere, and it has been pretty generally sung in Protestant churches since. I have had some very interesting experiences through it, and I cannot resist the temptation to relate one of them. A year ago I was sick in a hospital in Seattle, Wash., and a young woman occupied the room alongside of mine. She played frequently upon a guitar, and she never picked up the instrument without singing "The Rock." She sang it well, too. When I was able to hobble around on crutches I sent her word one day that I would call on her. She hadn't the slightest idea why I took the liberty to visit her, but she greeted me very cordially.

I told her I had been so charmed by her music that I felt it would be improper for me to leave the hospital without telling her of the pleasure she had given me. I assured her that I had particularly enjoyed "The Rock."

She answered that it was her favorite and that she thought the man who wrote it must have been a grand man with a grand view of life. After this I was almost too modest to tell her I was its author. Besides, I didn't want to spoil the illusion. But finally I revealed the secret. She was so astonished that I have never yet quite assured myself that she believed me.

I have written many hymns, but this is the only one that has lived. The trouble with our religious songs is they are trash, both in the words and the music. That's why they die away so quickly. The old standard hymns, like those Wesley and Watts wrote, will not die as long as the church of Christ stands. They are meaty and substantial. There is true poetry in them, and that is as essential to a song's life as to a poem's. The music has little to do with their success—although its influence may be great under certain circumstances. If the songs are worth preserving, the music that will embalm them will be written.

There is no soul in nine out of ten of the songs that are written for worship. Their tunes are silly—absolutely without technical value—while their words express nothing.

I am glad to say we are getting back to the good old songs of the days of old—to the inspired poems of Wesley and Watts. A dignified song, such as they wrote, is the best vehicle of worship. There is not much satisfaction in going to church and hearing all the singing by a quartet choir. I do not wish to arraign this manner of worship, for it probably is full of good features that attract the non-church-going class. But I know I want to sing whenever I go to a service and I object if a choir usurps this pleasure. I believe a majority of church-goers are of this mind, and, for that reason, I think a revival of the good old hymns which are especially adapted to congregational singing, is coming.

### THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. D. B. Boddie, Glenmora, La., 2; Rev. S. C. Yates, Carrollton, Miss., 2; Rev. T. B. Cottrell, Vicksburg, Miss., 2; Mrs. Maude W. Martin, Bentonia, Miss., 2; Rev. V. R. Landrum, Harleston, Miss., 2; Rev. J. L. Frazier, Springfield, La., 3; Rev. T. B. Winstead, Carthage, Miss., 7.

### NORTH MISSISSIPPI CONFERENCE—NOTICE.

The new Statistical Blanks are so different from the old forms that it will be well for each pastor to provide himself with a new Pastors' Report Blank **before leaving for Conference**, that the necessary data may be supplied from the records at home. Order from Lamar & Barton, Nashville, Tenn. Do it now.

J. R. COUNTISS, Secretary.

### NOTICE! LOUISIANA PREACHERS!

It will be absolutely necessary that all statistical reports handed in at the approaching session of the Louisiana Conference be on the new forms. There are radical changes in the reports, and no reports will be received unless the new forms are used. It is important, therefore, that each preacher be supplied with the new blanks, and we earnestly request that you order at once your blanks from Lamar & Barton, Nashville, so you may have them in time to thoroughly study them and be prepared to hand in your report at the opening session. This urgent request is for your good, and for the proper preparation of the statistics.

Sincerely,
ROBERT W. VAUGHAN,
Statistical Secretary,
Louisiana Annual Conference.

### CHRISTIAN EDUCATION, LOUISIANA CONFERENCE.

My Dear Fellow-Worker: The third payment on the Christian Education pledges is due Nov. 1, 1923, which will, also, be the beginning of our Pay-Up Week. I know you are deeply interested in the Christian Education Movement, and want to render all possible assistance. Both our colleges—Centenary and Mansfield—have done a great work for our Conference and will be seriously handicapped and crippled if this money is not raised.

We would offer the following suggestions:

1. Begin work on the list at once. If you need a new list, let us know.
2. See, or write to, every person on the list.
3. Enlist your pastor; get him to announce from the pulpit that the Third Payment is due and urge the people to pay their pledges promptly.
4. If you need help collecting, appoint persons to aid you.
5. Urge every subscriber to make some payment; all that is due, if possible, or as much of it as he can.
6. If any subscriber has died, or changed address, or if any name is wrong on the list, please notify us.

Thanking you for all your service in this great cause, I am,

Yours very truly,
ALBERT S. LUTZ,
Conference Secretary of Education.

### ARE WE ONE HUNDRED PER CENT CHRISTIANS?

We were talking with a preacher not long ago about practical religion, and he told us that one evening in the prayer meeting he noticed that most of the praying was for blessings to fall upon the man or woman who prayed, and he suggested that they forget themselves for a little while and spend ten minutes in praying only for other people. Possibly he may not have been wise in so limiting the prayers of the people, but at any rate he brought to their attention in striking fashion the truth that most of even our public praying is for ourselves. The ten minutes prayer for others was a pretty slow affair, and no doubt some of the people said the preacher had "spoiled the meeting." Possibly he had, but at least he had drawn the attention of his people to the fact that they were not doing very much praying for other people.

Is this a common fault? If it is, it probably is even more pronounced in private prayer than it is in public prayer, for in the latter for very shame's sake we must pray for other people even if we are not greatly concerned about them. But in private prayer we are under no such compulsion and will probably pray for those things which we greatly desire. Naturally we pray for ourselves; just as naturally and just as fervently we pray for our own well-beloved friends; but outside that charmed circle, whom do we remember in prayer? Do we pray for our church, for our Sunday school, for our pastor, for our day school, for the State, for the empire, for all national friends and foes, for the coming of God's peace and righteousness to every land? The Christian is essentially unselfish; are we one hundred per cent Christian? Are we even fifty per cent Christian?—Christian Guardian.

### HAS WORRYING EVER HELPED YOU?

In all your life, did you gain anything, ever get the slightest benefit, from worrying over any situation? Did it ever help you to bear your burden better or to make it lighter? What have all the years of worrying in the past done for you? You know that worrying has done nothing but sap your vitality, lower your courage, weaken your initiative, handicap your executive ability, and distress and confuse your mind, thus unfitting you for clear thinking and decisive acting. It has probably cut off years of your possible life. It has deepened the furrows in your face, whitened your hair, put a drag on your steps, and taken the spontaneity and buoyancy out of your life. It has made you a poorer husband, a poorer father, a poorer friend, a less agreeable and less effective partner and comrade, whether in business or social life. It has crippled your efforts and your business. Multitudes of days have been pretty nearly ruined by worry and anxiety. The fear of disaster, of misfortune, of possible failure, has been your worst enemy. You have harbored it, welcomed it, encouraged it by dwelling upon it, listening to its doubts and dire predictions. Multitudes of people who have harbored it have been ruined by it. It has filled our poorhouses, our insane asylums, our hospitals. Fear is the great human curse.—Orison Sweet Marden, in the New Success Magazine.

Little Willie's father had taken him to Sunday school for the first time, and on the way home, in order to see if the youngster had learned anything, he asked:

"Who was it killed Goliath?"

"I dunno," said Willie. "I was sitting on a back seat and couldn't see."—Exchange.

### PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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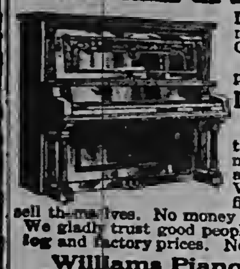
701-720 Carondelet St., New Orleans, La.

## CHRIST IN THE LIFE OF MAN.

The following, clipped from a recent issue of the Oxford (Miss.) Eagle, gives a brief resume of the sermon preached by the pastor of the Methodist church on the date indicated. It is worth reading:

"The subject of the sermon at the Methodist church next Sunday, Sept. 30, will be: 'The Actual and Potential Christ in the Life of Man'—how he affects the individual and social units of power, vitalizing, invigorating, and inspiring to aims and ends, which is the only feasible plan ever made known to man for a rational solution of life's irrational and amazing difficulties; how he is vitally and essentially related to the deepest springs of thought, the hidden source of Will, Choice and Character; how Jeus is related to the social fabric of mankind—Poverty, Wealth, Wages, the Economic, Political and Civic betterment of the race—in large, how we are to have more life of the highest type; also, the partial and half truths of various religions, cults, etc., such as Christian Science, Coueism, the adulterations, misfits, dreadful caricatures and monstrous errors which lead men and women by millions into interminable and irretrievable morasses of unnatural and false mental and moral therapeutics; how he is related to the physical health of mankind, to the body at its best, to the failure of science, education, philanthropy, etc. In fact, how a **Whole Christ Fully and Competently** Understood and taken into the heart of man's weakness, cowardice and failure will and does cure all his possible wreck and ruin. You are invited to worship with us and rejoice with us in a Full and Blessed Saviour and Deliverer."



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## FROM THE FRENCH MISSION.

Dear Brother Carley: A few words I would like to say about my work in the Lafourche Mission. When I came to this work last January I had two places to preach to; now I am glad to say that, with the help of God, I have discovered other places, which gives me eight places.

I preached last Saturday night where the gospel had never been preached before this year, among Roman Catholics, and the house was full. Two were added to the church. It is very hard to work among those Catholics, but now and then the power of the gospel breaks the ice, and I can't tell you how I like to see some one come through the cracking ice. It takes courage and faith, but it can be done by the help of God. I need your prayers.

Dr. W. W. Drake will be with me on the 28th, and we French people are always more than glad to have him with us. God bless him in his great work!

Your brother,
A. D. MARTIN.
120 Brooklyn Avenue, Houma, La.

## THE FALSE TRAIL.

By Rev. H. W. Rickey.

The weak-minded Apists were led down the wrong road by false inferences.

False Inference No. 1—Men have for centuries, by careful selection of wisely chosen strains, produced many breeds of pigeons, poultry, pigs, cats, dogs, cows, horses. These breeds of domestic animals are no proof whatever that plants or animals evolute into "new creatures" that do not belong to their kind, type or forbears. They readily revert—there is no proof that Nature copies man's methods of breeding. It only proves that "pigs is pigs," "like begets like"; that great men are not wise, neither do the Evolutionists understand the commonest facts.

False Inference No.2.—Folks have observed for thousands of years the every day facts that seeds or eggs grow, develop, mature into full-grown or adult specimens of their kind. An acorn becomes an oak tree, an egg hatches out into a chicken. They all conform to the law "like begets like." The Apists set up a contrary notion that unlikes beget unlikes by slow stages and long ages. There are no sample specimens among fossils or living creatures. There are no connecting links between unlike species. Nature is not creating any new types of animals or plants. Unlike creatures grow, but they do not grow into something unlike themselves. Tadpoles do not change into humming birds or barnacles into geese.

False Inference No. 3—We rejoice that Mr. Luther Burbank has produced a thousand expressions of plant life, such as the spineless cactus, seedless fruits, etc., but Mr. Burbank has not made acorns grow into walnuts, or plucked strawberries from huckleberry bushes, or gathered figs from grapevines. The transmutation of species is the twin-sister of the transmigration of souls: products of imagination, factless fancies. That the only wise God employed Mr. Darwin's or Mr. Anybody Else's notion of evolution is quite grotesque. The old alchemists labored in vain to make silver or gold out of lead. The Evolutionist's toil has been useless in trying to bring forth a man out of a monkey. Only an unsound mind will throw the Holy Scriptures overboard, take up with a factless cosmology, fashioned out of an unproved hypothesis. The grand old Book has charitably buried many adversaries. No matter how ludicrous, illogical, grotesque, puerile theories may be, master-minds have championed such preposterous nonsense. Famous philosophers, the ablest writers, have espoused paganism, but that is no reason why we should take the path to paganism.

Evolution is the confusion of dissimilar ideas, the contradiction of realities. It is a system of sneers at that which Hebrews, Roman Catholics, Protestants deem sacred and holy. It misuses the taxpayer's money to propagate falsehoods in school books. It takes for granted that which nobody has proved, and assumes that which cannot be demonstrated. It excludes the religion of the Holy Scriptures from the classroom, and praises and applauds any boneheaded lecturer who propagates race-suicide, pagan or infidelic ideas among our young folks. There is no limit to its conjectures, no end to its shifting definitions, and is ever changing the bases of the argument of its errors. Huxley said: "The verdict is not proved, or provable." He knew.

The Holy Scriptures know no such burlesque as the Radio-God. The holy apostle Paul taught in Acts, the seventeenth chapter and twenty-eighth verse: "In God we live, move and have our being." Thomas Carlyle styled evolution a "Gospel of Mud." It is a mud-slinger at sacred things. The archbishop of infidels, Earnest Haeckel, begins with mud, ooze, slime, and not God; with spontaneous generation, and not with the acts of the Creator. He attaches immense importance to this ignoble theory of descent in his "History of Creation," for two reasons: First, "The unavoidable inference is the animal descent of the human race"; second, "The non-miraculous development of the natural history of the human race." Thomas Carlyle's testimony concerning the three Darwins was, "I knew all three of them right well, and they were all rank atheists."

The learned Lotze said that "A large part of the age feels profound hatred of what is called Spirit. Hence the effort to make man a brute, and lose his soul in matter."

Ask an evolutionist if he believes in miracles. It smokes them out. They show the cloven-hoof.

Natchitoches, La.

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Gaining and losing in this world, rising and falling, enjoying and suffering, are but the incidents of life. Learning, aspiration, progress, is the life of life.—Orville Dewey.

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That man is ashamed to be called a philosopher which readeth not the books of philosophy, and to be called a lawyer, an astronomer, or physician that is ignorant of books of law, astronomy, and physic. How can any man then say that he professeth Christ and his religion, if he will not apply himself as far forth as he can or may conveniently to read and hear and so to know the books of Christ's gospel and doctrine? Although other sciences be good and learned, yet no man can deny but this is the chief and passeth all other incomparably. What excuse shall we therefore make at the last before Christ that delight to read or hear men's fancies and inventions more than his holy gospel? Let us, therefore, apply ourselves as far forth as we can have time and leisure to know God's word by diligent hearing and reading thereof, as many as profess God, and have faith and trust in him.—From the Book of Homilies.

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## THE GRIP OF A GOLIATH.

David of old had many captains and "mighties" who helped to win for him a kingdom and to consolidate his power, and among these men of prowess, is mentioned a particular hero, Eleazar, the son of Dodo, who "arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day." This is a lesson in two things which do not always go together—grit and grip. The story of Eleazar relates to a rude and crude age. We do not altogether admire those pluggers and sluggers, who hit hard and mercilessly at whatever got in their way, and we have no good word to speak for a prize-ring. At the same time it is well to abstract certain qualities exhibited by those rough fighters, which may with advantage be applied figuratively to life's more ideal contests.

In the Old Testament story Eleazar showed grit, and fought with such abandon and utter self-forgetfulness, without stopping for rest, that toward evening his hand seemed one with his sword, and his fingers could not be released from its hilt. Eleazar completely identified himself with his big task and even when the victory had been won, could not let go. That was where the other element—grip—came in. Eleazar may not in stature have been a Goliath, but he had a giant's spirit, and could hold on! The trouble with too many people is that they let go before success is fairly attained—or hold on to the wrong things. Some grip a gold dollar so tightly that their fingers could not be release therefrom even with a crowbar. Others cleave to prejudice and poor habits in a way that is senseless and obstructive to advancement. But there are plenty of good things in the world to which one must cleave with the grip of an Eleazar. Our hands should grip the cross of Christ, to which we cling as to a rock amid the raging floods; our hearts should cleave to the Christ who hung upon that cross, making "salvation" a personal matter; our faith should hold to the worth-whileness of human life; our hope should settle with absolute confidence on the promises of immortality. When it comes to moral principles, too, and all manner of reform work, modern Israel must be led by Eleazars who will never let up on the fight, until their hands grow weary and cleave to the hilts of their swords.

How much the Bible has to say about keeping on, and holding fast—and while we are hold-fasters, we do not need to be fossils! What is needed is discernment and determination, as expressed in the counsel "Hold fast that which is good, and cast the bad away!" Life's crises are many, and the call to moral combat is incessant. A considerable number of the combatants show grit for a while—and then let go, the sword falling early from their weakening hands. Let us try for a higher distinction than that; be Eleazars whose grit shows itself in a gripp which a hundred devils cannot loosen, and who never stop work until they are through!—Zion's Herald.

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## LOUISIANA CONFERENCE.

### Alexandria Dist.—Fourth Round.

Melville ct., at Melville, Oct. 21, p.m., Oct. 22 a.m.
Plaquemine and Donaldsonville, at White Castle, Oct. 21, a.m.
Livonia ct., at ——, Oct. 22
Campti ct., at Davis Springs, Oct. 28, a.m.
Coushatta, Oct. 28, p.m.
Natchitoches, Nov. 4.
Alexandria, Nov. 5.
Elizabeth ct., at Elizabeth, Nov. 6.
Trout and Good Pine, at Good Pine, Nov. 11, a.m.
Jena and Jonesville, at Jonesville, Nov. 11, p.m.
Oakdale, Nov. 13.
Rochelle and Standard, at Rochelle, Nov. 18, a.m.

Preachers in charge are requested to see that reports from different departments of the church called for at this conference are in hand. The brethren are also requested not to ask the privilege of nominating more stewards for the different churches than the law of the church allows. Stewards are requested to make special efforts to bring up a full financial report.

W. L. DOSS, JR., P. E.

### Baton Rouge Dist.—Fourth Round.

Franklinton ct., at Fisher, Oct. 21, a.m.
Frankinton sta., Oct. 21, p.m.
Natalbany and Pine Grove, at Pine Grove, Oct. 27, a.m.
Greensburg, at Wesley, Oct. 28, a.m.
Kentwood, Oct. 28, p.m.
Amite, Oct. 31, p.m.
Baker, at Baker, Nov. 3, a.m., and 4, p.m.
St. Francisville, at Tunica, Nov. 4, a.m.
Baton Rouge, at First Church, Nov. 5, p.m.
Keener Memorial, Nov. 7, p.m.
Olive Branch, at ——, Nov. 11, a.m.
Gonzales, at Meadows, Nov. 18, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—Fourth Round.

Branch ct., at Maxie, Oct. 21, 11 a.m.
Crowley, Oct. 21, 7:30 p.m.
Rayne, Oct. 28, 11 a.m.
Indian Bayou, at Indian Bayou, Oct. 28, 7:30 p.m.
Merryville, at Merryville, Nov. 4, 11 a.m.
De Ridder, at De Ridder, Nov. 4, 7:30 p.m.
Sulphur and Vinton, at Vinton, Nov. 11, 11 a.m.
Lake Arthur, Nov. 11, 7:30 p.m.
Lake Charles, at Lake Charles, Nov. 18, 11 a.m.

The trustees of church property will please answer question 18 with a written report, as provided in paragraph 112 of the Discipline.

J. B. WILLIAMS, P. E.

### Monroe Dist.—Fourth Round.

Gilbert, at Wisner, Oct. 21, 11 a.m.
Winnsboro, at Winnsboro, Oct. 21, 8 p.m.
Waterproof, at Newellton, Oct. 28, 11 a.m.
Ferriday, at Ferriday, Oct. 28, 8 p.m.
Bonita, at Bonita, Nov. 4, 11 a.m.
Monroe, Nov. 4, 8 p.m.
Oak Grove, at Oak Grove, Nov. 10, 11.
Columbia, at Columbia, Nov. 17, 18.

Pastors are requested to have full financial reports. Trustees are expected to have reports relative to church property.

W. D. KLEINSCHMIDT, P. E.

### New Orleans Dist.—Fourth Round.

Lydia, Oct. 21, 11 a.m.
St. Martinville, Oct. 21, 7:30 p.m.
Lafourche, at Labadieville, Oct. 28.
Houma, Nov. 4, 11 a.m.
Bayou Blue, Nov. 4, 7:30 p.m.
Jeanerette, Nov. 11, 11 a.m.
Morgan City, Nov. 11, 7:30 p.m.
St. Mark's, Nov. 18.

Pastors are requested to see that reports are ready from trustees and Woman's Missionary Societies, and from any others whose reports may have been deferred from former conferences.

W. WINANS DRAKE, P. E.

### Ruston Dist.—Fourth Round.

Sibley, at Brushwood, Oct. 21, 11 a.m.
Athens, Oct. 23, 2 p.m.
Marion, at Marion, Oct. 25, 2 p.m.
Elmore, at Vienna, Oct. 28, 11 a.m.
Ruston, Oct. 28, 8 p.m.
Haughton, at Haughton, Oct. 29, 2 p.m.
Castor, Oct. 31, 2 p.m.
Bienville, at Bienville, Nov. 2, 2 p.m.
Arcadia, Nov. 4, 11 a.m.
Ringgold, Nov. 6, 2 p.m.
Simsboro, at Hilly, Nov. 8, 2 p.m.
Cotton Valley, at Cotton Valley, Nov. 9, 2 p.m.
Haynesville, Nov. 11, 11 a.m.
Winnfield ct., at Winnfield, Nov. 12, 10 a.m.
Wesley ct., at Wesley, Nov. 15, 2 p.m.
Gibsland, at Gibsland, Nov. 18, 11 a.m.

A written report from the Trustees of each charge will be expected.

K. W. DODSON, P. E.

### Shreveport Dist.—Fourth Round.

### Preaching Appointments Only.

Grand Bayou, 7:30 p.m.
Sunday, Sept. 23, Vivian, 11 a.m.; Rodessa, 3 p.m.; Ida, 7:30 p.m.
Sunday, Sept. 30, Mooringsport, 11 a.m.; Gilliam, 7:30 p.m.
Sunday, Oct. 7, Mansfield, 11 a.m.; South Mansfield, 7:30 p.m.
Sunday, Oct. 14, Grand Cane, 11 a.m.; Logansport, 7:30 p.m.
Sunday, Oct. 21, Pelican, 11 a.m.; Pleasant Hill, 7:30 p.m.
Sunday, Oct. 28, Longstreet, 11 a.m.; Cedar Grove, 7:30 p.m.
Sunday, Nov. 4, Greenwood, 11 a.m.; Mangum Memorial, 7:30 p.m.
Sunday, Nov. 11, Walker's Chapel, 11 a.m.; Plain Dealing, 7:30 p.m.
Sunday, Nov. 18, Texas Avenue, 11 a.m.

Dates of conferences will be announced later.

R. H. WYNN, P. E.

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# *Sunday School*

## MISSISSIPPI CONFERENCE NOTES

Miss Marie Parham, of the Elementary Department, General Sunday School Board, came to our Conference, Thursday, Oct. 4. We had a fine meeting at Vicksburg. A good representation of the elementary workers attended, and the work was to the point. Friday was spent in Yazoo City. This was as fine a meeting as I have been in. We had hoped to have people from all over the county present, but only a representative from Satartia was present. This school is definitely working to become 100%, and they have made much progress.

Saturday I went to Raleigh. Brother Clegg has accomplished a fine work at Raleigh. They have repaired the parsonage and repainted it. Seventy-five out of 85 were present at Sunday school, and we had the largest audiences at preaching services I have seen in all my visits to Raleigh. Things look mighty good. They are talking building for the Sunday school.

Miss Parham spent Saturday at the Satartia quarterly conference, and Sunday with the workers in Jackson. She reported the folks received her gladly and attended upon the services in fine spirits.

Monday we had a meeting at Forest. Besides Forest, the Harperville charge was represented. Miss Parham did great work here. This school is working on the "B" Program of Work, and they are planning to build a Sunday school building in order to carry out the Program to better advantage.

Tuesday we visited Harrisville, D'Lo, and Mendenhall. Harrisville is 90% "C" type. They lack blackboards and screens to be 100%. Good for Harrisville! We had only a short session at D'Lo, but the workers were very interested. Mendenhall was a good meeting, too.

Wednesday was spent at Hattiesburg. There was a fine representation, with workers from Collins besides the Hattiesburg workers. Main Street is talking building. Court Street is well on the way to 100% "B" Program. Fine interest was aroused in a standard training school and other advanced steps.

Thursday and Friday were spent at Brookhaven in District Institute. Miss Parham did good work. The Elementary Departments pledge to go to 100% "B" type. The Beginner Department is accepting the "A" Program and going to work on it. The school as a whole accepted the "B" type and promised to put it over.

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5515 MAGAZINE STREET.

This was the smallest district meeting ever held in the Brookhaven District. It was a most interesting meeting and I believe a most helpful meeting.

Miss Parham did good and faithful work, and we will be glad when she comes our way again.

The work grows. Reports indicate the greatest year's work ever accomplished.

Pray earnestly for the workers.

Yours in Him,

JOHN C. CHAMBERS.

## LOUISIANA CONFERENCE.

### City Elementary Council, Shreveport, La.

The Louisiana Conference and Shreveport District have their first City Elementary Council.

The Council was organized Monday morning, Oct. 1, at First Church, Shreveport, under the direction of Miss Marie Parham, associated in elementary work with Miss Kennedy, in the office of the General Sunday School Board at Nashville.

Miss Caroline Hess, Conference Elementary Superintendent, has been most earnest and fatihful in promoting elementary work, and the Council is the fruit of her earnest endeavor. We are trusting that from this organization of Christian workers will grow an amalgamation of intrest and spirit of helpfulness that will prove a great blessing to the city and suburban churches of Shreveport in their elementary work.

The cabinet members of the Council are:

Chairman, Mrs. C. P. Munday; vice chairman, Mrs. N. G. Robinson; secretary-treasurer, Mrs. W. E. Hampton; district elementary superintendent, Mrs. N. L. Hudson. Key women: Mrs. J. W. Wilson, Bossier City; Mrs. F. Sieker, Oil City; Mrs. H. E. Gump, Noel Memorial; Mrs. C. T. Hitchins, Texas Avenue; Mrs. L. A. White, Claiborne; Mrs. N. G. Robinson, Mangum Memorial; Mrs. F. D. Hutchens, First Church; Mrs. N. L. Hudson, Cedar Grove.

MRS. N. L. HUDSON,
District Elementary Superintendent.

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

In checking up the Junior Department of the Clarksdale school, the superintendent of the department, Mrs. H. L. Talbert, reported 46 on the roll, that 23 read the Bible daily. All second-year girls made maps of Palestine, two modeled maps of paper pulp, three boys modeled maps, three girls made models of sheepfolds, oriental homes, and tomb of Christ. Maudie Cartledge, Mary Fite, and Ike Hoskins made a perfect record of attendance for the year. The beginner, primary, and junior departments lack but little of covering the ten points of the program of work outlined for these departments. Verily, the work prospers under the prayers and hard work of these faithful women.

The report from our school at West Point is encouraging: Mrs. Roy Snider, superintendent of the Cradle Roll, has 117 in her department; the Beginners, Mrs. Harry Dalton superintendent, reports 25 on roll; Mrs. B. M. Howorth, superintendent Primary Department, reports 53 on roll; Mrs. B. T. Schumpert, superintendent Junior Department, reports 85 on roll; Mrs. T. H. Lipscomb, superintendent Intermediate Department, reports 54 on roll; Mrs. J. W. Belk, superintendent Young People's Department, 23 on roll; the Adult Department has 130 on roll. There are 25 classes in this school, with an enrollment of 617, including the Cradle Roll. The Home Department did not report. There were 52 who received the Robert Raikes' diploma, this for being present and on time for the year. Miss Ethel Hines holds the record in this respect for perfect attendance for 11 years, John Snider and Randolph Howorth for 10 years. The teachers in this school are doing work that is telling on the life of the church

The school at Jonestown is responding to the training given by Miss Kate Payne Owens this summer. As a result of the work she did for the teachers, the school is undertaking the full program of work for a school of the "B" type. Mr. C. P. Shelby is developing into one of the best superintendents in the Greenville District. Recently all the teachers agreed to take the first four books in the training course, and agreed to study until all the courses are completed. In checking up the schools, I find the weak point in all of them is a lack of trained teachers, but in every school the teachers agreed to study and read until they are prepared to do the work as it ought to be done.

Brother Superintendent, look after your Centenary pledge and see to it that your school pays the last dollar that it promised. Individuals may fail to meet their obligations, but do not let the school as an institution repudiate one cent of what has been promised.

Judging from the small number of letters received in regard to the observance of Children's Week, one would think that very few of our leaders have read the Advocate all the way through. More than one hundred letters have been written calling attention to this, but not a word in reply. However, a larger number of schools will observe the week than have made inquiry.

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I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping of it I shall most promote the glory of him to whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that in truth, not in name only, all my interests and those of my children may be identified with his cause.—David Livingstone.

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There is a story of an old man who carried a little can of oil with him everywhere he went; and if he passed through a door that squeaked, he poured a little oil on the hinges; if he came to a gate and it opened hard, he oiled it. And thus he passed through life, lubricating all the [illegible] squeaking, and hard places, and [illegible]ing it easier for those who came after him. He filled his can daily and carried it with him to lubricate when and wherever needed. Blessed is the girl or boy who carries an oil can to lubricate life and make things go smoothly.—C. A. Terhune.

**WALLACE**
(The New Orleans News Man)
PAPERS FROM EVERY STATE AND AROUND THE WORLD
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The luckiest people in the world are not those who depend upon luck, but those who utterly ignore it. The moon, according to some, is good for potatoes, but luck is not good for a man. Neither the fault nor the fortune is in our stars; both are in ourselves. Iron in the blood is better than a rabbit foot in the pocket. The measure of Washington, Lincoln, and Lee, the immortal American trio, is to be found not with the god of fortune, but within their own matcless personalities.—North Carolina Advocate.

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### FROM THE FRANKLINTON CIRCUIT.

Dear Mr. Editor: Friday, Sept. 28 marked the closing of two good meetings in the St. Tammany end of the Franklinton circuit, the Waldheim meeting holding from the third Sunday to Friday night; at Fitzgerald from the following Sunday through Friday night. These two meetings were the last of five held on my circuit.

At both places I heard "the best meetings we've had in years" more than once. Brother J. W. Booth, of Amite, did the preaching at Waldheim, and that explains why it was the best meeting in years. Brother H. C. Murphy, of Tickfaw, preached for me at Fitzgerald. I know of none better for a good "old-time religion" meeting. It is no reflection on other preachers for me to say that, taken day after day, I'd go just as far to hear Brother Murphy as to hear any one I know. Excepting one night, the Fitzgerald church was full to capacity. Visible results—nine additions to Waldheim, two additions to Fitzgerald.

Sorry I can't make such glowing reports of actual accomplishment, and promises of greater accomplishment, as some reports of revivals I've read. Like most others, however, I can say, "I hope to be able to report everything in full at Conference."

It might be of interest to note the most striking occurrences at the other meetings of Franklinton circuit. I am afraid to name places because the Advocate actually goes into three or four homes, and some one might get ruffled.

At one meeting, the second night, in response to a proposition, "Every member of this church who will pray for a revival and do all in his power to promote the interests of the meeting, come forward to the altar," no one moved. At a subsequent meeting six or eight came.

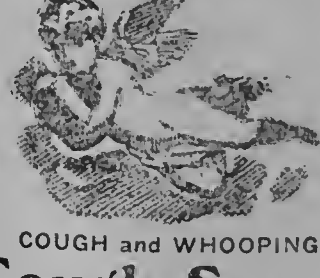
At another place, nearly every member of the church responded to a similar proposition. Yet during the entire meeting only one person evinced enough interest in the salvation of her soul to come forward for prayer, and she was a member of the Baptist Church. At another place we established a Sunday school. Not so bad.

Yes, I have great hopes, and faith in the realization of great things, and am realizing them in my own life. But I know, somewhat, the character of the people with and for whom I labor.

Yours for success,

JAY COBURN.

ANGELL'S



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But the most important thing, which needs not only to be said, but also to be understood, is that life itself is the great school. Facts are teachers. Experiences are lessons. Friends are guides. Work is a master. Love is an interpreter. Teaching itself is a method of learning. Joy carries a divining rod and discovers fountains. Sorrow is an astronomer and shows us the stars. What I have lived I really know, and what I really know I partly own; and so, beginning with what I know and what I own, I move through my curriculum, elective and required, gaining nothing but what I learn, at once instructed and examined by every duty and every pleasure.—Henry van Dyke.

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Is it not our Lord himself who taught us to say, "Thy will be done?" It is the tenderest and fondest word that love ever pronounced. It is also the peace which the Savior promised to his disciples.—Selected.

### MISSISSIPPI CONFERENCE.

#### Brookhaven Dist.—Fourth Round.

Please note readjustments found necessary for greater efficiency and make the most of the fourth quarterly conference.

Wesson and Beauregard, at Wesson, Oct. 21, 11 a.m.; Q. C., 3 p.m.
Summit and Topisaw, at Summit, Oct. 21, 7 p.m.; Q. C., Oct. 22, 3 p.m.
Gallman, at Gallman, Oct. 23, 11 a.m.; Q. C., 2 p.m.
Barlow, at Brandywine, Oct. 24, 11 a.m.; Q. C., 2 p.m.
Monticello, at Monticello, Oct. 25, Q. C., 11 a.m.
Fernwood, at Fernwood, Oct. 28, 11 a.m.; Q. C., Oct. 29, 10:15 a.m.
Magnolia, Oct. 28, 7 p.m.; Q. C., 8 p.m.
Bogue Chitto and Norfield, at Bogue Chitto, Oct. 29, 7 p.m.
Osyka, at Osyka, Oct. 30, 11 a.m.; Q. C., 2 p.m.
Bayou Pierre, at Pleasant Valley, Oct. 21, 11 a.m.; Q. C., 2 p.m.
Hazlehurst, Nov. 4, 11 a.m.; Q. C., Nov. 5, 7 p.m.
Georgetown, at Georgetown, Nov. 4, 7 p.m.; Q. C., 2:30 p.m.
McComb, La Branch Street, Nov. 7, 7 p.m.
Scotland, at Bethel, Nov. 8, 11 a.m.; Q. C., 2 p.m.
Brookhaven, Nov. 8, 7 p.m.
McComb, Pearl River Avenue, Nov. 9, 7 p.m.
Pleasant Valley, at Tilton, Nov. 11, 11 a.m.; Q. C., 2 p.m.

Let there be written reports from (1) pastor, (2) Sunday school superintendents, (3) Epworth League presidents, (4) lay leaders, (5) Woman's Missionary Society presidents, and (6) the board of trustees.

Let us pay every financial claim in full, for love of Christ. No shortage anywhere. We can do it if we will. And we will.

Make the election of officers a matter of prayer and conviction. Drop triflers, deadheads and obstructionists. Forward, for our Christ!

H. M. ELLIS, P. E.

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# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## STANDARD OF EXCELLENCE, ADULT.

| | | Credits. |
|---|---|---|
| 1. | Each new member ........ | 1 |
| 2. | Average attendance at each meeting equal to one-half resident membership .......... | 5 |
| 3. | Auxiliary budget paid to date (budget includes annual dues of $2.40 per member, 60c per member for the Conference Expense, Retirement and Relief funds, or a minimum of $3 per year per member—in addition to total auxiliary pledge .... .... .... .... | 10 |
| 4. | 25 per cent of members tithing ...... ...... .......... | 5 |
| 5. | 50 per cent of members having family altars .... ....... | 5 |
| 6. | Each month—<br>(a) Monthly Bulletin presented, (b) Program on monthly topic, (c) Prayer for work and workers .... .... .... ..... | 5 |
| 7. | Subscribers to Missionary Voice equal to one-half the membership .... .... ...... | 5 |
| 8. | Young People organized .... | 10 |
| 9. | Children organized—<br>(a) Baby Division ........... | 5 |
| | (b) Junior Division .... .... | 5 |
| 10. | Each Bible Study or Mission Study Class .... .... ...... | 5 |
| 11. | Each box to needy minister of Methodist Church, South, or institution under direction of Council .... .... .... .... | 5 |
| 12. | All reports mailed to District Secretary and Conference officers by first day of each quarter .... .... .... ...... | 5 |
| 13. | Regular work done by Social Service Committee .. .. .... | 10 |
| 14. | Week of Prayer observed.... | 5 |
| 15. | Representation at District and Annual Meetings .... ... | 10 |

(Any auxiliary having a total of 75 credits for the year will be placed on the Honor Roll. The auxiliary corresponding secretary should watch for points each month and report total credits to District Secretary at the last quarter of the year.)

## "INTIMATE CLIMPSES."

The little booklet entitled, "Intimate Glimpses of Miss Belle H. Bennett," would be appreciated by all who read it. Here is what Miss Haskin has to say:

"As those of us who knew and loved Miss Bennett read these pages, we verily feel that once more she walks among us. These words make her so vivid that we can all but feel the magnetic touch of her hand and dream that once more we look into her loving eyes; with all the greatness of her master mind and still more with the largeness and gentleness of her heart she lives for us again.

"Therefore, we send forth this little book with the hope that those who did not have the privilege of being co-workers with her may come to appreciate her great personality. It is not in any sense a biography, and is not intended to take the place of the biography, which is to appear later. It is intended rather to give to many of our missionary women a real and sympathetic glimpse into the life of the woman who has been the master architect of the great work we all love.

"Miss Emily Olmstead, who for four years lived in the inner circle, was to Miss Bennett friend and spiritual daughter. Had it not been for her untiring devotion, Miss Bennett could never have given to the church her last four years of service. When finally the last week of pain and suffering came, Miss Olmstead ministered to her with the love and tenderness that only a daughter can give. Miss Bennett's last thoughts and desires were often whispered into her ears, so that when we read this sketch we are indeed looking into the very heart life of one of the great servants of our Master. May He enlighten our eyes and strengthen our hearts with a great and noble purpose—the very God purpose that made her life strong and sweet and beautiful."

---

When men come and say, "Here we are, our interests, ourselves, our business, everything," then the windows of heaven are never shut—never! When my all is upon the altar, there the windows of heaven are open and the blessing descends.—G. Campbell Morgan.

## MISSISSIPPI CONFERENCE.

### Hattiesburg Dist.—Fourth Round.

Leakesville, at Leakesville, Oct. 21, 11 a.m.
New Augusta, at New Augusta, Oct. 21, 7:30 p.m.
Williamsburg, at Santee, Oct. 24, 11 a.m.
Prentiss, at Carson, Oct. 25, 11 a.m.
Mount Olive and Magee, at Mount Olive, Oct. 28, 11 a.m.
Seminary, at Seminary, Oct. 28, 7:30 p.m.
Avera, at Avera, Oct. 31, 7:30 p.m.
Heidelberg, at Heidelberg, Nov. 4, 11 a.m.
Hattiesburg, Court Street, Nov. 4, 7:30 p.m.
Hattiesburg, Main Street, Nov. 11, 11 a.m.
Sumrall, Nov. 11, 7:30 p.m.
ANNUAL CONFERENCE, at Gulfport, Nov. 14.

Pastors will please see to it that we have full reports from the boards of trustees and the Woman's Missionare Societies. Let the stewards be diligent and see that all the financial obligations of the church are paid in full. We want to report level columns of finance at the Annual Conference.

W. W. GRAVES, P. E.

### Jackson Dist.—Fourth Round.

Camden, at Forest Grove, Oct. 20, 21, 11 a.m.
Sharon, at Sharon, Oct. 21, 3 p.m.
Yazoo City ct., at Lake City, Oct. 27, 11 a.m.
Yazoo City, Oct. 28, 11 a.m., 2 p.m.
Eden, at Eden, Oct. 28, 4 p.m., 7:30 p.m.
Benton, at Midway, Nov. 3, 4, 11 a.m.
Vaughn, at Ellison, Nov. 4, 3 p.m.
Galloway Memorial, Nov. 5, 7:30 p.m.
Capital Street, Nov. 7, 7:30 p.m.
Canton, Nov. 8, 7:30 p.m.
Monterey, at ———, Nov. 10, 11 a.m.
Brandon, Nov. 11, 11 a.m., 3 p.m.

The pastors are called to meet at Capital Street, on Monday, Nov. 12, at 2 p.m., for the purpose of going over our statistical reports, that we may be ready Wednesday morning, when Conference opens.

M. L. BURTON, P. E.

### Meridian Dist.—Fourth Round.

Cleveland, at Lynnville, Oct. 20, 21.
DeKalb, at Spring Hill, Oct. 21, 22.
Matherville, at Langsdale, Oct. 27, 28.
Shubuta, Oct. 28, 8 p.m.
Vimville, Nov. 3, 4.
De Soto, Nov. 4, 5.
Pachuta, at Adams Chapel, Nov. 6.
Enterprise, Nov. 7.
Waynesboro ct., at Boyce, Nov. 10.
Bucatunna, Nov. 11.
Waynesboro, Nov. 11, 8 p.m.

PAUL D. HARDIN, P. E.

### Newton Dist.—Fourth Round.

Rose Hill, at Rose Hill, Oct. 21.
Decatur and Hickory, at Decatur, Oct. 24, 3 p.m.
Lake, at Lake, Oct. 28.
Newton, Oct. 31.
Laurel, Kingston, Nov. 4, 11 a.m. 2:30 p.m.
Laurel, West End, Nov. 4, 7:30 p.m.
Laurel, First Church, Nov. 5, 7:30 p.m.

J. A. MOORE, P. E.

### Seashore Dist.—Fourth Round.

Vancleave, at New Prospect C. G., Friday, Oct. 19, 11 a.m.
Saucier, at Poplar Head, Oct. 21, 11 a.m.
Pass Christian, Oct. 21, 7:30 p.m.
Columbia, Oct. 28, 11 a.m.
Hub, Oct. 28, 3 p.m.
Ocean Springs, Nov. 4, 11 a.m.
Wesley Memorial, Nov. 4, 7:30 p.m.
Long Beach, Monday, Nov. 5, 7:30 p.m.
Biloxi, Tuesday, Nov. 6, 7:30 p.m.
Brooklyn, Wednesday, Nov. 7, 7:30 p.m.
Gulfport, Monday. Nov. 12, 7:30 p.m.

Let the trustees have complete reports, and all the pastors do their utmost to have all collections in full. The Seashore District is blessed in that we are not suffering, as other districts are, from the boll weevil. Let us all work and pray for full reports.

There will be a Preachers' Institute at Poplarville Monday, Sept. 17, at 10 a. m., for the Picayune, Logtown, Poplarville, Lumberton, Columbia, Wiggins, and Brooklyn charges. Let all the pastors from those charges attend. There will be one at Biloxi Tuesday, Sept. 25, for the balance of the District, to meet at 10 o'clock. Brethren, come.

Don't fail to complete your every-member canvass and be ready to report results.

W. M. SULLIVAN, P. E.

### Vicksburg Dist.—Fourth Round.

Rolling Fork, at Cary, Oct. 21, 11 a.m.
Angullla, Oct. 21, 8 p.m.
Louise and Holly Bluff, at Louise, Oct. 28, 11 a.m.
Silver City, at Midnight, Oct. 28, 8 p.m.
Mayersville, Nov. 4, 11 a.m.
Vicksburg, Gibson Memorial, Nov. 7, 8 p.m.
Vicksburg, Crawford Street, Nov. 12, 8 p.m.

Please let every pastor see that special effort be made, from now till the Annual Conference, to collect all Benevolences. We have had a good year spiritually, and we cannot afford to go up to the Conference until we have done our very best to raise the finances so necessary for the ongoing of the Kingdom.

I am sure the laymen will see that their pastors are paid in full. They cannot and will not do less than this.

Pastors will please have all reports ready at the quarterly conference, as required by the Discipline.

J. R. JONES, P. E.

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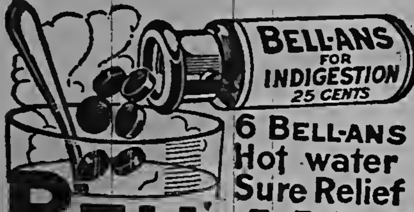

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### REAL MISSIONARY WORK.

If any one wishes to see a real missionary hard at work, come to Biloxi, and watch Brother W. W. Moore. He lives in the Camp Ground, and preaches at the following mission stations: Wesley House, four miles away; at the Back Bay Mission, also four miles from him, and across the Bay; at Mississippi City, eight miles away, and finally at the Seamen's Bethel in Gulfport, ten miles away. This is in addition to funerals, baptisms, pastoral visits, visits to the sick and afflicted in the Veterans' Hospital, nine miles away—and other activities. Brother Moore is my neighbor, and I know him better than any one else around here; my testimony is from personal observation. After reading the above, do you wonder that the little Ford is now needing a new top, and general overhauling? But alas and alack! there is yet a debt of about $125 still due on it. I do wish some of the good folks who have an abundance of the Lord's money at their disposal, and who wish to help out a work that is about the truest missionary work in the State, would send a check to Brother Moore, and lift the debt from the car. No one can do this work as he does it without a car, and the car will be left with the man who follows Brother Moore—it is not his car. Some one gave the work a little portable organ, and outdoor services are held from the running board of the car, while some devoted young lady plays the organ.

Brother Moore and I are good friends—so he will not be angry when he sees this in print. He will be "de-light-ed" to acknowledge the receipt of checks from those who are interested in the work along this beautiful coast country. It was all missionary work only a short time ago; now there are several strong churches which are helping to care for these weak ones.

Fraternally,
"OBSERVING LAYMAN."

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Perrysburg, Ohio.—"I took Lydia E. Pinkham's Vegetable Compound because I suffered with pains in my sides all the time. I can't remember just how long I suffered, but it was for some time. One day I was talking with a lady I met on a car, and I told her how I was feeling and she said she had been just like I was with pains and nervous troubles, and she took the Vegetable Compound, and it cured her. So then I went and got some, and I certainly recommend it for it is good. Whenever I see any woman who is sick I try to get her to take Lydia E. Pinkham's Vegetable Compound."—Mrs. ADA FRICK, Route 3, Perrysburg, Ohio.

In nearly every neighborhood in every town and city in this country there are women who have been helped by Lydia E. Pinkham's Vegetable Compound in the treatment of ailments peculiar to their sex, and they take pleasure in passing the good word along to other women. Therefore, if you are troubled in this way, why not give Lydia E. Pinkham's Vegetable Compound a fair trial.

### CHURCHES AND THE RED CROSS.

Genius is oftimes, among other things, a great Faith. It is not infrequently the imperishable flower which springs from the dark soil of sorrow and misfortune. Of the latter, Balzac says: "It makes of certain souls a vast desert through which rings the voice of God."

As we study the circumstances out of which have sprung our greatest hymns, together with so many of the masterpieces of art, music and literature, we believe that this is true. Such hymns as "Abide With Me," "Lead, Kindly Light," and "O, Love That Will Not Let Go," are deathless, and they have come to us out of the very depths of human suffering.

The Red Cross, national and international, has come to us "out of the very depths of human suffering." Its history and program are too well known to the churches to need much comment, for it is in the religious bodies of America that the American Red Cross has found the high per cent of its best leadership in the furtherance of a work which, perhaps more than any other, effectively demonstrates to the world at large the ideal of the Brotherhood of Man. The Seventh Annual Roll Call date is Nov. 11-29, and that date is approached by the American Red Cross with full confidence so far as the churches are concerned.

The human heart is the greatest thing in the world, and the power to reach the human heart is the greatest form of genius of which we know. Music may fail, art may fail, science may fail, but genius of the kindly spirit never fails. It flourishes in the summer sunshine; it makes the cold of winter time less bleak; it gilds our happiest hours with the touch of a magic wand, and it eases our defeats with its ready song of cheer. It is the friend of little children, the guiding star of youth, and the blessing of the aged. It is the priceless jewel of the time in which we live and a gem of ever-brightening lustre for all of time to come. Whatever life may hold of sunshine and success, or of shadows and defeat, genius of the kindly spirit is the one great deathless trophy of this life; it is Truth.

In Hangchow, China, the Commissioner of Police for the Province last fall became a Christian and united with the church. Later he was elected to membership on the Board of Directors of the Y. M. C. A. He has made a fine record in politics, having held his present office, in spite of changes in governors every few years, since 1911. Because of his strength of character and long service he is easily the most influential man in the Province. Humanly speaking, there was nothing for him to gain in becoming a Christian. His clear-cut stand means much in Christian China.

### NORTH MISS. CONFERENCE

#### Aberdeen Dist.—Fourth Round.

Tremont, at Asbury, Oct. 18.
Calhoun City, at Big Creek, Oct. 20, 21.
Vardaman, at Derma, Oct. 21, 22.
Algoma, at Troy, Oct. 24.
Eupora and Mabin, at Mabin, Oct. 26.
Mathiston, at Mathiston, Oct. 27, 28.
Bellefontaine, at Spring Hill, Oct. 29.

T. H. DORSEY, P. E.

#### Corinth Dist.—Fourth Round.

Chalybeate ct., at Ebenezer, Oct. 20, 21.
Mooreville ct., at Mooreville, Tuesday, Oct. 23.
Mantachie ct., at Mantachie, Wednesday, Oct. 24.
Belmont ct., at Belmont, Friday, Oct. 26.
Paden ct., at Paden, Oct. 27, 28.
Tishomingo ct., at Tishomingo, Oct. 28, night; Oct. 29.
Iuka sta., Oct. 31, night.
Burnsville ct., at Burnsville, Nov. 1.
Iuka ct., at Pleasant Hill, Friday, Nov. 2.

Let pastors see that written reports are made by the Woman's Missionary Society, and by the trustees of church property, answering questions 16 and 18. Also give special attention to questions No. 20 to 24, inclusive. Let the Sunday school superintendents and charge lay leaders make written reports.

I hope that the stewards will make a successful effort to collect the pastor's salary in FULL.

Let pastors and laymen remember our SLOGAN, "ALL COLUMNS LEVEL AT CONFERENCE."

JOSEPH B. RANDOLPH, P. E.

#### Columbus Dist.—Fourth Round.

McCool, at Salem, Oct. 20, 21.
Ackerman and Wier, at Ackerman, Oct. 21, 22.
Chester, at Salem, Oct. 23.
Mayhew and Sessums, at Mayhew, Oct. 25.
Cedar Bluff, at Siloam, Oct. 27, 28.
Brooksville, Oct. 31.

A. T. McILWAIN, P. E.

#### Greenville Dist.—Fourth Round.

Jonestown and Duncan, at Duncan, Oct. 21, a.m.
Hollandale and Arcola, at Arcola, Oct. 21, p.m.
Leland, Oct. 24, p.m.
Lake Cormorant and R., at Lake Cormorant, Oct. 28.
Greenville, Oct. 31, p.m.
Boyle ct., at Skene, Nov. 4, a.m.

JAMES H. FELTS, P. E.

#### Greenwood Dist.—Fourth Round.

Colla, at Eanon, Oct. 21, 11 a.m.
Webb and Sumner, at Webb. Oct. 24, 7:30 p.m.
Dublin, at Mattson, Oct. 28, 11 a.m.; Q. C., after preaching.
Tutwiler, Q. C., 3 p.m., at Tutwiler; preaching, 7:30 p.m.
Sidon, at Cruger, Oct. 30, 7:30 p.m.
Tchula, Oct. 31, 7:30 p.m.
Indianola, Nov. 1, 7:30 p.m.
Minter City, at Phillippi, Nov. 4, 11 a.m.
Greenwood, Nov. 4, 7:30 p.m.; Q. C., Nov. 2, 7:30 p.m.

S. L. POPE, P. E.

#### Grenada Dist.—Fourth Round.

Lamar ct., at Harris Chapel, Oct. 20
Abbeville ct., at Woodson Ridge, Oct. 21.
Oxford, Oct. 21, 22.
Poplar Creek ct., at Friendship, Oct. 27.
Ebenezer ct., at Liberty, Oct. 28.
Lexington, Oct. 28, 29.

R. A. TUCKER, P. E.

#### Sardis Dist.—Fourth Round.

Longtown, at See's Chapel, Oct. 19, 11 a.m.
Shuford, at Mount Olivet, Oct. 20, 11 a.m.
Courtland, at Wesley Chapel, Oct. 21, 11 a.m.
Crenshaw, at Crenshaw, Oct. 25, 4 p.m.
Tyro, at Emory, Oct. 26, 11 a.m.
Crowder, at Crowder, Oct. 28, 11 a.m.

The pastors will please see that there are reports from the Woman's Missionary Society and that the Trustees have a written report covering the questions they are expected to answer at the fourth quarterly conference.

J. TLLERY LEWIS, P. E.

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# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

When the spirit of MR. JOHN W. PATTERSON "returned to God who gave it," many hearts were made sad, for Brother Patterson was loved by all who knew him. His had been a long and useful life. He was born May 27, 1848, one-half mile from Tula, Miss., where he died after a few days' illness on Sept. 6, 1923. At the age of twenty-four, Brother Patterson was happily married to Miss Catherin Smith, of Oxford, Miss. After the death of his wife he was married a second time. His last wife survives him. Besides his wife, there are ten children living, and all are proving the statement of Holy Writ, "Train up a child in the way he should go and when he is old he will not depart from it." Brother Patterson was truly a good man, kind-hearted and generous. He was one who was depended upon to see that the interests of the church were attended to, always in his place at worship, and always the pastor's friend. His was a cheerful disposition—he looked on the bright side of life. Many of his neighbors joined with his loving family in ministering to him in his last illness. He was stricken with paralysis during the protracted meeting and died ere the meeting closed. He has three splendid sons, Claud, Eugene, and Ike, living in Oxford. His seven daughters also were with him when the summons came. He will be greatly missed, and his memory will be a constant benediction to his children and neighbors. May the God of all Grace comfort all of the bereaved family and friends.

His pastor,

A. Y. BROWN.

### A TRIBUTE.

God, in his all-wise power, saw fit to remove from our midst to the great beyond MISS MARGARET BLISS, daughter of our brother, W. S. Bliss.

We, the Blackwater Sunday school, realize a great loss in her answer to the summons to come up higher. She was one of our most faithful members, being always present and on time with a smiling face, it mattered not what the weather. She was one on whom we could always depend, was a faithful attendant upon the church and Epworth League services, ready cheerfully to serve when called upon. Her sweetness of nature made one feel cheerful and happy.

We urge upon the membership of our school and church that we draw from her life the lessons of faithfulness, cheerfulness and service which will help us to grow and glow.

Her beautiful mission in life is filled and she is gone. Her going away was a shock to her many friends, but we must remember that "God sometimes moves in a mysterious way his wonders to perform."

She was laid to rest in the Blackwater cemetery with a flower-covered grave, symbolic of the love and sympathies of relatives and friends. Among the floral offerings came one from the King's Messengers class and one from the Sunday school she served so faithfully. Rev. C. E. McLeau conducted the services.

We extend our sincere sympathy to her loved ones. May our Heavenly Father lay his healing touch upon the broken-hearted ones, making them to know his consolation and finally unite them in the beautiful home of the soul prepared by our blessed Redeemer.

HALLIE SMITH.

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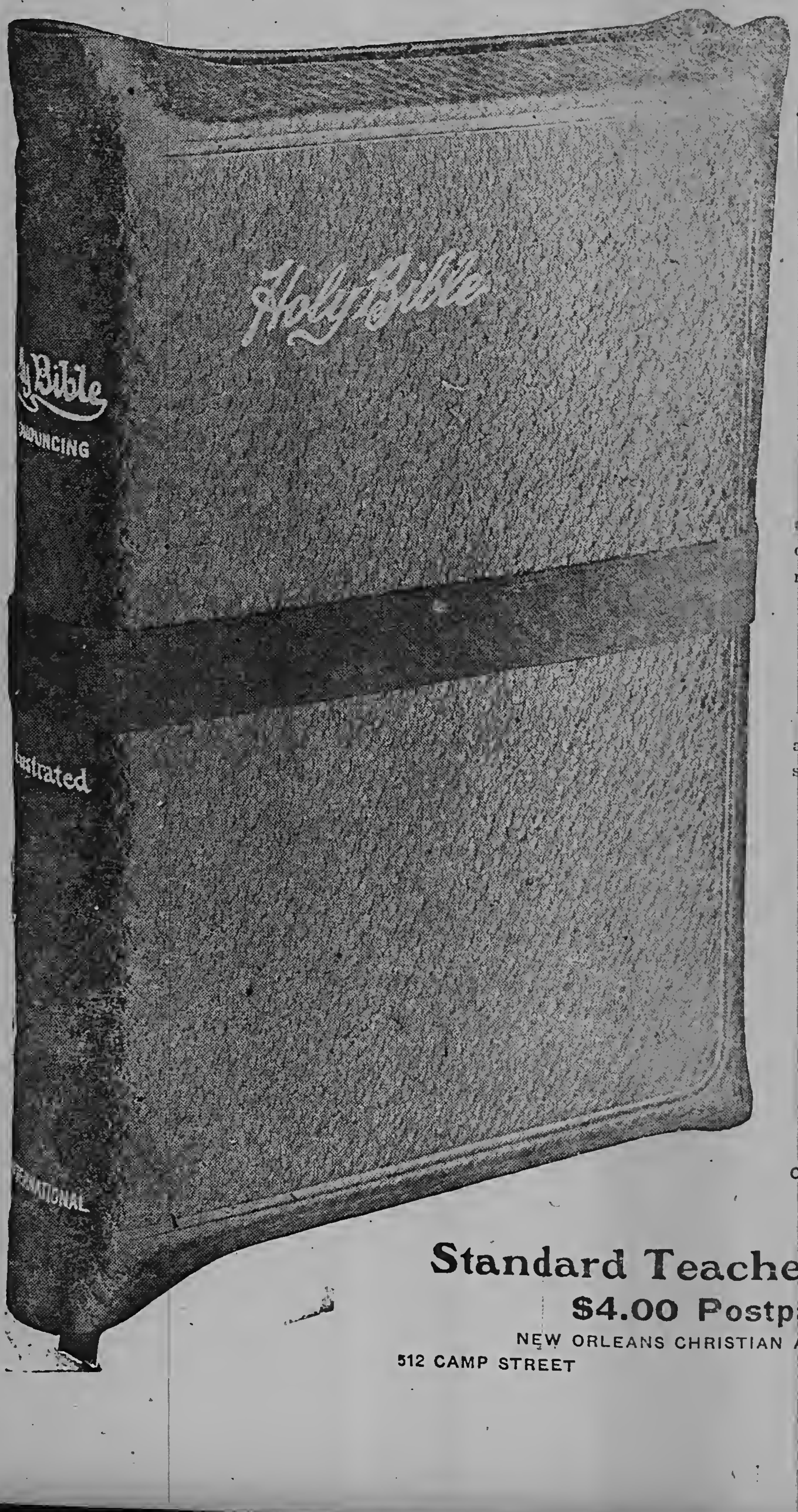
There is, first, the joy of acquisition, whether of postage stamps or old China or mere money. There is, second, the sleek, substantial joy of possession. But we never master the first letters of the alphabet of joy until we have bled into the veins of others some part of ourselves. This is the joy of redemption. One of the quaint legends come down to us from Palestine says that in heaven the first notes heard at dawn are trumpet tones of joy. Heaven is glad because the language its inhabitants speak is unselfishness. When Lucifer became self-seeking, he fell. And when that fallen son of the morning was asked what he missed most in exile, he replied: "I miss most the sounds of the trumpet in the morning." Selfishness poisons its own cup; commits hari-kari; kills the joy it seeks.—George Clarke Peck.

Horace Bushnell bore the following testimony relative to the Bible, a testimony that many can reiterate: "My experience is that the Bible is dull when I am dull. When I am really alive and set in upon a text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meaning and glorious truths." Even the Bible must speak to an attentive ear.—National Sunday School Teacher.

Charles F. Aked says: "The best thing in this world is to preach to this world the gospel of Jesus Christ."



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# NEW ORLEANS
# CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 25, 1923. CHAS. O. CHALMERS, Manager.

## Editorial

### "FACING THE FACTS."

In the Advocate of Oct. 11, under the above caption, there appeared a statement by Dr. W. W. Pinson, one of the Secretaries of the Board of Missions, setting forth the alarming situation now confronting the church with reference to its missionary enterprises, both home and foreign. The "facts" the church is called upon to face are tabulated in part by Dr. Pinson as follows:

### The Facts.

1. One of the main planks in the Centenary platform was the doubling of the regular missionary income, it being clearly foreseen that embarrassment would inevitably result unless this were done.

2. The regular income for the Foreign Department, General Work, has decreased from $654,517 in 1918, to $464,089 in 1922.

3. The assessment for foreign missions was not increased in 1922, notwithstanding the fact that there was a vast increase in the budget.

4. The General Conference voted $1,500,000 upon which the Board of Missions had been relying for European work, for the building of churches in university centers.

5. The General Conference voted 6[illegible] per cent of the $11,000,000 pledged beyond the Centenary askings, to the strengthening of our work on the border.

6. With a regular income in 1918 of $654,517, the appropriations were $103,304, leaving a margin of $251,312 between income and appropriatinos; the regular income in 1922 was $464,089, while the budget was $1,450,104, leaving a deficit of $986,015.

7. Between now and 1925 we must find a way of increasing our regular income to the amount of $1,250,000 a year for home and foreign missions.

### Facing the Facts.

It is needless to say that the facts thus presented are distressing, and we agree with Dr. Pinson that we should face them fairly and squarely. Facts, as is well known, are stubborn things. Nothing is gained by ignoring them—they cannot be "blinked" out of the way. With the facts in hand, we are in position to understand the situation and are prepared to take the necessary steps toward meeting the difficulties that have arisen. Such difficulties may not be solved off-hand, but every suggestion toward their solution ought to be welcomed. We venture to make a few suggestions to that end.

First of all, though, we confess our ignorance when we say that we were not aware until we read Dr. Pinson's statement, that one of the main planks in the Centenary platform was that we should "double the regular income." We knew—and all those who tried to look into the future of the Centenary program knew—that the vastly enlarged missionary activities would necessitate a vastly increased regular income for their maintenance; but the tremendous emphasis, as we recall it, was upon securing pledges to cover the $25,000,000 of the Centenary askings. The point was emphasized that the Centenary pledges were to be in addition to the regular assessments for missionary work—but we missed the "doubling" propaganda. As we stated, however, this is simply an acknowledgment of our own ignorance.

### Some Observations.

Some observations, too, we would make upon the situation as revealed by Dr. Pinson's statement before we venture upon our suggestions.

The startling revelation that the regular income of the Foreign Departmeut, General Work, has decreased from $654,517 in 1918, to $464,089 in 1922, calls for pause. It seems strange that there should be this shrinkage of $190,428 during the very period when the missionary cause was being presented to the church with a fullness and urgency never known before. We can only guess at the explanation: it may be due to the emphasis placed upon the necessity of securing the Centenary askings without a corresponding emphasis upon the necessity of keeping up the regular assessments; it may be due to the financial stringency that has prevailed during a large part of the poriod; it may be due to the fact that the machinery of the church has been more largely devoted to collecting the Centenary pledges than to securing the regular assessments. Whatever the cause—or causes—may be, the fact is ominous.

Another observation is based upon the fact that, in spite of a diminishing regular income, the budget was more than a million dollars larger in 1922 than the total appropriations in 1918. Disaster is the inevitable result when expenditures are constantly mounting and receipts are constantly diminishing. The immortal Micawber made that important discovery a long time ago. Within proper limitations, the principle that "the future will take care of itself" may work very well, but it is a poor reliance in the management of vast enterprises. This statement is no discount upon a reverent and profound faith, either—it is simply an application of sound business methods.

Still another observation: if the regular income for missionary causes has steadily decreased since 1918, there is a great deal to be done in bringing the income back to normal before the effort to increase the regular income by $1,250,000 a year can hold much promise of success.

### Some Suggestions.

These observations, however, are largely by the way—the urgent matter is the solution of the problems arising out of the facts as presented by Dr. Pinson. What can be done?

1. Let the Board of Missions begin to practice the most rigid economy. We do not believe the Board has been extravagant in its expenditures, and we make no such charge; but the probability is that it could reduce its expenses somewhat in some directions without decreasing materially its efficiency. Corporate finances have to be handled sometimes just as personal finances are—when a crisis arises, everything except what is absolutely necessary is dispensed with. We do not know, but we suggest that it might be possible to effect economies by reducing the personnel of the Board, reducing the office forces, reducing printed matter and stationery costs, reducing traveling expenses (by having less traveling). Possibly this program of the most rigid economy has already been put in force; if so, well.

2. Let the Board make such retrenchments as will bring the receipts and expenditures appreciably nearer together with the least possible disarrangement of the whole missionary program. Retrenchment may be embarrassing. It may be tragic—but it may be necessary. It certainly cannot be more embarrassing or more tragic to retrench than it is to continue a program that is headed straight toward disaster—and it is not more morally reprehensible. Retrenchment is not the worst thing in the world, by a great deal. The Six Hundred advanced into the jaws of death—a heroic spectacle—but "some one had blundered." To retreat through fear is rank cowardice—but to fall back before overwhelming odds to save an army may be an act of heroism. If retrenchment is demanded by the facts—and we are "facing the facts"—let retrenchment be made.

3. Let every Centenary subscriber who has not already done so, pay his pledge in full. We must not forget that the Board of Missions enterprised its enlarged program upon the basis of these pledges and upon the assumption that they would be paid. Every subscriber is responsible, therefore, to the extent of his own pledge at least, for the enlarged program, and he is under the strongest kind of moral obligation to pay what he promised to pay in order to carry it through. If we will not pay to the church what we have solemnly promised to pay, we have a definite part of the blame for any financial embarrassment that may arise in the administration of the church's business. If the partners in a business enterprise refuse to function as partners, they themselves help to bring about the failure of the enterprise.

4. Let a permanent campaign of Christian stewardship be inaugurated in the church without any reference to special interests to be promoted or specific amounts of money to be raised. We need to bring an end to the era of special campaigns and high pressure methods of collecting money, and enter upon an era of education in the

(Continued on Eighth Page.)

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## AN AUTUMN DAY.

By Eleanore Myers Jewett.

On such a day of singing blue
The maddest, gladdest dreams come true!
I know, because the maple-trees
Have turned a redder, golden hue,
And every keen, smoke-scented breeze
Thrills me with hinted mysteries.
I know, for heaven was never spanned
With fleeter, whiter clouds than these!
On such a day each road is planned
To lead to some enchanted land;
Each turning meets expectancy.
The signs I read on every hand,
I know by autumn's wizardry
On such a day the world can be
Only a great glad dream for me—
Only a great glad dream for me!

—October St. Nicholas.

## THE DESERT PLACES.

By William C. Allen.

We think of the desert as the equivalent of desolation. The sea has its glory, its beauty, its moods. The heavens declare the handiwork of God. But to most of us the desert appears unfruitful, hard, inhospitable, cruel.

The alkali plains of America are white and arid. The sands of the Sahara sweep like a torrent across the blinding sunshine. The Cohi desert of Northern Asia is a weariness to the traveler. The vast treeless levels of Australia at periods promise no loveliness or charm. The wild wastes of South Africa are masses of heaped-up rocks for hundreds of miles. Yet we may love the desert wherever we find it. Its alternate grayness and exuberant colorings, its lights, its shadows offer rare instruction to our intellects and souls.

At times the Christian perforce crosses parched places as he journeys through life. There are experiences wherein no beauty cheers him, there are trials that hide from his sight the eternal hills of hope. His feet bleed as he treads the rock-strewn valley or laboriously climbs the mountains of despair. He thinks of the ancient cry, "My soul thirsteth for Thee in a dry and weary land where no water is!" He appeals to God for help.

Yet the desert may be good to trek across. In it is stillness—how often the world-tired heart, when temporarily deprived of earthly joys, finds in the desert of the soul the quietness, the holy communion that imparts fresh vigor for physical outlay, for spiritual success! Within the desert, or close by its borders, are undreamed riches which, like the diamond mines of Kimberley, yield splendid stones of renown, scintillating, exquisite, pure. In the void places of the earth have been discovered vast supplies of material things for the use of millions of men. The forsaken wastes of far-off countries contain precious minerals and metals yet to be extracted from their confines—this is the story from many lands. Even so, as the follower of Jesus moving through the dull or indifferent experiences of life halts to discover the secret treasures they contain, he finds there is rare reward in doing so—he acquires courage, patience, love. His earthly trials become of value beyond all estates, shares, gems, gold or bonds. The desert has yielded to him her treasures. If wise, he retains them in his grasp when again he enters the pleasant country and once more participates in the lovely things of life. How often whilst touring the solitary places we fail to realize the years of happiness yet to be!

Some of us who have traveled widely have observed that often the serpents match the hues of the rocks or soil of their environments. But, contrarywise, let us think of the gracious things of the desert, the marvel of the flowers. In the Karroo of South Africa there are little plants, the color of the leaves and bloom of which imitate the stones amid which they grow. Their very shapes copy the broken rocks about them. You thoughtlessly kick aside a stone and, behold, you crush one of the tender plants of God. Even so may the tired Christian, whilst passing through flinty places, by gesture or with voice, do violence to his better moments and inadvertently trample on the material or spiritual aspirations of others who also are endeavoring to live above their solitude, their pains, their fears. May we remember that we oftimes hold within our keeping the faith and fortitude of others as they, too, tread the desert paths!

Is there enchantment in the desert? Are there beauty, fragrance, vision? At some seasons of the year their bare, bleak lowlands or mountains are bedecked with captivating flowers. I know of one vast desolation in Western Australia which claims 6,000 different kinds of wild flowers, of which 3,000 are said to grow in no other land. Is it not true that there is One who makes the wilderness to rejoice and blossom as the rose? Shall we trust Him? Is it not true that the followers of Jesus may sometimes be insulted or defeated, yet, like their Master who knew the loneliness of the desert, feel all the while their unseen nearness to their Lord? We obtain long views of the desert—we see wonderful things in its rarified, pure air. From amid the sands and thorns we very often gaze across great distances to the purple mountains crowned with glistening snow. O, you who read these lines, do not, in hours of weakness, forget to look away from the aridity about you up to the everlasting hills of God—they will renew your strength—the names of those who do so are recorded in the Book of Life. God never fails finally to lead or guide his faithful people out of the desert places into the Promised Land.

## LETTER FROM DR. CHARLES P. M. SHEFFEY.

The position of our Mission here is four degrees south of the equator, at which latitude the continent is approximately 1,985 miles wide, whereas a straight line to the west coast from Wembo Nyama would measure about 915 miles. Of course, however, in following the circuitous water routes, in order to reach the coast, one covers a greater distance. The work of the Methodist Episcopal Church, South, launched among the Otetela tribe, now consists of four stations at which white missionaries are living.

At the present there are seven missionaries at Wembo Nyama, three at Tunda, 62 miles to the eastward, four at Kabengele, which is located on the Lubefu river, about 30 miles west of here, and three at Minga, probably 35 miles to the southeast. Minga has been recently established to replace our old station at Lubefu, which was abandoned because of the severe thunder storms which played around the hill upon which the mission compound was located. Not until the latter part of March was Minga actually manned. Rev. L. M. Kinman had been working on the building there since last fall, and for a while this year he stayed there alone. It was not until nearly the end of March that two other workers were sent to aid him. In addition to these four stations, our mission is represented at Lusambo by Mr. and Mrs. W. W. Higgins. The work of Mr. Higgins for our mission has to do with the transportation and mail service. He serves us and the Presbyterians jointly, and though Lusambo does not at the present come within the scope of our evangelistic efforts, and though it was abandoned as an evangelistic center by the Presbyterians at their conference in October in 1922, in his spare moments Mr. Higgins manages still to keep up considerable work among the natives there.

Judging from the extensiveness of the territory to be covered and the scarcity of white persons on the field, the need of native evangelists is obvious. Hence we have trained natives stationed in various villages who preach the gospel. These villages are called out-stations. At the present, we have about forty-five of these out-stations, not including a few villages in which there are teachers but no evangelists.

One can readily see that the task of training evangelists is no small one, especially when one usually has only illiteracy to begin with. At Wembo Nyama, we have a group of boys whom we call mission boys. After going to school for some time and getting the rudiments of an education, some of these boys may enter the Bible school, and after a course of three years' study, they may be accepted as evangelists if they have proved themselves worthy in other ways. It is needless to say that many fall by the way for various reasons.

At the present there are villages which would be glad to have an evangelist and which would build a church in order to obtain one. I remember an incident which occurred at a village called Ona Basango, where I spent the night after my first trip on the path. We had stopped there en route from Lusambo to Wembo Nyama. In the afternoon, much noise and the beating of drums came from one end of the village, and just at twilight we decided to investigate the cause of the disturbance. It was at the time of the new moon and there were a number of little girls, ranging perhaps from 9 to 13 years of age, going through the gyrations of a dance which, as yet, has hardly reached Paris or Broadway. The dance was in honor of the new moon, for many of these people are moon-worshipers. In spite of the fact that such a celebration was in progress, as I was returning to the rest house, a rather pleasing looking young man approached me and spoke to me in the Otetela language. I understood very little then, but I learned that this man was a chief, or at least a leading personage, in a nearby village and was asked that a teacher be sent to his village.

As a rule when these people have heard something of God and Christ, it is not so difficult to get their nominal acceptance. When approached upon the subject, they will often reply, "Why should I not accept God," or, "Why should I not want the religion of God?" The great test comes in actually understanding the true import of Christianity and living according to its ideals. Here many fail repeatedly, but even so do we all.

From April 22nd to 29th we held a revival here in our mission village, and on the last day about a hundred and one people stood up and promised to follow the right path. Some of these were backsliders, but a greater number were new converts. Of course, we are not able to take all of these into the church immediately. They will have to undergo a period of probation and attend catechism classes in order to learn more of what Christianity is. Sunday before last, 231 people partook of communion at the church here. This is 56 in excess of the number partaking at the preceding communion. This sounds very small to the people in the homeland, and indeed it is small, but the process of making men over is a tedious one and requires prolonged effort.

It must be said that conditions in the capital nearby, where Chief Wembo Nyama lives, are rather discouraging. Of the population there, which exceeds a thousand, very few attend church services at our two churches. As the white man goes by on Sunday morning, many will call out their greetings, many sit idly before their huts or go about their business, apparently indifferent to the word of God, which they could hear with little trouble.

Recently I undertook the teaching of a class of small boys at one of the churches there, although my command of the language is still inadequate, and naturally I experienced much difficulty. The little fellows are restless and inattentive. Last Sunday there were about 57 of them, and they had me going, trying to hold their attention and at the same time groping around to find the proper words with which to express my thoughts. Apparently they remember very little of what is said, and yet we think that the idea of Sunday school in their minds is something, and that if these things are constantly brought to their attention eventually the meaning of it all will dawn upon them. Herein lies one of the greatest hopes of any missionary effort—the training of the youth. One cannot hope to change the traditions of generations in a year. Old Chief Wembo Nyama, who met Bishop Lambuth when he first came into this country, declares he is a "child of God," but it is hard to say just what he has done to merit such an appellation. He is still holding on to his numerous wives, of which there are more than twenty. Chief Tunda, across the Lomami, is reported to have fifty-six!

O that we should not falter for words with which to impress these Africans, but that we might speak with such fire as to instill into their minds a vision that will lift them from their stagnant ignorance into a knowledge of those things which will abide forever! Will you help us by bringing your plea before the Throne of Grace?

Wembo Nyama, Africa.

## REV. N. F. HOFFPAUIR—A TRIBUTE.

It is recorded in the old Book, under the inspiration of the Almighty and by the pen of the disciples whom Jesus loved and personally taught, that "There came a man, sent from God, whose name was John." It matters little as to the name, or the surname, but if similar records were now in the making, one of them would read, "There came a man sent from God whose name was Nelson Hoffpauir."

Of the parents of that ancient home, it was said, "They were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless." It was equally true of this humble, modern Christian home in Louisiana. The children of it bear witness that they lived in a home where the incense of prayer and devotion arose morning and evening from the family altar; and that they neither saw nor heard anything from father that a very devout Christian could not say or do.

Around that sacred spot, their home, four lads and six lassies gathered with father and mother. The firstborn, Nelson, became a herald of the Cross of Christ; and three sisters, as wives, entered as many Methodist parsonage homes in Louisiana.

Nelson F. Hopffpauir was born July 3, 1877, on a farm in the lowlands of Louisiana. The lad felt the call of God from his earliest years, and has left on record the fact that he knew before conversion that he must preach the Gospel as soon as the Master had complete sway in his life.

At twelve years of age he was soundly converted, and knew it. At seventeen he was preaching Christ on his own initiative to the French at Lackacine, La. When only eighteen years of age, he was licensed to preach under the pastorate of Joshua Sanders. Those who knew him best say that even at that age "He was filled with the Holy Spirit and power," and that when he prayed it seemed as if he brought Heaven down to men. It is not to be wondered at, then, that many hundreds of his young companions, as well as men and women of maturer years, found God under his ministry. A number of these young converts are now preaching the Gospel.

Feeling the need of better educational training, he entered Centenary College, Louisiana, where he studied several years. He became a pastor of the Louisiana Conference of the Methodist Episcopal Church, South, when twenty-two years old. Five pastors are now serving what was our brother's first charge, so large was the territory served by him, and so great the results.

At twenty-three years of age, he married Miss Bonnie L. Andrus. Two children, Eris and Hamilton, were born to them in those early years of their happy union. Five years of incessant toil told on the strength of the wife, and for thirteen years they lived in New Mexico, Arizona, and California, seeking health for her. Then she died.

In addition to his Louisiana circuits, our brother served Littleton, Williams, Yuma, and Willcox in Arizona, and Azusa, Dunsmuir, and finally Yucaipa in California.

On March 10, 1919, he was very happily married to Miss Mabel Kent. To them were born Francis and Ruth, who are much too young to realize their great loss.

It was my happy privilege to be in our brother's home and work at his call, twice in Arizona; and just a few months ago, for three weeks, we served together at Grace Church, Redlands.

His was a surrendered life; a Spirit-filled life, thoughtlss of self, and possessed of a Christ-like passion for souls. His people loved him, and his presence was always a benediction in every place where he labored. I knew and heard and saw this man of God, and bear witness to his unquenchable zeal, to the Christ-likeness of his character, and to his unselfish devotion to home and loved ones and to the Kingdom of God. After a short illness, when only forty-six, he fell asleep. It was not given him to be widely known, or highly honored among men. But, like John of old, he was "a man sent from God." He gladly answered the call, and all Heaven often rejoiced over the souls won, and the work done, and his record is safe in God's hands.

HARCOURT W. PECK.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

Ignorance is the bane of humanity. "If the light in thee be darkness, how great is that darkness!" The old blue-back speller—sweet and tender are its memories—had for its frontispiece the temple of wisdom and a tall, imposing figure pointing to its entrance with the motto, "Knowledge is power." To know, to learn, to seek and find hidden things of wisdom, things of real worth and lasting value, things that will never wear out because they are baptized in the fountain of perennial truth and thereby given a lease of eternal life—this, I hold, is man's supreme right and loftiest privilege. No man can steal knowledge—he may steal its pretense; no man can buy knowledge—it is not for barter or sale. To own it, in the right sense, requires thought, labor, effort; and many will not pay this price; yet it is the only coin current here—all else is counterfeit. A friend of mine some days since showed me an oriole's nest, made of horse hair and hung from a stout cord which the bird had flung across the twigs of a pecan tree. Here was instinct, skill, and adaptation. Orioles had been building nests before our fathers brought horses to Louisiana, or had twisted cotton into cords, yet this wise little builder used something better and stouter than strands of grass. Brother Goodale, of Baton Rouge, La., once said to us boys at Centenary, "I would like to know how the little bird builds its nest." Not that he or any other had any use for the nest, but there was the passion for learning, for knowing the useful, beautiful things in Nature's great school. Those old English poets—and they wrote right good poetry, considering their limitations—had some things to say about "the flower in the crannied wall" and "the primrose by the river side." They even intimated if we knew all about these things we would know more about God. The poet saw far beyond the flower; its beauty was evanescent, he saw the eternal. This is a vision worth having. Much of the joy of life, the beauty and worth of life, lie in the seeing and the knowing.

* * *

My friend, the critic, said I was reactionary, because I plead for the points and principles in church and State that had stood the test of time and, as I judged, had proved their worth by years of trial and experience. For life and affairs related thereto are like a game we sometimes play. The forfeit of a misplay is to return to the goal and start anew. Men swing away from our Federal Constitution in the conduct of civil affairs, enact laws that are contrary to fundamental statements, or teach fancied new, improved doctrines that are subversive of the rights and liberties of the people, or assume powers not delegated to them by popular franchise and organic law, and thereby create unrest, evil, riot, disturbance throughout the body politic. A certain William Shakespeare, of fairly well established fame, says:

"Man, proud man, clad with a little brief authority,
Plays such fantastic tricks before high heaven
As make angels weep."

Then comes the storm, and the ship of State, with all the people aboard, undergoes no little stress of weather, until with broken spars, battered hulls and torn sails, she returns to the old port for new credentials and refitting. No, I am not "reactionary," but I am strongly "actionary." I don't believe in punching holes in the drum head to find where the noise comes from, or, like Pat, putting the full "powder in horn" in the musket for one load. I thank God there are some things in this old world that can't be improved on. It would be right hard to make a prettier sky than God Almighty has created, or a love sweeter than that of a little child. Men can work with nature, but cannot excel nature's work. It took time and patience, courage and genius, years of self denial, toil, and suffering to build this great American Commonwealth and crystallize its deathless principles of law and government into the very fiber of our being, and with these a religion of home and heart. These, by the grace of God, we will guard to the end.

628 Kings Highway, Shreveport, La.

## PICKPOCKETS OF THE SPIRIT.

By Julia W. Wolfe.

A class of spiritual burglars ravages the earth, as robbers and thieves break locks and steal valuables. The prey of these criminals is the illusions which alone make life worth living for hundreds of struggling souls. The very word "illusion" enrages those men and women—chiefly women—who vaunt their devotion to the "plain truth" as if it were the only virtue.

A widow passes her life in the cleaning and running and mending and meager cooking by which a humble lodging-house is made to keep soul and body together for herself and four children. She is sustained through the monotonous and weary days by an unquestioning belief that when the weary life is ended she and her fellow-disciples will sit on thrones and mete out judgment to the nations of the earth.

Along comes a spiritual burglar, and cries, "Fiddlestick! An old woman's story."

Behold, the strong tower of faith into which the tired woman had been able to withdraw from toil is forever desolated by the hand of the thief!

A little child, scrawny, sallow, with scanty hair and red-circled eyes, has dreamed through all her nine years that she will grow up a beautiful woman, to whom scores of handsome youths will offer their homage. When her mother scolded, her teacher frowned, or her eyes pained her, she forgot herself in a dream.

One day a conscientious teacher lost patience with the child's absence of mind, and told her in a few cruel phrases what she looked like and what she was growing up to be.

When that school-day ended, the teacher walked away scot-free; but she deserved the dock and the prison more richly than many a felon, for she had stolen and destroyed an irreplaceable treasure.—Christian Guardian.

## THE ALEXANDRIA DISTRICT.

There are some items concerning the Alexandria District that might be of interest to the readers of the Advocate, particularly those who are within the bounds of the Alexandria District.

As to the district parsonage, during the past three years about $600 has been spent in making necessary repairs and improvements on the property. This has all been paid except $70. Besides this, insurance has been kept up. Another premium will be due in November, covering insurance for three years. Paving, for street and sidewalk, has cost some $700. All notes to date have been paid. There are two notes of approximately $140 due for paving, and three of about $40 for the walk. The district parsonage is a comfortable home for the presiding elder, but needs some other repairs and attention.

During the present year one young man has been licensed to preach. He is giving full proof of his ministry. There are four other applicants to come before the licensing committee, which will meet at Alexandria on Nov. 3. We will also have before that committee one man asking for recommendation to the Annual Conference for admission on trial.

During the past year we have had a number of good meetings on the district. These have brought many into the church. Our preachers are all faithful and constant at their work.

Since coming to the district, it has been my good fortune to see marked improvement at several points. At Pineville, Rev. C. V. Breithaupt ministered to our people for three years. His business affairs permitted him only to fill the pulpit on Sundays. But under his constructive efforts much good has been made possible. During the last year of his service, the church paid to the preacher only $300. He promoted the raising of a budget sufficient to secure a regular pastor. This year the church will pay a salary of $1,200, and make a creditable showing on other claims. They have also raised $1,000 for improvements on the church and have been paying rent of $30 per month for the parsonage. They expect to build a parsonage immediately. The membership has increased until there are now more than two hundred and fifty members. Congregations are large and the Sunday school is full. This people have recently presented their pastor with a new Ford. The pastor at Pineville also ministers to the men in the Veterans' Hospital near Pineville. For the support of this work, the General Board of Missions from the War Fund is paying $600 per year. Pineville is in a good way of advancing to a strong point in our Conference.

Elizabeth was left without a pastor the year that the present incumbent was assigned to the district. The congregation at Elizabeth was worshiping in a mill company church, together with the Baptists. They had no house for their preacher and no furniture. It was difficult to get this congregation to agree to pay as much as $75 per month to the support of the pastor. About the first of March, Brother A. E. Barrett was secured for this work. He labored faithfully for the remaining Conference year. During the last year, Brother J. F. Waltman labored faithfully at the same point. During his service, the company built a church for the use of the Methodist people, at a cost of about $8,000. This church has been fitted by the congregation with good furniture. They have secured a comfortable home for their pastor, and this year are paying $1,600 for three Sundays. The charge will pay about $1,900. Brother W. S. Henry is having a good year there.

About a year ago, Rev. L. I. McCain went to Woodworth and held a meeting, which resulted in greatly renewing the religious life of that town and also in stirring our Methodist people to the extent that they offered to pay a salary of $1,200 for two Sundays, and also meet the other financial obligations of the church. That point was attached to Lecompte. Rev. H. W. Bowman was sent there at the last Conference. He has had a good year. He has received forty-three members this year, besides those who came in through the work of Brother McCain, who will be counted as this year's gain, seventy-six. He reports that all financial claims against the charge will be paid in full.

Two years ago, Jena and Jonesville paid the preacher $814, according to report made to the Conference. Their parsonage was in very bad state of repair. Last year the assessment was paid. At the last session of the Annual Conference, Harrisonburg was removed from the charge, leaving Jena and Jonesville to themselves. They assessed for their pastor a salary of $1,500, and will pay it this year. At the present time, carpenters, painters, and paper-hangers are at work on the parsonage. A comfortable house, furnished anew, and a salary of $1,500 will await the coming of the new pastor. It is with much regret that we must report that Brother B. H. Sheppard expects to lay down his work, asking for superannuation. He has wrought well, however, under great difficulties this year. His people have also done well.

Last year a new charge was constituted, Melder circuit. Brother Moss has had a fine year on this circuit. He has reported considerable gain in membership, members of the church restored in their religious experiences, and four Sunday schools organized. The people are now putting forth every effort to raise their finances and also to purchase a parsonage for their pastor. This is an important field that must receive attention.

These are points that it was my purpose to mention particularly. There are others that have also made good advancement. Among these the following might be mentioned: Coushatta has increased the preacher's salary $600, and is completing a $20,000 church; Boyce has largely increased the salary of the pastor and has rebuilt the parsonage; the Colfax circuit has been strengthened by having Tioga attached, and is on a firm, self-sustaining basis; Campti circuit has made substantial progress; Oakdale has increased the salary and built a new church this year, though the latter is not paid for; Bunkie has increased the salary, is reaching out and bringing in people from the country, and is going along well; Marksville charge is doing well under Brother French; the people of Alexandria are giving their pastor the greatest co-operation—he is preaching to large congregations and is doing much good work.

All the other points on the district are in good hands and are in a satisfactory condition. The brethren have wrought well. There are other items that deserve mention, but this paper is now too long.

W. L. DOSS, JR., P. E.

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## REV. WILLIAM GREEN BURKS.

Rev. William Green Burks, son of Joseph Marcus and Nancy Cornelius Burks, was born in McNairy County, Tennessee, a few miles north of Corinth, Miss., Jan. 17, 1870. He was reared on the farm, and attended the public schools. When he was a young man he attended the Chalybeate Springs Normal School, where he spent several years under Professor Walker, receiving the foundation for a liberal education, which he continued at home as an itinerant Methodist preacher.

He joined the Methodist Church when a small boy of ten years of age. At twenty-two years of age, he was licensed to preach, and the next year, 1893, he joined the North Mississippi Annual Conference, at Columbus, Miss., Bishop R. K. Hargrove presiding. He was ordained deacon at Water Valley, Dec. 1, 1895, by Bishop O. P. Fitzgerald. At Tupelo, Miss., Dec. 7, 1902, he was ordained elder by Bishop Joseph S. Key.

On July 16, 1893, he was happily married to Miss Minnie Lynch, who survives him. To this union ten children were born, nine of whom still live, as follows: Mrs. Ida May Gandy, Pine Bluff, Ark.; Miss Aline is teaching in Kossuth; Miss Evangeline is dietitian in a hospital in Philadelphia, Pa.; Miss Willie Lee is teaching in Union, Miss.; Marcus is attending Millsaps College; Miss Jessie, William G., Jr., and the twins, Elizabeth and Virginia, are attending school in Kossuth. His devotion to his family was beautiful.

As an itinerant Methodist preacher, Brother Burks has served the following charges: 1893-6, Jonesboro circuit, three years; Dumas, 1896-7. Then he located on account of poor health. Readmitted in 1898 at Water Valley, he was appointed to Ashland, where he remained one year. His next appointment was Blue Springs, 1899-1903, four years; he next served at Ripley, four years, 1903-7; then he went to Grenada circuit, serving two and one-half years; in the middle of his third year he was appointed to Guntown, where he finished the year; he next served Winona circuit for one year; he served Byhalia two years, 1911-13; his next pastorate was Shuqualak, 1913-15, two years; then he served Dumas again, remaining there four years; from Dumas he went to the Blue Mountain charge for three years; at the last session of our Conference he was appointed to Kossuth, where he has had a successful year. At the fourth quarterly conference, resolutions were unanimously passed asking for his return for another year.

Brother Burks was a strong preacher. He was timid and shrinking is his nature, so he never passed for his real worth.

On Saturday, Oct. 13, after a brief illness, he passed away in his parsonage home at Kossuth. Funeral services were conducted at the Methodist church in Kossuth, and concluded at Henry Cemetery, Corinth, Miss., by Rev. E. R. Smoot, Rev. S. A. Brown, Rev. B. P. Fullilove, Rev. D. R. McDougal, and this writer, on Sunday afternoon, Oct. 14, 1923.

Brother Burks must have realized that he was going away soon, for only a short time ago he composed these lines:

"There's a coming day, and it is not far,
When the golden gates will for me unbar,
When the Heavenly Home in its glory bright
Will burst on my enraptured sight.

"There's a coming day—life's journey done,
Its battles fought, the victory won,
Its toils and pains and perils o'er,
When I shall rest forevermore."

Brother Burks will not attend our Annual Conference at Greenville this year, for he has gone to be with his Lord. We shall miss him. This writer feels a distinct loss in the passing of a real friend. Sincere sympathy for his family.

JOSEPH B. RANDOLPH.

## DEVOTIONAL READING AND THINKING.

By Arthur Madison Shaw.

Bishop Candler has wisely observed that what is needed to-day is not more translations of the Bible, but more people to read the Bible. And I would add one or two observations to this timely utterance of the great Bishop. The first is, that we are not greatly in need of more books written about the Bible, or about theologies supposed to be based on the Bible. If one attempts to keep up with all the latest discussions of Scripture and theology, he will have no time to read the Bible, or to study its doctrines and precepts; much less to live them out in actual service to God and men.

The theology that is needed to-day is the theology of the Holy Scriptures, drawn directly from that source and assimilated by the aid of the Holy Spirit. In utilizing this, various translations are useful—not that one may be subtituted for others, but that they may supplement each other—but we hardly need any more translations. It is questionable if we need all that we have. But we do need, regularly, systematically, earnestly, prayerfully, to read the Bible, that its message may grip and control our lives.

Again, I would observe that the greatest need is not for more study of the Bible and of religious books—taking the word "study" in the sense of trying to find out all that a book means. A measure of that is needed, of course. Mere superficial skimming of books is a waste of time. They should be read thoughtfully, or not at all. But, even in dealing with ordinary literature, there is immense profit to be derived from reading for inspiration. And a much larger share of our religious reading should be devotional than is now the case. Particularly should the Bible be read devotionally. The lives of the patriarchs, the Psalms, the book of Job, the Prophets, and the New Testament are full of such divine truth and inspiration that, if one will forget all analysis and criticism and read simply in the spirit of devotion, he will be led almost insensibly into the most edifying and inspirational worship. The words of Jesus, wherever I read them, always fill me with a sense of the nearness and goodness of God, and of the reality of the spiritual life.

Many of us read much of that which is calculated to make us learned or wise; but how much do we read of what will make us good? Even in reading the Bible and other religious writings, we feed the intellect and starve the spirit; whereas in much that passes under our eyes, and much more that lies within our reach, are vast sources of inspiration and spiritual energy, if we only have within us the right kind of medium and receiver.

In addition to the Bible, there are many well-known books suited to devotional reading. But I wish to call attention to the devotional value of two that have helped me greatly—two that I have not heard mentioned as devotional books. The first is "The Tongue of Fire," by Arthur. I had often seen notices of this book, and had seen the book in various libraries; but I acknowledge my debt to Bishop Candler for having called particular attention to it. It has much of instruction in it, something of entertainment, and some exhortation; but its outstanding virtue is in the fact that it brings one into an atmosphere where "deep calleth unto deep," and one rises from the reading with his spirit tuned to the touch of God!

The other book is "Wesley's Journal." I am sure that many have discovered the inspirational power of this book; but I doubt if many have thought of keeping it always on the table, and reading brief portions now and then, simply for the sake of the divine uplift that it brings and the worship it inspires. For preachers especially, such use of it is of great value. A personal story may serve to enforce this: My wife remarked not long ago that she thought the best preaching I had ever done was at a certain time and place, and asked how it was that I seemed to excel all former and subsequent efforts there, when the crowds were neither larger nor more appreciative than many that I have had. I replied, "I was reading Wesley's Journal." My little daughter then chimed in: "Well, daddy, why don't you read it again?" Hence, I now keep it always at hand! Its inspiration is literally inexhaustible.

Literature, music, and painting minister primarily, not to intellect, but to spirit. The appeal is, emotional, esthetic, or religious; and a modicum of such ministry is essential to the life of the soul. Recently I stood for almost an hour before Lundahl's painting of "Christ on Calvary." I am no art critic, and I observed the details and technique of the picture only sufficiently to discover that it is more true to the New Testament than most such paintings that I have seen. But its appeal went straight to my heart—I trembled, wept and worshiped; and had I been there alone, I am sure I should have sung and shouted praises to Father, Son and Holy Spirit. The experience was to me a revival. In like manner does devotional reading uplift and enlarge the spirit.

Oakdale, La.

## VITAL SUGGESTIONS FOR THE GOLDEN CROSS ENROLLMENT.

By Dr. Charles C. Jarrell, General Secretary, Hospital Board.

### I. For the Pastor.

1. Read Matthew 28:19, Mark 16:15, Luke 9:2, and reflect that the same Lord who said "Go, Preach, Teach," said also, "Heal."

Determine that Southern Methodism shall qualify as apostolic by doing the full work of a New Testament church—Missions, Evangelism, Christian Education, and the Ministry of Healing.

2. Read Discipline (1922) paragraphs 534-535. Read also the leaflet, "Golden Cross Society." Master the simple and flexible plan of organization of your church.

3. Appoint as director for your charge (one for each congregation in it) some man or woman of courageous leadership and social vision, who knows how to organize and who will say with you, "this big thing shall be done."

4. Secure his or her consent to serve, and ask the quarterly conference to confirm the selection.

5. Give your moral support to the movement and open the way for the enrollment when the "peak-day" comes.

### II. For the Local Director.

1. Rejoice that our church is at the beginning of one of her greatest undertakings. Rejoice that you are a pioneer and a pathfinder.

2. Read and master the literature sent from the Central Office.

3. You and the pastor secure a strong Hospital Committee to serve with you, or use the Social Service Committee, if one exists.

4. By personal conference, enlist the intelligent support of the heads of the various organizations of the church. Report your progress to the pastor.

5. Get the pastor to designate some Sunday in the enrollment period as Enrollment Sunday, when the cause is to be publicly presented. Where this day is designated by your Annual Conference, come as near using this day as local conditions permit.

6. Begin from one to two months beforehand placing our literature in the hands of the people. Study the best method of doing this. Devise for yourself methods of publicity. Home-made posters are often effective.

7. Let every congregation, every organization, every Sunday school class, every Epworth League, have the nature and method of the work carefully explained. Get as many Sunday school classes as possible to agree beforehand to endeavor to become "100% classes." Explain the button and the enlistment card.

8. Announce at least a week (on circuits a month) in advance that Golden Cross Enrollment Day is coming, and what day. Have ample supply of membership cards, and distribute widely and wisely through all the Sunday school classes, the League, and the congregation, that each member and adherent and friend of the church may know ahead of time what the work is, and be ready on the designated day. Explain the different grades of membership and make it plain that the enrollment is a cash proposition.

9. On the designated day, let a message by the director or a sermon by the pastor set forth the obligation of the church to follow the example and command of the Lord to heal the sick. Show how she can do this with the Golden Cross Society. The "Parable of the Good Samaritan," or "Jesus the Healer," or "The Works of the New Testament Church," would do for the subject.

10. Let the signed cards, with the cash to cover, be taken up at once. Then let the director and his committee complete the canvass the following week and report promptly to the General Office a correct list of all members by grades. The total amount raised should be sent in with this report—the General Board will make the proper distribution.

We can make it the rule in Southern Methodism for every man, woman and child at church and Sunday school on the designated Sunday to go home with a Golden Cross button on. Think what this would mean for Methodism and humanity!

## APPEAL FOR THE ORPHANAGE AND OLD WOMAN'S HOME, JACKSON, MISS.

The railroads generously donate a car to run from Picayune, to Meridian, State Line to Meridian, Theadville to Quitman, and thence to Meridian, besides cars from other points to Jackson over other roads.

Let all friends of the Baptist and Methodist Orphanages and the Old Ladies' Home at Jackson begin to prepare what they wish to donate to them. The cars will begin to run about December.

These four hundred children need to eat and wear everything you have for your children, and when there are no younger children to wear the outgrown clothes, send them to the orphans. They need tablets and pencils for school. The two Orphanages consume many gallons of our good home-made ribbon cane molasses.

W. H. PATTON.

Shubuta, Miss.

## TO THE MEMBERS AND VISITORS OF THE NORTH MISSISIPPI CONFERENCE.

We are looking forward with pleasure to the visit you are to pay us in November.

We are anxious that you should enjoy your stay.

If you have suggestions to make as to your entertainment, we will appreciate receiving them before assignments are made that all things may be arranged as far as possible for your comfort and convenience.

You will in due time receive from the entertainment committee your card of assignment, designating the home where you are to be entertained.

Please retain this card—don't lose it.

When you arrive you will be met by the transportation committee, which will convey you to "Big Brothers Hall," headquarters of the Conference.

At headquarters you will register, receive your badge, check your assignment, and then be conveyed to your home.

We welcome you to our city, and while you are here it will be our very great pleasure to devote to your entertainment the best we have.

Yours faithfully,

E. NASH BROYLES, Pastor.

## NORTH MISSISSIPPI CONFERENCE NOTICES.

### Committee on Admissions.

The Committee on Admissions for the North Mississippi Conference will please meet in Greenville, Tuesday morning, Nov. 6, 1923, in the Methodist church at about 10:30 o'clock, to begin our work. All applicants for admission will please take notice, and so soon as they have finished with the Committee on Examination, come at once before the Committee on Admissions.

W. M. YOUNG, Chairman.

### Class of the First Year.

The committee for the First Year Class, North Mississippi Conference, wishes to meet all members of that class at the Methodist church, Greenville, Miss., on Tuesday, Nov 6.

OLIN RAY, for Committee.

### Class of the Second Year.

The Class of the Second Year of the North Mississippi Conference is asked to meet at the Methodist church in Greenville, Miss., Tuesday, Nov. 6, at 3 o'clock p. m.

J. D. WROTEN, Chairman.

### Class of the Third Year.

The Class of the Third Year will please meet the committee in the Methodist church in Greenville, Tuesday morning, Nov. 6, at 10 o'clock.

E. H. CUNNINGHAM,
For the Committee.

### Class of the Fourth Year.

The Class of the Fourth Year will please meet the Committee in the Methodist Church, Greenville, Miss., on Tuesday evening, Nov. 6, at 7:30 o'clock. Signed by: T. M. Brownlee, T. H. Lipscomb, E. R. Smoot, Committee.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

**Louisville Conference.**—When I arrived on Thursday morning, Bishop Darlington, presiding, informed me that everything was in readiness for the presentation of the plan of special effort at 11 o'clock. This was Bishop Darlington's fourth and last Conference, and I regretted the fact that my teamwork with him this fall in behalf of the superannuate movement should end so suddenly. He has been so kind and considerate, so efficient in his co-operation, that I know I shall miss him terribly. However, it is comforting to know that other bishops are in their places along the way, and each of them, I am sure, will be just as responsive and helpful.

Bishop McMurry was scheduled to attend the Louisville Conference and assist in presenting our program, but he was prevented from doing so on account of being busily engaged entertaining an ugly carbuncle on the back of his neck. So the work was left to Bishop Darlington and myself, and we did our best to make the Conference thoroughly understand the program for the ensuing year in behalf of the superannuate cause. The preachers were very attentive, listening closely to every word that was spoken and doing so in attitude of acceptance and determination to carry on. One brother made my heart sink when he told me that he thought a number of the preachers remained on the outside while the program was being presented inside. But later I learned that this brother was surely mistaken, for one well acquainted with the Conference who was on the outside told me **positively** that he did not see but two or three preachers outside during our program, and they expressed the intention to go within if they were able to find seats. All of this indicates the feeling of the preachers toward this movement. Surely they are interested in it; and if their willingness to hear and understand the plan may be taken as an index, they will do their best to raise their respective quotas.

I was especially pleased with the reaction of the presiding elders when I spoke to them concerning certain service expected at their hands during the meeting of the Conference. Every one of them responded heartily, giving me to understand without doubt that they would do everything requested in full measure, pressed down, shaken together, and running over. Since they are blue-blooded Kentuckians, it can be expected that they will keep their word.

One brother said to me: "Well, I thought at the General Conference that the special effort for superannuate endowment should be postponed for a while; but now that it is on, you can depend upon it that I will spend myself to the utmost to make it successful." I know he meant what he said, for his actions at the Conference and elsewhere prove his sincerity.

It was especially pleasing to strike hands with a group of very young preachers who were talking together in front of the church. One of them said: "We are enthusiastically in favor of the movement for our worn-out preachers. We have just been agreeing among ourselves that we cannot permit anything this year to hinder us from reaching whatever is expected from our charges." How delightful it was to have these dear boys give such assurance of a willingness to do their part!

After explaining the plan, meeting with the Bishop and his cabinet, meeting with the Conference Board of Finance, and holding two or three conferences on important matters with individuals, I left for our busy offices in St. Louis, feeling that the Louisville Conference would not fail to do a worthy part by the special effort for superannuate endowment.

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**Not for Himself, But in Behalf of Another.**—At an Annual Conference held recently I met with the Conference Board of Finance in the midst of its work to determine the amount to be paid for the claimants for the year just closed. As I walked into the room a dear old brother was making a speech to the Board. The sight of a bent and feeble superannuate presenting his need to such a Board was not unusual, for frequently my heart is pained and my head bowed in shame as I witness such scenes. But this brother was not pleading his own case; he was there pleading the case of another claimant and urging the Board to do its best for the one represented. As he finished his remarks and was carefully feeling his way from the room he was asked by a member of the Board this question: "Brother ——, you have been urging us to do our best for another. What about yourself? How goes it with you? Have you had a comfortable year?" Further similar questions by members of the Board and much urging by all finally induced the superannuate to tell what had happened to him during the year. He had been faithful to his charge and had not neglected any duty devolving upon him. He said they were not able to pay him anything, but they "nearly loved him to death." Then he told of an incident early in the year when he was thrown from a vehicle and had, as I recall, both arms broken, one leg broken, and was terribly bruised in all of his body, barely escaping with his life. The doctors bandaged and patched him up, and, according to other witnesses, he kept right on riding that circuit, which paid him nothing but nearly loved him to death. This dear man would rise from his bed of affliction and have himself taken to his pulpit in a far-away country church and would sit there, unable to stand, preaching the gospel of Jesus Christ when he knew that he was receiving practically nothing in the way of remuneration for his services. Long before he could hold the lines in his hand to drive his horse he would drop them over one of his injured arms and manage in some way to guide the horse along the path he was itinerating.

I would like to go on telling other things in connection with this case, but I have given enough for my readers to complete the picture. This is the spirit of the average preacher, whether he is active or superannuated. In the name of all that is pure and good I maintain that the church of the living God cannot neglect these prophets of the Lord and stand guiltless at the judgment seat. The great movement now setting in, looking to provide a comfortable support for worn-out preachers, is one that should stir us to the depths of our beings. We should rise in determination to surmount every obstacle and with a mighty effort do the thing that calls to us out of such pitiful deprivations.

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**Interesting News Items.**—Our Second Church in Maysville, Ky., has the honor of being the very first to report the amount of its quota agreed to, the names of the members of the Charge Special Effort Committee, and the plan to be used in raising the quota. All hats off to this church, and let us give them the grand honors.

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The presiding elders, without exception, are co-operating with the Directing Committee in a manner to make us all very happy. These men are not only doing what they are requested, but they are responding in a spirit of enthusiasm and great interest. If this thing becomes a habit with the three hundred presiding elders of the church we will soon have to take "forgotten" out of the "forgotten man."

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It is very gratifying to find that in many of the first quarterly conferences thus far reporting on quotas agreed upon are voluntarily adding to the minimum amount expected from them. This is as it should be. Certainly no church in the connection should fail to reach its minimum quota, and most of them should go beyond the minimum expected.

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Every day in every way the active preacher is coming nearer to superannuation.

# *The Home Circle*

## CHEER UP.

The pathway is pretty steep, lad,
It's hard and it's rough to your feet,
But the sky above is blue, lad,
And the breezes are cool and sweet.

There's a thorn for every rose, lad,
Every smile is close to a tear;
But the thorn protects the flower, lad,
And the smile drives away the fear.

The rainbow lurks in the cloud, lad,
Though hid by the rush of the storm,
And Poverty's meanest garb, lad,
May enfold an exquisite form.

So banish the doubt and fear, lad,
And still search for the good and true,
And Life's tree, though warped and twisted,
Will most surely bear fruit for you.

—Munroe McKelvey.

## THE LEGEND OF THE WHITE CHRYSANTHEMUM.

By Mrs. Caroline Van Petten.

Long, long ago, in a plain not far from the city of Kyoto, at that time the capital of Japan, two little blossoms grew side by side; one, the color of bright, new gold; and the other a pure white.

Straight and tall the stems grew, and wider and wider the little blossoms opened, while they happily listened to all that the sunshine and the whispering breezes could tell them.

By and by little Goldy grew discontented, and said she wished she could go to the great city where were so many beautiful things, but her white sister said, "No, no, we are placed here, so here we ought to stay with the flowers and the grasses that love us!"

But Goldy was not convinced, and when, one day, a man came and looked at the two flowers and said: "This yellow flower is just the one I need for my collection. I will take it home with me," Goldy was too happy to care, though her little white sister wept with loneliness.

"Please take me, too," begged the little flower, in sorrow; but the gardener said: "No, I have plenty of white and do not need you," and went off without her, carrying her little sister home.

Goldy was so cared for and petted that she grew large and handsome, so that one would not know her for the same blossom. Sometimes she thought of her sister, but she never wanted to go back to comfort her.

In the meantime the poor, lonely little flower, after crying a while, thought: "This will not do. I must be bright and cheery, even if I am sad." so she turned a smiling face to the grasses and flowers who tried to comfort her.

Ever so many days went by, when at last a very great man, who was traveling along the road, stopped at the door of the gardener's house and asked if he knew where he could find a white chrysanthemum with sixteen petals. The gardener did not know, but showed him his handsome Goldy, whose petals were just that number.

"No, no," said the man, "it must be white, and it must be in its natural state," and he went off disappointed.

Now it so happened that his road passed right by the spot where the lonely little white flower stood. As she heard footsteps approaching the tears stood on her petals, for she remembered that some one who walked like that had taken away her sister and had not wanted her.

But the great man stopped as he drew near in his palanquin and, in a tone of joyful surprise, said: "Why, here at last is just what I've been seeking so long!" And he lifted the dear little plant very gently from the ground, saying: "Go with me, little flower, I need you in my palace."

"But I am only a poor flower of the fields," she answered modestly. "How can I be of use to you?"

"You are pure white and have sixteen perfect petals. You are just the one I have been searching for for months," he told her, and she went with him, her heart filled with happy wonder that she could be wanted in a palace.

Of all that befell the white chrysanthemum after this I can stop now to tell you only this: she was joyfully received in the palace and came to be the best-loved flower in the Empire, even by the Great Emperor himself, and it was all because she was a perfect little flower, who could be brave and cheery in misfortune. Do you suppose the same thing would be as true of children as of flowers? I think it would.—From Boys and Girls of Sunrise Land.

## "ABSOLUTE DARKNESS."

The word "absolute" is tabu with the editor of this paper. He says in the family life: "There is no such thing." However, when so distinguished a man as Dr. David Starr Jordan uses the word, it has authority; and that has been one of the delightful characteristics of Dr. Jordan as a public speaker, the freedom with which he uses telling words and phrases, even those of the campus.

### Wyandotte Cave.

Early in his career as an educator, when making a second visit to Wyandotte Cave, Indiana, Dr. Jordan became seperated from his party. He tells us in his book, "The Days of a Man," that the huge cavern in the limestone rock extends for several miles and "has never yet been explored to the end. Our party, after penetrating underground for about three miles, started back at noon. Being somewhat in advance of the rest of the party, I decided to try a little experiment and see what absolute darkness would be like. I therefore sat down on 'the Hippopotamus,' a large clay bank in an open chamber, blew out my candle, and prepared to wait for the rest to come up. Meanwhile, however, it was very dark and very quiet, and I went to sleep, awaking just as the last light disappeared around a bend.

"I at once rushed after my friends, but very soon discovered that without light or sound it is impossible to maintain direction. The plan often suggested of following one side steadily in and out of the passages until you come to the end was wholly impracticable, for I was upward of three miles from the entrance, and many side chambers diverge on the way. So, choosing a comparatively open place, I felt about on the floor until I found the track of a woman's shoe, which indicated that the party had passed the spot, and the direction in which they had gone. I then determined to stay right there until I could be rescued. It was damp and cold—a minor matter, of course, when one is young—and occasional droppings of water sounded unusually loud, not having to compete with anything else.

"As the other knew I had walked on ahead, they naturally thought I had gone out; not finding me, however, some said that my interest in botany had led me to roam about for a while, but luncheon or surely dinner would bring me back to the hotel. Fortunately one or two persons, especially one business man, were not satisfied with this argument. So, when I failed to come in for the midday meal, he insisted on sending three guides back to the cave with food and brandy. Along about 4 o'clock, therefore, I heard a noise and soon the men appeared. The flask of spirits I left to others, but the food was welcome." So, during those long hours of waiting, Dr. Jordan was able to experience what "absolute darkness" was like.—California Christian Advocate.

## WHERE DOES IT GET AMMUNITION?

Robert P. Manard, a distinguished traveling salesman and deacon in the First Christian Church at Macon, Ga., has recently invented a unique collection box which he recommends as a cure for small church collections. When you "put in a nickel it will ring a bell; when you put in a quarter it rings a bell three times; when a penny is dropped in the box it fires a shot; and when you fail to put in anything it takes your picture."

Be useful where thou livest, that they may
Both want and wish thy pleasing presence still;
Kindness, good parts, great places, are the way
To compass this. Find out men's wants and will,
And meet them there! All worldly joys go less
To the one joy of doing kindness.

—Herbert.

The best place to build an enduring monument to one's self is not in the graveyard at the journey's end, but in the hearts of our fellow morals. —Hengerer Mirror.

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# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C Miller.

**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

### DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts

## FACING THE FACTS.

(Continued from First Page.)

principles of Christian giving that will ultimately bring into the church a membership of men and women, trained from childhood, that will gladly, joyously give of their substance as God prospers them so freely that the treasury of the Lord will overflow with their offerings. The kingdoms of this world may maintain themselves with taxes collected by force, but the Kingdom of Heaven is supported by a better way.

5. Let all the people go to prayer. Prayer has not lost its efficacy, and the church should not forget how to pray. When we have done all else we can do—practiced rigid economy, made necessary retrenchments, met our personal obligations, educated all our people in the principles of Christian stewardship—then God can and will hear our prayers; and who knows but that He will change the tragic facts that now stare us in the face into occasions of glorious opportunity and privilege? If we will do what we can, God will do what He can.

## REPORT OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate met in annual session, pursuant to call, in the Advocate office, on Thursday, Oct. 18, at 10 a. m. After prayer by E. K. Means, J. F. Foster was re-elected Chairman, and T. H. Lipscomb re-elected Secretary.

The following members were present: Representing the Louisiana Conference, J. F. Foster, C. C. Miller; representing the Mississippi Conference, J. T. Leggett, W. H. Saunders, E. K. Means; representing the North Mississippi Conference, J. H. Felts, T. H. Lipscomb.

The report of the Chairman brought the encouraging news that the Advocate "is now in better financial shape than in years past," the debt having been reduced to $836.88. By another year it is confidently hoped that the entire indebtedness will have been wiped out.

The report of the Editor affirmed that " in the fear of God and with an eye single to the good of the church, I have earnestly sought, in the midst sometimes of perplexing situations, to send out a paper that would strengthen the faith, confirm the hope, and at least help to develop the spirit of Christian love in those who might read it." It called attention also to the request of the Southern Methodist Press Association that Sunday, Jan. 27, be designated throughout the church as Christian Literature Sunday; and the Publishing Committee took action further requesting that the Conference designate some such time for special effort also in behalf of securing new subscriptions.

The report of the Business Manager reveals that the circulation of the Advocate still continues around the 6,000 mark, though there has been a falling off during the year in the amount received from subscriptions, making imperative the prompt payment of all arrearages and activity in behalf of new subscriptions throughout our territory.

### Suggested Reorganization, and Change of Name and Place of Publication.

The matter of most far-reaching importance which came before the committee was the adoption, with one dissenting vote, of the following resolutions, to be submitted for consideration at the approaching sessions of the Conferences:

"Resolved, That the approaching sessions of the participating Conferences be asked to act upon the advisability of reorganizing the New Orleans Christian Advocate under the new name of **The South Central Christian Advocate.**

"Resolved, That they be asked to act further upon the advisability of changing the location of headquarters from New Orleans, La., to Jackson, Miss."

A special committee, consisting of J. F. Foster, of the Louisiana Conference; E. K. Means, of the Mississippi Conference, and T. H. Lipscomb, of the North Mississippi Conference, was designated to present these matters to their respective Conferences, and further consider matters pertaining to publication and preparation for change should such be authorized by action of the several Conferences.

Bids for publication by contract from various firms were submitted in report of Special Committee appointed last year and the matter given extended consideration; the final unanimous action of the committee being expressed in the following resolution presented by J. H. Felts: "That in view of the possible changes that may be ordered by our patronizing Conferences, and in fairness to Brother Chalmers, our Manager and Publisher, we continue our present contract, which is on record, for one more calendar year."

Rev. H. T. Carley, D.D., was re-elected Editor for one year also for like reasons; and the Editor and Publisher were commended for faithful and efficient service rendered.

The following resolution relative to the policy of the paper was adopted:

"That it is the judgment of the Publishing Committee that the columns of the New Orleans Christian Advocate be kept open for a free discussion of all matters of vital interest to the church, that our people may be fully informed of all facts and issues before us."

T. H. Lipscomb was thanked for special committee service rendered, and requested to report the proceedings. On motion, with the benediction by J. H. Felts, the committee adjourned.

T. H. LIPSCOMB, Secretary.

## PERSONAL AND OTHER NOTES.

Dr. Theodore Copeland is now engaged in what he terms "a wonderful meeting" at Lexington, Ky.

Rev. C. F. Sheppard, our pastor at Athens, La., has received 51 members into the church this year, 44 of them upon profession of faith.

Rev. John A. Randolph, our pastor at [illegible] Miss., expects to have a 100 per cent report at Greenville. This has been a fine year at [illegible]

Under date of Oct. 16, Rev. J. E. J. Ferguson, of Summit, Miss., writes: "We are in the midst of a great meeting in Summit, led by Brother Earl B. Moll."

The Ninth International Convention of the Student Volunteer Movement will be held at the Cadle Tabernacle, Indianapolis, Ind., Dec. 28, 1923-Jan. 1, 1924.

Rev. Walter M. Hester, of the Greenwood Springs charge, North Mississippi Conference, reports that he approaches the end of the year with marks of advancement along all lines.

From the Grenada Sentinel of October 19: "Rev. and Mrs. Melville Johnson returned home the first of the week from La Center, Ky., where Mr. Johnson has been conducting a ten days' revival meeting."

In the recent meeting at Crystal Springs, Miss., in which the pastor, Rev. W. B. Jones, was assisted by Rev. J. V. Bennett, with Rev. J. M. Lewis as song leader, 24 members were added to the church, 17 of them on profession of faith.

The New Orleans District Standard Training School began its sessions at the First Methodist Church, this city, on last Sunday afternoon. The attendance was good, and there is every prospect that the school will be one of the most successful yet held.

The bulletin of Noel Memorial Methodist Church, Shreveport, La., for Oct. 21, was, in effect, a "Louisiana Conference" number, containing a large amount of interesting and valuable information concerning the work of Methodism in Louisiana. It is well worth preserving.

We had the pleasure of meeting Rev. H. N. Harrison, our pastor at New Iberia, La., in the city one day last week. He stated that Rev. Geo. Tucker, general evangelist, would assist him in a meeting beginning last Sunday. Conditions seemed to be favorable for a good revival.

Mr. and Mrs. Thomas W. Hand have issued invitations to the marriage of their daughter, Ina Wayne, to Mr. Inman Cooper Rawls, at the Methodist church in Poplarville, Miss., at 3 o'clock on Thursday afternoon, Nov. 8. We extend all good wishes in advance of the happy event.

Rev. H. M. Ellis, presiding elder of the Brookhaven District, Mississippi Conference, has sent out 3000 copies of "A Reminder" to his people of the tasks to be completed before the assembling of the Annual Conference at Gulfport, Nov. 14. It is an inspiring message, and we are sure it will greatly forward the work of the church.

Rev. Floyd W. Dick, our pastor at Zwolle, La., assisted the pastor, Rev. T. J. Holladay, in a meeting at Pelican, La., during the month of September. There were about 35 conversions, and the church was revived. We greatly appreciate the fact that attention was called to the Advocate during the meeting, and several new subscriptions secured.

Dr. E. W. O'Neal, formerly of Minneapolis, Minn., later of Duncan, Miss., is assisting Rev. O. W. Bradley in a meeting this week at the First Methodist Church, Alexandria, La. Dr. O'Neal is a great preacher, and the people of Alexandria will enjoy a rare privilege in hearing him. Rev. C. K. Smith, pastor at Pineville, La., will also assist in the meeting.

The recent death of Brother R. S. Austin, of Jackson, La., removed a notable figure from the life of the church at that place. Brother Austin was greatly beloved by hundreds of students who attended "Old Centenary," and the news of his death was received with sorrow throughout the State. The editor of the Advocate feels a personal loss in the going away of this good man.

At the fourth quarterly conference of the Woodville, Miss., charge, a junior board of stewards was elected, a committee was appointed to fix the exact date for celebrating the 100th anniversary of the Woodville Methodist church building, and resolutions commending the services of the pastor, Rev. H. G. Hawkins, and of the presiding elder, Rev. J. R. Jones, who is ending his fourth year on the district, were adopted.

Mrs. R. E. Smith, wife of Dr. R. E. Smith, dean of Centenary College, passed to her reward on Saturday morning from her home in Shreveport, La. Mrs. Smith was an unusually gifted woman, a devout Christian, active in the work of the Noel Memorial Church, to which she belonged, and she will be sorely missed. She is survived by her husband and three children, to whom we extend deepest sympathy.

Miss Caroline Hess, Louisiana Conference Sunday School Elementary Superintendent, has accepted a similar position in the Upper South Carolina Conference, with headquarters at Spartanburg, S. C. Miss Hess has been a faithful and efficient worker in the Sunday school cause in Louisiana, and she will be greatly missed. We congratulate the Upper South Carolina Conference upon securing her services.

We heartily commend the action of the congregation of the First Methodist Church of Alexandria, La., in voting unanimously against the running of the Central Louisiana Fair on Sunday in the future, and commending Mr. Geo. Petrie, president of the Fair Association, for opposing the running of the fair on Sunday this year. We are unalterably opposed to politicalizing and commercializing the Sabbath, as is too often done in Louisiana.

Evangelist Walt Holcomh recently addressed the National Convention of Safety, in its meeting at Buffalo, N. Y. This is the second time Dr. Holcomh has heen honored in this manner, he having previously addressed that body at its annual convention held in Boston, Mass. On his way back to Georgia, Dr. Holcomb stopped over a Sunday in Washington, where he preached at the Representative Methodist Church in the morning and at the Fifth Baptist Church in the evening.

Dr. and Mrs. A. F. Watkins, who have spent so many years in Jackson, Miss., where Dr. Watkins has rendered notable service as president of Millsaps College, will make their home for the present at Vicksburg, Miss. The bulletin of the Galloway Memorial Church, in its issue of Oct. 14, pays a beautiful and deserved tribute to Dr. and Mrs. Watkins, who have been identified with the work of that church for a long period of time. We understand that Dr. Watkins is now in good health, which is good news to the church.

Rev. D. E. Kelly, Mississippi Conference evangelist, recently held a great meeting at Glen Allan, Miss., Rev. A. R. Beasley, pastor. Large congregations attended the services, and the interest continued to the close. There were 35 additions to the membership of the various churches of the community, about 18 of them being on profession of faith. At the first regular prayer meeting following the revival, 78 persons were present. Brother Kelly went from Glen Allan to Louise to hold another meeting.

A note from Rev. J. Wilson Brown, Holden, La., brings us the sad news of the sudden and tragic death of Brother Isaac Singletary Richardson, on Thursday of last week, caused by the falling of a log from a loaded wagon. The funeral took place at Carter's cemetery, near Springfield, La., conducted by his pastor, Rev. J. L. Frazier, assisted by Brother Brown, Rev. E. D. Fayard, and Rev. H. T. Cornish, of the Baptist church at Ponchatoula. The deceased is survived by a large family and many relatives and friends, to whom the Advocate extends sincere sympathy.

The Winston County Journal, published at Loulsville, Miss., contains, in its issue of October 19, the resolutions unanimously passed by the church conference of the Methodist church requesting the return for the fifth year of Rev. J. W. Dorman as pastor. The resolutions pay a highly deserved tribute to Brother Dorman for his faithfulness and efficiency in all the work of the church, calling attention to the high esteem in which he is held by the entire community. In reply to the resolutions, Brother Dorman stated that he was seriously thinking of retiring from the active ministry after 44 years of service, though the resolutions would be given prayerful consideration. Brother Dorman is one of the greatly beloved members of the North Mississippi Conference.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. T. A. Ferguson, Laurel, Miss., 4; Rev. J. D. Wroten, New Albany, Miss., 3; Rev. T. J. Holladay, Pelican, La., 2; Rev. Floyd W. Dick, Zwolle, La. (for Pelican), 2; Rev. W. M. Hester, Greenwood Springs, Miss., 2; T. M. Babington, Franklinton, La., 2.

## OUR SPECIAL SEASON OF SUNDAY SCHOOL EVANGELISM.

By Dr. John W. Shackford, General Secretary, Sunday School Board.

There is no longer any question that the field of our largest and most immediate evangelistic opportunity and responsibility is with the children and youth who are in our Sunday schools and who are thus already closely related to the church. Other aspects of our evangelistic responsihility we must not neglect, but this field which lies ready to our hand ought to receive our most careful and prayerful attention.

Those who have made a careful study of the opportunites for Sunday school evangelism and have made an intelligent effort to adapt evangelistic processes to the conditions and needs of the pupils in the schools have had a most gratifying experience. In fact, there are a number of pastors who will testify that when they have made adequate provision through a series of years for the evangelistic work in their Sunday schools there have been very few boys and girls of the school who have passed out of the teens without entering into the Christian life and becoming identified with the church.

The General Sunday School Board has felt that we have made far too little use of the splendid possibilities afforded hy our Sunday schools for an adapted and effective evangelism. While an opportunity to decide for Christ has been given, perhaps annually in most of our schools, too often little has been done to prepare for such an occasion in any proper fashion. Little has heen done either to prepare the teacher to co-operate sympathetically in this work of evangelism or to prepare the minds and hearts of the pupils themselves. The Sunday school may be made, and ought to he made, one of the greatest evangelisitc agencies the world has ever seen. The more than 160,000 teachers and officers in the Sunday schools of the Methodist Episcopal Church, South, ought to constitute tho strongest possible reenforcement to our pastors in their evangelistic work. The intimate relationship which these Sunday school workers sustain to the pupils of the schools gives them an opportunity unsurpassed in all the organized work of the church for intelligent, sympathetic, personal evangelism of the best sort.

If, however, the splendid opportunity thus afforded by the Sunday schools is to be utilized to the fullest extent, more attention must be given to the study of Sunday school evangelism and to the training of our teachers and officers in this form of service; more attention must be given to adapting our processes of evangelism, and more attention must be given to the pastoral care and training of those who are received into church membership.

The General Sunday School Board is, therefore, asking the co-operation of all our Sunday schools, as far as practicable, in a simultaneous campaign of Sunday school evangelism. The plan, briefly, is as follows:

That the first month or period be given to the preparation of the forces, the training of teachers and other Sunday school workers, in mind and spirit for the work of evangelists; that the second month or period he given to active evangelism in the Sunday school, in the classes and hy personal effort, this period culminating with Confession or Decision Day; and that the third month or period be [illegible] [illegible] preparation of [illegible] for [illegible] [illegible] membership.

The Board suggests for the [illegible] begin with January as the month of the preparation of the forces, that February be devoted to the active evangelistic campaign, leading up to Decision or Confession Day, and that the remainder of the time before Easter be used for the careful preparation of those who are to be received into church membership on Easter Sunday.

In order to assist all Sunday schools desiring to follow out this plan, the General Sunday School Board is supplying, free of cost, a number of specially prepared leaflets, [illegible] for use in evangelistic study groups and for the general direction of the workers in Sunday school evangelism. These should be ordered of the General Sunday School Board, 810 Broadway, Nashville, Tenn.

Personal fellowship with Jesus Christ is central in Christian experience. If we shall succeed in leading our pupils into this relationship, we shall not have failed utterly, even though many other things have been imperfectly done. Here we all agree. But evangelism is a more profound and complex work than is often supposed. There must be the growth as well as the ripening of the grain. Harvesting is only a part of the process. We think of conversion or decision for Christ as an act of a moment. In reality, this eventful moment grows out of the past religious experience and is conditioned upon it. The Sunday school affords us the opportunity to deal with the continuous process of seed sowing and cultivation as well as with the harvesting. If there is to he the largest and most abiding outcome, none of these must be neglected.

## WHY MEN FAIL.

Major William T. Morgan is one of the men who enlisted as a private in the World War and came out a major. At present his job is delivering a course of lectures throughout the United States under the auspices of the International Correspondence Schools.

Among the favorite topics upon which he speaks are, "Why Men Fail," "Why Men Are Not Promoted," "Making Good Where You Are," and "Finding and Holding a Joh."

Speaking to a group of men from the Street Railway and Light Company of New Orleans, Major Morgan inquired:

"Is there any job in this organization you would like to have?" To this sally the men replied with a laugh. Then the major came hack at them by asking, "Do you know all about the job you are on?" To this there was no affirmative answer. "That's the reason," went on Major Morgan, "why you haven't a bigger job. I have put the same question to nine thousand people like you in the last three weeks and have found none who would say they knew everything ahout their job."

Speaking directly of why men fail, the Major said:

"It is safe to say that ninety per cent of all failures in America are caused by one or more of the following reasons:

"The failure did not find his right place in the world.

"The failure has not mastered his job.

"The failure has no capacity for hard work.

"The failure will not overcome difficulties.

"The failure is not reliable, not trustworthy, and cannot be depended upon; his character will not stand the spotlight of publicity.

"The failure is not willing to stand alone.

"The man failing to reach the top has ceased to grow."—The Baptist Young People.

Do something; do it soon—with all thy might.—Carlos Wilcox.

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# Obituaries.

BROTHER R. S. AUSTIN was born March 1, 1846, near Port Hudson, La. When a small child, his father, the late Louis S. Austin, bought a plantation near Jackson, East Feliciana Parish, La., and moved there for the purpose of educating his children.

Brother Austin, as a very young man, joined the Confederate Army, and served with distinction during that bloody period; and, after hostilities were over, he again materially assisted in saving his country from carpetbag rule during the ten years after the Civil War.

Brother Austin had been a member of the Methodist church about fifty years, superintendent of the Methodist Sunday school for about thirty years, and during most of the time for the last thirty years he was church treasurer, recording steward, and church secretary.

About forty-eight or forty-nine years ago, Brother Austin married Miss Anna Holcombe Austin, of Jackson, La., and while they had no children of their own, they reared four sets of orphan children, their nephews and nieces.

At the time of Brother Austin's death he was a widower, his saintly wife having preceded him to the grave about three years.

Since Sister Austin's death, Brother Austin had visited most of his living relatives in Louisiana, Texas, Alabama, and just two weeks prior to his last illness he had returned from a prolonged visit to his nephews and nieces in New York and New Jersey, who were delighted to have him, and who, he said, gave him the time of his life.

Uncle Bob, as he was lovingly called by all who knew him, was an unusual man in many respects. He was a fun-loving man, always in a good humor, always looking on the bright side of every subject, always looking out for the interest of the church.

He was buried from the Methodist church, on Sept. 24, 1923, assisted by the Masons, he having joined Plaines Lodge about forty years ago.

In the little town of Jackson, La., God's people mourn because a good man, a good citizen, a patriot, a churchman has fallen, the like of whom we will not soon see again in our midst.

B. D. WATSON.

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DR. A. L. JARRATT, of Batesville, Miss., died at Eureka Springs, Ark., on the night of Oct. 11, 1923. He was the son of R. F. and K. A. Jarratt, born on March 22, 1835, in Limestone County, Ala. He died in his eighty-ninth year. He was married to Miss Emma Brooks, in Marshall County, Miss., April 24, 1861. To this union were born eight children, four of whom and the wife preceded him to the Spirit World. The living children are: B. E. Jarratt and Mrs. Lula Jones, both of Memphis, Tenn.; Mrs. Wilma Ellis, of Eureka Springs, Ark., and M. E. Jarratt, of Batesville, Miss. There are seven grandchildren. Dr. Jarratt was a Confederate Veteran and a surgeon in the war between the States. He was among the oldest Masons in the State, having joined before the Civil War. He professed faith in Christ when a boy, and joined the Methodist Episcopal Church, South, and lived a consistent Christian. He greatly loved his church and her doctrines. He was a Bible reader and student. He was deeply interested in all the great doctrines of the Bible. He was pre-eminently a Bible Christian. Dr. Jarratt suffered much the last few years of his life; still, he made his way to church, and was often in the Bible class in Sunday school, remaining to hear the Gospel which fed his soul. He belonged to the class of the old-time Southern gentleman in his courtesy and his high regard for womanhood; but it was in his religious convictions where he was seen conspicuously, standing for the old-time faith and Gospel. He has not lived in vain—his noble children stand loyally by the same faith, church, and father's God. Evidently a rich reward awaits this brother and venerable saint of the Lord.

W. M. YOUNG.

Batesville, Miss.

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## MRS. W. T. SIMMONS.

Our church and community life have suffered a great loss in the death of Sister Simmons, which occurred on Sunday, Sept. 30, at 3 o'clock.

Mrs. Simmons, before her marriage, was Miss Mary Ella Lott, and was born in Kilmichael, Miss., Feb. 14, 1866, and moved to Arkansas in 1899, and was married to her surviving husband, W. T. Simmons, July 28, 1903.

Upon her marriage, the grave and delicate duty of rearing her husband's three children, two small sons and a little daughter, devolved upon her. I dare say that no woman has ever met this responsibility more beautifully than she did. These sons are now splendid men, and the daughter, a lovely woman, and their affection for her in life was beautiful, and their grief at her death was truly touching. They could not have loved her more had she been their own mother.

Only one child was born to her, a son Thomas, now a young man of great promise. Her love for her only boy was one of the most beautiful things I've ever witnessed. She was planning large things for his future. I trust that, despite her going, these plans may be realized in his life.

Besides her aged husband, stepsons and stepdaughter and son already mentioned, she is survived by two brothers, R. E. and Y. D. Lott, of Mississippi. These brothers, the only surviving members of this splendid Southern family, came from their far-away home to attend the funeral of their sister whom they loved so tenderly. The grief of these brothers was heart-breaking. After all others had left the grave, they remained. It was pathetic to see these splendid men standing beside each other at the grave, each wiping the tears from his eyes.

She was buried from the First Methodist Church of Benton, Ark., of which she had been a devoted member for many years, on Tuesday afternoon, Oct. 2, at 3 o'clock. The large auditorium and annex were filled to overflowing with those who knew and loved her. As an attestation of the esteem in which she was held, I desire to mention the fact that every place of business in the city was closed for the funeral.

The floral offerings were beautiful and profuse, the gift of loved ones, friends, and different organizations of which she was a member. She was prominent in many organizations, but it was in the church and the Order of the Eastern Star that she did her greatest work. She was president of the Woman's Missionary Society of the church she loved for many years, and for four years was Worthy Matron of the Order of the Eastern Star. This Order rendered their beautiful burial service at the grave.

I do not believe that it was a coincidence that the end should have come to this good woman on Sunday afternoon. It was beautiful to have her go to heaven on Sunday.

She glorified every relation in life and "has fallen on sleep." "She is not, for God hath taken her." Burial was in beautiful Rosemont Cemetery, where that which was mortal of this noble woman awaits the resurrection morn.

FRANCIS N. BREWER, Pastor,
First Methodist Church.
Benton, Ark.

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## MARRIED.

At Vicksburg, Miss., in the home of Mrs. R. P. Nelson, on Belmont Street, by Rev. T. B. Cottrell, Sept. 14, 1923, MR. H. B. NELSON to MRS. DESSER MAY COOK, both of Vicksburg, Miss.

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By Rev. T. B. Cottrell, Sept. 16, 1923, at the Gibson Memorial parsonage, Vicksburg, Miss., MR. THOMAS NATHANIEL FULLER to MISS EVA O'CONNELL, both of Vicksburg, Miss.

---

He who gives a child a book
Gives that child a sweeping look
  Through its pages
  Down the ages;

Gives that child a ship to sail
Where the far adventures hail
  Down the sea
  Of destiny!

Gives that child a vision wide
As the skies where stars abide
  Anchored in
  The love of Him;

Gives that child great dreams to dream:
Sunlit ways that glint and gleam
  Where the sages
  Tramp the ages.

—W. L. Stidger.

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# *Epworth League Department*

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss [illegible] Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## NORTH MISSISSIPPI CONFERENCE.

### From the Conference Secretary.

Dear Leaguers: Here's some news for you! We're going to make this the greatest year the League Conference has ever known—if you will help make it so. And a splendid way to make it the best year your Chapter has ever known is to get into the competition for the District Banner that will be awarded at the Conference next June to the District that has the highest percentage on the District Standard of Excellence, which includes the following points:

Fifty per cent for highest average of points on Conference Standard of Efficiency. This means that the points each Chapter makes will be added in with the points of all the other Chapters in the district to determine the average percentage per Chapter for the district.

Fifteen per cent for highest percentage paid on Conference Fund pledges.

Fifteen per cent for greatest number of Chapters doing Epworth League team work, which includes visiting and assisting other Leagues and in organizing new Chapters.

Fifteen per cent for largest representation at Summer Conference on basis of number of Leaguers, number of miles traveled, and number of persons.

Five per cent for largest number of Leagues in each district in proportion to number of churches.

Now, let's all get busy, and each Leaguer do his share to make his district the winning district. As you will quickly see, the greatest percentage will be given for points on Standard of Efficiency, so work first to make yours a Standard League and you will help your district to win the Banner. If you do not know what the Standard of Efficiency is, write to your Secretary, or to Mr. Ralph Nollner, 810 Broadway, Nashville, Tenn., for information. Let's see how many Standard Leagues we can have next year.

And while we're talking about the Standard of Efficiency, how many of you have ever stopped to think about the importance of sending in reports each quarter on time? Please remind your Secretary to send in reports to the District Secretary before the 10th of the first month in every quarter, beginning in January, so your Chapter can make those points on the Standard. Write to your District Secretary for report blanks.

We are all interested in news, aren't we? And surely we are interested in other Leagues and Leaguers, especially in North Mississippi. If you are interested in League news, read the New Orleans Advocate, for, beginning the first week in October, there will be news items from the different districts in North Mississippi. Get busy and appoint a news reporter from your Chapter to send news items once each month to your Secretary and let's make the North Mississippi League Column fairly hum with news from our Leagues.

Now that summer is over and our Leaguers are all at work again, let's put our shoulders to the wheel and work to make this a great year for the North Mississippi Epworth League. Resurrect your dead members, wake up your sleeping members and let's make our slogan, "Bigger and Better Leagues in North Mississippi in 1923-24." Officers, wake up and sound the call to arms! Catch the spirit of the League and rally to the colors. Get in touch with your District Secretary and keep in touch with her—she will help you. Call on your Conference officers if they can help you. Pay up your pledges, subscribe for the Epworth Era and get in touch with other Leagues, and attend your District Institute. Get busy, Leaguers, and help your district win the banner, and let's all work together to make North Mississippi "All for Christ."

MISS MARTHA DaBERRY,
Secretary.

## PREPARED PEOPLE NEEDED.

By Garfield Evans.

Knowing that there would be many inquiries from young people for positions in church work occasioned by the Summer Assemblies, I made inquiry of the several Administrative Secretaries of the Board of Missions regarding the positions open. Among the replies was this very significant reply from Mrs. J. H. McCoy:

"We are receiving more applications from young people desiring the relationship of pastor's assistant than we are able to place, though we have a great shortage in home workers, well trained, for Educational and Social Settlement Work. What we are needing is more women with the same convictions of their call to service that the minister has, who have had good preparation, or who are willing to continue their studies until they are prepared."

From the minister's viewpoint and that of the local church worker, it is a fine sight to see young people responding to a call for Christian service. But it is a finer thing and far more sensible to tell these young people just what they can and ought to do and help them get prepared where they can actually serve.

Our Life Service files are crowded with names of young people who can never effectively serve because they are not adequately prepared. Shall we be concerned to see that, before any young person is allowed to consider himself a volunteer, he is properly instructed regarding the meaning and requirements of Christian life service? And shall we be concerned further to see that these young people have our heartiest co-operation and practical assistance in getting their preparation?

Nashville, Tenn.

The only crown I ask, dear Lord, to
wear
Is this—that I may help a little child.
I do not ask that I shall ever stand
Among the wise, the worthy, or the
great,
I only ask that safely, hand in hand,
A child and I may enter at thy gate.
—Selected.

MRS. COFFMAN ILL SEVEN YEARS

Saved from an Operation by Lydia E. Pinkham's Vegetable Compound

Sidell, Ill.—"I was a nervous wreck. I was suffering from a pain in my left side, which was almost unbearable, and I could not even let the bed clothing rest on my body at night. I had been sick for seven years, but not so bad until the last eighteen months, and had become so run down that I cared for nobody, and would rather have died than live. I couldn't do my work without help, and the doctors told me that an operation was all there was left. I would not consent to that, so my husband brought me a bottle of Lydia E. Pinkham's Vegetable Compound and begged me to take it. I have taken fourteen bottles of it and I feel ten years younger. Life is full of hope. I do all my housework and had a large garden this year. I never will be without the Vegetable Compound in the house, and when my two little girls reach womanhood I intend to teach them to take it. I am never too busy to tell some suffering sister of my help, and you can use my name and letter to spread the good news of Lydia E. Pinkham's medicines."—Mrs. IDA M. COFFMAN, R.R. 2, Sidell, Ill.

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# *Sunday School*

## MISSISSIPPI CONFERENCE.

### Harrisville Institute.

The Harrisville Sunday School Institute met at Poplar Springs, Sunday, Sept. 31. We had a splendid address at 11 o'clock by Brother Summers, of Millsaps College. After dinner, we began the program of the Institute:

1. A paper on Cradle-Department, by Mrs. Ainsworth.
2. "The Value of the Sunday School to the Adult," by Prof. J. C. Jones; which was an inspiration to all who heard it.
3. "The Value of the Year's Aims," by Mr. Carley Hilton, showing definite work for each month of the year.
4. The report from each Sunday school:

Poplar Springs reported 9 points on the program of work.

Harrisville reported 9 points and almost all of the tenth.

Rexford reported improvements in Sunday school work.

Many expressed their appreciation of the Institute and what it had meant to the entire circuit.

Next we went into the election of officers, with the following result: Dr. Ainsworth, president; Mr. Drewey Hilton, vice president; Mrs. Otha Barron, secretary.

The Institute then adjourned to meet at Harrisville the fifth Sunday in September.

S. T. BELL, President.
MRS. J. B. AINSWORTH,
Secretary.

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The last item in the observance of Children's Week is to report what was done. In case you failed to receive the blank you may simply give name of church, approximate number of parents present, number of homes visited, percentage of elementary homes visited, and the forward step taken.

In a few days a duplex post card will be mailed to every preacher in the Conference that the report of the year's work may be given to the Conference Sunday School Board. Paragraph 399 of the Discipline requires this report. In the past about 60 per cent of the preachers have given this important information. We are going to improve on this kind of work some day.

Since the close of the training school held at Booneville during the last week in August, that school has organized three training classes to train leaders. One of the books has been completed and they are at work on the others. This school claims the largest number of credits issued to any school during the year. This school had representatives at New Albany, Grenada, Lake Junaluska, and of course in their own school. The more they learn, the more they want to learn; and as they learn their interest in the kingdom of God deepens and intensifies. The gratifying results to Brother Mohler are: worldiness is decreasing, love for the church grows, the means of grace are being used, and the work abides. Would that we had more men with the vision that Mohler has!

Have you read an article from the pen of Dr. Richardson in the September number of the Sunday School Magazine? A paragraph from the article is in the last issue of the Nashville Advocate. Have you read from the October Magazine an article that tells how a furniture merchant built a great business on the basis of the cradle roll idea? There is a good lesson in the last mentioned article.

The General Sunday School Board offers all literature needed for making a campaign for members. The literature is free. Increase the membership of the school and you will increase the membership of the church, and thus establish the kingdom of God. During the months of December, January and February especial emphasis will be laid upon the winning of these souls to our Lord Jesus Christ. Keep your eyes open to this opportunity.

Jacinto was once the county site of Tishomingo County. The old brick courthouse is owned by the Methodists, and it is used for preaching and other church services. The jail is now used for a school house. Two of the teachers from the Jacinto Sunday school attended the training school held at Booneville. These teachers became deeply interested, and made a plea for the training work to be established in their own church. In answer to their call I spent two days with the teachers, and as a result organized a training class and helped them start the observance of Children's Week.

Fulton, the county site of Ittawamba County, is one of the most promising fields in the Conference. It is said one hundred homes are needed to accommodate the families that want to move into the town. Rev. W. C. Newman has been in charge of the Fulton circuit since June, and has raised more money for church purposes than has been raised in several years. The Baptist people have a seasoned college man in charge of their church, and he proposes to take the county for his church in a very wise and proper way. It seems to me that the Methodist church might do more than it has done to evangelize these people. As a result of two days' work with the teachers a training class was organized and the four elementary departments were strengthened. The teachers took hold of Children's Week and propose to make it a great occasion.

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## LOUISIANA CONFERENCE.

### To Pastors, Superintendents and All Intermediate-Senior Officers and Teachers.

That teen-age boy and girl are one of the big problems of every Sunday school. As your Conference Intermediate-Senior Superintendent, I have at least been thinking, and more than ever before, of the tremendous opportunity in the keeping of those who labor in this field of religious education.

We are voluntary workers, but that should be no deterrent to an active, consecrated effort. As I have been slowly coming in contact with these men and women who work with our Intermediate-Seniors, I see what a noble body of Christians would be assembled if all of them were gathered together! What an experience meeting we could have!

Your Conference Intermediate-Senior program is not extensive this year. As Conference and district officers, as your servants, we have tried to ask for simple things, that a foundation for a larger work in the future might be laid. To this end, we have asked (1) that all Intermediate-Senior classes be organized and registered at Nashville as Wesley classes; and (2) that, in order to know our field and the workers therein, each superintendent send to the district Intermediate-Senior worker, and thence to me, a statement of his teen-age organization and the names of all officers and teachers of this group.

What we seek is the development gradually of an Intermediate-Senior departmental consciousness. We must know ourselves, if a larger Conference or district work is to be projected in the future. I am happy to say that we have now in our Conference more organized Intermediate-Senior classes than any other department. But we cannot stop here. We have not yet reached our goal of 150, and we must press on. Organize!

Another happy tendency indicative of a growing spirit in this work is the fact that in the several standard training schools, almost always now is offered a course for Intermediate-Senior workers. Gradually we will find rising up a body of trained leaders.

I am sorry that we have not had a general response to our appeal to superintendents for the names and addresses of the Intermediate-Senior workers. This is my request now. Brother Pastor, Brother Superintendents, send in this report. It will be helpful to us, perhaps to your teen-age work. We are standing still until we know the field better. Before the end of the present Sunday school year, I hope to be able to publish by districts the name and affiliation of every Intermediate-Senior worker in the Conference, together with some definite plans for making this work more effective in the local church, the district, and the State.

Above all, may the Master of our lives be near to counsel and guide as we seek to live with these growing young people and capture them for the kingdom!

"Sow on in faith!
Sow the good seed! Another after thee
Shall reap. Hast thou not garnered many fruits
Of others' sowing, whom thou knowest not?
Canst tell how many struggles, sufferings, tears,
All unrecorded, unremembered all,
Have gone to build up what thou hast of good?"

H. L. JOHNS,
Conference Intermediate-Senior Superintendent.
Cedar Grove, La.

WALLACE
(The New Orleans News Man)
PAPERS FROM EVERY STATE AND AROUND THE WORLD
105 Royal St. 104 University Place

Half the victories of life come from a confident belief that one is going to win. The world has little use for the man who is continually down at the heels.—Anonymous.

**Wanted! Ambitious Men and Women**

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions, positions that give every opportunity for advancement; positions of high salaries, positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months' time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B5, Georgia-Alabama Business College, Macon, Ga., or Dept. B5, Georgia-Alabama Business College, Atlanta, Ga.

## FROM LAKE ARTHUR, LA.

Dear Brother Carley: Things are moving along O. K. at Lake Arthur. The Sunday school is large, with an average attendance of 15. The Woman's Missionary Society is well organized. We have a splendid Epworth League. The prayer meeting is good—not as well attended as it ought to be. The attendance at the preaching hours is good.

I am here every Sunday and preach at Thornwell on the second Sunday evening at 3 o'clock. We have no church there—the members there belong to Lake Arthur. We have a small Sunday school there, but a good one.

The church is behind on the finances, but I am sure that the church will pay out on some lines. Ever since I have been here, the times have been exceedingly hard. Things are looking better now, somewhat. Yours to serve,

S. D. HOWARD.

## CARLISLE CAMPBELL, JR.

Carlisle Campbell, Jr., was and will ever be the beloved, manly, kindly, open-hearted, noble son of Mr. and Mrs. H. C. Campbell, of West Point, Miss., nephew of Rev. W. M. Campbell, of the North Mississippi Conference. At the age of twelve, on Friday morning, Oct. 12, suddenly God took him from loved ones and a host of friends; and the whole town mourned, and filled the church and covered the altar and casket and grave with flowers. Truly this child also "grew and increased in stature and wisdom and in favor with God and men." As a boy of twelve, he loved to be in his Father's house; and in the Sunday school, the Junior Epworth League, of which he was secretary, the Junior Missionary Society, of which he was treasurer, none could be found more devoted and faithful than he.

West Point witnessed as sublime a manifestation of faith in God as it has ever been our lot to see as the sorrowing parents answered through their tears the ancient question asked of another stricken mother: "Is it well with thee? Is it well with thy husband? Is it well with the child?" And they answered, "It is well."

Good-by, dear, beautiful boy, for a while. Soon we will meet again in the Father's house above. God grant that yours may then be "a united family in heaven.'

His pastor,

THOS. H. LIPSCOMB.

## FROM ANGUILLA, MISS.

Dear Brother Carley: Please permit space in the columns of your paper for a brief account of the work that is being done on the Anguilla charge.

In many respects this has been one of the most eventful years in the history of the Anguilla charge. Early in the Conference year the official Board met in the home of the pastor, Brother Schultz, and made a budget covering the entire expense of the church for the year. Seventeen hundred dollars of this amount was subscribed by those present, and the obligation for the collection of the remainder was assumed by the Board. The pastor has been paid monthly all the year, and surplus has been accumulated each month with which the other items are to be met. We feel sure that Brother Schultz will be able to report everything in full at Conference.

There have been many contributions made toward the futherance of God's Kingdom other than the pastor's salary and the Conference claims. Over one thousand dollars have been paid on the church debt, which practically closes out this account. Other contributions have been made for specials and to the Orphanage. A nice communion table has been donated to the Anguilla church by Mr. T. W. Fields. As an appreciation of the activity of Brother Schultz and the good work he is doing, his salary was raised to $2,400 for this year, and the charge gave him a new Ford car. The charge also made quite a liberal offering for the district parsonage. Brother Jones, our beloved presiding elder, made a strong plea for funds to complete the home for the presiding elder of the Vicksburg District. This was characteristic of the unselfishness of this sweet-spirited man of God. For many years to come will this district reap the benefits of the constructive work that Brother Jones has done.

In a spiritual way the Lord has wonderfully blessed the people of the Anguilla charge this year. Early in the spring Rev. Lloyd Decell, of Meridian, held a very successful meeting. His sermons were of the highest type, and much and lasting good was accomplished. A flying squadron, called "the Sharkey County Flying Squadron," was organized about six months ago. These men have been zealous in the work of the Lord. They have gone out and held services at many of the near-by towns and villages, many times driving from thirty to forty miles on Sunday afternoon to hold services. God has wonderfully blessed the work of these men. He has given them souls for their hire, and has enriched their lives with a bright Christian experience. We have three good Sunday schools on the charge. Regular prayer meeting for men only at two churches, and also weekly prayer services for everybody.

Brother Schultz, the popular pastor of this charge, has been very much present at this great religious awakening. He is energetic and has been very zealous in the work of God; he is keen and able to take hold of the different situations as they arise in the midst of a rapidly growing sentiment, and, being a good student of psychology and a consecrated man, he has been wonderfully successful in taking hold of these spontaneous movements and crystallizing them into great and solid working forces for God. The people of the entire charge love and respect Brother Schultz, and they are hoping that the presiding elder and bishop will see fit to assign him to this charge again.

CHARGE LAY LEADER.

## MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—Fourth Round.

Please note readjustments found necessary for greater efficiency and make the most of the fourth quarterly conference.

Fernwood, at Fernwood, Oct. 28, 11 a.m.; Q. C., Oct. 29, 10:15 a.m.
Magnolia, Oct. 28, 7 p.m.; Q. C., 8 p.m.
Bogue Chitto and Norfield, at Bogue Chitto, Oct. 29, 7 p.m.
Osyka, at Osyka, Oct. 30, 11 a.m.; Q. C., 2 p.m.
Bayou Pierre, at Pleasant Valley, Oct. 31, 11 a.m.; Q. C., 2 p.m.
Hazlehurst, Nov. 4, 11 a.m.; Q. C., Nov. 5, 7 p.m.
Georgetown, at Georgetown, Nov. 4, 7 p.m.; Q. C., 2:30 p.m.
McComb, La Branch Street, Nov. 7, 7 p.m.
Scotland, at Bethel, Nov. 8, 11 a.m.; Q. C., 2 p.m.
Brookhaven, Nov. 8, 7 p.m.
McComb, Pearl River Avenue, Nov. 9, 7 p.m.
Pleasant Grove, at Tilton, Nov. 11, 11 a.m.; Q. C., 2 p.m.

Let there be written reports from (1) pastor, (2) Sunday school superintendents, (3) Epworth League presidents, (4) lay leaders, (5) Woman's Missionary Society presidents, and (6) the board of trustees.

Let us pay every financial claim in full, for love of Christ. No shortage anywhere. We can do it—if we will. And we will.

Make the election of officers a matter of prayer and conviction. Drop triflers, deadheads and obstructionists. Forward, for our Christ!

H. M. ELLIS, P. E.

### Meridian Dist.—Fourth Round.

Matherville, at Langsdale, Oct. 27, 28.
Shabuta, Oct. 28, 8 p.m.
Vimville, Nov. 3, 4.
De Soto, Nov. 4, 5.
Pachuta, at Adams Chapel, Nov. 6.
Enterprise, Nov. 7.
Waynesboro ct., at Boyce, Nov. 10.
Bucatunna, Nov. 11.
Waynesboro, Nov. 11, 8 p.m.

PAUL D. HARDIN, P. E.

### Seashore Dist.—Fourth Round.

Columbia, Oct. 28, 11 a.m.
Hub, Oct. 28, 3 p.m.
Ocean Springs, Nov. 4, 11 a.m.
Wesley Memorial, Nov. 1, 7:30 p.m.
Long Beach, Monday, Nov. 5, 7:30 p.m.
Biloxi, Tuesday, Nov. 6, 7:30 p.m.
Brooklyn, Wednesday, Nov. 7, 7:30 p.m.
Gulfport, Monday, Nov. 12, 7:30 p.m.

Let the trustees have complete reports, and all the pastors do their utmost to have all collections in full. The Seashore District is blessed in that we are not suffering, as other districts are, from the boll weevil. Let us all work and pray for full reports.

There will be a Preachers' Institute at Poplarville Monday, Sept. 17, at 10 a. m., for the Picayune, Logtown, Poplarville, Lumberton, Columbia, Wiggins, and Brooklyn charges. Let all the pastors from those charges attend. There will be one at Biloxi Tuesday, Sept. 25, for the balance of the District, to meet at 10 o'clock. Brethren, come.

Don't fail to complete your every-member canvass and be ready to report results.

W. M. SULLIVAN, P. E.

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HAD TO AVOID GREASY FOOD

Boatman Suffered from Indigestion, But by Taking Black Draught, Says He Got So He "Could Eat Anything."

Stephensport, Ky.—"For some time I suffered with indigestion, or dyspepsia," says Mr. Henry Gross, of this place. "I couldn't eat the least thing greasy—if I did, I would spit it up. I suffered a great deal."

Since his work requires him to be on an Ohio river steamboat much of his time, Mr. Gross says that he "had to eat at different places and I suffered because I had to be so particular to get something that wouldn't hurt me. I had a hurting in my stomach, and a slick, bitter taste in my mouth. Some one said I needed a liver medicine. I began with Black-Draught and it has given perfect satisfaction. I took a pinch after meals and it regulated me. I got so I could eat about anything and enjoy it. Black-Draught is all right."

A pinch of Black-Draught, taken for a few days at a time, after meals, washed down with a swallow of water, has, in thousands of cases, relieved simple indigestion. As a result of the action of the medicinal roots and herbs of which it is composed, Black-Draught gently stimulates the flow of the digestive juices, and helps to relieve, or prevent constipation, in an easy, natural manner. Try It. 25c.

Thedford's BLACK-DRAUGHT LIVER MEDICINE

DON'T DELAY A DAY LONGER
Now Is the Time to Use
DICK'S ANT TRAPS
to best advantage, as the ants are gathering supplies of winter food.

ANGELL'S
COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES R. ANGELL.
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

MACKIE'S PURE ST. TAMMANY PINE OIL
Keep Mosquitoes Away
Heal their stings, insect bites, sunburn, scalds, skin eruptions and other skin injuries with
Mackie's Pure St. Tammany PINE OIL
Soothing, pleasant, healing. Insect's worst enemy—Man's best friend.
If your dealer does not keep it send 30c for full size bottle to
MACKIE PINE OIL SPECIALTY COMPANY, Inc., COVINGTON, LOUISIANA.

## "LET CHRIST'S GOLDEN RULE RULE THE WORLD."

The following paragraphs are taken from a letter written by Mr. Peter Shih returning Chinese student from Nashville, Tenn., to Soochow, China, on board the steamship Tenyo Maru, July 14:

"We have been going westward ever since we left San Francisco, in order to reach the Far East. After all, why should there be an East and a West, standing as if opposed to each other? Tell me exactly where is East and where is West? These positions are but relative. But how futile it is to convince people of the folly of attaching so much importance to these illusionary differences. Ours is the job to bridge. Ours is the task to break. Ours is the duty to tolerate. We must reach deeper. We must be broader.

"For the past several days we have been seeing the most wonderful sunset. The fireball simply tumbles below the horizon and then sprays of mixed colors shoot up. The sea then looks silvery. Where the waves dash up we can see them lined with gold and trimmed with millions of pearls. Now a school of porpoises swim about playfully, doing that leaping frog stunt. Then a whale or two is seen spouting at a distance. Then the twilight and finally the darkness, always accompanied by these phosphorus lights darting here and there. They appear only to disappear.

"You know that it was hard for me to leave China two years ago and come to the States. But it was just as hard for me to leave America two weeks ago. Realizing that all meetings are followed by partings, I have learned to take my meetings and partings as a matter of fact. They are more or less incidental and accidental. Who knows that some day, somewhere, somehow or other we must meet again, for we are fundamentally and inseparably one in Him? Time and space limit us and apparently separate us only physically. Our spirit must and does transcend them all.

"Christ needs to be preached more than ever, not only to the so-called heathens and pagans, but to the so-called Christians. The world is ripe for a revival, following a reinterpretation of Christ. A two-by-four Christ is not enough for this day. We must let Christ shine, not Calvin, or Wesley. The world is crying for Christ, not for somebody else. Pulpits must preach Christ. Teachers must teach Christ. We must live the life of Christ. We should not wonder why the world is not as Christian as it ought to be, when we are certain of the fact that Christ has not been lifted up to the uttermost eminence. Let Christ's golden rule rule the world."

**When Over Eighty**

**He Found a Tonic That Keeps Him Up**

Rossville, Ga.—"About two years ago when I was recovering from the 'flu' I began taking Dr. Pierce's Golden Medical Discovery and it helped me so much I have been taking it at times ever since. I am eighty-two years of age and getting along very well on the 'Golden Medical Discovery.' It keeps me well and stout for one of my age."—J. M. Check.

Keep yourself in the pink of condition by obtaining Dr. Pierce's Golden Medical Discovery in liquid or tablets from your neighborhood druggist, or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial pkg. of the tablets.

**RECIPE FOR GRAY HAIR**

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

## LOUISIANA CONFERENCE.

### Alexandria Dist.—Fourth Round.

Campti ct., at Davis Springs, Oct. 28, a.m.
Coushatta, Oct. 28, p.m.
Natchitoches, Nov. 4.
Alexandria, Nov. 5.
Elizabeth ct., at Elizabeth, Nov. 6.
Trout and Good Pine, at Good Pine, Nov. 11, a.m.
Jena and Jonesville, at Jonesville, Nov. 11, p.m.
Oakdale, Nov. 13.
Rochelle and Standard, at Rochelle, Nov. 18, a.m.

Preachers in charge are requested to see that reports from different departments of the church called for at this conference are in hand. The brethren are also requested not to ask the privilege of nominating more stewards for the different churches than the law of the church allows. Stewards are requested to make special efforts to bring up a full financial report.

W. L. DOSS, JR., P. E.

### Baton Rouge Dist.—Fourth Round.

Natalbany and Pine Grove, at Pine Grove, Oct. 27, a.m.
Greensburg, at Wesley, Oct. 28, a.m.
Kentwood, Oct. 28, p.m.
Amite, Oct. 31, p.m.
Baker, at Baker, Nov. 3, a.m., and 4, p.m.
St. Francisville, at Tunica, Nov. 4, a.m.
Baton Rouge, at First Church, Nov. 5, p.m.
Keener Memorial, Nov. 7, p.m.
Olive Branch, at ——, Nov. 11, a.m.
Gonzales, at Meadows, Nov. 18, a.m.

J. W. LEE, P. E.

### Lake Charles Dist.—Fourth Round.

Rayne, Oct. 28, 11 a.m.
Indian Bayou, at Indian Bayou, Oct. 28, 7:30 p.m.
Merryville, at Merryville, Nov. 4, 11 a.m.
De Ridder, at De Ridder, Nov. 4, 7:30 p.m.
Sulphur and Vinton, at Vinton, Nov. 11, 11 a.m.
Lake Arthur, Nov. 11, 7:30 p.m.
Lake Charles, at Lake Charles, Nov. 18, 11 a.m.

The trustees of church property will please answer question 18 with a written report, as provided in paragraph 112 of the Discipline.

J. B. WILLIAMS, P. E.

### Monroe Dist.—Fourth Round.

Waterproof, at Newellton, Oct. 28, 11 a.m.
Ferriday, at Ferriday, Oct. 28, 8 p.m.
Bonita, at Bonita, Nov. 4, 11 a.m.
Monroe, Nov. 4, 8 p.m.
Oak Grove, at Oak Grove, Nov. 10, 11.
Columbia, at Columbia, Nov. 17, 18.

Pastors are requested to have full financial reports. Trustees are expected to have reports relative to church property.

W. D. KLEINSCHMIDT, P. E.

### New Orleans Dist.—Fourth Round.

Lafourche, at Labadieville, Oct. 28.
Houma, Nov. 4, 11 a.m.
Bayou Blue, Nov. 4, 7:30 p.m.
Jeanerette, Nov. 11, 11 a.m.
Morgan City, Nov. 11, 7:30 p.m.
St. Mark's, Nov. 18.

Pastors are requested to see that reports are ready from trustees and Woman's Missionary Societies, and from any others whose reports may have been deferred from former conferences.

W. WINANS DRAKE, P. E.

### Ruston Dist.—Fourth Round.

Elmore, at Vienna, Oct. 28, 11 a.m.
Ruston, Oct. 28, 8 p.m.
Haughton, at Haughton, Oct. 29, 2 p.m.
Castor, Oct. 31, 2 p.m.
Bienville, at Bienville, Nov. 2, 2 p.m.
Arcadia, Nov. 4, 11 a.m.
Ringgold, Nov. 6, 2 p.m.
Simsboro, at Hilly, Nov. 8, 2 p.m.
Cotton Valley, at Cotton Valley, Nov. 9, 2 p.m.
Haynesville, Nov. 11, 11 a.m.
Winnfield ct., at Winnfield, Nov. 12, 10 a.m.
Wesley ct., at Wesley, Nov. 15, 2 p.m.
Gibsland, at Gibsland, Nov. 18, 11 a.m.

A written report from the Trustees of each charge will be expected.

K. W. DODSON, P. E.

### Shreveport Dist.—Fourth Round.

Conferences Only.

Logansport, Friday, Oct. 26, 7 p.m.
Longstreet, at Longstreet, Sunday, Oct. 28, 2 p.m.
Belcher ct., at Gilliam, Monday, Oct. 29, 7 p.m.
Ida ct., at Ida, Tuesday, Oct. 30, 10 a.m.
Powhatan and Lake End, at Lake End, Wednesday, Oct. 31, 7:30 p.m.
Bayou La Chute ct., at Shreveport, Friday, Nov. 2, 3 p.m.
Nov. 5, 7 p.m.
Vivian, Tuesday, Nov. 6, 7 p.m.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books

Greenwood ct., at Greenwood, Monday,

Oil City, Wednesday, Nov. 7, 7 p.m.
Mooringsport, Thursday, Nov. 8, 7 p.m.
Bossier City, Friday, Nov. 9, 7:30 p.m.
Plain Dealing ct., at Walker's Chapel, Saturday, Nov. 10, 11 a.m.
Mangum Memorial, Monday, Nov. 12, 7:30 p.m.
Texas Avenue, Tuesday, Nov. 13, 7:30 p.m.
Cedar Grove, Wednesday, Nov. 14, 7:30 p.m.
Noel Memorial, Thursday, Nov. 15, 7:30 p.m.
First Church, Friday, Nov. 16, 7:30 p.m.
Shreveport ct., at ——, Saturday, Nov. 17.

R. H. WYNN, P. E.

**A Stubborn Cough Loosens Right Up**

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

"baby improved wonderfully health" recommend th excell

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Anglo-American Drug Co.,
New York, N. Y.

Gentlemen:—

In regard to Mrs. Winslow's Syrup: My baby suffered greatly with colic, and a friend told me of this Syrup and after I used it, baby improved wonderfully in health.

I can recommend this medicine to be excellent.

Yours truly,

(Name on request)

**MRS. WINSLOW'S SYRUP**

*The Infants' and Children's Regulator*

quickly relieves diarrhoea, colic, flatulency and constipation, and regulates the bowels. Non-narcotic, non-alcoholic. Formula on every label.

*At All Druggists.*

Write for free booklet containing letters from grateful mothers.

ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York

*General Selling Agents: [illegible], Inc., New York, Toronto, [illegible]*

## A LIFE OF POISE.

Anxious, troubled lives are not strong lives. Great strength is seen in that which is calm, quiet and composed. The loud voice and the irritable nature suggests a lack of composure. The great ocean, with its unfathomed depth, its regularity of tides, its unlimited power and its far-reaching, never-ending shores, is quiet and calm in its matchless strength. The tides are regular and sure. In its wild commotion and extreme fury it is not stronger than in its placid, regular, constant, unceasing ebb and flow.

The rugged, snow-covered mountains, with their solid granite sides and their vast, far-stretching forests, are serene and sublime in their stillness and strength. The stars and planets which illustrate infinity send their rays of light and twinkle on amid the darkness of the night without noise or confusion.

Solitude is truly "the mother country of the strong," and in "quietness and confidence" we are told to "possees our souls." To be known as calm and reliable is to reveal character and power. The source of this strength is a faith in the divine. It means permanence and stability, and these mean character. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

The one of whom we think is the one who controls our motives and purposes. If our minds are stayed upon God, if we trust him, we will ever be kept in perfect peace and have the power of control as well as the control of power.

Concentration of mental development means the development of the mind and growth in intellectual capacity. When this is coupled with a reality of faith in the unseen God, man becomes mighty because God enters into his very being and controls his motives. Kept by the power of God day by day and hour by hour means the development of that calm, deliberate strength and unvarying influence which mark the real giant of these times.

All kinds of irritabilities arise during the day, unexpected changes, conditions which have not been anticipated, errors of judgment on the part of others; quick words and hasty sentences, loss of temper, exasperating remarks, cynical looks, unfair and untruthful statements, wrong judgments —all these are bound to occur, but the one whose mind is stayed on Christ will be sustained, will be kept "in perfect peace." His mind and heart are centered on the unseen God, the Eternal Mind, the body justice of the loving heart of the Master. He is kept because he trusts in the Unseen, he is shielded from unseen foes by faith.

Abiding in Christ suggests mental harmony with him, the human heart and mind in touch and in sympathy with the divine life of the Master.—The Continent.

## GOOD NEWS FOR CREDITORS.

The following story appeared in a recent bulletin of the Rochester Credit Men's Association:

"The doctor coughed gravely. 'I am sorry to tell you,' he said, looking down at the man in the bed, 'that there is no doubt you are suffering from smallpox.'

"The patient turned on his pillow and looked up at his wife.

"'Julia, he said in a faint voice, 'if any of my creditors call, tell them that at last I am in a position to give them something.'"—Exchange.

## NORTH MISS. CONFERENCE

### Aberdeen Dist.—Fourth Round.

Eupora and Mabin, at Mabin, Oct. 26.
Mathiston, at Mathiston, Oct. 27, 28.
Bellefontaine, at Spring Hill, Oct. 29.

T. H. DORSEY, P. E.

### Corinth Dist.—Fourth Round.

Belmont ct., at Belmont, Friday, Oct. 26.
Paden ct., at Paden, Oct. 27, 28.
Tishomingo ct., at Tishomingo, Oct. 28, night; Oct. 29.
Iuka sta., Oct. 31, night.
Burnsville ct., at Burnsville, Nov. 1.
Iuka ct., at Pleasant Hill, Friday, Nov. 2.

Let pastors see that written reports are made by the Woman's Missionary Society, and by the trustees of church property, answering questions 16 and 18. Also give special attention to questions No. 20 to 24, inclusive. Let the Sunday school superintendents and charge lay leaders make written reports.

I hope that the stewards will make a successful effort to collect the pastor's salary in FULL.

Let pastors and laymen remember our SLOGAN. "ALL COLUMNS LEVEL AT CONFERENCE."

JOSEPH B. RANDOLPH, P. E.

### Columbus Dist.—Fourth Round.

Mayhew and Sessums, at Mayhew, Oct. 25.
Cedar Bluff, at Siloam, Oct. 27, 28.
Brooksville, Oct. 31.

A. T. McILWAIN, P. E.

### Greenville Dist.—Fourth Round.

Lake Cormorant and R., at Lake Cormorant, Oct. 28.
Greenville, Oct. 31. p.m.
Boyle ct., at Skene, Nov. 4, a.m.

JAMES H. FELTS, P. E.

### Greenwood Dist.—Fourth Round.

Dublin, at Mattson, Oct. 28, 11 a.m.; Q. C., after preaching.
Tutwiler, Q. C., 3 p.m., at Tutwiler; preaching, 7:30 p.m.
Sidon, at Cruger, Oct. 30, 7:30 p.m.
Tchula, Oct. 31, 7:30 p.m.
Indianola, Nov. 1, 7:30 p.m.
Minter City, at Phillippi, Nov. 4, 11 a.m.
Greenwood, Nov. 4, 7:30 p.m.; Q. C., Nov. 2, 7:30 p.m.

S. L. POPE, P. E.

### Grenada Dist.—Fourth Round.

Poplar Creek ct., at Friendship, Oct. 27.
Ebenezer ct., at Liberty, Oct. 28.
Lexington, Oct. 28, 29.

R. A. TUCKER, P. E.

### Sardis Dist.—Fourth Round.

Crenshaw, at Crenshaw, Oct. 25, 4 p.m.
Tyro, at Emory, Oct. 26, 11 a.m.
Crowder, at Crowder, Oct. 28, 11 a.m.

The pastors will please see that there are reports from the Woman's Missionary Society and that the Trustees have a written report covering the questions that are expected to answer at the fourth quarterly conference.

J [illegible]

Grove's Tasteless Chill Tonic
For Pale Delicate Women and Children. 60c

Don't Lose Sight of the Food Value of Your Bakings

Plain flour has a large amount of food value but it must be combined with good baking powder in order to retain this value.

Most self rising flours are not successful because they do not and cannot raise the bakings to the proper lightness. This means a certain loss of nutrition because they are heavy and hard to digest.

Every time you eat food that does not properly digest you do not get the full nutritional value—you are over-taxing your stomach. Nourishing and perfect bakings are what good health demands. The one sure way is—use pure flour and good baking powder.

If you want to find what thousands of housewives have learned—make some biscuits with self-rising flour—then make some with good plain flour and Calumet Baking Powder—notice the great difference. One trial will satisfy you. Your health demands that you make the experiment.

Those who know—millions of housewives, domestic science teachers, big hotels, restaurants, bakeries and railroads will not use anything but Calumet, the Economy Baking Powder.

Play safe—use Calumet and plain flour. It is the most economical and satisfactory, where light, wholesome and pure foods are desired.

PACKED IN TIN
—KEEPS STRENGTH IN

Coughs & Colds
DR. H, JAMES CANNIBIS INDIC
(COMPOUND)
IN USE FOR OVER FIFTY YEARS

An old and well tried remedy for the relief **Bronchial Asthma, Catarrh, Colds, Etc.** Send for **Circular** and **Book of Information.** Address **Craddock & Co., Philadelphia, Pa.**

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Soothing, healing, antiseptic. Stops pimples, rash, hives, eczema—
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SHUPTRINE CO. :: :: SAVANNAH, GA.

## R. S. AUSTIN—A TRIBUTE.

By Rev. F. B. Hill.

Death has made serious inroads into the ranks of our church at Jackson, La., this year. It seems but a few months ago that it became my duty to write an obituary of a sainted lady in that town, Mrs. R. S. Austin. Now it falls to my lot, as a former pastor and friend, to record the death of her husband, ROBERT S. AUSTIN, known throughout the community as "Uncle Bob, Austin." One cannot allow, in justice to the memory of such a man and such an indefatigable worker in the church, to pass over the removal without notice. Scant recognition, tardy acknowledgment, is given to these "anonyma" (unknown) in their lifetime. If people only recognized, or knew how hungry our hearts are so often for one sincere word of encouragement, and how we prize it, such would not be withheld. We draw comfort from the revelation given to St. John on the island of Patmos, that when he saw those who stood before the throne, there were "some small as well as great."

We owe an incalculable debt to such men and women as Mr. and Mrs. Austin, who have "stood by the Ark," and "held the fort" in evil days as well as prosperous days. Many a time such stalwarts have saved the situation—

Men and women—"Who never turned back,
But marched breast forward;
Never doubted clouds would break;
Never dreamed the right were worsted,
Wrong would triumph."

Brother R. S. Austin was born March 1, 1846, near Port Hudson, La., in East Feliciana Parish. His parents moved to Jackson, La., when he was a small boy. He attended old Centenary College, but his education was interrupted by the Civil War. As a lad, he joined the "boys in gray" in its first year, and served the whole four years. In June, 1876, he married Anna Baker Holcombe, of Jackson, La, the daughter of Professor A. R. Holcombe, of Centenary College. He was in the mercantile business until about sixteen years ago. They were not blessed with children of their own, but, in their love for children, they reared six belonging to his brothers and sisters. They are: W. P. Holcombe and A. R. Holcombe, of New York; Everett A. Holcombe, of Bogalusa; R. A. Holcombe, of Jackson; Dr. H. M. Austin, of Laredo, Tex., and the honored wife of the present pastor of our church at Ruston, Rev. N. E. Joyner. If nothing else was said in praise of the devoted couple, this is a memorial lasting as eternity What self-denial, love, patience are compressed in this act, cannot be measured. Eternity only will reveal. And to know that these adopted children have made their mark in life, so honored and efficient in the ranks wherein they walk, is a living memorial, proving again the truth of the Holy Book that "they who rest from their labors, their works do follow them."

"Uncle Bob's" death was comparatively sudden. He had just returned from a three months' trip to New York, visiting the boys there and calling, on his way back, at Ruston, returning to Jackson apparently in the best of health and spirits, so much to tell and so happy, when he was struck down with a stroke of apoplexy. I said "happy" because it was a prominent trait in his character. He always had a smile, dearly loved a joke, so pleased to talk of experiences in the Civil War, and the days of Old Centenary; but his real source of happiness was the knowledge that he was one of God's children. I know personally of his deep attachment to and love for the church of his choice; yet he was most charitable in word and deed to other churches—he was no bigot.

He began very early to work in the church—was the Sunday school superintendent for many years, the chairman of the board of stewards, and deeply interested in our Orphanage. In fact, I know this was his pet scheme. His last act was collecting the church dues—he always wanted to pay the preacher.

After his attack, he lingered for sixteen days, and then passed to his reward on Sept. 24. "So, after having served his day and generation, he fell asleep." I do not know who will take his place, who "will be baptized for the dead." His children follow on and call him blessed.

"So, when the Great Scorer comes
To write against our names,
He'll write not if we won or lost,
But how we played the game."

McDonoghville, La.

7c SONG BOOKS 7c
SEND 7c IN STAMPS FOR SAMPLE AND PRICE LIST OF OTHER BOOKS
E. A. K HACKETT, Fort Wayne, Ind.

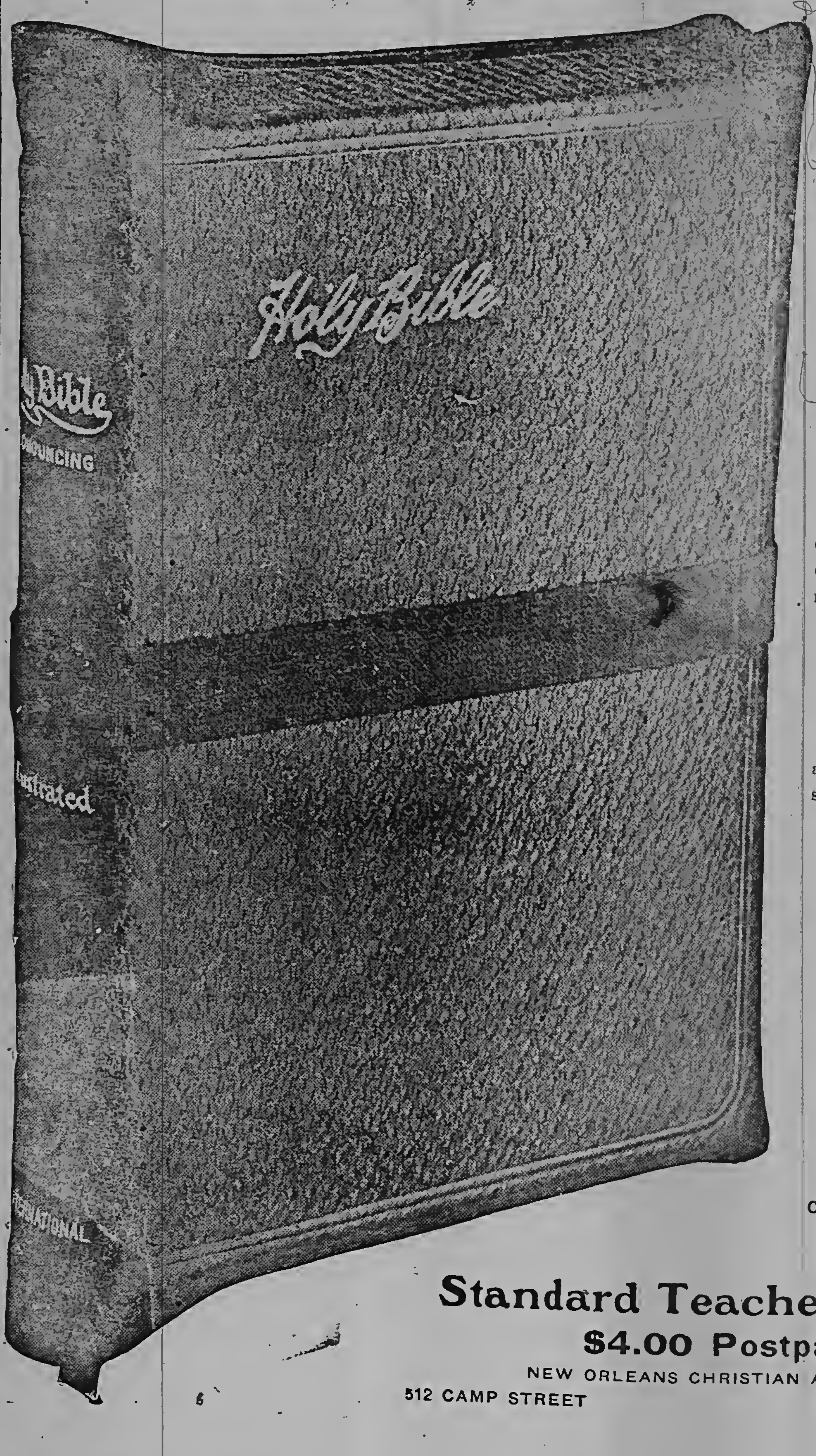
MOTHER! THE CHILD CAN'T HELP IT
IF KIDNEYS ARE TOO ACTIVE

Children are no more to blame for their kidneys acting too freely than they are for any disorder that may attack them, and should have a proper treatment before some other complication sets up or an incurable kidney disease develops.

Liquid Shumake is the recognized remedy for Over-Active Kidneys of adults and children, and is obtainable at most any drug store with full directions printed on the label, at 75c and $1.50 a bottle.

First Bottle Guaranteed.

Should the first bottle of Liquid Shumake fail to give the most gratifying results in any case of Over Active kidneys; either adult or child; the manufacturer cheerfully refunds the purchase price immediately upon receipt of the empty bottle by mail direct from the user.



Standard Teachers' Bible

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5½ x 8½ Inches
SELF-PRONOUNCING EDITION WITH
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# NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 70—No. 44. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3534.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 1, 1923. CHAS. O. CHALMERS, Manager.

## Editorial

### MAKING APPOINTMENTS.

Very soon now our Annual Conferences will be in session—the North Mississippi convening on Nov. 7, the Mississippi on Nov. 14, and the Louisiana on Nov. 21. A great many matters of interest and importance will be considered at these gatherings; but the outstanding item of business, from the standpoint of interest at least, will be "making the appointments." The bishops and their cabinets will spend many hours in the difficult, and oftentimes delicate, work of assigning the preachers to their various charges. In popular understanding, they will "make the appointments."

As a matter of fact, they will not be making the appointments—they have already been made. The congregations themselves have more to do with making an appointment than anybody else. We do not mean that they will exercise any undue influence in securing the removal of one preacher or the assignment of another, but that they, by their loyalty, interest, and liberality, have made the appointment which the bishops and their advisers will simply be called upon to fill.

The preachers themselves, too, have a large part in "making" appointments. We could never quite understand how a preacher could be satisfied to go from a "bad" appointment which he has had at least a year to make "good," to a "good" appointment that some other brother has labored in successfully for the preceding twelvemonth. We do not refer, of course, to the perfectly proper thing of a deserved promotion, but to the desire simply to get something "better." A preacher who has made a "good" appoinment is worthy of promotion; one who has made a "bad" appointment would hardly be in position to complain if he were given further opporunity to "make good."

The appointments are really "made" before we go to Conference.

### HUMILIATING.

The Advocate is not concerned about partisan politics or about political affairs in general about which good men may conscientiously differ, and it has no disposition, as a religious newspaper, to take part in the discussion of such matters. But when the Governor of Louisiana deliberately bolts a meeting of the Governors of all the States of the Union simply because they propose and adopt a resolution pledging the support of their administrations to the President of the United States in the enforcement of the Prohibition Amendment to the Federal Constitution, we feel keenly the humiliation to which Louisiana is subjected, and we claim the right, in the interest of good morals and good citizenship, to utter an emphatic protest against such petty exhibition of temper on the part of the State's Chief Executive and to repudiate his action as a gross misrepresentation of the views of those thousands of citizens who place loyalty to the laws of the land above personal opinion.

One of the troubles with this country now is in the fact that a great many private citizens seem to think they are under no obligation to observe laws that run counter to their own notions of what the laws ought to be. It is an elementary principle of democratic government that the minority accept in good faith the action of the majority when that action is taken according to constitutional forms. If laws duly enacted are to be disregarded by those who did not favor their enactment, then the safeguards of society are broken down and a step toward anarchy has been taken. When the Governor of a State refuses to promise his support to the provisions of the Constitution which he has solemnly sworn to uphold, he has given aid and comfort to the enemies of good government everywhere.

The Governor of Louisiana has made a sad spectacle of himself which is his affair; but when he brings humiliation upon the State which has so highly honored him, it is not his affair alone, and we protest against his action and repudiate, in the name of the good people of this State, the implications of his position.

BISHOP WM. N. AINSWORTH,
Who Will Preside Over the Approaching Sessions of the North Mississippi and the Mississippi Annual Conferences.

### EVANGELISM IN THE SUNDAY SCHOOLS.

Since evangelism has always been a major part of the program of Methodism, it is strange that not yet has Methodism seemed to realize that its greatest evangelistic opportunity lies in the Sunday school. We have made great use of, and are thoroughly familiar with the revival campaigns carried on at set times for arousing the religious life of a community, especially the adult portion of it, and we would not underestimate the value of such campaigns. We would not even remotely suggest that such special periods of revival effort should be discontinued or lessened. But we maintain that the Sunday school, meeting regularly every Sunday in the year, enrolling in its membership the children and youth of the community, has an unsurpassed opportunity to do the evangelistic work without which the church cannot perform its full mission in establishing the Kingdom of God upon earth. The effort to save adults who have gone astray, or those who have reached maturity without giving their hearts to God, ought never to be relaxed; but it is the part of wisdom to work faithfully in the field that yields the richest returns. The Sunday school is that field.

As we heard a distinguished church leader put it not long ago, adult evangelism is like picking up the maimed bodies of those who have fallen over the precipice, while child evangelism is like building a wall along the edge of the precipice that will keep people from falling over. It is the old principle that an ounce of prevention is worth a pound of cure.

Within the next few months, a campaign of evangelism in the Sunday schools will be in progress throughout the church. Wise pastors, superintendents, teachers, and parents will enter into it with eager interest and intense enthusiasm.

### THE REPORT OF THE PUBLISHING COMMITTEE.

The outstanding feature of the recent meeting of the Publishing Committee of the New Orleans Christian Advocate was the decision to present to the three patronizing Conferences the question of the advisability of changing the name of the paper to "The South Central Christian Advocate," and its headquarters from New Orleans to Jackson, Miss. This matter is to be laid before the Conferences at their approaching sessions.

We were not privileged to be present when this matter was discussed, hence we do not know what considerations were urged in favor of the proposed changes. These will probably be fully stated with the presentation of the proposals to the Conferences. The time is short, but we trust all the members of the Conferences will give careful thought to the proposition before they take formal action within the next few weeks.

It is not to be denied, we think, that a change of headquarters to Jackson would appeal very strongly to the Methodists of Mississippi, especially of North Mississippi, who feel perhaps that New Orleans is too far removed to make it the best location for their Conference organ. On the other hand, it would seem to be little short of a tragedy for Methodism to withdraw its official publication from the largest city in its distinctive territory, where it has maintained an uninterrupted existence, with the exception of a short period during the Civil War, for nearly three-quarters of a century.

We are sure the Conferences will give full consideration to all the issues involved in the proposed changes, and that whatever action they take will be based upon an earnest desire to serve the church in the best possible way.

# New Orleans Christian Advocate

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## A BRIEF SURVEY OF THE METHODIST MISSION IN THE CONGO.

By Ansil Lynn (at home on furlough).

Four regular stations are in operation at present. By stations I mean the centers where white missionaries are located and directing the mission affairs. The distances between Wemho Nyama and the other three stations range from forty to sixty miles. Minga, Tunda, and Kabengele are all newly established, but Minga is only three hours from the site of the old Lubefu concession, and of course will serve practically the same territory. The change was made because of the unfavorable location of Luhefu.

The work of the white missionaries at these several points is the supervision of the different departments. The evangelistic work at Wemho Nyama and Minga is of vast importance and deserves much time from the missionaries in charge, but the inadequate force on the field at present makes this impossible. The Bible Training School at Wembo Nyama is an essential factor and is directed by Superintendent H. P. Anker. This is the mill which we hope will turn out many efficient evangelists. Some of its products are already making good. Tunda and Kabengele are in new fields and construction work naturally receives, or rather demands, the first consideration. However, some churches are already being started around these points. The native evangelistic staff of the four stations numbers about forty-five, nearly all of whom are living in out-villages, preaching to the people on Sundays and teaching school and catechism on week days. Each year a few of these men are called in for further training at the Bible School, which is usually badly needed. The total active native membership probably goes beyond seven hundred, with several hundred probationers.

The average daily school attendance, including the workmen, who are given thirty minutes each day, is probably four hundred, while the attendance in the forty-five out-villages probably reaches a thousand. The school work at Wembo Nyama and Minga is especially encouraging, while that at Tunda and Kabengele is not to be despised.

Every place has an opportunity for performing deeds of mercy in the administration of medicines. Dispensing has reached considerable proportions at Wembo Nyama, Minga, and Tunda where we have nurses, and Dr. Sheffey has already performed a number of successful operations at Wemho Nyama hospital. It will be a great day for our Mission when we have a well equipped brick hospital. Some of us are having visions of a leper colony in those needy parts in the future when men and means become more plentiful.

Up to the present time almost every man on the Mission staff has had to devote a great deal of time to building and repairs. All of our structures are considered temporary, but one brick residence has recently been started at Wembo Nyama. We hope to erect a number of permanent houses within the coming five years.

The mission printing press reached the field a few months ago and we have promise of a commendable native literature before many years elapse.

Some of us think of our field as a human workshop, with a vast amount of raw material to be developed. The efforts of nine years on the part of the Congo missionaries have not been attended with phenomenal success, but character forming has played an important role. Some of the evangelists, as well as a number of laymen, are already a source of encouragement to us. Of course it will take a long time to turn out a great number of finished products, but we count it all joy to have a part in introducing the "Light which lighteth every man." Many of the native members of individuals furnish a promising outlook for the full grown ear.

Wichita Falls, Texas.

## REV. E. L. ALFORD—A MEMOIR. ✓

Rev. Earl Leslie Alford was born in Pike County, Miss., just fifty-four years, two months, and twenty days before he went to his reward. During the year 1892, when this writer was serving the Franklinton circuit, then of the Mississippi, now of the Louisiana Conference, he found a young man, who was a local preacher, engaged in teaching school, who would, in addition to his regular school work, teach a class at night who could not go to school during the day; and then he would spend Saturdays and Sundays teaching a singing class and doing religious work. During the summer, he worked on his father's farm, never unemployed or triflingly employed.

When the fourth quarterly conference was approaching in 1894, he came to his pastor and asked for a recommendation to the Annual Coference for admission on trial. He was given the recommendation, joined the Louisiana Conference in December, 1894, and entered upon his life work as a preacher of the gospel of our Lord Jesus Christ, and it is only of his work I wish to speak; another will write fully of the details connected with the useful life of this dear brother.

"Les," as we familiarly called him when this writer first met him, was a young man with a strong body, a warm heart, a magnanimous spirit; and there was never a year from the time he joined the Conference that I did not try to watch his work, for I loved him and was glad to see him succeed.

As a preacher, he was studious, carefully preparing his sermons before entering the pulpit, for he felt that to be honest he must give his people the best he could; and with his intellect, as we could expect, he developed into a strong preacher. I doubt if any man who had preached no longer than Les did, had a greater number of carefully prepared sermons than he had when he was forced to lay down his work. He was well informed on the teachings of all churches, and, while generous toward all, he loved and defended his own. He was indeed a Methodist preacher, true to the teachings of his church.

As a pastor, he was diligent. He felt that his work was of too much importance to spend time doing things for his own pleasure. He visited his flock. The poor, the sick, the distressed were never neglected if he knew of their needs.

Brother Alford was one of the best organizers I ever knew. He planned his work and then executed his plans if he could. His Sunday schools, his Epworth Leagues, were up to the standard if he could succeed in having them reach that goal.

Now as to the Christian life and religious experience of this faithful man—it was strong and clear. He had no doubts as to his acceptance with the Father and his fellowship with Jesus Christ, and he still lives in the hearts of many who knew him. His own soul would throb with joy when he would deliver the message of truth to his people. He was happy when they were rejoicing and prosperous in spiritual things. He lived an open, frank, Christian life. I was often impressed, when in his home, with the manner in which he openly expressed his ideals of the Christian life in his own home, and no doubt the impressions were indellibly fixed.

Brother Alford suffered. A number of times the reaper visited his home, but, with faith in God, he kept it all in his own heart and passed on, feeling that all would be well in the end. I will speak just a word of his last year's work. He never did a better work than during the year 1922. He organized the Logtown church in all departments as it had not been before. The records will show what he did. He was returned for the second year, but never preached, and it was a sad day for his church when it was made known he could not fill the place because of ill health. In many ways that congregation evidenced their love for him, several of them going in automobiles for one hundred miles to attend his funeral. As his sun was beginning to hide itself beyond the Western hills he sang, "Savior, more than life to me," and "In the Sweet by and by," and to his loved ones he said: "I will be with Jesus. I love you. I hate to leave you—meet me on the other shore. I love everybody. The way is clear." Mr. Wesley said: "Best of all, our people die well." Les, I miss you. God bless the loved ones.

"The cry at midnight came,
He started up to hear,
A mortal arrow pierced his frame,
He fell, but felt no fear."

W. M. SULLIVAN.

## HARDWARE FOR AFRICA.

On Board Steamship Thysville,
September 21, 1923.

To Our Friends in Mississippi:

Here we are on the Congo ship and have been sailing for ten days. I didn't keep my promise of writing from London, but will try to make this letter interesting to you all. We have had quite a lot of experience since writing our last letter, and if it had not been for the fact that we were trying to carry out the motto, "Africa or bust," I think we would have been back in the States by this time without ever seeing Africa.

We got off the Mongolia at Plymouth, England, on the 16th of June and went by rail to London. The scenery around Plymouth and in the country nearby was indeed beautiful. We arrived in London about 2:30 o'clock Sunday morning, and had it not been for wiring a hotel from Plymouth we would not have gotten rooms; as it was, we had no trouble getting a room and getting to bed, while some who were in our party on the ship and train had to go to about twenty different hotels before they found accommodations. Monday morning we visited Livingstone College, where we were to study Tropical Medicine a little later; here we found a wire from Dr. Sloan, our representative in Brussels, advising us to come on over to that place at once. Accordingly, we took train that evening for Harwich, England, where we arrived about 9:30 that night and took the ship for Antwerp.

Landing at Antwerp Tuesday morning, the 19th of June, we were met by Dr. W. H. Moore, of Kansas City, Mo., who went with us to Brussels.

The next ten days were spent shopping and getting ready for sailing to Congo on the 31st of July, after our course in London. Then we retraced our course to Livingstone College and spent the month of July studying Tropical Medicine. Mrs. Ware was ill when we reached the college, and the first week was one of deep anxiety. We had a doctor with her who said she had a floating kidney, and advised against our going to the tropics. Dr. Moore had been noticing her appearance for some time, and he didn't want us to go. After pleading with us for some time we gave our consent, rather reluctantly, for him to cable Nashville for permission to postpone our sailing to the Congo till the next ship, which sailed Aug. 21, and in the meantime we could communicate with Nashville by letter and let them know of Mrs. Ware's condition. The answer to the cable was: "Moore proceed Africa, Ware postpone." Mrs. Ware was improving some and we desired to go ahead, but as our friends pleaded with us to wait a while, we bade farewell to Dr. Moore and let him leave us on the 31st of July, and we returned to Brussels to await further instructions. Never did we know how badly we wanted to go to Africa till this time when it seemed forbidden. We tried, however, to make the best of our waiting, and, having the opportunity, we visited Paris. We found Paris a very beautiful and interesting city, and saw many wonderful paintings, works of art, and historical places and things.

The quiet rest in Brussels, with cool, pleasant weather and plenty of wholesome food, brought health and vigor to us all. Bishop Cannon, arriving in London, communicated with us and requested that we await the coming of Dr. W. B. Lewis and family, of Leland, Miss., and have Dr. Lewis give Mrs. Ware a thorough examination before he would advise us what to do. On the evening of the last day of August, I ran over to Antwerp and met the Lewis family. Shortly afterward Dr. Lewis gave Mrs. Ware a thorough examination, and pronounced her O. K. The Bishop visited us in Brussels and gave his consent for us to proceed. So it happened that on the 11th of September two Mississippi families boarded the steamship Thysville for Matadi on the Congo river.

The Lewis family consists of three, the same as ours. Their baby is about six months older than ours, but weighs four pounds less. As we predicted, little Margaret went walking while we were in London, and now we have a grand time trying to keep up with her. We are all well now and happy, too; we are really enjoying the ocean voyage. We have landed at three places already since we left Antwerp. The first was La Pallice, France; the second was Casa Blanca, Africa, on the coast of Morocco. Here we went ashore and spent two or three hours in the interesting little city. There are about fifty thousand Europeans in the city and numerous Arabs and a lot of blacks. The streets were narrow and dirty; palm rtees and fruit were abundant, and the donkeys reminded one of Bible pictures. The women wore their faces masked, and the men wore red caps like the Shriners wear at home. The next stop was Teneriffe, in the Canary Islands. This place belongs to Spain, and many Spaniards live here. The whole island appears to be nothing but great mountains. We hired an automobile, and went to the top of them. The most beautiful scenery we have ever seen. Mountains and ocean meet. From the mountain peaks we viewed the sea, and our ship appeared to be but a speck. Here we found a fairly clean city, with many fruits, camels, donkeys, etc., and of course we found "Canary birds." If there is any one in the States with plenty of money and time, who would like to spend a few weeks of pleasure and see beautiful sights, then we would advise them to visit Teneriffe.

To-morrow we land at Dakar, another African port, and the next day at Conakry; the 26th at Grand Bassam; the 30th at Banana and Boma, and on Oct. 2 we land at Matadi. From there we take a train to Kinshasa, which makes the trip in two days. From Kinshasa we go on the Texas, our mission boat, which is to meet us there. It takes about twenty days on this boat to cover the 1,200 miles to Lusambo, and from there we go a week or ten days by caravan overland to our station. I will not promise another letter at any definite time or from any particular place, but be assured that we are still "Hardware for Africa," and we mean to stick. We will let you hear from us later.

Yours in Christ,

W. N. WARE.

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose; he has found it and will follow it.—Carlyle.

### OUR NEW INSTITUTE IN HARBIN.

By George F. Erwin.

The Chinese plow in use on the truck farm just across the street would be interesting to you if you could sit in my window and watch it as I do. It is a crude, hand-made affair which two men hold in the ground while three others pull it. Man-power is much cheaper in this country than machinery. I can hire as many Chinese workmen as I want for any occasion for fifteen to thirty cents a day. They can live on five to ten cents a day, and most of them live in little mud huts. Many of the children go without clothes during the hot weather, and frequently I meet them on the streets in this state of nature, without a garment of any kind to hide their bodies.

About the only thing that brings light and encouragement to the lives of the Chinese is the gospel of Christ. Nearly all of them who count for anything here have come in contact with Christianity. Last Sunday I visited a church carried on by the Lutheran Mission. Their house seats five hundred, and it was filled to overflowing. Many were standing in the aisles and in the back of the building for the long service. They are building a new house now which will seat over fifteen hundred people. I noticed there was not a man in the room who wore a queue nor a woman with little feet (that is, bound feet). They were all neat and clean. I met one man who is a leading member of the church and a great merchant, whose business is worth more than a half million dollars. He, as do many leading business men, holds a Bible class and prayer meeting in his place of business every Sunday. Do you not think it pays to bring hope to these poor souls drifting in darkness? They are reaching out and crying for help. Will you respond, or will you let them die without a knowledge of our Christ?

Let me tell you something about my individual missionary work. On the first day of May this year, we opened the Methodist Institute in Harbin for Russians, and have registered to date over four hundred pupils. We find the Russian people desire a knowledge of the English language more than anything else. We are teaching English, bookkeeping, typewriting, shorthand and Bible, and our pupils take a lively interest in all these studies.

Our scholars range in age from ten years to fifty-five, and nearly all trades and professions are represented. We have one general, one judge, several professors, doctors, lawyers, engineers, good musicians, and others. Many different faiths may be found among them—Greek Orthodox (the State church of Russia), Roman Catholic Americans, Jews, Lutherans, Seventh Day Adventists, Baptists, and Methodists. Nationals from widely separated lands study together in the Institute—Russians, Germans, French, Finnish, Swedes, Armenians, Hungarians, Letts, Esthonians, Poles, and English. No more cosmopolitan school could be found in the whole world.

Mine is a full day from 6 o'clock in the morning until 10 at night. The first thing in the morning is my lesson in the Russian language. Four classes in English, covering more than five hours, and a class in theology for one and one-half hours, fill the balance of the time. Each Saturday I teach Bible to a class averaging more than fifty students and visitors. On Sunday morning we visit some neighboring church, and in the evening I preach for the public.

Much interest is being shown in the religious side of our work. Our Mission has a preaching service at two different points at the same time, and for the past two Sundays many have been turned away for lack of room. I have the finest choir that I have heard sing anywhere. The Russians are great musicians, and it would do you good to hear them sing the old Methodist hymns.

Many of these people are hungering for a spiritual religion. They have a form of Christianity, but the spirit of Christ is neither manifested in their religion nor their lives. A teacher of the Polytechnic Institute recently said to me that he was thankful for the Methodists because they had encouraged him to study the Bible and it was now bringing hope to his soul.

We are progressing nicely. We are happy and striving each day to point men and women to the "Lamb of God which taketh away the sin of the world." Pray for us that we may do all the good possible.

### DEATH OF MRS. HOWARD McGEHEE.

Mrs. Howard B. McGehee died at her home in this town at 11 o'clock on the night of Oct. 22, 1923. The physician, who arrived just after the decease, stated that medical aid would have been powerless to prevent the fatality, and that the deceased had for months been fully aware that her end might come thus. She had during the day performed her usual work at the Agricultural High School, where she was a teacher, had in the afternoon called upon a friend, and until retiring at 10:30 seemed as well as usual.

Mrs. McGehee was a daughter of the late Bishop Charles B. Galloway, and at the time of her death was 51 years of age. She came to this place as a teacher of music in the Edward McGehee College when quite a young woman; three years afterward she was married to Mr. Howard McGehee, and ever since resided here. Besides her husband, there survive: the mother, Mrs. C. B. Galloway of Jackson, Miss.; one brother, Dr. E. H. Galloway of Jackson, Miss.; two sisters, Mrs. Geo. Jackson of Lenoir City, Tenn., and Mrs. A. M. Muckenfuss of New Jersey; three children, Miss Stella McGehee of Washington, D. C., Mrs. Davis Moore of Hammond, La., and Mr. Howard McGehee, Jr., of Jackson, Miss.

Mrs. McGehee was a woman of outstanding talents and character, and of far-reaching influence. The funeral service was conducted by her pastor, the writer; and interment was in Evergreen Cemetery, Woodville, Miss. The crowds attending were unusually large.

HENRY G. HAWKINS.

Woodville, Miss., Oct. 25, 1923.

### ASSURANCE.

"And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." (Deut. 28:10.)

Then we can have no reason to be afraid of them. This would show a mean spirit and be a token of unbelief rather than of faith. God can make us so like himself that men shall be forced to see that we rightly bear his name and truly belong to Jehovah. O that we may obtain this grace, which the Lord waits to bestow!

Be assured that ungodly men have a fear of true saints. They hate them, but they also fear them. Haman trembled because of Mordecai, even when he sought the good man's destruction. In fact, their hate often arises out of a dread which they are too proud to confess. Let us pursue the path of truth and uprightness without the slightest tremor. Fear is not for us, but for those who do ill and fight against the Lord of hosts. If, indeed, the name of the eternal God is named upon us, we are secure; for, as of old, a Roman had but to say, "Romanus sum" ("I am a Roman"), and he could claim the protection of all the legions of the vast empire, so every one who is a man of God has Omnipotence as his guardian, and God will sooner empty heaven of angels than leave a saint without defense. Be braver than lions for the right, for God is with you."—Spurgeon.

The worst part of martrydom is not the last agonizing moment: it is the wearing daily steadfastness. Men who can make up their minds to hold out against the torture of an hour have sunk under the weariness and that harass of small prolonged voxations. And there are many Christians who have the weight of some deep incommunicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian bereaved and stricken in the best hopes of life. For such a one to say quietly: "Father, not as I will, but as thou wilt," is to be a martyr.—F. W. Robertson.

## SHREVEPORT DISTRICT NOTES.

In the absence of Rev. D. B. Raulins at Southern Methodist University, the appointments of Bayou La Chute charge are being temporarily supplied by Centenary College professors. This work will, as usual, report all assessments in full. A good meeting was held at Elm Grove, resulting in seven accessions.

* * *

It has been definitely determined that a new parsonage will be built at Belcher in the near future. This will meet a real need and will greatly increase the comfort and happiness of the pastor's family.

* * *

Rev. B. C. Taylor is in good favor on the Grand Cane charge, which he has served as pastor since the middle of the year. He is the sole occupant of the commodious parsonage. He will present a good report to Conference.

* * *

At the fourth quarterly conference recently held in Logansport, the pastor, Brother Clegg, presented a report of three years' work which shows a notable advance. During the present year there have been thirty-one additions to the church. The new church building is very pleasing in both external and internal appearance.

* * *

Rev. J. W. Pearson left for his new charge in Springfield, Mo., in time to fill the pulpit on Oct. 7. Before his departure there were many and various manifestations of the esteem in which he is held by the citizens of Mansfield, and appreciation of the splendid work that has been accomplished during his pastorate. During the interval before Annual Conference the work is being supplied by various preachers, while the assistant pastor, Brother Baker, is looking after the mission churches and many details of the work in Mansfield.

* * *

The fourth quarterly conferences have just been held on the Pelican and Pleasant Hill charges. Brother Jeff Holladay received the sad news of the death of his brother just before time for reading his report.

A splendid revival meeting was reported to have been held in Pelican, with the assistance of Brother Dick, of Zwolle, and a good meeting at Mitchell with the assistance of Brother S. S. Holladay.

Work on the Pleasant Hill charge, of which Brother Lay is pastor, has been hindered considerably during the year by bad roads. The completion of the Jefferson Highway, now under construction, will make this charge very much easier to serve hereafter. An Epworth League has been organized at Pleasant Hill with ninety members.

R. H. WYNN, P. E.

## RUSTON DISTRICT NOTES.

As the time approaches to meet at the Annual Conference, our thoughts, naturally, turn to the work which has been accomplished, and we sum up. So these notes will be largely a review.

* * *

First let us look at the progress in a material way: Haynesville, in the early part of the Conference year, opened and held their first service in the new church, which cost them about $60,000.

* * *

Homer, on Sept. 3, held their first preaching service in their new church, which they erected at a cost of $77,000.

* * *

Arcadia will have about completed a new church by the time Conference meets, at a cost of between $30,000 and $40,000.

* * *

Pine Grove, on the Sibley circuit, spent about $1,500 on improvements and Sunday school rooms, making it one of the very best country churches I have ever seen.

* * *

The parsonage in Ruston has been greatly improved, with a new roof and the building repainted. The interior has been greatly improved with new floors and French doors, and in many ways made very commodious.

* * *

The parsonage property at Minden has been added to and necessary changes made.

* * *

The Sibley parsonage has been re-covered, with other improvements added.

* * *

Dubach has added greatly to their parsonage, making for beauty and convenience.

* * *

The beautiful parsonage at Haynesville, which was built last year, has been added to greatly by the finishing of the grounds and sidewalks, etc.

* * *

Farmerville and Bernice parsonages and Athens church, which have been recently mentioned in the notes, have made substantial improvements.

* * *

The district parsonage has been beautified to some extent and made much more convenient by adding French doors between the living-room and dining-room, making both rooms much more pleasant, giving needed light and air to both. The rooms, too, were repapered and old-fashioned bric-a-brac woodwork removed

* * *

There are in the district about seventy-five churches and preaching places, and at almost every place there have been revivals held with good results.

* * *

Three young men are in Centenary College from this district, in whom the district is very much interested, and it manifests that interest in a substantial way.

* * *

So far, the financial reports have been very encouraging.

I have merely touched the work of the district in these notes, which has been accomplished by the heroic efforts of the pastors and the loyal cooperation of the people.

* * *

I have discussed with some of the pastors, who say they will try out the plan, of using "What We Believe," that splendid little book, by Dr. F. N. Parker, in their prayer meetings, using it as a class study. I am impressed that this would be a splendid thing for our people.

K. W. DODSON, P. E.

## WHAT DOES THIS MEAN?

By Dr. C. M. Chapman.

On Oct. 21, an Archbishop of the Roman Catholic Church, in an address in Memphis, Tenn., made the following claims for his church:

1. That through it the first act of religious toleration was passed in America—by Maryland through Lord Baltimore.

2. That the Roman Catholic Church stands for religious freedom—being the church that became an asylum for the persecuted of colonial days.

3. That the Roman Catholic Church was responsible for the first Amendment to the Constitution—which is that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof"—and thereby protected the Constitution from the enemies of religious freedom.

This is a fair interpretation of his address. I desire to discuss briefly his logic and statements from which he draws so large conclusion that the Roman Catholic Church is a friend of religious freedom and was the one church more responsible for its attainment than any other in the formation of our national life.

1. Lord Baltimore, otherwise known in history as George Calvert, was an Irish patriot whom King James granted a proprietorship of a tract of land which afterwards became Maryland, with one condition among others—that of religious freedom and toleration. This was not Catholic grace, but a Protestant king's contract condition. It might be further said that Maryland was from the beginning, by majority, a Protestant colony—ruled by a lord-proprietorship, whose officers were, in the main until 1700, Catholics. Then came the fourth Lord Baltimore, who was a Protestant—who was director of the Maryland Colony when the toleration act became a law by special enactment.

2. Not to discuss this fully—"The Catholic Church Standing for Freedom." We could hope this were true or that it was once true. We have no fight on the Catholics as such, but a hierarchy whose every living act as a system has been in opposition to any form of personal liberty shows bad grace or good propaganda in trying to make a plea for recognition by an intelligent American audience on the grounds of its history of bold deeds for religious freedom.

3. The Roman Catholic Church could not have influenced, through Lord Baltimore, as inferred by the Bishop, the first amendment to the Constitution, as there passed near 200 years between the grant from the Protestant king to a Catholic proprietor land conditional by charter that religion should be free as to mode and manner, etc.

It is further likely that the only Catholic that signed the Declaration of Independence was John Carroll, of Carrollton. It is too much to assume that he forced the amendment on so large a majority. Besides, the Amendment has nothing to do with religious toleration as an act, but is to guarantee our government from just such form of religion as then existed in Catholic France or Protestant England—both having an objectional union of church and State. He gave, as proof of Roman Catholic spirit of freedom, the forcing from King John of England, at Runnymede, the Magna Charta by "Catholic bishops and barons," but he didn't tell us that Pope Innocent absolved King John from his oath and punished the bishops and barons, denouncing them as "rebels." Rebels about what? or why? Just apostles of liberty in spite of the Hierarchy of the Roman Catholic Church, which then, as now, denied liberty as far as possible except through the Pope as head of the church, with liberty only to serve his majesty, the Pope, no other.

There came to my desk this week a paper which made the claim of Catholic priority rights to this country because Columbus, its discoverer, was a Catholic. We might assume that he was a Knight of Columbus, but since he found Indians here—who were not Catholics—whom we recognize as having priority rights by our Government checks to them every month as an honest debt for taking their lands, we fail to take the Catholic priority very seriously. The writer takes himself too seriously when he also proves Catholic liberty by the Lord Baltimore route, and gives further proof by stating that the oldest republic in the world—San Marino—was a Catholic republic. He was not in haste to tell us that San Marino was only 2,200 feet high in the Apennine Mountains, about five miles square, not worth a Pope's notice; but when Savonarola, about the same time of the rebellion of San Marino, also headed the people of Florence for freedom in government, it cost him his life at the stake. Not long after this incident, and ever afterwards, the Roman Hierarchy has been fighting those forces known as the refomers—who, in fact, were just folks hunting for freedom that no Pope ever was willing to grant, if in his power to disregard. It is true that there are thirty republics in the world—and of these it is reputed that twenty-three have Catholic majorities—but we are sure that in most cases these are republics in spite of Catholes rather than by their help as a church. To be sure, there are some individual Catholics who love personal liberty—these we are not discussing, but the Catholic Church as a system of government and its antagonism to any form of free institutions outside of subjection to the Pope as head of both spiritual and temporal power and authority in the land. What does all this propaganda mean? I spent a month in Italy this summer—Catholicism is not the active force there. Why all this activity here? Why prate about "freedom," when no country ever prospered under its reign or the "freedom" that it was willing to give?

Shelby, Miss.

## NEWS FROM EMORY UNIVERSITY.

Housing of Emory University's rapidly increasing student body, once a serious problem on account of limited dormitory facilities, has been fully taken care of by the unprecedented amount of building done recently in the vicinity of the campus.

Registration figures show that only 398, or 40 per cent of the students stay in the three dormitories on the campus. Twenty-five per cent of the students, or about 260, stay at private dwellings and fraternity houses within easy walking distance of the campus. A number of men live in tents near the University grounds.

"In the summer of 1919, it was with difficulty that we obtained accommodations for twenty or thirty men in private homes near the campus," said Prof. J. G. Stipe, registrar, in commenting on the figures. "This situation no longer exists to-day. All roads leading to the campus are lined with beautiful homes, and most of these residences house a number of Emory men. Many of the students prefer private accommodations so conveniently located."

Despite the fact that the total enrollment for 1923 is 1,720, or an increase of 15 per cent over 1922, virtually every one of these students who boards has been able to obtain a desirable room within a half-mile radius of the campus. The other students either live in Atlanta or come to school each morning from towns as far away as Redan, Covington, Marietta, College Park, East Point, Bolton, Hopeville, and Union City.

The large number of new dwellings being erected in the Druid Hills section is of far-reaching significance in the growth of Emory University. Heretofore many boys have hesitated in coming to Emory because no dormitory rooms were available. The university authorities now hope to be able to place every prospective student in a convenient and desirable room.

Registration this year by schools is as follows: College of Liberal Arts, 537; School of Business Administration, 124; Graduate School, 27; Medical School, 223; Law School, 58; Theological School, 69; Summer School, 583; Extension Classes, 99. Total, 1,720. This figure does not include 160 students in the Emory University Academy, at Oxford, Ga., nor the correspondence registrants.

Nineteen different States and seven foreign countries are represented in the student body this fall. Brazil, Japan, Korea, China, Poland, Belgium, and Porto Rico all have one or more students.

Quite a number of new men have been added to the faculty to take care of the increased enrollment.

## THE CHURCH AND RELIGION.

That America would benefit by a return to the better aspects of Puritanism and that religion is essential to the preservation of society was the message given New York University students by Dean Marshall S. Brown at the opening chapel exercises of that institution this fall. Dean Brown, who took "Old Truths" as his subject, said in part:

"I am willing to run the risk of being accused of preaching for the privilege of calling your attention to another old truth which I believe our day and generation is particularly prone to neglect, if not forget. We need to restore to its old, or at least to a more prominent place in our philosophy of life, the connection of duty. The greatest teacher I ever had declared 'to do one's duty is the noblest thing in the world.'

"It is the fashion to-day to damn by asserting that a person or thing is puritanical. Few would desire a return to the harsher, more unlovely aspects of traditional puritanism, but I cannot but believe that if our lives were motivated more by the sense of duty which dominated the Puritan, we would stand a better chance of passing on to our children unimpaired the best that is in the civilization we have inherited from our forefathers. Lives actuated by moral purposes have a dynamic force which is lacking in those whose main end is pleasure. Pleasure as recreation, as relaxation from the sterner cares of life, has an entirely legitimate place, but pleasure exalted to the chief end of life is a certain precursor and cause of deterioration and decay in the individual or in society. This is another of the old truths which you who, as educated men will be called upon to assume positions of leadership, would do well to ponder.

"In bringing to your attention the last of the old truths which I am asking you to consider, I wish to be understood as speaking as a historian and student of the social sciences rather than as a moral preacher or teacher. Speaking as a student of history, I venture to assert that the Christian church has been the most important single agency in advancing civilization in the last two thousand years and that religion has been the most vital force in all civilization.

"It was my privilege a few months ago to hear that clear thinker and searching analyist of present-day conditions, the then Vice President of the United States, deliver an address before a body of several hundred professors and teachers of history in which he exalted religion as a social force and exhorted his hearers as molders of the future active citizenry of this country to acquire a realization of the part which religion has played in making our country and the role it must play to contemporary life if we are to develop along the lines of our history. An exalted conception of God and a belief in immortality are the two most potent forces making for progress in civilization.

"The individual who holds ever before himself an ideal or standard to which he should conform, a God who is the embodiment of perfection, of justice, mercy and love is more apt to approximate those virtues than one who does not constantly measure and judge his conduct by such a standard. A society which honors God, consciously or unconsciously, thereby determines for itself its moral and ethical standards which its laws and customs tend to approximate.

"The individual who denies the force of religion in his own life may still accept the moral standards and ethical concepts of the group to which he belongs, but if the whole society, or a controlling majority, deprive themselves of these benefits derived from allegiance to God, not only the individual but the whole group will tend to sink to lower and yet lower levels of conduct. The old truth which I would emphasize is that our present-day individual and our contemporary society need the elevating force of religion.

"A corollary of this fact is that the church as the chief agency in the support and advancement of religion should receive the support of all who realize its importance in our social and political system. Those who believe in its importance and necessity but who fail to support it are shirking responsibility and transferring to other shoulders a burden that they should help bear."—Bulletin, New York University.

## TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please note that the blanks for reports this year are all new. Secure same from Lamar & Barton, Nashville, Tenn. Please hand in your report at Conference not later than the second day of the Conference; and do so, if possible, on the first day, as this will save time and work for the Statistical Secretaries. Make out checks separately for each claim and mark claim on check. Report in dollars only.

Yours fraternally,

T. B. COTTRELL,
For Auditing Committee.

## MISSISSIPPI CONFERENCE.

### Admission on Trial.

The class for Admission on Trial will please meet the committee at the Methodist church, Gulfport, Miss., on Tuesday, Nov. 12, at 1 p. m., for examination.

C. P. JONES, for the Committee.

### Class of the Second Year.

The class of the Second Year, Mississippi Conference, will please meet the committee in First Methodist Church, Gulfport, Tuesday afternoon, Nov. 13, at 3 o'clock.

W. A. HAYS, for the Committee.

## NORTH MISSISSIPPI CONFERENCE NOTICES.

### Committee on Admissions.

The Committee on Admissions for the North Mississippi Conference will please meet in Greenville, Tuesday morning, Nov. 6, 1923, in the Methodist church at about 10.30 o'clock, to begin our work. All applicants for admission will please take notice, and so soon as they have finished with the Committee on Examination, come at once before the Committee on Admissions.

W. M. YOUNG, Chairman.

### Admission on Trial.

Those who expect to take examination on the whole course of study for Admission on Trial are called to meet in the Methodist church, Greenville, Miss., on Monday, Nov. 5, at 7 p. m. If you have part of the course, you should be there early Tuesday morning.

J. E. STEHENS, Chairman.

### Class of the First Year.

The committee for the First Year Class, North Mississippi Conference, wishes to meet all members of that class at the Methodist church, Greenville, Miss., on Tuesday, Nov 6.

OLIN RAY, for Committee.

### Class of the Second Year.

The Class of the Second Year of the North Mississippi Conference is asked to meet at the Methodist church in Greenville, Miss., Tuesday, Nov. 6, at 3 o'clock p. m.

J. D. WROTEN, Chairman.

### Class of the Third Year.

The Class of the Third Year will please meet the committee in the Methodist church in Greenville, Tuesday morning, Nov. 6, at 10 o'clock.

E. H. CUNNINGHAM,
For the Committee.

### Class of the Fourth Year.

The Class of the Fourth Year will please meet the Committee in the Methodist Church, Greenville, Miss., on Tuesday evening, Nov. 6, at 7:30 o'clock. Signed by: T. M. Brownlee, T. H. Lipscomb, E. R. Smoot, Committee.

## MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION.

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 South Fourth Street, Louisville, Ky., December 11, at 9 a.m.

All applications must he approved by the Conference Board of Church Extension and in the hands of the General Board on or before December 1.

The world bestows its big prizes, both in money and honors, for but one thing, and that is initiative. It is doing the right thing without being told. But next to doing the things without being told, is to do it right when told once.—Exchange.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## HOLSTON CONFERENCE.

On Tuesday morning, October 2, I stepped from the N. & W. train to find myself in Bluefield, W. Va., the seat of the Holston Conference. Immediately a kindly hand grasped mine and a friendly voice spoke words of welcome. It was that loyal layman, J. R. Laird, who had come to the station to greet me. Mr. Laird has three obsessions, ranking in the order named: his lovely family, his city, and the "forgotten man." After visiting his home and seeing his town, I felt that he should be pardoned for thinking of them as well as of the cause which lies close to my heart.

Bluefield lies in the arms of the Blue Ridge Mountains. Its streets follow the valleys, its buildings back up to the hills, its business thrives, and its people are the finest of the fine. The scenery around this hustling little city is enchanting. I have seen nothing more beautiful in all of my travels throughout the church.

The Conference was called to order on Wednesday morning by Bishop E. D. Mouzon. After appropriate devotions, organization, and a few reports from the presiding elders, the Bishop called for me to explain the plan of the special effort for superannuate endowment. I think practically all of the preachers were in the room to hear what was to be said on the subject. They listened attentively and evidently with the intention to understand the method for doing a thing which they had already decided must be done. If any preacher had any fault to find with the plan, he did not make it known to me. Dozens of them said that they considered the plan ideal and that they would surely raise their quotas by using it. Bishop Mouzon followed me with an earnest and most helpful exhortation. He said that he found it difficult to speak on the subject for the reason that its truth was so apparent. He said it was like stating that 2 plus 2 equals 4 and then making a speech to prove it. I liked that statement immensely, and, coupled with the manner of the speaker's utterance, it was unique and powerful. However, I have thought since that there must be some reason for so much writing and speaking concerning the importance of superannuate endowment. I think it is due to the fact that the people concerning this matter are like children before they learn that 2 plus 2 equals 4. It takes a lot of talking to make the little tots understand that; but once they get it, my, how they make the chalk fly! And so it will be when by much writing and speaking the people understand the plight of the "forgotten man." Watch them meet the situation.

Bishop Mouzon heartily committed the Holston Conference to the movement and said it would be far up the list of Conferences when the returns were in. Many amens were heard as the preachers agreed to their leader's whole-hearted committal of them to the task. Rev. T. S. Hamilton said to me as we were seated at his hospitable table that he did not have the least doubt about the complete success of the superannuate special effort in the Holston Conference. Hamilton knows whereof he speaks, and his statement can be accepted as founded on facts to justify it.

One of our hustling publishing agents, Mr. John W. Barton, spoke briefly to the Conference. He looked so big and fine and handsome that he made us all very proud of him. He announced that the Publishing House is this year distributing $30,000 to the church's claimants, that the present outlook for business justified the expectancy of $50,000 annually for this purpose for the next two years, and that plans are being laid which ought to return $100,000 annually for the claimants during the next quadrennium. O, how his words thrilled me! I wanted to hug him. He will make good his statement, too, if our people will patronize our House as they should.

The night service on Wednesday was given to the Conference Board of Finance. As my train left at 8:20 and I had to take it in order to reach my own Conference, I had just fifteen minutes to speak to a crowd which taxed every available space where one could sit or stand. When I hurried out through that mighty host of people, something told me that truly the day of the veteran preachers had come. At the door I looked back to see Rev. W. A. Lambeth, of the Western North Carolina Conference, rising to begin the inspirational address. How I regretted having to miss it! Lambeth is one of the most interesting speakers in the church, and this talent, coupled with his passion for the superannuate cause, would make him irresistible on such an occasion.

As my train pulled out of Bluefield I felt that the day spent there had been one that would guarantee to the superannuate cause the heartfelt co-operation of the preachers and lay members in the special effort. Many of the church's most powerful leaders have issued from the Holston Conference, a prince among them being the sainted Bishop Hoss. If this Trojan of the cross were living among us to-day, how his facile pen and urgent speech would champion the cause of the "forgotten man"! In memory of him and others like him the Holston Conference will come through.

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## ST. LOUIS CONFERENCE.

"A prophet is not without honor save within his own country." At 3:45 Friday morning, October 5, after thirty hours' unbroken travel from Bluefield, I reached Sikeston, Mo., where my own Conference had been grinding away for two days. I have served the church in this Conference for twenty years, long enough for the boys not to get excited when I am announced to speak. Therefore I did not expect from them more than a brotherly disposition to be courteous to one of their own number.

Bishop McMurry called me to the platform about eleven o'clock and announced that I would explain the plan for raising the $10,000,000 for superannuate endowment. The brethren seemed suddenly to forget that I was only Todd and gave undivided attention to my message as the exponent of a greatly beloved cause. They sat there for forty minutes, eager not to miss a word of the explanation of the plan and in an attitude of those waiting for detail instructions on how to go forward with a task to which they were already whole-heartedly committed.

Bishop Ainsworth followed with a powerful inspirational address on the subject. He stirred the hearts of all present and created an enthusiasm for the work that left not the least doubt concerning the outcome. He was able to speak with authority, as his experience as a member of the Board of Finance had given him full information on the subject. The power of his burning words was proved by the unanimous testimony of the brethren, wherein they stated that they could not be indifferent to the call after hearing him. Bishop Ainsworth has been a great help to me in this work. He loves and believes in the cause with all of his great soul, and never once has he failed in his devotion to it. When the victory is fully won, and it will be, I shall forever be mindful of the debt of gratitude due to this hard-working and much-beloved Bishop.

Bishop McMurry closed the presentation with one of his characteristic exhortations. Like the great leader that he is, he touched upon those things which had been overlooked by the preceding speakers or those which needed special emphasis. This was the fourth Annual Conference held by him this fall, and at all of them he gave himself with abandon to the work of properly starting the special effort for superannuate endowment in his episcopal district. Having finished his own Conferences, he will now put in two months in helping to explain the movement to other Conferences.

The St. Louis Conference this year spent three days listening to speeches on various subjects. Thus the routine work was crowded out until Saturday. Of course this meant that all of us had to work very hard in order to finish in the usual time. However, it was very gratifying to note that the vast amount of other work which occupied our special attention did not break the spell of Friday, on which day we were led to acknowledge our unpaid debt to the "forgotten man."

Another week has passed. Two more Annual Conferences personally visited by me have unreservedly committed themselves to do their whole part in raising the $10,000,000 for superannuate endowment. Thus far the eight Conferences I have visited have been of one mind on the subject. And two others, the Northwest and the New Mexico, have expressed themselves in like manner to representatives. Surely there is reason to give thanks and take courage. The enthusiasm everywhere being manifested proves that the "forgotten man" will yet become the most remembered man of all. A tide of interest in him and loving appreciation for him is setting in. May it go on in a mighty sweep until it flushes every heart and mind of our great church with a spirit to do right by the veteran preachers.

# *The Home Circle*

## THE SUGAR-PLUM TREE.

Have you ever heard of the sugar-plum tree?
'Tis a marvel of great renown!
It blooms on a shore of the Lollipop Sea
In the garden of Shut-Eye Town;
The fruit that it bears is so wondrously sweet
(As those who have tasted it say)
That good little children have only to eat
Of that fruit to be happy next day.

When you've got to the tree, you have a hard time
To capture the fruit of which I sing;
The tree is so tall that no person could climb
To the boughs where the sugar-plums swing!
But up in that tree sits a chocolate cat,
And a gingerbread dog prowls below—
And this is the way you contrive to get at
Those sugar-plums tempting you so:

You say but the word to that gingerbread dog
And he barks with such terrible zest
That the chocolate cat is at once all agog,
As her swelling proportions attest.
And the chocolate cat goes cavorting around
From this leafy limb unto that,
And the sugar-plums tumble, of course, to the ground—
Hurrah for that chocolate cat!

There are marshmallows, gum drops, and peppermint canes,
With stripings of scarlet or gold,
And you carry away of the treasure that rains
As much as your apron can hold!
So come, little child, cuddle closer to me
In your dainty white nightcap and gown,
And I'll rock you away to that sugar-plum tree
In the garden of Shut-Eye Town.

—Eugene Field.

## ODD FACTS ABOUT WILD ANIMALS.

By James Edward Hungerford.

The lioness, in times of peril, will come to the assistance of her mate, but not so with the lion, who shows a decided "yellow streak," and, when in danger, will leave his mate to fight her own battles.

The lion does not chew its food, consisting of about twelve pounds of beef a day, when in captivity, but swallows it in chunks, except when it licks it off the bones with its tongue, which is like a sharp rasp, then the meat comes off in shreds. So sharp are the spines in its tongue that three playful licks on your hand will take the skin off.

In seeking safety from the attacks of the tiger, hunters have often found a small tree a safe refuge. The tiger is a powerful swimmer, but not a tree climber. Its whiskers are stiff quills, like those of the porcupine, and are so sensitive that it depends on them almost entirely for guidance, when prowling in the jungle at night.

An elephant's instinct tells him not to cross a bridge that will not hold his weight. This has often occurred against his keeper's judgment. No coaxing or threatening will cause him to cross it, until it has been strengthened, then he will go across it without any coaxing or force.

The elephant is provided with twenty-four enormous teeth, only eight of which, however, four in each jaw, are in action at one time. The other two sets, of eight each, are reserve teeth, coming into use as the others are worn out.

The stomach of a hippopotamus, or river horse, will hold about four bushels. Its food consists of roots and water plants in its native land, and hay, carrots and cabbage, in captivity. It has long been supposed that the hippo sweats blood. This mistake arises from the presence on its skin of reddish brown oil globules, which serve to keep the thick hide pliant.

The hyena has the strongest jaws in the animal kingdom, and secures the marrow in the bones, left by the lions, by cracking them with its teeth, then eating not only the marrow, but also the bone, which the powerful acids of its stomach readily dissolve. The hyena is considered a desirable citizen, because it is a thorough-going scavenger.

The jaguar catches fish by lying on a log over the water, and flipping them out with its claws. One of its favorite dishes is turtles and turtle eggs. It is the "el tigre" of South America, and the largest of the cats in the Western Hemisphere. It can be distinguished by a chain of black splotches along its back, which are wanting in the coat of the leopard.

The kangaroo at birth is scarcely the size of a mouse. It is placed by the mother in a pouch peculiar to the marsupials, where it stays for weeks, finally growing large enough to crawl out and hop around. The opossum is the only animal in the Western Hemisphere possessing a pouch like the kangaroo. The female kangaroo, when being pursued by hunters, will throw out her offspring and leave them to their fate.

The giraffe has very prominent eyes, and little depressions behind them so that it can see in every direction without turning its head. When a giraffe desires to feed on some tempting grass, it lies down, eats all within its reach, and then moves. Its hoofs are very dangerous weapons, but full as damaging is the use of its head, which it swings from side to side with sledge-hammer force.

The leopard seems to have a mania for destruction, often killing wantonly every sheep in a flock, where a lion would only kill one for food. Tree-tops are the favorite haunts of the leopard; its black rosettes blending so perfectly with its surroundings that it is almost invisible. For this reason, it would not change its spots, even if it could.

The large ape called the gibbon is perfectly formed to excel in gymnastics. Its arms and hands are long and powerful; its shoulders and chest are broad, to give exceptional lung power, and the lower part of its body and legs are small, so that there is no unnecessary weight to carry. By seizing a branch, and swinging itself once or twice to gain force, it launches itself through the air thirty or forty feet to another branch, which it never misses. The gibbon is of a very gentle nature, and is easily tamed.

The stripes on the zebra are a striking example of protective coloration, for when it lies down in the dry, dust covered grass of the African plains, the color of the grass matches the ground color of its coat, and grass shadows match its stripes, rendering it almost invisible. If domesticated, it would be valuable, because it is immune to the bite of the poisonous tsetse fly.

A poisonous snake can be distinguished by the fact that the pupil of its eye is elliptical, like the slit pupil of a common house cat. All non-poisonous snakes have a circular pupil. A snake's mouth can accommodate food ten times the size of its head, because its lower jaw, being in two parts, separates at the chin, and the skin of the throat stretches until there is room for the food to pass. After feeding, the snake sleeps for weeks, until digestion is complete.—Our Dumb Animals.

## HORSE-SENSE.

The following boyhood experience was related to me by my father:

A few years ago I got the job of driving a grocery wagon around in a town that was unfamiliar to me. Consequently, I did not know the streets where I was to make deliveries.

"Oh, that's all right," said the boss; "you'll soon learn the route."

"But you are going with me the first time, aren't you?" I asked.

"Nope, you can depend upon the horse."

And so I went off, wondering whether this mysterious horse was really a man and the wagon a jinriksha. No, the horse was a horse, and a beautiful one. He started off, went on for a block or two, then drew up to the curb and stopped in front of a house.

"What is he stopping for?" I asked myself. Then I remembered, "You can depend upon the horse." I went into the house and found them waiting for their groceries.

We made about thirty deliveries that afternoon, and not once did I have to say "Whoa" or "Get-up." The horse said all that part to himself.

Horses are not only used as beasts of burden, but they also help a lot in the thinking.—Mark G. Brewer, in Dumb Animals.

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New Orleans Christian Advocate

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**North Mississippi Conference**—Rev. J. H. Felts. Rev. T. H. Lipscomb, Rev. J. W. Dorman.

### DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts

## THE COKESBURY HYMNAL.

Lamar & Barton, Publishing Agents, have just brought from the Cokesbury Press a new song book, the "Cokesbury Hymnal," which deserves special mention and commendation. The three hundred hymns it contains were chosen after consultation with more than 250 preachers, song leaders, and Christian workers; and they constitute, in our judgment, the best collection of songs that people really love to sing that has yet been made. The "frothy" songs, both words and music, have been excluded, and the collection is made up of hymns that really minister to the religious life.

The form of the book leaves nothing to be desired. The words are with the music—where they ought always to be—and the music and words are all printed from new plates on a good quality of paper, making the book a delight to the eye.

A group of responsive readings is included in the volume, which makes it available for use in all the services of the church. The price is reasonable. We unhesitatingly recommend it as the best all-purpose song book we know anything about. This notice is written, not at the request of the Publishing House, but because we feel that we are doing our readers a favor by calling their attention to such an excellent production.

## PERSONAL AND OTHER NOTES.

Emory University will shortly open a large number of its courses to correspondence students.

The Rotary and the Kiwanis Clubs of Greenville, Miss., have passed resolutions welcoming the members of the North Mississippi Conference, which will convene in Greenville on Nov. 7.

Mr. Z. Z. Linton, for many years an influential member of our church at Fernwood, Miss., is now identified with a large lumber industry at Piave, Miss., where he continues his church activities.

The Methodist Sunday school at Durant, Miss., Rev. R. P. Neblett, pastor, observed Children's Week with splendid results. This school is about ready to qualify as a 100 per cent "B" type school.

Mrs. S. L. Riggs, wife of our pastor at Opelousas, La., underwent a serious operation on Oct. 21. She stood the ordeal well, and there is every prospect that she will soon be restored to normal health.

On Sunday, Oct. 21, the two hundred and fifty-third member was added to the Noel Memorial Methodist Church, Shreveport, La., for this year. Rev. W. W. ("Billy") Holmes is the efficient and beloved pastor.

Dr. Briscoe Carter, Financial Secretary of the Louisiana Methodist Orphanage, and Rev. C. D. Atkinson, Louisiana Conference Sunday School Field Secretary, paid the Advocate office appreciated calls last week.

The student body of Southern Methodist University shows a net gain this year of 215 over last year, not including the extension work. Both the School of Theology and the Graduate Department are larger than ever before.

Professor C. A. Bowen, of Millsaps College, was the teacher of the book, "A Methodist Church and Its Work," at the recent session of the Searcy (Ark.) District Training School. The school was held ~~at~~ Galloway College, Searcy.

We regret to learn that Rev. T. A. Ferguson, pastor of the Kingston Methodist Church, Laurel, Miss., has been painfully ill. His pulpit was filled last Sunday, morning and evening, by Rev. Lyman Carley, of Ellisville, Miss.

Rev. S. A. Neblett, of the Cuba Mission, honored the Advocate office with a call on Friday of last week. He was passing through the city en route to Cuba, after several months spent in the States. He was accompanied by his family.

The New Orleans District Standard Training School came to a successful close on Friday night of last week. Sixty-four school credits were awarded, and announcement was made that several office credits in addition would be taken.

Growing out of the great meeting recently held at Morgan City, La., in which the pastor, Rev. William Schuhle, was assisted by Rev. W. E. Thomas, a movement has been started looking to the erection of a suitable Sunday school building.

Rev. Claude P. Jones has recently held a two-weeks' revival meeting at Magnolia, Miss., where he is pastor. He did the preaching himself, while the music was conducted by Mrs. Alma G. Spaulding. The meeting was gracious in its results.

Rev. S. L. Riggs reports a good year at Opelousas, La., one of the historic churches of Louisiana Methodism. In spite of serious losses from the membership by death, steady growth has been made. There have been forty-five additions to the membership of the church thus far this year.

We record with keen sorrow the recent death of Mrs. Howard McGehee, at her home in Woodville, Miss. The daughter of Bishop and Mrs. Charles B. Galloway, she was a woman of unusual ability and splendid Christian character. We extend tender sympathy to the bereaved family and friends.

The students of Mansfield College presented Rev. and Mrs. J. W. Pearson a sterling silver bowl as a token of their appreciation, just before they left for their new field of labor at Springfield, Mo. The Mansfield Collegian for October pays high tribute to Brother Pearson and gives in full the farewell talk he made to the students of the college.

In the "Big Brother," the official organ of the Big Brothers' Class of Greenville, Miss., in its issue of Oct. 11, appears a tribute to the board of stewards by the pastor, Rev. E. Nash Broyles, which is as richly deserved as it is beautifully written. What would the church do if it were not for the faithful and loyal work of these good men and women everywhere?

The fourth quarterly conference of the First Methodist Church, Corinth, Miss., held recently, showed that a great work has been accomplished this year. About $11 000 has been raised for all purposes, and ninety-six members have been added to the church. Resolutions were adopted asking for the return of the pastor, Rev. E. R. Smoot, and the presiding elder, Rev. J. B. Randolph.

On last Sunday evening, a unique feature attended the service at the Algiers Methodist Church, this city. The pastor, Rev. C. C. Wier, who has served this congregation since Dec. 10, 1916, issued a special invitation to all the couples who had been married during his pastorate to attend the service and occupy reserved seats. The subject of the sermon was, "The Courtship and Marriage of Isaac and Rebekah."

The fourth quarterly conference at Franklinton, La., recently held, is said by the presiding elder, Rev. J. W. Lee, to be the "banner" conference of the Baton Rouge District thus far. The new church will soon be completed, and an era of great prosperity lies ahead. The pastor, Rev. L. W. Cain, has given wise and successful leadership during the three years he has served this fine congregation. He says he will be "sporting" a new suit of clothes at Conference, given him by the good people of the town.

The meeting of the Board of Directors of the Memorial Home for Young Women, this city, held last Friday, was attended by Rev. George H. Thompson, representing the Mississippi Conference, and Rev. B. P. Jaco and Mrs. Calla Wilburn, representing the North Mississippi Confernce. The affairs of the Home were found to be in a thoroughly satisfactory condition. The work of this great institution, of which Rev. J. G. Snelling is Superintendent, cannot be too highly commended. It deserves the unqualified support of the church in Louisiana and Mississippi. Great improvements have been made on the buildings this year, their comfort and efficiency being greatly increased. Brothers Thompson and Jaco honored the Advocate office with calls while in the city.

We take the following from the Oxford (Miss.) Eagle of Oct. 25: "The Annual Conference of the Methodist Church of North Mississippi convenes at Greenville in a couple of weeks, and as this is the time limit for Rev. L. M. Lipscomb, the popular pastor of the local church, we hear expressions of regret on every hand at his early departure, and many would have his time extended. Dr. Lipscomb has made a large place for himself among his people by his strong Christian bearing and his Gibraltar-like attitude toward right and justice and life in its truest sense. His sermons from time to time have been masterpieces of logical reasoning, his prayers, gems of comfort and inspiration, his social nature princely and brotherly, his talented wife and splendid family an honor to any community; we add our regrets to those of his hosts of friends at his removal, and congratulate the people who shall have the benefit of his rich ministry in the future."

## A TELEGRAM FROM REV. WALDO W. MOORE.

Biloxi, Miss., October 29, 1923.—Seventy-five dollars will cancel all indebtedness on that splendid Ford car owned by Back Bay and Wesley Memorial Churches. Help us, brethren, to make a clear record at Conference.

WALDO W. MOORE.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. L. M. Sharp, Jackson, Miss., 2; Rev. H. B. Thomason, Colfax, La., 2; Rev. H. P. Lewis, Belzoni, Miss., 3.

## CONFERENCE MEMOIR OF REV. EARL LESLIE ALFORD.

By Rev. I. W. Cooper, D.D.

Rev. Earl Leslie Alford, son of Raymond and Mary McLendon Alford, was born on his father's farm in Pike County, Miss., May 19, 1869. He received his elementary education in the rural schools of the county. He finished the equivalent of high school work. Then began the struggles of this brave and ambitious life, for, in order to go to college, he found it necessary to teach to procure funds. It was during this period that he was converted and joined the Methodist church at Mount Hermon, under the pastorate of Brother W. W. Simmons. Shortly afterwards, he felt his call to the ministry. He was licensed to preach in 1891, at Fisher's Chapel, on the Franklinton charge, then a part of the Mississippi Conference. Rev. J. Wesley Sandel was pastor and Rev. P. A. Johnson, presiding elder. He now entered Millsaps College, but on account of serious trouble with his eyes, was forced to give up his school work after two sessions. So, in 1893, he joined the Louisiana Conference, in session at New Orleans.

On December 23, 1895, Brother Alford was married to Miss Fannie Ball, of Tylertown. To them seven children were born, but the Lord saw fit to take five of them in their infancy. A fine, stalwart son and a gifted young daughter are now taking their part in the world's work.

During his ministry, Brother Alford served the following charges: 1894, Harrisonburg, Louisiana Conference, 1 year; 1895, Bonita, Louisiana Conference, 1 year; 1897, transferred to the Mississippi Conference and appointed as a student to Millsaps College for 1897, '98, '99. In 1900 he was sent to Topisaw and remained 2 years; 1903, Vicksburg (Washington Street), 2 years; 1905, Fernwood, 1 year; 1906, DeKalb, 2 years. From June to December, 1907, he had the typhoid fever. In 1908 he was superannuated. Elected that year to a high school principalship, he began this work in September and finished it in the spring of 1909. 1909, Osyka, 1 year; 1910, Scotland, 1 year; 1911, Pachuta, 2 years; 1913, Anguilla, 4 years; 1917, Centreville, 2 years. From Centreville he was moved to Montrose, where he became prinicipal of the Mississippi Conference Training School.

The work at Montrose was very heavy, and in the second year of it his health became completely wrecked. He then moved to Newton and spent eight months under the treatment of Dr. Gill, of the Newton Sanitarium.

In 1922 he was sent to Logtown and reappointed to that charge at the last meeting of Conference. But he was ill during the Crystal Springs Conference and went immediately afterwards to a specialist in New Orleans. A rest cure was prescribed—and this was the beginning of the end. He met his Sunday school class only once after this.

The people of Logtown were anxious for his recovery, and they saw that every need was supplied while he was at the parsonage home, but his sufferings grew so intense he was sent to Touro Infirmary, in the hope that the care of a heart specialist might relieve him. The disease had gained such a hold upon his system that the doctor thought there was nothing to do but to keep him comfortable.

He was a cheerful sufferer. The sermons he preached by his courage touched many lives. He knew when the end was approaching, and said he was going home. This is just what those who knew Brother Alford would have expected of him, for he had a positive religious experience and belief. His church was not to him merely a human organization—he believed in its divine origin.

His positive religious convictions found a counterpart in his positive views on politics and all social questions. One always knew where to find him, under any conditions, for the simple reason that he not only had positive opinions, but he was fearless in expressing them. Wise or otherwise, he did not care who knew where he stood. This element of strength in his nature made many admire him, and he was gifted with a sympathetic understanding which made others love him.

He was a good school man—a fine disciplinarian. He was always the ruler. When he had to use severe methods, he was always in the right, as was often recognized even by the offenders.

The people of his last charge, Logtown, showed every evidence of appreciation of him. No pastor in his last illness ever had more attention than he. The friends of Brother Alford will ever remember the people of Logtown for their kindness to him. Surely the Lord will bless them.

He was a good husband and father—one who emphasized the value of a Christian home. He leaves a wife, a son, a daughter, and hundreds of friends who will cherish the hope of seeing him in a better land.

To the Methodism he loved he has left the heritage of good and faithful service, and a name worthy to be added to our list of honored dead. "Blessed are the dead who die in the Lord. They rest from their labors and their works do follow them."

## ATTENTION, LOUISIANA CONFERENCE!

It is the desire of the citizens of Bogalusa to give the members of our Conference the best possible entertainment during their stay in our city. We shall be glad to have as many of the preachers as can do so to bring their wives. We have more room than we will have visitors, and shall consider it a privilege to make it pleasant for all who can come.

It will, of course, be necessary for you to notify the pastor at the earliest possible moment if you expect your wife to accompany you. Let me hear from you.

ELMER C. GUNN, Pastor.

Bogalusa, La.

## NOTICE, LOUISIANA CONFERENCE!

A special train has been arranged for in connection with the session of the Louisiana Conference, Bogalusa, La., Nov. 20 to Nov. 26. The special will leave New Orleans at 12 o'clock noon, Nov. 20, and reach Bogalusa about 2:30 o'clock p. m., same date. The fare for the round trip will be $3.45.

While this may not look attractive, it is to be remembered that Western Clergy Permits are not allowed on the New Orleans Great Northern Railroad, and this special rate is practically the same as the clergy fare would be. Returning, the tickets will be good on any regular train until and including Nov. 28. It is not necessary to run a special on the return trip, as delegates will, perhaps, be returning each day during the session.

The advantage of the special is in the fact that, first, it will be a Conference train, running through from New Orleans to Bogalusa without a stop; second, it will leave New Orleans soon after the arrival of the last of the morning trains from points in the State, and last but not least, it will get the delegates to Bogalusa in time for a rest and a look around before the banquet for the laymen at the Pine Tree Inn at 6 o'clock.

It is requested that we have as many as one hundred and twenty-five delegates on this train.

Members of the Conference coming from North Louisiana by the way of Jackson, Miss., can leave there about 9:15 a. m., Tuesday, Nov. 20, and reach Bogalusa at 2:40 p. m., same day.

The pastor would be glad if you will let him know which train you will use in getting to the seat of the Conference.

ELMER C. GUNN.

Bogalusa, La.

## LAST CHANCE!

### World War Oficers Must Apply for Commissions Before November 11, 1923.

On November 11, 1923, the granting of commissions in the Reserve Corps, without examination, will cease. All who were officers during the War may, if they get their application through to Corps Headquarters before November 11, 1923, be commissioned in the highest grade held by them during the war. There are now about 100,000 officers holding such commissions. After November 11, any one applying must stand an examination, which will be by no means easy. Those interested should write at once to Headquarters, Organized Reserves, 607 Commercial Bank Bldg., Alexandria, La., or Headquarters, 87th Division, Poland and Dauphine Streets, New Orleans, La., for application blanks. Applicants will be handled in the order in which they apply. After November 11 applicants will have to go to stations where examining boards can be convened to examine them. Reserve officers are not called to active duty in time of peace without their consent. In the Reserve Corps there are no privates, only officers and non-commissioned officers. These form the cadre which receive and train the draft.

## A PARSON BROWNLOW STORY.

William Gannaway Brownlow, better known as the "Fighting Parson," Governor of Tennessee during the reconstruction period, tells this story in "Parson Brownlow's Book":

"While in attendance at an Annual Conference of the Methodist Church, in Abingdon, Va., in 1850, I suffered from an attack of fever; and, either from the influence of medicine or of fever on the brain, I became a little flighty. The opinion prevailed that I would die, and the venerable Bishop Capers, and other ministers, became anxious to know how the 'eccentric parson' felt in view of an exchange of worlds. Accordingly, they visited my room, and the Bishop read the Scriptures and sang and prayed for me. On taking his leave of me, holding me by the hand and looking me full in the face, he inquired what my prospects were beyond the grave. It is said—and I have no doubt of the truth of the statement—that I returned for an answer: "Well, Bishop, if I had my life to live over again, I could improve it in many respects, and would try to do so. However, if the books have been properly kept in the other world, there is a small balance in my favor!"—Exchange.

## ON THE SCREEN IN INDIA.

The little outfit camped just outside the big village in India. As soon as the evening star appeared the sahib hung a white sheet between two trees, and set up his stereopticon.

"I know what it is," said little Garaviah to the other boys as they gathered around. "It's the Pictures. I saw them when I went to Ougole."

The sahib began to show pictures on the screen, and the people all came out under the starry, cloudless sky of India to see them. The men stood at the back; in front of them were the women. The children crowded still nearer the pictures, while in the very front row of all sat the tiny tots.

The missionary threw on the screen a picture of Christ blessing little children, holding them up in his arms. Suddenly a wee child got on her feet, toddled forward and tried to push into the picture, and to climb up into the Saviour's arms. She had never heard the sweet story, but when she saw Jesus in the picture, she wanted to go to him. Isn't that a beautiful picture of what missions are really for—to show everybody where Jesus stands, ready to welcome and bless all who come to him?—Everyland.

## MISSISSIPPI CONFERENCE.

### Admissions.

The Committee on Admissions for the Mississippi Conference will please meet in the Methodist church at Gulfport on Tuesday, November 13, at 2:30 p.m., for organization and work. Let those who are to be admitted on trial come before this committee as soon as they have passed the Examining Committee.

H. L. NORTON.

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# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

MRS. J. R. HARRISON (nee Elizabeth Hammett) was born near Macon, Ga., in 1859, and died at the home of her daughter, Mrs. W. B. Stall, Gibsland, La., Oct. 13, 1923. She was buried at the Gibsland cemetery, Sunday afternoon at 3:30 o'clock. The funeral rites were conducted at the Methodist church, in the presence of hundreds who came to do her honor and drop a tear with those that wept. Mrs. Harrison moved to Louisiana early in life, and was married to Mr. J. R. Harrison, July 12, 1876. In and near Gibsland has been their home for many years. Mrs. Harrison was the mother of twelve children, nine of whom still live and mourn, with their father, the loss of their mother. She was a most remarkable woman. She was converted and gave her heart and life to God and the church early in her teens, and throughout her mortal life of sixty-four years she was faithful in all her house, and was perfect in her day and generation. She accepted the full responsibility of motherhood, and her sense of duty and obligation was keen and appreciative. She was truly a great and wise mother. To her, her children were creatures of more than brawn and brain; to her, they were living souls made in the image of God, whose spirit, soul, and body belong to God by creation and redemption. She did what she could for the health, strength and beauty of their bodies and minds, but her most monumental work was in training and shaping their characters, by cultivating and developing the moral and spiritual side of their being. In these are represented nine really Christian homes, where God is recognized and honored and their children taught the way of life. Who would say this good woman's life was spent in vain? She built no great monument to herself in stone or brick or worldly fortune, but she laid up in heaven treasures. You will find the stamp and image of her godly life in men and women, not in things. Her name is as ointment poured forth, and her work abides. Truly she wrought well and for eternity, and by these, though she be dead, yet speaketh.

S. S. BOGAN.

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JOSEPH RANDAL PRICE was born in Wayne County, Miss., Oct. 13, 1850. When fourteen years of age he was converted and joined the Methodist Episcopal Church, South, at Shubuta, Miss., near which town he then lived, and until June 24, 1923, he was a faithful member of his church, which he loved very deeply. On Oct. 11, 1871, he married Miss Millicent Eldredge McGowan. To them eight children were born, five of whom lived to maturity, and survived both of their parents. His faithful wife preceded him to the heavenly land almost fifteen years, she having died Oct. 25, 1908. The five children who survive are: Effie (Mrs. L. P. May), of Jackson, Miss.; J. D. Price, and Robert B. Price, of Quitman, Miss.; Lillian (Mrs. Robert T. Pickett), of Sicily Island, La., and George A. Price, of Meridian, Miss. There are nineteen grandchildren living, to all of whom he was devoted. Brother Price was a faithful father, and a friend to everybody. He was a useful and dutiful member of the church. He laid up treasures in heaven, where moth and rust do not corrupt and where thieves do not break through and steal. His going is our loss, but his eternal gain. We expect to see him in the morning of the resurrection, clothed in white. May God's richest blessings be upon the sons, daughters, grandchildren and all the loved ones.

R. E. RUTLEDGE, Pastor.
Pachuta, Miss.

MRS. J. T. PEARCE, of Shreveport, La., died in the early morning of Sept. 10, 1923. She is survived by her husband, five children, three brothers and three sisters. The children are: W. C. Pearce, Arkadelphia, Ark.; T. J. Pearce, G. F. Pearce, Mrs. John McW. Ford, and Miss Susan Margaret Pearce, of Shreveport. Brothers: Hon. C. A. L. Sanford, Opelika, Ala.; Walter C. Sanford and R. L. Sanford, Wills Point, Tex. Sisters: Mrs. T. P. Fullilove, Shreveport, La.; Mrs. B. H. Myrick, and Miss Mary L. Sanford, Auburn, Ala. Mrs. Pearce was born near Oak Bowery, Ala., Aug. 25, 1848. She was the daughter of the Hon. W. F. Sanford. She was married to Mr. J. T. Pearce on Jan. 11, 1869. The family moved to Louisiana in 1905. Mrs. Pearce was converted when she was eleven years of age at the old Texas Camp Ground, near Auburn. She was a student at the Auburn Masonic College, where she later graduated with honor. She developed into a strong Christian character and a devout student of the Word of God. She read the Bible through more than seventy times. She loved it as she did no other book. It was her highest aim to model her life after its teachings. She was among the first women who conceived the idea of "woman's work for women," and was one of the founders of the Woman's Foreign Missionary Society in Alabama. This Society was first organized in Alabama in 1878. She was the first Secretary and Treasurer. Mrs. Pearce was a good woman. She was a confirmed invalid during the last years of her life, yet her very influence was a benediction to all who knew her. She loved the Noel Memorial Methodist Church, of which she and her husband were members, and was keenly interested in all its work up to the day of her going. We'll miss her prayers, her interest and the rich influence of her godly life.

Her pastor,
W. W. HOLMES.
Shreveport, La.

## RESOLUTIONS.

Whereas, in the providence of God, REV. W. G. BURKS, pastor of the Kossuth circuit, North Mississippi Conference of the Methodist Episcopal Church, South, has been called from his earthly labors to his heavenly reward; and,

Whereas, in the death of Rev. W. G. Burks, Mr. Marcus L. Burks, a member of our student body, loses his father;

Therefore, be it resolved, That the faculty and student body of Millsaps College express their feeling of genuine sorrow over this heavy bereavement and extend to Mr. M. L. Burks and other members of his home their heartfelt sympathy, praying God's blessing upon them in this trying hour.

Signed by: C. A. Bowen, R. L. Hunt, O. B. Triplett, Committee.

## IN MEMORIAM—MRS. R. E. SMITH.

MRS. HESTA T. SMITH, wife of Dr. R. E. Smith, Dean of Centenary College, died at her home in Shreveport, La., Saturday morning, Oct. 20, 1923, at 1:45 o'clock, after being confined to her bed for more than four months. Mrs. Smith was taken ill the early part of June while visiting in Dallas. She was immediately brought to Shreveport and the best medical attention possible given her, but to no avail. The physicians seemed to be powerless in trying to treat her case. Mrs. Smith was born at Ruskin, Tenn., Feb. 9, 1880, where she spent the greater part of her life. In 1920 Dr. and Mrs. Smith came to Shreveport from Sutherland, Fla., where Dr. Smith had been a professor in Southern College. Soon after coming to Shreveport, Mrs. Smith became active in social, civic, and religious affairs. She was President of the Woman's Missionary Society, teacher of the Smith-Wesley Bible Class at Noel Memorial Church, a member of the choir, and also a member of the Centenary College faculty. Mrs. Smith's influence was felt in the class room as well as in the religious organizations which she represented. She was interested in her students, and not

(Continued On Page 15.)

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# Epworth League Department

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss
Editor, Mississippi Conference, J. H Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference, Miss Consuelo Martinez, 314 Broadway, New Orleans, La

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication

## LOUISIANA CONFERENCE.

### Monroe District.

The district secretary of the Monroe District reports having visited the League at Bastrop, La., together with four other Leaguers, and found everything going on fine. They have 75 on roll and are going to put on a drive for new members. Miss Cook, state treasurer, explained the Loyalty Legion, and the entire sum was raised that same evening.

The Bastrop Leaguers are planning on conducting a devotional meeting for the Monroe Leaguers, and this joint meeting will, I am sure, be very beneficial to both Leaguers.

This tour by the Monroe Leaguers was made in the "Baby Overland" that we are all going to see at the Assembly.

### Lake Charles District.

The reporter from the Lake Charles District reports things are going along fine in the Lake Charles League. They are 100 per cent on the Loyalty Legion. Some splendid socials were held recently and by special effort all present really enjoyed themselves and are eagerly looking forward to the Hallowe'en party, for which plans have been under way for some time. Their Mission Study Class will begin the first week in November. The new library recently opened for the Leaguers is working fine, and among the church papers the Christian Advocate and the Era can always be found. The Junior League is also holding its own, and some of them are eagerly looking forward to the time when they can join the Senior League. Another very interesting feature, and one I am afraid we could not all boast of, is the splendid co-operation between the church and the League. If it is announced that the League will have charge of the church service, wonderful co-operation on the part of the church membership is shown by their attendance. Also at the League meetings a great many church members delight in dropping in. This means a lot to a League, to know that the church people are backing them. Here's hoping that more and more our churches will do this.

### New Orleans District.

At present a great many of our Leaguers from all over the city are busy in the New Orleans Standard Training School, preparing, in addition to their League work, to be of service to the Sunday school and church. On Saturday, the 27th, the New Orleans Leaguers have a wonderful treat in store for them. Mr. J. V. Thompson, of Chicago, who is the superintendent of young people for the M. E. Church, is an instructor in the Training School, and has consented to stay over Saturday night to [illegible] the young people. Those of us who know Mr. Thompson know that it will be a wonderful privilege and it is hoped our Leaguers will turn out 100 per cent.

Relieved of Catarrh Due to La Grippe

Thanks To PE-RU-NA

Mrs. Laura Berberick, over 7[illegible] years of age, 1205 Willow Ave., Hoboken, N. J., writes: "A severe attack of La Grippe left me with a hoarseness and slime in the head and throat. I had chronic catarrh. It grew worse. I could not lie down or sleep at night. I was always bothered by the slime, pain in the back and a terrible headache every morning.

Finally I bought a bottle of Pe-ru-na which was of great benefit. It gave me blood and strength. I have no pains in head or back, nor noises in the head. The slime has gone and I can sleep. My weight has increased. I am cheerful and happy, thanks to Pe-ru-na, which I shall always keep in the house and recommend to my friends."

For every form of catarrh Pe-ru-na meets the need. Coughs, Colds, Nasal Catarrh, Indigestion, Bowel disorders are all forms of catarrh.

Buy it any where in tablet or liquid form.

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Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1900 Park Square,
SEDALIA, MO.

## FROM FRANKLINTON, LA.

Another successful revival has gone into history. For fifteen years the battle went on, and when the firing ceased and the smoke was cleared away, it was found that many had been converted, twenty-six new members added to our church, and five young people volunteered for life service in the home and foreign fields. "General" W. M. McIntosh directed the fight, with his "Better Half" and "Lieutenant" J. O. Bryant close by his side. Brother McIntosh preached with power, Sister McIntosh rallied the young folk, and Brother Bryant kept the choir of the Welch-Simmons orchestra and more than an hundred voices "tuned" and "a-singing all the while." They are an evangelistic team you can bank on.

The meeting was conducted under a big tent, the weather was ideal, and people attended from towns and villages in the parish ten and twenty miles away. It was estimated that the night crowds throughout ranged from five to seven hundred people. In planning the campaign, the pastor had in mind to make its good effects more than local. Several offered themselves for membership in out-of-town churches. Our God is a great God, his program is a world program, and why not undertake big things for him? "Faith is the victory." Financing the meeting was easy, heard no criticisms, and the evangelists went on their way rejoicing.

L. W. CAIN.

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## LOUISIANA CONFERENCE.

### Lake Charles Dist.—Fourth Round.

Merryville, at Merryville, Nov. 4, 11 a.m.
De Ridder, at De Ridder, Nov. 4, 7:30 p.m.
Sulphur and Vinton, at Vinton, Nov. 11, 11 a.m.
Lake Arthur, Nov. 11, 7:30 p.m.
Lake Charles, at Lake Charles, Nov. 18, 11 a.m.

The trustees of church property will please answer question 18 with a written report, as provided in paragraph 112 of the Discipline.

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FORDS run 34 Miles on Gallon of Gasoline
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Ford......34 mi. | Roo......24 mi. | Chevro't...32 mi.
Buick 4...30 mi. | Chalm's...23 mi. | Max'l (25) 30 mi.
Buick 6...24 mi. | Olds. 6....23 mi. | Nash 6....23 mi.
Hudson...30 mi. | Paige 6....20 mi. | Lincoln 8. 17 mi.
Hupp.....25 mi. | Oaklnd 6..24 mi. | Stdbkr L 6 23 mi.
Dodge....28 mi. | Overl'd 4..32 mi. | Cole 8.....17 mi.

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CHILDLESS HOMES MADE HAPPY

Presence of Little Ones a Great Blessing

Four Interesting Letters

Cortland, N. Y.—"I took Lydia E. Pinkham's Vegetable Compound because I was weak and wanted to become strong and have a child. My husband read about it in the 'Cortland Standard' and thought it might help me. It certainly did for I now have a lovely boy fifteen months old who weighs forty pounds. I recommend Lydia E. Pinkham's Vegetable Compound to my friends and you can certainly use my testimonial in your little books and in the newspapers, as it might help to make some other childless home happy by the presence of little ones as it has done mine."—Mrs. CLAUDE P. CANFIELD, 10 Salisbury St., Cortland, N. Y.

A Message to Mothers

Hamilton, Ohio.—"I have known about Lydia E. Pinkham's Vegetable Compound since girlhood, having taken it when I was younger and suffering from a weakness and backache. Lately I have taken it again to strengthen me before the birth of my child, as I was troubled with pains in my back and a lifeless, weak feeling. I think if mothers would only take your wonderful medicine they would not dread childbirth as they do. I recommend the Vegetable Compound to every woman."—Mrs. JOS. FALCOIN, JR., 552 S. 11th Street, Hamilton, Ohio.

St. Louis, Mo.—"I want to tell you what Lydia E. Pinkham's Vegetable Compound did for me seven years ago. I was run down and had a weakness such as women often have. I took Lydia E. Pinkham's Vegetable Compound and after being married sixteen years became the mother of a sweet little girl. I now have four lovely children—three fine boys and the little girl six years old. I had longed for children all the while and wept many a day and envied every woman with a child. I was 36 years old when my first baby was born. I recommend Lydia E. Pinkham's Vegetable Compound to any woman who is ailing with female weakness."—Mrs. J. NAUMANN, 1517 Benton St., St. Louis, Mo.

Was Weak and Run Down

St. Louis, Mo.—"My mother took Lydia E. Pinkham's Vegetable Compound when I was a girl, and when I was troubled with cramps I took it, and later when I married I again took it to make me strong as the doctor said I was weak and run down and could not have children. I took it and got along fine and now I have three girls. So you know why I keep the Compound in the house. I am a well woman and do my work and sewing too."—Mrs. JULIUS HARTMAN, 2501 W. Dodier St., St. Louis, Mo.

# Sunday School

[illegible]

[illegible]

The churches are large and beautiful but still not large enough to meet the situation. With 2,4[illegible] members in First Church and a Sunday school attendance of 1,[illegible], there is much reason for the agitation of a new building for religious education. The Noel Memorial Church is a live congregation with a splendid, forward-looking pastor, and it was our privilege to speak to this good people on Sunday evening.

Owing to the sickness of Dr. Smith's wife, the course on Bible could not be offered, but the other classes were all well enrolled, and so [illegible]

[illegible] land and believing more than ever in the wisdom of our leaders in promoting this training program.

### Training Goal for 1923, 500 Credits.

Office reports show the following record: January, no credits; February, 61 credits; March, 7 credits; April, 4 credits; May, 13 credits; June, 13 credits; July, 6 credits; August, 53 credits; September, 43 credits (Ruston Standard School); September, 49 credits (Hammond Standard School); October, 95 credits (Alexandria Standard School); October, 45 credits (Baton Rouge Standard School); October, 46 credits (Shreveport Standard School); October, 55 credits (New Orleans, basis of 1922). Total, 526.

C. D. ATKINSON,
Conference Superintendent.

### NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

About three hundred letters were written calling attention to the value of Children's Week. The following reports have been received:

Booneville—Parents present, 75; homes visited, 40; percentage of homes visited, 25; forward step, Sunday school annex. Rev. E. G. Mohler sent report.

Baird—Parents present, 12; homes visited, 100 per cent; forward step taken, a determination to do better work for the children. Rev. W. D. Bennett sent report.

Durant—Parents present, 36; homes visited, 11; percentage of homes visited, 100 per cent; forward step, to attain the "B" Program of Work.

[illegible]

### THE CHURCH AND THE PRESS

[illegible]

[illegible] Recorder from London tells me through the pen of a Mr. Hamilton Fyfe, that the Church of England has established a Press Bureau, is ready to spend money to keep it alive, and equip it for work. That is to say, this new organization is to watch over the interests of the Church of England as they are handled or mishandled—in the daily papers, is to inform writers for the press, to use such opportunities as come its way, in order to inform all and sundry through the columns of the daily press, touching the current problems, controversies and endeavors of the English Church. The Romanish Church has long had some such organization, though, very wisely I think, it says nothing about it.

I have sometimes wondered why the church is so keen to have the newspaper on its side. There are those among the English Methodists who would set up a "new department" akin to that of the Establishment and the Romanists. Of course, a good deal is to be said for this line and policy. The press is powerful, and its power does not always belong unto the Lord. The press gets everywhere and is read by everybody; and it is quite natural that those who really do care for the interests of religion should wish to go where the press goes—to make every morning and evening paper, in some sort, a Gospel missionary.

There are certain penalties of pub-

[illegible]

(Continued on Next Page.)

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SUPPLIES FROM EVERY STATE AND
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DICK'S ANT TRAPS
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Wanted! Ambitious Men and Women

We are [illegible] daily for men and women of [illegible] ambition and [illegible] business training, men and women who [illegible] accept and efficiently fill responsible positions, positions that give [illegible] opportunity for advancement; positions [illegible] business positions in [illegible] law offices, insurance, real estate brokers offices, [illegible] with manufacturers, jobbers, retailers, in every [illegible] type of business in the [illegible].

Many of them we can [illegible] fill, others are yet to [illegible]. The men and women [illegible] fill them need not be wealthy, nor even moderately well-to-do. They need not be young nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months' time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does It Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B5, Georgia-Alabama Business College, Macon, Ga., or Dept. B5, Georgia-Alabama Business College, Atlanta, Ga.

## THE CHURCH AND THE PRESS.

(Continued from Page 12.)

suaded that Christ's attitude needs to be studied where there is a movement on foot to "utilize the press"—his aversion to crowds, and the vehemence with which, on more than one occasion, he demanded that not one word of all that had been done should be made public.

His strict charge was to keep silence. He was very careful upon the matter of those who confessed his power—extraordinarily so. And he was much more anxious to escape a crowd than ever he was to get one. Now what does all that mean? It certainly DOES mean Jesus saw embarrassments in partnership; and he saw in multitudes, not instruments of power, but objects of compassion. It is difficult to draw out the meaning of the attitude without giving offense. For all and sundry may rest well assured the press will NOT be utilized. It is the business of the press to utilize everybody; and it is quite within the possibility of things, if the churches begin to utilize the press, the press will get the better of the bargain, and take far more out of the church than the church takes out of the press. When you come to think of it, the greater is seldom made either stronger or wiser by urging supplications, or doing obeisance before the lesser. The king does not keep his kingliness by making it part of his business to stand well with the newspapers. The king takes care to be kingly; and the newspapers—they wonder and lisp in numbers, for the numbers come. The church of the living God needs only to be what it claims to be, and the newspapers will not need to be fussed and cajoled. I know, we all know, the little things newspapers can do for the church; but they really are little things if the newspapers do them because they are asked to do them. There is far more attention given to the churches in the newspapers of to-day than ever there has been. Is that quite satisfactory? It is impossible for a newspaper to get the focus or select the salient items and be either just or accurate. Besides, the churches might be tempted to urge their own interests, like candidates of various sorts.

What I really should like to see—and what really would serve the best interests, whether of the church or State—would be the press interested in Religion. Religion is far and away more vital than the churches. As far as the church is above the press, so far is religion above the churches. For instance, every day the Times-Picayune publishes a short sermon by Van Dyke. Now a policy along that line will lead us along a better and safer road. I am sure if more editors adopted that policy, it would not be the worse for their circulation. For all that, I would not have the parsons "on the job." The men who handle religion in the newspapers should be newspaper men pure and simple. It is a stupid libel to say they couldn't do it. No other class of men could do it as well. Preaching is one thing, and writing is another. A preacher trips in the pulpit if he rides his pen there, and a pulpit in a newspaper is worse than an elephant wandering in a factory.

So churches are pettyfogging when they are going about little jobs and asking small mercies for themselves. They ought to strive at higher fame, and with no grave concern upon their trivialities, urge the loftiest plea and push it. Why, there is hardly a church that has not its own newspaper. Why in the world does not that church make its own newspaper so mighty and reputable an organ that it is able to speak in the gate with every enemy? This running off to make solicitations at the office of big or little newspapers is a kind of back-hander. Connectional editors may very well take with all the meekness they have at their disposal—and find they have not quite enough—scarcely. Connectional newspapers are like many other folk; they have too many false friends and not enough open enemies. Their worst enemies are those who "believe in the power of the press" but not their own press, like a man who had very, very high sentiments for all women, and beat his own wife. Every church member should be a faithful subscriber to his own church paper.

McDonoghville, La.

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COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES R. ANGELL,
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PRICE 35c AND 65c
AT ALL DRUGGISTS

## THE MORGAN CITY AND BERWICK HARVEST.

Dear Dr. Carley: What was sadly needed in this part of the Conference has actually come to pass—a revival. The meeting lasted four weeks at Morgan City and one week at Berwick. There were 220 accessions to our church. About 75 of them came to us from a non-Protestant church. At Morgan City 75 men were added to our church roll; also 77 women and girls over 16 years of age, also many children.

An Epworth League was organized again, with a membership of 35.

The Sunday school had 177 in attendance last Sunday. The Men's Bible class, now taught by Mrs. E. A. Pharr, has a large membership.

The Berwick Sunday school had 72 on hand last Sunday.

Last Sunday morning we had the largest attendance in two years for a morning service.

The marvel to many people was the ready response to the gospel call by so many people in different sections of the town.

A Bible was presented to every convert or at least one to every home. About 150 copies were thus given out, also two dozen New Testaments.

Rev. W. E. Thomas, of Kentucky, did all the preaching, and he did it well. It was the story of Jesus saving sinners.

Mr. V. P. Cassady, also of Kentucky, led and directed the singing. He, too, won many friends by the splendid help he rendered in this great revival.

For ten days we had Mrs. Laura White, of our French Mission work of Houma, to help us with the extra work as it piled up. Her services were greatly appreciated.

Unto Him who alone can save and does save, we give the praise and glory.

WM. SCHUHLE, P. C.
Morgan City, La.

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## LOUISIANA CONFERENCE.

### Alexandria Dist.—Fourth Round.

Natchitoches, Nov. 4.
Alexandria, Nov. 5.
Elizabeth ct., at Elizabeth, Nov. 6.
Trout and Good Pine, at Good Pine, Nov. 11, a.m.
Jena and Jonesville, at Jonesville, Nov. 11, p.m.
Oakdale, Nov. 13.
Rochelle and Standard, at Rochelle, Nov. 18, a.m.

Preachers in charge are requested to see that reports from different departments of the church called for at this conference are in hand. The brethren are also requested not to ask the privilege of nominating more stewards for the different churches than the law of the church allows. Stewards are requested to make special efforts to bring up a full financial report.

W. L. DOSS, JR., P. E.

Whooping cough
BRONCHITIS
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AMERICAN PRODUCTS CO., American Bldg., Cincinnati, Ohio

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
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LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 421 Baronne street, New Orleans, will always pay.

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For Troubled Nerves,

high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adapted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

Keep Mosquitoes Away
Mackie's Pure St. Tammany PINE OIL
MACKIE PINE OIL SPECIALTY COMPANY, COVINGTON, LOUISIANA

# Woman's Missionary Society

All communications for this Department should be sent to
Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## THE BELLE H. BENNETT PRAYER LEAGUE.

Ye that are Jehovah's remembrances, take ye no rest, and give him no rest till he establish and till he make Jerusalem a praise in the earth.

"But me in remembrance; let us plead together, set forth the cause."

**Membership**—The Bennett Prayer League is composed of those persons who desire to help promote the Belle Bennett Memorial but whose physical limitations prevent active work in the campaign. This inability to join personally in the campaign is a special call to larger fields of intercession. Invalids, "shut-ins," blind, deaf and infirm people and those who are inactive because of age or remoteness from an Auxiliary who will pledge to give themselves at set times each day in special prayer for this work are called to become members and enlist as the Lord's "Remembrancers."

**Object**—The League has for its object special and continuous prayer for the establishment of the Belle Bennett Memorial Fund to be used for the training of missionaries, deaconesses and other Christian workers of the church. Its members will make continuous supplication for guidance and blessing on the Council, Conference and Auxiliary Campaign Committees; for the presence and power of the Holy Spirit in every meeting in the interest of the Memorial, and for large gifts of money for the prosecution of the work. Its members are to become "Watchmen, that shall never hold their peace day nor night, and will take no rest and give Jehovah no rest till he make this Memorial 'a praise in the earth.'"

**Organization**—Names and addresses of those seeking membership will be listed with the Leader of the Prayer League. Auxiliaries will endeavor to interest persons in their communities who are eligible for membership. In those Conference Societies where there are organizations for utilizing such groups for the ministry of intercession the work will function through the Conference officer in charge. All members are urged to list the period of the day which they set for intercession, with the Leader of the League, that there may be assurance that the work of the Memorial is kept before the Lord twenty-four hours of the day.

**Program of Work**—The Council Memorial Committee and other persons seeking to promote the work of the Memorial will notify the Leader of the Prayer League when special effort is to be made or when special intercession is needed, giving time for her to transmit requests to the members.

The Leader will keep a record of all members, to whom she will send notices of special requests for prayer, suggesting passages of Scripture or verses of promise upon which supplication will be based, that there may be unity throughout the church as they "strive together in prayer."

It is suggested, for encouragement, that members of the League keep a register for listing special prayers, with date of same and verse furnishing foundation of faith. Space after each entry should be left for recording the date when answer is given.

Love in the heart, consciousness of personal impotency, faith in the power of prayer, courage to persevere and assurance of abundant reward are the marks of a true intercessor.

Address—Leader of Prayer League:
MRS. R. W. MacDONNELL,
406 Surrey St., Chevy Chase Sta.,
Washigton, D. C.

Order from Literature Headquarters, Lambuth Building, Nashville, Tenn.

## NEW WORKERS IN THE LITERATURE DEPARTMENT.

Miss Ellasue Wagner, returned missionary from Korea, who has been serving so efficiently in the Literature Department for the past two years, sails in September to resume her work in Korea. Her many friends who learned to love her dearly as they came in contact with her in the Lambuth Building, regret to see her leave, but since the way has been opened for her to return to her beloved school work they follow her with their prayers. Mrs. A. B. Smith, of Nashville, President of the Tennessee Conference, is Miss Wagner's successor. She is a woman of splendid executive ability. Through her work in the missionary societies and the Council she has gained a knowledge of the work that makes her eminently fitted for the position she now holds.

Mrs. S. G. Barnett, business manager of the Young Christian Worker for the past five years, will leave the first of October for North Carolina, where she will make her home with her son. Mrs. Barnett has been a valuable worker in the Literature Department, doing her work most satisfactorily and endearing herself to many. Miss Elizabeth Olmstead, who recently resigned her position at the Scarrit Bible and Training School to make her home with her sister, Emily Olmstead, has been secured to take the work that Mrs. Barnett is leaving. With this new force of splendidly equipped workers, together with Mrs. W. K. Simpson, who is proving a valuable assistant, the Literature Department hopes to serve its constituency more acceptably than ever before.

DOES YOUR CHURCH NEED MONEY?

If any branch of your church activities can use a little extra money during the holidays, here's an easy way to get it, and at the same time to contribute something to happier homes, and healthier, brighter children.

The Children's Party Book

By Marion Jane Parker

Actually Something New!

A forty page book with ten pages in multi-color, four pages devoted to each occasion

New Years Day
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Tells mother how to arrange the party: what games to play—how to play them; what cakes to bake, and how to bake them. In fact, everything from sending out the invitations clear through.

New recipes for delicious confections and refreshments

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Enclosed find ten cents for which please send me a sample copy of "The Children's Party Book" with full particulars.

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Remember, if you are not pleased, your money and all postage will be refunded.

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REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & $1.00 at all druggists
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When washing hair always use Floreston Shampoo

Piles Can Be Cured

(Itching, Blind, Bleeding or Protruding)

Many sufferers have been made very happy over the results obtained from the use of PAZO OINTMENT—60c at any Drug Store.

(Follow the Directions Carefully.)

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WINTERSMITH'S CHILL TONIC
A Fine Tonic. Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

TRY RENWAR FOR RHEUMATISM.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from Warner Drug Company, Nashville, Tenn.

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Ministers generally will find this book a reliable guide to improved method and increased fruitfulness in the great work of bringing people to definite acceptance of the Christian faith. Postpaid, $1.50

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The vital questions all young people face as they take up life's work are presented with dramatic power. Great ideals are set forth with compelling earnestness. Men who have wasted their early opportunities will here discover inspiration and guidance to a larger success than they have dreamed could be theirs. Postpaid, $1.25

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## ANOTHER NICODEMUS.

By Mrs. Roy Smith.

I want to tell you about the baptism of a principal under whom I have been teaching now for two years. His case is a good illustration of the truth that "My word shall not return unto me void." Twenty-four years ago, while still a high school boy, this man was taught by a Presbyterian missionary. During all the years since he has been favorable to Christianity, but his Buddhist mother made him promise that as long as she lived he would not be a Christian. Because of his promise and since it took much courage to stand out as a Christian teacher some years ago, he has been content to keep his belief hidden.

Even as a boy, though, he exhibited the marks of Christian teaching. Once he was struck very rudely by a farmer as he was walking along the road. This farmer was a friend of the family and had become so angry with him for attending a Bible class that he could not control himself when he saw the boy, but hit him with the spade he was carrying. When taken to the police station, the boy refused to prosecute him, and quoted the Bible, to the amazement of all.

Not long ago the daughter of this man was taken to the hospital. A few visits to a neighborhood Sunday school had taught her all she knew of the Savior, yet three hours before she died she commenced to pray. At her request the father sent for a Christian preacher, and the child died in all the triumphs of faith. The father was so greatly touched that he defied the old grandmother and had a Christian funeral.

The next day I had a long talk with him and urged him, since he had taken this great step, to go still further and be baptized himself. He paused and thought earnestly, but at last said: "Yes, I will." Then it was that he told me of his experience twenty-four years ago in the Bible class, and of his desire even then to become a Christian. Gratefully he remembered the old missionary who had given him his first vision of the Christ, and when Dr. McAlpine visited Kobe shortly afterward he was baptized.

How many different missionaries have watered the gospel seed planted a quarter of a century ago, I do not know, but it was our happy privilege to see it bloom in our own home. He says he will tell his teachers why he has taken this step and will stand for Christ before the thousands of girls he comes in contact with. He has even promised to go to the country to do some evangelistic speaking.

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## IN MEMORIAM—MRS. R. E. SMITH.

(Continued From Page 10.)

only hers, but in every student in Centenary College. She was thoughtful, patient and sympathetic with all who came to her for counsel and advice. Mrs. Smith was truly a boy's friend. She was never too tired to give a word of cheer or encouragement to any one who came to her for help. When we talked to her, we came away better men. Her life was characterized by a great love for humanity. She saw something good in every one, no matter how much they had missed the right path. It may be truly said of her, "She lived for others." Centenary College and the city of Shreveport have suffered a great loss, but it has the influence of a life that shall never be forgotten. The light of such a life will illumine the pathway of many way-worn travelers and bid them fight on until the Great King says, "Come up higher—your work has been finished below." Mrs. Smith was a true and faithful companion and a devoted mother. She loved her family, often sacrificing herself for their success. Mrs. Smith is survived by her husband, Dr. R. E. Smith, Dean of Centenary College; a son, Garland G. Smith, and two daughters, Christine and Hazel Smith, and three brothers, W. O. Thompson, of McEwin, Tenn.; J. W. Thompson, of Ruskin, and H. Grady Thompson, of Sherman, Tex., and a host of relatives and friends. Funeral services were conducted from Noel Memorial Church, Sunday afternoon, Oct. 21, 1923, at 3 o'clock. Ministers participating in the services were: Rev. W. W. Holmes, of Noel Memorial Church; Dr. George Sexton, President of Centenary College, and Rev. D. B. Raulins, student in Southern Methodist University, and long time friend of the family. Interment was at Forest Park Cemetery.

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—KEEPS STRENGTH IN

## INDIVIDUAL RESPONSIBILITY.

By Rev. S. D. Howard

What I have to say is based upon Gal. 6:5—"For every man shall bear his own burden."

This text teaches that each man must stand or fall for himself; that however mighty environment may be, it is never almighty, notwithstanding this is the teaching of the social gospel.

To illustrate, take the story of Lucifer, who fell from heaven and original purity. He was in the best environment—heaven itself—and still this heavenly environment could not prevent him from going astray. The story of Adam and Eve is another illustration that environment, however good and wholesome, is not sufficient to keep men and women from going wrong if they choose to do so. The environment of Eden was charming, and there was but one possible way of transgression, and that was to eat of the forbidden fruit; this they did in spite of the environment.

Let us look at the other side of this question of environment. You remember the story of Jezebel and her court in the ninth century before Christ, and that her court was one of the most corrupt that ever existed. There were four hundred Baal prophets, and corruption of every kind on every hand. Oh, what a corrupt and gigantic environment! Yet God's prophet, Elijah, stood out against it like a wall of granite. He thought that he was the only one that was for God, and the Lord had to remind him that he had seven thousand that had not bowed the knee to Baal. Here was a terrible environment, and yet there were thousands that were true and holding on to their integrity.

The court of King Herod is another example. Herod was one of the wickedest and foulest kings that ever occupied a throne. In Herod's court was John the Baptist, one of the most daring preachers that ever lived, rebuking the king to his face for his adulterous living. And while John the Baptist lost his life, he retained his purity of heart and life.

Again, take the court of Mary, Queen of Scots, as another example. Mary, Queen of Scots, was one of the most fascinating women that ever lived, and in spite of her beauty and fascination, and political and social influence, which made a strong environment, John Knox stood his ground and rebuked her to her face, and prayed her off her throne, and liberated Scotland from Romanism.

That environment is a very great power for good or evil, I am willing to admit; but I contend that, however great and powerful environment may be, it is never able to make good those that want to be bad, or bad those that want to be good. Take the temptation of Jesus. What preserved his integrity? You say, "He was divine." Yes, he was divine, but very man as well. You say he believed in God; no doubt of that; but that does not answer the question of his retaining his integrity. You ask what was it that kept him? It was the right exercise of his will. The whole thing is lodged in the will. Jesus said of the Jews, "You will not come unto me that you might have life."

In conclusion, let me say, no parent can make his or her son or daughter good against the will of that son or daughter. They may be surrounded by the best environment possible, and in spite of that blessed environment and holy influence, override it, and go down to hell. No father, no mother, no teacher, no preacher, can make a man or woman good against his or her will. "For every man shall bear his own burden."

Individual responsibility does not end with death, but must be accounted for at the eternal judgment. Individual responsibility is threefold: Responsibility for our conduct; responsibility for the motive that prompted our conduct; responsibility for the influence emanating from our conduct. "For every man shall bear his own burden."

Lake Arthur, La.

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Elsewhere in this issue appears a special offer to those interested in church activities, to help distribute the book.

The plan, like the book, is a worthy one, and should receive the consideration of our church women, as a ready means of raising funds.—Adv.

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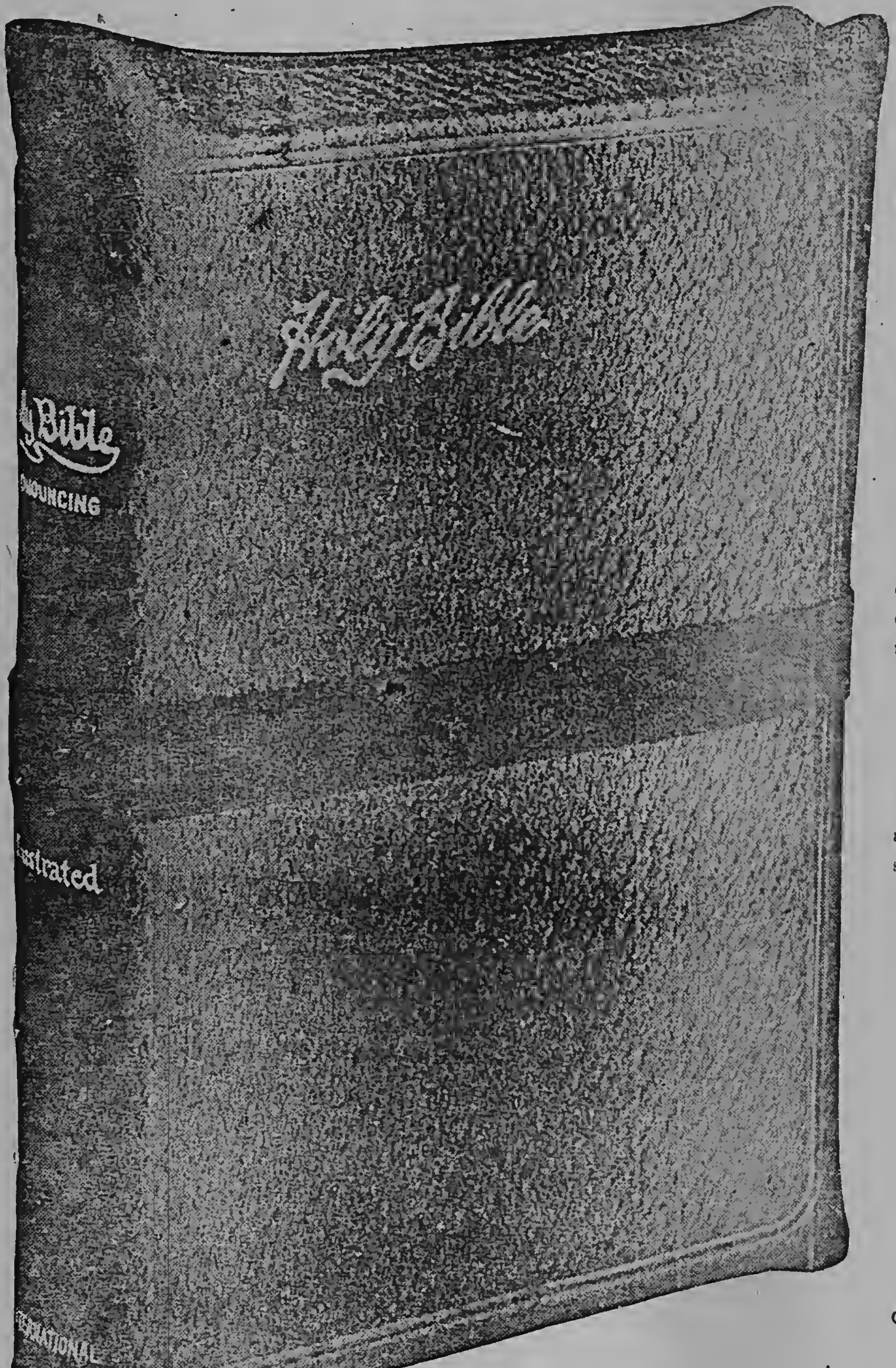

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# CHRISTIAN ADVOCATE

Vol. 70—No. 45. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. [illegible]

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 8, 1923. CHAS. O. CHALMERS, Manager.

## FROM THE JOINT COMMISSION ON UNIFICATION.

At the last session of the Joint Commission on Unification of American Methodism, it was agreed that an address should be sent to the Methodist press throughout America in explanation of the principles involved in the plan agreed upon by the Joint Commission and recommended to the two churches for favorable action.

The Bishops of the Joint Commission were authorized and requested to prepare this address and send it out in the name of the Commission and for the Commission.

I am herewith transmitting to you for publication at the earliest practicable date the address which we were appointed to prepare. You will observed that it is signed by the five Bishops repsenting the Methodist Episcopal Church and by four of the five Bishops representing the Methodist Episcopal Church, South. As you already know, Bishop Denny does not favor the plan we have adopted, and therefore does not attach his signature to this address.

EDWIN D. MOUZON.

### To the Ministers and Members of the Methodist Episcopal Church and to the Methodist Episcopal Church, South.

Greetings:

Grace, Mercy and Peace from God our Father and Jesus Christ our Lord.

Your Commissioners on Unification, appointed by the General Conferences of the two churches, believe that the present is an opportune time for the two great Episcopal Methodisms to give serious thought and prayer to the question of Unification. Much of the trouble of our present day world grows out of the spirit of divisiveness. The solidarity of the human family and the oneness of human interests and welfare are not sufficiently emphasized. A saner spirit of co-operation and fellowship will assist in making a better world. World conditions impose upon Christian groups of men and women who are one in the essential moral and spiritual phases of their life the obligation of closer unity for the general welfare.

As Episcopal Methodists, certainly we have reason for devout thanksgiving to Almighty God. God has honored us in a very peculiar manner. That was an eventful day in Aldersgate Street, London, when John Wesley felt his heart strangely warmed. The result has been the kindling of a fire which has changed the religious climate of Christendom. There can be no question, however, that the full strength of Methodism would be greatly augmented if these two great branches of the church were one in fact as we are one by inheritance. The united effort of Christian forces seems to us to be the only offset to the spirit of divisiveness and hatred which has wrought such ruin in our generation. As representatives of the forces of righteousness in the world; who pray every day for the coming of the Kingdom, surely there is an obligation upon us to set that example of Christian unity and co-operation which will contribute to the well being of mankind.

"Therefore, we, the Commissioners on Unification of the Methodist Episcopal Church, and the Methodist Episcopal Church, South, holding that these two churches are essentially one church, one in origin, in belief, in spirit, in purpose and in polity, and desiring that this essential unity may be made actual in organization and administration throughout the world," wish to commend the plan adopted by the Joint Commission on Unification for careful study to the ministers and members of both churches.

The salient features of the plan seem to us to be the following:

I.

The plan which our Commission recommends safeguards all local interests and traditions which are held dear in the two Jurisdictions. "Every vote in the General Conference shall be by Jurisdictions, and shall require the accepted majority vote of each Jurisdiction to be effective." Which is to say that we are to enter upon an arrangement in which no measure can be passed touching the work within the bounds of either Jurisdiction without the accepted majority vote of the Jurisdiction concerned.

BISHOP WARREN A. CANDLER,
Who Will Preside Over the Approaching Session of the Louisiana Annual Conference

II.

This plan gives due regard to the rights and preferences of church members living on the border where the two Jurisdictions work side by side. Church membership is a sacred thing, and we recognize it as such. Arrangements are to be made for the transfer of members, preachers, churches, pastoral charges, districts, Annual Conferences, Mission Conferences and Missions from one Jurisdiction to the other; but "no transfer shall be made without the consent of the member, preacher, church, pastoral charge, district, Annual Conference, Mission Conference, or Mission that it is proposed to transfer." It is understood that in case of such transfer, the initial movement shall be made by the party or parties chiefly concerned. That is to say, we do not believe that union can be forced. We, therefore, give our people and our organizations time and opportunity to grow together, and we believe that under this plan such growing together will immediately begin to take place. This provision amply protects minorities in each Jurisdiction, and is an example of that trust in each other without which real union cannot exist and increase.

III.

It removes at once the cause of competition and overlapping on the border, and it does this for the following reasons:

1. While we enter upon this plan of co-operation and union with the two Jurisdictions standing just as they are in the United States of America, nevertheless the two churches are "united in one church," having one name, one General Conference, and one connectional "organization and administration throughout the world." This fact alone will silently work in the minds of our people, taking away the impulse and desire for the continuation of churches which overlap, and the establishing of new organizations which conflict one with the other.

2. The proposed plan gives to the General Conference the power "to govern any and all enterprises and activities which may be agreed upon as being of a connectional character." While the determination of what enterprises and activities are, as a matter of fact, of a connectional character is left to the decision of the General Conference, it will be immediately evident that the evangelization of needy fields here in America, both in our cities and in our rural districts, does constitute an enterprise which is connectional in character. The suggested plan, then, will give to each Jurisdiction the opportunity of studying in association with the other the entire field. Together the two Jurisdictions will address themselves to the one task of giving the gospel to the lost in the Home Field.

3. The plan which we recommend associates together for counsel and co-operation the administrative officers of the two Jurisdictions. "Immediately after the union shall have been consummated, the Bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the church." And not only so, but the plan draws together all other administrative officers for counsel and co-operation.

IV.

One of the most important features of our plan of Unification is that it looks to the immediate organization of the work of the united church outside the United States, so as to consummate the unity of Episcopal Methodism in foreign lands. Nothing is more to be desired than that a united Methodism, without competition the one Jurisdiction with the other, and without waste of men and money, should be able to deliver its full strength upon the world in the interest of human salvation. This important aspect of our proposed plan must immediately commend itself to all who love our Lord Jesus Christ and [illegible] for the coming of His Kingdom.

And now we wish to add [illegible] suggestion touching the wisest course of [illegible] ing the consummation of these negotiations.

(Continued on Ninth Page.)

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## AMERICAN PROHIBITION THROUGH FOREIGN EYES.

By William C. Allen.

During a recent eighteen months' tour around the world I discovered that interest in things American was largely centered in our Eighteenth Amendment. Day by day the newspapers of the British Empire have been discussing Prohibition. There has been an underlying anxiety as to if a drinking Empire could compete with a sober America. Would long-established personal habits have to be abandoned in order to counter American efficiency and minimize the extension of American commerce abroad?

It consequently has been with great joy that most of the newspapers of the Empire have hailed "information" which seemed to them adverse to the success of prohibition. When one sees in these periodicals the big ads of whisky and beer concerns, he can understand at least one reason for their position. The English-speaking peoples generally are fed on delusive prohibition headlines, endless gibes, inaccurate statements. Much of this anti-prohibition propaganda is silly beyond words.

The Argus, of Melbourne, Australia, whilst I was there, had a communication including within it the expression: "A nation that swills its drink like pigs should obviously be deprived of it." This seems to be a general opinion, although the drinking usages of America for years have been far less furious than those in British lands. Many newspapers of the Empire declare that prohibition is "a complete failure," or "the tide of liquor swamps prohibition," or "the rich flout the law," or "intoxicating beverages are now flowing in torrents over all the borders of the United States."

The gullibility of the English public is, in some instances, severely taxed. The London Daily Mail, Aug. 31, 1922, had this extraordinary bit of "news": "A water shortage has caused concern at Frostbery, Maryland. Consulting engineers report that the dearth of water in the reservoirs is due to the excessive consumption of water by the illicit liquor stills in the town. There are more than 100, the engineers say, and they use water at the rate of 200,000 gallons an hour." Comment seems unnecessary!

The confederation of some disloyal Americans with unfriendly newspapers abroad may carry with it reproaches on the country we honor and love. In a widely-read Australian newspaper there not long ago appeared a good-sized picture of a strikingly ugly, hatchet-faced, narrow-chested, thin-limbed girl with her finger in her mouth, a leer in her eye, with a bottle fastened to her garter, whilst under it were the words: "Prohibition dodge—Some perfect young ladies in the U. S. A. have more use for their garters than mere ornamentation." I made personal investigation into the origin of this slur on my countrywomen and discovered that the picture had been sent abroad by a pictorial bureau in one of the great cities of the United States. For a little gain that business concern was willing to bring contempt upon the girls of America. I brought this subject to the attention of the government of the U. S. A.

Questions associated with liquor on ships and the diplomatic negotiations between London and Washington are intently followed. The London Daily News of July 31, 1923, and two subsequent issues, contained full information regarding a "Get-Rich Scheme" of a whisky-selling baronet, Sir Brodrick Hartwell, who issued a circular regarding "the shipping of whisky to a place on the high seas within fifteen miles of America, and there selling it to rum-runners." Sir Brodrick said: "I am shipping 5,000 cases of whisky abroad within the next four weeks, and the vessel can carry at least another 5,000 cases." He also stated: "I can offer you an opportunity of making 20 per cent profit on your capital every sixty days. The cargo will be fully insured against all marine risks at Lloyd's." I have in my possession one of the circulars issued by this aristocratic rum-runner.

Dr. Chappie, in Parliament, asked Under-Secretary for Foreign Affairs, McNeill, about this enterprise. The latter, who is expected to represent the views of the British Government, is reported as replying that "the whole subject was engaging the attention of His Majesty's Government," and that he was "not in a position to say at the present moment what steps should be taken. It was a very difficult matter to decide." Why should it be difficult to decide whether or no it is right to temporize, even for money's sake, on a question of assisting the law-breakers of a friendly power?

As nearly as I can sense the attitude of most educated Britishers, they are pleased because their nationals make huge money out of assisting American law-breakers, whilst in many instances they really are ashamed of doing so. They are often glad because the illicit business, participated in by Englishmen, enables them to say: "I told you so—American prohibition can't succeed," and to point to us as a law-despising, boot-legging people. But not a few of them seem apprehensive lest America's predicament, which is largely the creation of British business interests, may jeopardize their efforts to secure American sympathy in the "next war." They recognize that the entrance of America into the great war resulted in a vast territorial expansion of the Empire, and are naturally apprehensive that a hoped-for support of their imperialism may be neutralized by American resentment toward British rum-running.

Some Americans traveling in foreign lands apparently discredit the observance of their laws at home. In the Natal Mercury, of South Africa, May 23, 1923, appeared a dispatch alleging an interview with George Holden Tinkham, of the Appropriaton Committee of the American House of Representatives, then traveling in South Africa. He was quoted as saying among other things: "Murders and major crimes have increased greatly." "Arrests for drunkenness in the large cities have reached the figures of normal years before prohibition was adopted." "The American people are coming to the knowledge at last that prohibition was imposed upon them by the expenditure of vast sums of money, much of which was raised by sectarian churches, who in this action have violated the first principles of the American social compact," etc. He is stated to have predicted "a return to saneness"!

I have spoken of the attitude of the majority of English-speaking people in various countries. Let us consider the position of a minority in the same far-flung lands. This minority is largely composed of church people, and the success of prohibition in America is to them a burning question.

Visitors to America from England or the colonies have, upon returning home, frequently declared in letters to the newspapers that prohibition is successful. Some few have denied that such was the case. Temperance Alliances have been busy. The S. A. T. A. of South Africa reports that it requested the Prime Minister of that country to ascertain "what effect prohibition has had on the grape-growing industry of California." They report that he applied to the British Ambassador at Washington for information. Space does not permit a copy of his guarded reply. It certainly, as quoted, could not discourage the wine growers of South Africa. The secretary of the S. A. T. A. a few months ago took up allegations made in the Star, of Johannesburg, based on a cable from London, and appearing under the headline, "Prohibition Fails in America." He cabled the Secretary of State, U. S. A., for facts. In due course he received a reply through the American consul at Johannesburg, denying that President Harding had made the statement adverse to prohibition attributed to him and including these words: "Prohibition and the enforcement thereof is not a failure, and the President of the United States has made no such statement." From this it will be seen that our Federal Administration is sincere in its prohibition posture abroad.

Whilst I was in Australia the editor of the Patriot, a prohibition paper of Adelaide, Australia, when alluding to an incident connected with rum-running, in an editorial declared: "The crowning humiliation of it all is that the protection of the Union Jack is claimed for this traffic." He adds, "This is trailing our flag in the mire." The Society of Friends of England, which for nearly 300 years has so often taken the unpopular side when protesting against wrong, under date, May 4, 1923, sent a memorial to the Prime Minister of England expressing its deep concern because of a reply made by Under-Secretary of State Gore in the House of Commons regarding rum-running from the Bahamas, in which speech that official was reported as stating that he would "certainly do nothing to interfere with British trade." The Friends added, "We believe that much harm will come from such actions, and that the good relations between the United States of America and this country are bound to be imperiled thereby." Are the Friends right? Is it not also very important that the prohibition backers of America see to it that they do not let the present situation create within America a spirit of antagonism toward our Motherland?

There are two sides to the story. America must retain the position she has assumed not only on her own behalf, but on behalf of her brethren abroad. We fight the prohibition battle not only for ourselves, but on behalf of millions beyond the seas.

London, 1923.

## FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Back in the Pelican Pines! How welcome the long-drawn forest-aisles, the stately trees with their tossing emerald plumes, the mystic silence of the fragrant woods, the crimson flash of the Cardinal's wing in the radiant glooms of the undergrowth! Yes, I like the plains of Texas; the far-sweeping horizon, the awesome sense of space, the robes of golden sunlight that adorn the rolling landscape; but I miss the trees. They have, like Tennyson's "old Yew," grown "incorporate" with me! I think when God made the world, and his thought shaped itself into the first tree, he looked upon it with joy, and exclaimed that it was "very good!" I am sorry we are so cruel to our trees. Let us take better care of them.

Advised by the physician that Sister Steel's health needed a higher climate, we returned, for a while at least, to Brownwood, Texas. It is near the geographic center of the Empire State, and is about 1400 feet above the sea, giving it a high and dry climate. It is a lovely little city of 15,000 population, most of them Southerners of the best type, intelligent, hospitable, and enterprising. They have lovely homes, fine schools, two colleges, beautiful churches, and all the advantages of a modern city. I had served the church there as pastor two years, so it was like going home, and it was beautiful to see the welcome extended to Sister Steel. She has already responded to the bracing climate, and we hope will soon be entirely well again.

After preaching a week at Stephenville for

Rev. J. U. McAfee, I accepted the unanimous invitation of the Fort Worth Methodist Ministers' Association to visit Fort Worth, and give them my message on "Genesis in the Light of Modern Science." Notwithstanding the heavy rain, the hall was filled with a picked audience, including many cultured ladies. Our former Pelican brother, Rev. W. H. Coleman, presided. He is doing a great work in Fort Worth as pastor of Central Church. As we went into the hall a brother whispered in my ear that we had some of the rankest Fundamentalists in the land present, so I started off by saying that they knew when they invited me that I am a man who speaks what he thinks, and who is a bungler when it comes to adapting his views to harmonize with somebody else's opinions. I spoke for nearly two hours and had perfect attention. The object of my message is to stabilize the faith of my hearers by showing that there is no conflict between the Bible and Science; but, on the contrary, that they mutually support each other. I do not flatter myself that all who heard me agreed with me in every point, for there were men there who are accustomed to think for themselves on this subject. I was told that Rev. Mr. Norris, the noted Baptist leader of the Fundamentalists, was in the audience. But at least one man told me that my argument is unanswerable, and that the message should be heard in every schoolhouse in the land. Good for him! I have given it in many schools, had given it a few days before to 600 young men and young women in Tarleton Agricultural College in Stephenville.

From there I went to Gainesville where I spent the Sabbath preaching for Rev. E. V. Cole, and enjoying the hospitality of his "Den." Cole is a bachelor gentleman, a scholar, an all-around clever fellow; and yet he lives in that large parsonage with no companion but a cat. It is a sociable cat, a good mouser, and seemed to enjoy our company, as she would not stay out. Bishop DuBose was a fellow guest. There isn't a bit of put on about Bishop DuBose. He is unaffected, simple, brotherly, and a delightful companion in a bachelor's den. He is chuck full of good stories, and I added some good ones to my stock. As a bishop told them, of course, they are all right. I spoke twice before the North Texas Conference, once on "Asbury, the Leader of the Circuit Riders," and then on Genesis. I was to give "The Circuit Riders, the Men Asbury Led," but Bishop Moore decided to hold an all-day session of the Conference, and that cut out everything. I heard a fine speech on Sunday school work from Dr. Percy Knickerbocker, and a fine explanation of the Superannuate campaign by Dr. Seleeman, President of S. M. U. If I can hold out awhile, I believe the hearse won't have to go to the poorhouse for my remains when it is all over. The heart of the church is in sympathy with the appeal for a decent support of the aged preachers. I met many friends and made a number of new ones at Gainesville. The Lord bless them all. Comrades, some of them, like dear old George Gibson, and John Allen, and many others, whom to meet refreshed my heart. Gib will pardon me for calling him "old." He ain't.

From Gainesville, I went to Vinita, Oklahoma, where I gave five or six messages in the beautiful new church, whose pastor, Dr. M. F. Butler, is an old friend. I was especially glad to meet my dear old friend, Dr. Brewer. Brewer is verging on eighty, yet he is hale and active, and has charge of the hospital activities of his Conference. From Vinita I came to my beloved "Den" in the Pelican Pines for a few days of rest at "HOME". The charmer is away, but the girls, who have inherited their mother's graces, make the place redolent with the perfume of a beautiful affection. From here I expect to go to the Memphis Conference to give some messages; and from there to Atlanta to preach every day at the session of the North Georgia Conference. As this Conference meets at the same time of the meeting of the Louisiana Conference, I will not get to Bogalusa. I regret this, for I feel a strong attachment for my brethren of this Conference, some of whom have been very kind to me; but I must do my work. I have travelled almost incessantly this year. It has been one of the busiest of the whole fifty-six years of my ministry, and one of the happiest. I am learning to love everybody, some a little bit more than others. I have grown in grace, and in deep conviction that "Unification" is the synonym of "Ruin" for Southern Methodism; but thank God the danger is receding. We are further from it now than ever. I think that even Bishop Mouzon is getting his eyes open. Fraternal alliance, not organic union, is the true policy for Methodism to pursue. Yankees are Yankees and Southern folks are Southern folks, and Cuffy lies between. Let us have peace but with honor. No terms with the Higher Criticism, Modernism, Blandism, or whatever the creed of destructive thought may call itself. Hurrah for Bennett and Cannon, or Cannon and Bennett, as you please! Let us rally on the Virginians, and stand by the faith of our fathers. Every one of these tall Pelican Pines whispers, "Be steadfast!" Every gurgling stream among the hills murmurs, "Be steadfast!" The eternal stars, shedding on us the mild radiance they shed on Abraham as he journeyed to the land of promise, bid us "Be steadfast!" And by the grace of God we will.

Mansfield, La.

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## THE DEATH AND THE RESURRECTION OF A COUNTRY CHURCH.

By Rev. P. O. Lowrey.

In the reverse order, it is not always true that "all that goes up has to come down," when applied to the going up or down of the country church, for many of them die never to be resurrected again, and when resurrected at all the efforts by which they are made to live are harder than the neglect and mismanagement by which they are allowed to die was easy. But of the better type of those that have died and then have been made to live, perhaps the Bethel church on the Indian Bayou charge is a good example of how the death comes about, and then as to how the life of reconstruction begins.

Bethel is one of the old churches of the Conference, on the half-way line—about nine and a half miles each—between Indian Bayou and Lafayette, and about as far from Rayne, and is the home church of Rev. J. F. McCoy and of Revs. Lastie and Aladdan Hoffpauir, of our Conference, and perhaps of other preachers, but has been abandoned as a preaching place for several years, the old leaders having died or moved away, and the membership having been transferred to the Indian Bayou church, practically every foot of the intervening territory being Methodistic, and no line of separation being between the membership of the two churches, some holding membership in one church, and some in the other, and some attending the services of both. Since the present pastor's superintendency, we have hoped to solve the problem by the use of auto transfers, but failing to get the missionary appropriation for this, and becoming convinced after a fuller acquaintance with the territory that there should be a Methodist church at some point in this territory, and that the old church with its graveyard and its disorganized membership, with various absent friends and kinsfolk of those who lived there, or were buried there, was the best nucleus to build to, we borrowed lumber for temporary seats, took the organ, lights and hymn books from Indian Bayou, and, with the assistance of Rev. A. A. Bernard and his Ford, we called a revival and get-together meeting, which from the first was well attended, and mostly by people whom we scarcely ever got to the other church; notably was the attendance of French of the community better than we have ever known at any Protestant church. At one service, when Rev. Kye Hebert, a missionary of the Disciples church, preached to them, it was estimated that there were more French-speaking people present than could have gotten into the house, and during the meeting two families of French joined the church on profession, and one family by letter. After this first meeting we had Brother Thibodeaux, our pastor at Lydia, preach a series of sermons in French, and he being one of the converts of Rev. E. N. Parrish, whom we had led into the Methodist ministry and encouraged and helped in his work on Bayou Lafourche, below Donaldsonville, we claimed him as a second degree son in the gospel. Like the other helpers, he did us good and appreciated service.

As an outcome of these efforts we have at Bethel a Sunday school of over a hundred, and have had as many as ninety-six present on some Sundays, the organization and grading, with curtained rooms, being practically up to the standard of a one-room house school. A full supply of literature and song books is supplied. Windows have already been put into the dilapidated house, the roof repaired, and other needed improvements, including toilets and cistern, are in the process of being added, as funds and time allow. The Hoffpauir brothers of Estherwood, former members here, are contributing liberally to these repairs, and one neighbor, Roman Catholic Frenchman, who says that a dilapidated church is a reproach to any community, and that this community needs this church, volunteered an offer of $50 to the repair fund. When the present work is completed and an active officiary can be developed, Bethel will rank among our best country churches again, and from its location will serve a needed community.

Our primary aim in this report, however, is to make some observations as to how country churches die, and then to suggest how they may be kept alive, and this special case will illustrate the history of many a church of the same type. To begin with, when the church suspended, bad roads had a lot to do with hindering attendance and efficient pastoral oversight; the church now being on a lateral gravel road just three miles off the "Old Spanish Trail," this difficulty has been largely overcome. And the roads—or rather the lack of roads—have a lot to do with the regular attendance of, and consequent death of, many country churches, both the attendance of the pastor and the attendance of the congregation being involved. And then, the lack of equipment adds a second obstacle, and Bethel illustrates this hindrance, there being neither rooms for teaching or social programs, nor any of the sanitary conveniences of a public assembly. The church is the only institution existing among civilized peoples that presumes to call folks together from distant homes, in whole families, from infants to the aged and enfeebled, with no kind of a comfort station, affording water to drink and places of privacy, and, as in this case, many of them have no arrangements whatever for fire or warmth in cold weather. We once had a board of trustees to protest against letting a member put a flue and heater into a country church because the house was insured for $500! It wouldn't be right to risk causing an insurance company to lose $500 by putting a fire in the house, and so these members would close up shop, even for weddings and funerals, for five of the twelve months in the year! But while most of our country churches have some kind of an arrangement for making a fire, we do not remember to have ever seen a good load of cut up wood or coal on the yard of a country church in our lives, except what we ourselves put there, or had put there. At another—not the one mentioned above—country church, when we were insisting on a flue being built as winter approached, the leading steward set himself positively against it on the ground that when it got cold enough to need a fire in church it was understood that they would all stay at home. The trouble with these "going into winter quarters" is not that they suspend, and then after four or five months have an opening, like the public schools, for instance, but that they just frazzle out, and nobody ever knows when they will suspend, or when they will open again, and often the preacher is as much to blame as are the members, and Bethel, according to the reports illustrates this fact, too; for at times he took the position that since it was cold, or threatening, or the roads were bad, that "there would be nobody out, much," and let the faithful few bear the weather to be disappointed in the service. On the next preaching day that "faithful few" played safe and stayed at home, and let the preacher himself take the medicine that he had given them on the last preaching day. After a few passes of this kind, everything was dead and buried without even the pretence of a decent funeral. And then, when lonesome to go somewhere, both the preacher and the people venture out again about next Easter and make an effort at organizing a Sunday school or a prayer meeting, to close soon after the "big meeting" of the summer, nothing can be efficiently organized before the next winter's suspension date. Thus the country church, like a dog chasing its tail, follows a certain round of getting nowhere, because, for one reason at least, it does not run long enough to do anything.

Another reason for the weakness of the country church is the lack of efficient leadership. There being the fewest of educated and trained leaders among the members makes it doubly necessary that the pastors themselves should have the highest type of efficiency, since they as a rule have to lead in everything, from being sexton to administering the Lord's Supper. As at Bethel, so at many if not most of our country churches, practically every teacher and officer in the Sunday school is brand-new, with everything to learn, and but little educational foundation, in most cases, to build on. So it devolves upon the pastor and his family, as a rule, or often, to furnish the music, make the programs, do the classifying, and carry the greater part of the responsibility of the whole work. It is no wonder then, when, in addition to this bearing strain on him, it is remembered that he, as a rule, gets but a mere pittance of a stipend on which to support his family, and generally to carry a liberal part of the church's incidentals, that he is seeking the first offer of a well organized church, where trained workers lead in the several departments of activity, and be as adequately supported financially, and that with educated preachers the country church is under ban.

To offset this lack of trained leadership, we think that our plan would be a good one for any country church. We give one night in the week—Thursday—to this training and teaching work, the first period being for choir practice and teaching music, the second being to a brief map and introductory study to the next Sunday's Sunday school lesson, and the third in two divisions—the adults studying a teacher training book (here "The Worker and His Bible"), and the young people a mission study book ("In Wembo Nyama's Land"). In this way—with the pastor's wife teaching a class of instrumental music at the home church—we propose to have leaders ready to take the places of those who leave the country church for the towns and cities, to make stronger the churches where they are not much needed. The only way to "run" a church in the country is to "run" it, like a railroad train, or a store, or a school—hold every service according to appointment, and not let the people be guessing whether or not "there will be any church."

Indian Bayou, La.

## METHODISM IN GULFPORT, MISS.

By Hon. T. M. Evans.

I give the following information from memory:

Early in the year 1887, either in April or May, the G. & S. I. R. R. Company had established a convict camp with two hundred or more convicts on the west side of the Gulf and Ship Island Railroad, opposite where the shops are now situated in Gulfport, and my father, Rev. W. G. Evans, began preaching to the convicts and guards, and those employed in the railroad work, either in April or May 1887. There were no residents in Gulfport at that time. The Union Investment Company surveyed and platted the original City of Gulfport during the year 1887-88. A few people built homes in Gulfport, and what was known as the Thornton Hotel was built on Twenty-seventh Avenue, south of the Louisville and Nashville Railroad, during the year 1888. The Railroad Company failed in 1889, and all work ceased until 1896, but during this time old Dr. J. J. Thornton lived in the Thornton Hotel, a few families had moved into Gulfport, and my father continued to hold services occasionally in the Thoruton Hotel during this period from 1887 to 1896. I remember attending services at the Thornton Hotel either in 1890 or 1891. No church property was secured for the Methodist Episcopal Church, South, until 1896. In the summer of 1896, Brother Nolan B. Harmon, who was the preacher of the Bay St. Louis charge, which included Long Beach and Pass Christian, came to my house in Mississippi City, and I brought him to Gulfport and pointed out the four corners at the crossing of Twenty-fifth Avenue and Fourteenth Street, and advised him to secure a church lot on one of the four corners, which he did, but did not secure a deed to this property until some time after the Seashore Camp meeting in 1897. The company required that a certain amount of money be raised for a church building before the deed would be executed, and Brother R. L. Bennett, then of Yazoo City, while attending the Seashore Camp meeting in 1897, donated the required amount of money and placed it on deposit in the bank in Yazoo City, and the company then executed the deed to two lots, situated at the southwest corner, block 160, at the crossing of Fourteenth Street and Twenty-fifth Avenue.

The Conference held in the fall of 1896 appointed Rev. Thomas W. Brown in charge of the Gulfport Mission, as I remember it now; Rev. C. A. Powell was presiding elder. It embraced Gulfport, Mississippi City, and other points on the Gulf and Ship Island Railroad, as far north as McHenry. Brother Brown resided at Mississippi City during the year 1897, and began preaching in the small schoolhouse that had been erected in Gulfport that year; however, my father had continued preaching in Gulfport in such places as could be found to hold services, and early in 1896 two passenger cars had been brought to Gulfport by the railroad company, and were kept on the sidetrack on the Sabbath, and were used for holding religious services on the Sabbath, and a small Sunday school was organized in these cars some time during the year 1896 or 1897, and Brother S. A. Tomlinson, who was then a young man, was the first Sunday school superintendent that I knew of. This was a union Sunday school.

At the Conference in 1897, Rev. J. H. Holland was assigned to the Gulfport Mission, which then embraced Gulfport and points along the Gulf and Ship Island Railroad to McHenry. Some time about April, 1898, Brother Holland secured the services of Rev. I. L. Peebles to assist him in holding a protracted meeting in the little schoolhouse, then used for school purposes, and organized a church with a small membership. I do not know the number of members at that time of organization. I moved to Gulfport on the first day of September, 1898, and the membership at that time was fifty-eight.

At the district conference in Hattiesburg in 1898, a resolution was passed, requesting the Methodists of the Seashore District to assist in building a good church in the City of Gulfport; also, the quarterly conference appointed a building committee, with instructions to erect the church building. Nothing more was done until 1899.

The Mississippi Annual Conference, held in Hattiesburg in January, 1899, appointed Rev. J. P. Drake as preacher in charge of the Bay St. Louis charge, which included Gulfport, Long Beach, and Pass Christian. Brother Drake resided at Bay St. Louis during the year 1899. We raised some subscriptions and laid the foundation of the first church building erected in Gulfport, and, also, put up a portion of the frame of the building. We also secured an appropriation from the Conference Board of Church Extension and from the General Board of Church Extension.

At the Annual Conference held in Vicksburg in December, 1899, Rev. J. S. Parker was appointed to the Gulfport Mission, which embraced the Long Beach Church, Handsboro, and Mississippi City; Brother W. W. Simmons was presiding elder. At the first quarterly conference held in 1900, the building committee was authorized to proceed with the church building, and, having no money with which to proceed, the building committee, or members of the building committee, bought the necessary material on their individual account and proceeded to finish the First Methodist Episcopal Church, South, building in Gulfport.

The building of this church was made possible by the assistance of S. S. Bullis, who was then the superintendent of the Gulf and Ship Island Railroad Company, and by the First National Bank of Commerce of Hattiesburg, Miss., which loaned us twelve hundred dollars on our individual account, and by the Camp & Hinton Company, of Lumberton, Miss., which sold us the lumber on account. We succeeded in getting this church sufficiently completed to organize our Sunday school and hold our church services in the building on the first Sunday of July, 1900; but owing to a very hard rain and weather, there were only four laymen who attended; but on the following Sabbath we completed the organization of the first Methodist Sunday school ever organized in Gulfport, which, as I now remember, consisted of ten classes and teachers and one hundred and fifty members. We did not finish paying for this church building until about the last of the year of 1903, when all was paid for except three hundred dollars to the General Church Extension Board.

Brother J. S. Parker served this church during the year of 1900-01, and reported about one hundred and fifty members at the close of the year 1901. The church assessed and paid that year four hundred and fifty dollars to the preacher in charge.

At the Annual Conference held in McComb City in 1901, Rev. W. D. Dominick was appointed to the Gulfport charge, with an appropriation of two hundred dollars; the charge consisted of Gulfport, Mississippi City, and Handsboro. At the first quarterly conference, the asssessment for this church was made for the preacher at one thousand dollars, provided he gave four Sundays of the month to this church, and a local preacher was secured for Handsboro and Mississippi City. Just before the close of the year, Rev. J. B. Culpepper and his sons held a tent meeting under the direction of our church, for which we raised six hundred dollars, and paid off in full, with nearly two hundred dollars in addition, and with the church membership increased from one hundred and fifty to three hundred.

At the Annual Conference at Natchez in 1902, Rev. George H. Galloway was appointed to Gulfport station, the salary was fixed at twelve hundred dollars the first year, and he remained four years.

At the Annual Conference in 1906, Rev. J. M. Morse was assigned to the First Church of Gulfport, and served the church four years. The church continued to grow during his administration.

At the Annual Conference of 1910, Rev. Felix R. Hill, Jr., was assigned to the First Church of Gulfport, but was transferred to Shreveport, La., before the end of the year, and Rev. M. L. Burton was appointed to this church in his stead, and served the church until the Annual Conference in 1914. During Brother Burton's administration the First Church building caught on fire and was partly destroyed. Afterwards the present location of the church building was secured and the first lots were sold, and the present building was erected, and sufficiently furnished to be occupied

At the Annual Conference in 1914, Rev. Nolan B. Harmon was assigned to this church and served during the years 1916-17.

The Annual Conference held in 1915 assigned Rev. W. H. LaPrade, D.D., to this church, who served during the year 1916-17.

At the Annual Conference in 1917, Rev. H. M.

Ellis was assigned to this church, and served during the years 1918-19.

At the Annual Conference in 1919, Rev. W. L Linfield, present pastor, was assigned to this church, and has served until the present time.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

I have recently spent the morning hours of several days in one of our sanitariums. The surgeons were busy; the nurses and assistants were gliding rapidly to and fro along the corridors, then in and out the wards; anxious relatives were seen on the porch speaking in subdued tones, or, with tear-filled eyes, standing by the couch of some sufferer. Human suffering, pain and agony, death on all sides, yet how indifferent most of these attendants seemed, even laughing as they wheeled an unconscious patient from the operating table or bore one away to a lethal sleep! The tragedy of human life is the drama of the ages. The greatest genius has never been born who may or can sound its profound depths or scale its heights. It is so tremendous, so vast in its scope and range that finite thought can not compass it. Its mystery and greatness overwhelm us.

Job wrestled with this problem of human suffering, and left it just about where he found it, in the hands of God. Pain, the physician says, is a warning—a ringing of the fire bell—that something is wrong within the habitation of flesh, bone, nerve, blood and muscle, and it is about the only thing that will bring careless people to their senses. Yet the ministry of suffering has its reward in showing men how frail they are and how sure is the compensation in working out an exceeding glory. It is a weary path to tread, but to some it is the only one that leads home. Thorns and flints bestrew the desert road of suffering, but, hand in hand with Him who trod the via dolorosa, the saints press onward, and, like the two that journeyed to Emmaus, their hearts are as kindled flames. Men in battle die to win, in life they suffer to learn, and not infrequently the lesson conned over pages bedewed with tears belongs to the things of infinite value. In Christ the soul is unconquerable.

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Our imagination has often been stirred by the advent of the three wise men from the far-off East who brought the rich offerings to the manger cradle in Bethlehem. The mists of history envelop them and they are lost to all further record. What message these bore homeward to those distant lands whence they came none may know. Tradition has woven about them fanciful stories and romance has thrown halos of splendor about them. Poets and painters have enrolled them among the blessed, and the masters of literature penned pages in their praise. Matthew, faithful historian, leaves them as they mount their camels, "returning by another way," for the greater figure and matchless form of the Christ from the nearer country engages his facile stylus.

A friend ushered me into the birth chamber the other day to see the new-born. As the baby lay in its crib, draped in snowy white, I looked upon it; took its little hand in mine, noting its shape and contour, the exquisite finish of the tiny fingers, then said to the father. "This is a perfect baby." I would like to have heard what the wise men said when they saw the Christ child, and to have heard Mary and Joseph speak of the visit and the gifts. Childhood, child worth, child life, has a new glory—is even a thing of surpassing beauty since that tiny form enshrined the child of God and of Mary. Never was there a man like him, none so perfect, harmless, undefiled, and so it must be—never a child like him. The glory of that crystal pure life had its sunburst here, and only the shadows of sympathy and suffering for others were ever flung over it. The miracle of his conception and birth, to my mind, was no greater than the miracle of his life and work. All life, from embryo to maturity, is undoubtedly from a source external the material vessel that contains it, and is superphysical. We believe this source is God, Creator of all things. That He may for a supreme purpose act directly upon matter or man without the intervention of other agency is fully in accord with His almighty power. So we teach and so we believe that Christ "was conceived of the Holy Ghost and born of the Virgin Mary," and so will we continue to believe just so long as we recognize the supernatural in our holy faith.

628 Kings Highway,
Shreveport, La.

## TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please note that the blanks for reports this year are all new. Secure same from Lamar & Barton, Nashville, Tenn. Please hand in your report at Conference not later than the second day of the Conference; and do so, if possible, on the first day, as this will save time and work for the Statistical Secretaries. Make out checks separately for each claim and mark claim on check. Report in dollars only.

Yours fraternally,

T. B. COTTRELL,
For Auditing Committee.

## MISSISSIPPI CONFERENCE.

### Admission on Trial.

The class for Admission on Trial will please meet the committee at the Methodist church, Gulfport, Miss., on Tuesday, Nov. 13, at 1 p. m., for examination.

C. P. JONES, for the Committee.

### Admissions.

The Committee on Admissions for the Mississippi Conference will please meet in the Methodist church at Gulfport on Tuesday, November 13, at 2:30 p.m., for organization and work. Let those who are to be admitted on trial come before this committee as soon as they have passed the Examining Committee.

H. L. NORTON.

### First Year.

The Class of the First Year will meet the committee in the Methodist church at Gulfport, Tuesday afternoon, Nov. 13, at 3 o'clock.

JAMES. M. LEWIS, for Committee.

### Class of the Second Year.

The Class of the Second Year, Mississippi Conference, will please meet the committee in First Methodist Church, Gulfport, Tuesday afternoon, Nov. 13, at 3 o'clock.

W. A. HAYS, for the Committee.

### Third Year.

The Class of the Third Year will meet the committee at the Methodist church, Gulfport, at 7:30 p. m., Tuesday, Nov. 13, prepared for written examinations.

This meeting will be necessary to get the class standing of each member and examine any who may not have taken the course at the Divinity School or by correspondence.

Let all the members of the class who have not sent me their full names do so at once.

W. H. SAUNDERS, Chairman.

### Fourth Year.

The Class of the Fourth Year, Mississippi Conference, will please meet the Committee of Examination in the Methodist church at Gulfport, at 3 o'clock p. m., Tuesday, Nov. 13, 1923.

H. MELLARD, for Committee.

### Trustees Conference Endowment Fund.

The Trustees of the Mississippi Conference Endowment Fund are hereby called to meet in the Gulfport Methodist church at 3 o'clock p. m., on Nov. 13.

J. M. MORSE, President.

### Board of Finance.

The Board of Finance is called to meet in the Methodist church of Gulfport at 7:30 p. m., Nov. 13, 1923.

J. M. MORSE, President.

## LOUISIANA ANNUAL CONFERENCE—ATTENTION!

The train over the Atlanta and Vicksburg Railroad leaving Shreveport and [illegible] before noon, reaches Jackson, Miss., at [illegible] p. m. The train for Bogalusa on the New Orleans Great Northern leaves Jackson, Miss., at 3.15 p. m., reaching Bogalusa at 8:20 p. m.

Those desiring to reach Bogalusa in time for the Laymen's banquet, Tuesday evening, Nov. 20, will need either to come on Monday, reaching Bogalusa Monday night at 8:20, or stay over in Jackson, Miss., Monday night and take the New Orleans Great Northern train which leaves there about 9 o'clock a. m., and reaches Bogalusa at 2:10 p. m. All delegates coming from the direction of Jackson, Miss., will please notify the pastor what train they expect to take, and what date.

The committee is trying now to arrange for the use of the Clergy Permits from Shreveport to Bogalusa all along the route. If this arrangement is made, we will know in time to publish details in the Advocate of next week.

Delegates coming from points south of the Atlanta and Vicksburg Railroad and as far west as Shreveport, will find it better to come by way of New Orleans and take the special train out at 12 noon, Tuesday, Nov. 20. They will reach Bogalusa about 2:30 p. m. The fare will be $3.45 for the round trip, and the return tickets will be good on all trains to New Orleans from Bogalusa between dates Nov. 21 Nov. 28.

ELMER C. GUNN, P. C.

Bogalusa, La.

## LAY ACTIVITIES, LOUISIANA CONFERENCE.

The Board of Lay Activities is called to meet at Bogalusa at 3 p. m., Tuesday, Nov. 20. This board consists of the Conference Lay Leader and of all the District and Associate District Lay Leaders.

The laymen's annual banquet will take place at the Pine Tree Inn at Bogalusa at 6 o'clock, and at 7:30 there will be what we hope will be a great laymen's meeting at the Methodist church. Our General Secretary, Prof. G. L. Morelock, will be the speaker of the hour. This meeting is open to all, and I hope that we will have present the lay leader from each charge and church and many other laymen and ministers.

All those getting to New Orleans before 12 o'clock can go out to Bogalusa on a special train leaving New Orleans at 12 and reaching Bogalusa at 2:30. The North Louisiana people who go to Jackson, Miss., can leave Jackson at 6 a. m., and get to Bogalusa at 2:40 p. m.

There are great possibilities in the laymen's work if all the laymen will get under it. I feel sure that Prof. Morelock's address will be inspiring and helpful.

T. W. HOLLOMAN,
Conference Lay Leader.

P. S.—All, both laymen and ministers, who will go on the special are urged to notify Brother Gunn at once. If the special does not run, the regular train leaves New Orleans at 4:30 p. m.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

**Tennessee Annual Conference.**—After personally visiting nine other Annual Conferences, it was with pleasure and anticipation that I turned toward the "Old Jerusalem," which convened at Clarksville, Tenn., on Oct. 11. By previous arrangement, Thursday was appointed as the day on which the cause of the "forgotten man" would be presented, and Bishop McMurry and I arrived that morning in good time for the program.

At 11:20 Bishop Mouzon requested the Conference to stand and sing "Blest Be the Tie That Binds." Immediately following the hymn he announced that the time had come for the presentation of the plan of special effort for superannuate endowment. He called me to the platform and gave me full liberty to explain the plan. I think practically all of the preachers were in their places, quite a number coming in just as our program started. As I moved along through the analysis of the movement there was not a single indication of weariness or any lack of attention. This fact was very pleasing and indicated, I think, a heartfelt interest in the cause. I finished the explanation of the plan in about thirty minutes and sat down with the conviction that the method of procedure had been graciously received and fully approved by those present.

Bishop McMurry followed with an inspirational address of thirty minutes. In well chosen words he reviewed the development of the Board of Finance from the time of its creation at the General Conference held at Atlanta in May, 1918, and revealed the remarkable progress that had been made since that time in the work of the Board. The Conference responded heartily to his statement of this progress, and there was abundant evidence of appreciation.

In the course of his remarks Bishop McMurry emphasized the fact that the total minimum quota requested for superannuate endowment in this movement is approximately the same amount that the whole church is now assessed for the presiding elders and the pastors for one year. He said that we should respond with enthusiasm to an effort which looks to raise in five years, for the benefit of the church's worn-out ministry, the amount that is assessed for one year for the support of the church's active ministry. He also stated that his observations of the progress of the movement in his Annual Conferences led him to believe that a really great thing was about to be accomplished for the superannuates. He said he had just received a letter from one of his presiding elders stating as follows: "Bishop, you would be amazed to see how enthusiastically the twelve first quarterly conferences I have held to date have accepted their quotas and pledged themselves to raise them. I believe the movement for superannuate endowment is destined not only to meet with glorious success, but also to thrill the church with a holy joy as she does the work."

Bishop McMurry rendered very valuable assistance at this Conference, as he has been doing for several weeks at his own Conferences. The "forgotten man" owes him a real debt for his willingness to serve their welfare at any cost to his personal comfort.

Bishop Mouzon, President of the Conference, closed our program with a few words very much to the point. He told the brethren that he had said the Holston Conference would be second to none in the returns on this movement, and now stated that the same was true of the Tennessee Conference. He stirred my blood when he told how these two Conferences had outdistanced the St. Louis Conference in other movements of the church, and challenged the St. Louis Conference to a contest for position in the matter of returns for superannuate endowment. I am a member of the St. Louis Conference, and I have never been able to feel comfortable while being licked doing anything. Bishop Mouzon put the case squarely up to Bishop McMurry, President of the St. Louis Conference, and to me, and we must meet the issue or take a lickin'. Come on, boys of the St. Louis; the "Old Jerusalem" is after us! Let us make them know that we have iron in our blood.

After the completion of our program, I spent several hours in Clarksville, talking with the brethren on the subject that lies so near to my heart. My meeting with the Conference Board of Finance was a benediction to me. The brethren were exceedingly cordial, and every one expressed a confidence in the success of our movement, which was heartening. In the hotel rotunda I talked with numerous connectional officers, and they without exception spoke encouragingly of the work in behalf of the "forgotten man." I said to one of them, "We are going to get a lot of money," and he replied: "You are going to get that ten million dollars and more." It was very pleasing to have such statements from men whose minds are so thoroughly centered on other financial movements, and I wish in every way possible to reciprocate their broadmindedness by assisting the program which they have for doing the things committed to them.

A great many preachers of the Tennessee Conference sought me out personally and stated emphatically that they would do everything in their power to have their respective charges pay their quotas. A number of laymen expressed themselves to me as being heartily in favor of the movement to take care of our superannuates, and said they would see to it that the charges which they represent would not fail to do their part.

I left Clarksville with the same positive conviction that has been mine when leaving nine other Annual Conferences personally visited by me this fall—namely, that the Methodist Episcopal Church, South, is rallying to the cause of the "forgotten man" with a fixed purpose to meet the issue squarely and fully.

**The Last Thought of Bishop Francis Asbury.**—According to the Adult Student, issue of September, 1923, the last Annual Conference held by Bishop Asbury was the Tennessee Conference, which convened at Bethlehem Church, near Lebanon, Tenn., in October, 1815. That was one hundred and eight years ago. The Bishop was so feeble that it was necessary for him to call on Bishop McKendree to preside in his stead; but Bishop Asbury did participate in the ordination of deacons and preached to the Conference on Sunday morning. At the close of the Conference he made this pathetic record in his journal: "My eyes fail; I resign the stations to Bishop McKendree; I will take away my feet."

It was the purpose of Bishop Asbury to be at the General Conference which met at Baltimore in May, 1816, and he left the Tennessee Conference with this in mind. The weather was stormy, the Bishop was feeble, and progress was exceedingly slow. It took more than three months to reach Richmond, Va., where he arrived on March 18, 1816. He immediately announced that he would preach on the following Sabbath at the old First Methodist Church, now Trinity. His friends endeavored to dissuade him, but he refused to listen to them, saying he had a special call to give testimony in that place. He was so feeble in body that it was necessary to carry him to the church, and he remained seated while speaking, but his voice was sustained while he spoke for nearly an hour. The Bishop's condition and his message so impressed his hearers that many times the audience was brought to tears. This message, delivered on March 24, 1816, was his last sermon, and was from the text in Romans ix. 28: "For he will finish the work, and cut it short in righteousness, because a short work the Lord will make upon the earth."

On Tuesday morning, March 26, the Bishop continued his journey toward Baltimore, traveling with his companion, John Wesley Bond. They moved in stages in a coach, making slow progress. On Friday they reached the home of George Arnold, a few miles southwest of Fredericksburg. The Bishop was so weak and so ill that they were compelled to stop. Everything possible was done for him, but the brave old soldier was fighting his last battle. At 4 o'clock on Sunday afternoon, March 31, 1816, he claimed the victory and went forth to receive his crown.

Just as the last thoughts of the Lord on the cross were for others, so were the last thoughts of Bishop Asbury not for himself. He had started some time before an offering for the worn-out preachers and their dependents. From place to place he solicited contributions to this fund. The last request he made was that this sum might be counted. He then raised his feeble arms and gave expression to his feeling of triumph and victory.

Out of the difficult beginnings of a hundred years ago, in which Bishop Asbury had such a prominent part, Methodism has come to her present potency of many millions of members, and the Methodist Episcopal Church, South, has 2,500,000 of them. It is unthinkable that Southern Methodists, remembering the power and persistence of one so great as Bishop Asbury and under the thrill of his concern for the superannuated preachers expressed almost with his dying words, will fail to do her whole duty for the cause of the "forgotten man."

# *The Home Circle*

## A DREAM OF SUMMER.

Bland as the morning breath of June,
The southwest breezes play;
And, through its haze, the winter noon
Seems warm as summer day.
The snow-plumed angel of the North
Has dropped his icy spear;
Again the mossy earth looks forth,
Again the streams gush clear.

The fox his hillside cell forsakes,
The muskrat leaves his nook,
The bluebird in the meadow brakes
Is singing with the brook.
"Bear up, O Mother Nature!" cry
Bird, breeze, and streamlet free;
"Our winter voices prophesy
Of summer days to thee!"

So, in these winters of the soul,
By bitter blasts and drear
O'erswept from Memory's frozen pole,
Will sunny days appear.
Reviving Hope and Faith, they show
The soul its living powers,
And how beneath the winter's snow
Lie germs of summer flowers.

The Night is mother of the Day,
The Winter of the Spring,
And ever upon old Decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all His works,
Has left His Hope with all.

—John Greenleaf Whittier.

## A BOX FROM HOME.

Julia stopped to look over the mail on the hall table. There rarely was a letter for her, but she always looked. No, of course there was nothing. And of course there were two letters for Linda Fellows—two letters and a box. Julia's face darkened. She hated those boxes that Linda Fellows was always getting, boxes of cookies and cake and doughnuts, and once even a roast chicken with all the "fixings." On that great occasion Linda had invited half a dozen girls up to her room, and every one had pretended to have such a wonderful time, but all the while Julia had felt as if she should choke over every mouthful.

A knock at the door made her start. "Wait a minute till I get a light," she called.

She found her matches and lighted the gas; then she threw open the door. Linda was standing there with her box in her hands and with the look in her eyes that always came when she had a box from home. "What do you suppose I've got?" she cried. "My littlest sister has made her very first gingersnaps, and they are delicious. She's only eight, you know. Everybody's got to sample them!"

"No, thank you," Julia said thickly.

Linda looked startled, then hurt. "But you've got to—just one anyway even if you don't care much for gingersnaps. They're a little sister's first ones!"

"You don't seem to realize"—Julia's voice was harsh—"what it means, offering home things to people who have no homes!"

Linda shut her box. Her face flamed. "Maybe you think it's being a good sport to spoil other people's good times!" she cried hotly. "No, I don't know; but if I did, I'd play the game. I'd realize that I wasn't the only lonely person in the world; and if I wanted things I couldn't have, I'd try at least to make a good time for somebody else before I sat down and cried." And then she was gone.

Julia dropped on her bed. At first she was stunned; then she was angry. But through her anger something kept saying to her: "You know it's the truth. It wouldn't hurt so if it hadn't been the truth." Faces came before her, forlorn Miss Briggs, Phoebe Mather's and a dozen others. She was so absorbed that she did not hear the door open again.

The first she knew Linda's arms were round her. "I was a beast," Linda was crying, "just a plain beast, Julia!"

And then to her amazement Julia heard her own voice saying, "It was the truth!"

"That doesn't change my beastliness," Linda responded. "O, Julia, I've just thought of something. I'm going home next month for a week. Can't you come with me? And one day we'll go out in the kitchen and make things for half a dozen boxes for every one we can think of who doesn't get any. Will you, Julia?"

"If you'll take me," Julia answered humbly.—The Companion.

## S. O. S. AND C. Q. D.

It is the truth that both groups of letters were adopted as a matter of expediency and not because of their peculiar susceptibility to dramatic interpretatian. The original CQD was arrived at by the ordinary process of evolution in the detail work of communication, while SOS was an arbitrary adoption of the first international radio telegraph convention.

Most of these operating symbols were adopted by Marconi's new company when it began commercial operation at sea in the year 1902. The call CQ particularly adapted itself to wireless use, because any ship hearing the call would answer and thus establish communication with the ship making the call.

"As the system gradually developed there were a number of minor emergency calls made, and it was quickly observed that the call CQ was not of sufficient distinction for emergency purposes. As a result of these experiences, the following general order, known as 'Circular No. 57,' was issued by the Marconi Company on Jan. 7, 1904:

"'It has been brought to our notice that the call "CQ" (all stations), while being satisfactory for general purposes, does not sufficiently express the urgency required in a signal of distress.

"'Therefore, on and after Feb. 1, 1904, the call to be given by ships in distress or in any way requiring assistance, shall be "CQD."

"'This signal must on no account be used except by order of the captain of the ship in distress or other vessels or stations transmitting the signal on account of the ship in distress.

"'All stations must recognize the urgency of this call and make every effort to establish satisfactory communication with the least possible delay.

"'Any misuse of the call will result in instant dismissal of the person improperly employing it.'

"The call SOS is purely arbitrary in its grouping of letters and was chosen because of the unusual combination of dots and dashes which make it distinctive above all other calls. It consists of three dots, space, three dashes, space and three more dots."—Mr. Binns, as quoted in The Radio World (New York).

## HOW MARIE HELPED.

Unselfish mothers too often make or permit their daughters to be selfish, more's the pity. One such mother, according to a story that Mr. Booth Tarkington, the novelist, likes to tell, was bending industriously over the washtub when a neighbor said to her: "Hard at it as usual, ain't ye?"

"Yes," replied the mother cheerfully. "Yes, this is wash day, Mrs. O'Hoolihan, and washin' for eleven don't leave you with much spare time on your hands."

"Is that Marie I hear singin' to the ukulele in the parlor?"

Marie, by the way, was in infancy christened Mary, and in early youth was always known as Mollie.

"Yes, Mrs. O'Hoolihan, that's her. The help she is to me! O dear! O dear! I don't know how I'd get along without that girl! Every Monday morning she gets out the ukulele or opens up the piano, and while I'm scrubbin' the clothes she sings the nicest, cheerin'est pieces, like 'Mother's Day,' or 'Dear Mother, in Dreams I See You,' or 'Lighten Mother's Tasks With Love,' and the work just rolls off like play. I tell you, Mrs O'Hoolihan, there isn't many girls like our Marie."—California Christian Advocate.

The man who is determined to keep others fast and firm, must have one end of the bond about his own breast, sleeping and waking.—W. S. Landor.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped

STEW PANS, 69c

WITH THREE GUARANTEES CUT FROM THE LABELS ON

LUZIANNE COFFEE

Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J Davies, Rev. C. C Miller.

**Mississippi Conference**—Rev. J. T. Leggett, Rev W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4 Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper No attention will be paid to rolled manuscripts

# Editorial

## THE CHRISTIAN ADVOCATE.

The Christian Advocate should not be moved to Jackson, Miss. I have been told that the Alabama Advocate has twenty thousand subscribers, and is self-sustaining. Mississippi could easily give to that paper fifteen thousand subscribers, thus making it a paying proposition, enlarging its usefulness, improving its quality. The Texas Advocate also is self-sustaining, I have been told. It can easily and adequately meet all the needs of Louisiana Methodism. Our territory has fallen upon evil times. The New Orleans Advocate was established and for many years was maintained with a constituency less than one-fourth of what it now has. And yet, with its constituency increased fourfold, it is now subsidized.

The Centenary resulted in grievous disappointment; the Educational Campaign even more so; our crops are a woeful failure; our people virtually bankrupt; the superannuate endowment for ten millions is upon us and must be put over. Manifestly this is no time for needless subsidies. If the Conferences refuse to act with sound business judgment, then the people should refuse longer to subsidize and subscribe for a paper already a business failure, or one foredoomed to such failure, when we have at hand excellent papers suited to meet all our requirements at great saving of worry and dollars.

J. R. BINGHAM.

Carrollton, Miss.

Brother Bingham was so anxious to have the above communication appear in the Advocate that he requested us to insert it and bill him at regular advertising rates if we were not willing to publish it otherwise. If we were not willing for it to appear as a regular communication, we certainly would not use it for pay. The editor uses his best judgment as to what shall go into the paper, and such communications appear upon their own merits—or they do not appear at all.

We cheerfully give space to Brother Bingham's article, because he has a right to be heard, and because it suggests a different plan from the one proposed by the Publishing Committee for the disposition of the Advocate.

The suggestion of the Publishing Committee is that the name of the Advocate be changed and that its headquarters be moved to Jackson, Miss.; the suggestion of Brother Bingham, if we understand it, is that the New Orleans Christian Advocate be discontinued altogether, and that the two Mississippi Conferences adopt the Alabama Christian Advocate as their official organ, and that the Louisiana Conference adopt the Texas Christian Advocate as its official organ. In support of his suggestion, Brother Bingham makes several statements that we should like to notice briefly.

In the first place, he says that he has been told that the Alabama Advocate has 20.000 subscribers, is self-sustaining, and that Mississippi Methodism could easily give that paper 15.000 subscribers. So far as the circulation of the Alabama Christian Advocate is concerned, we are glad to believe that it has 20,000 subscribers—probably more than that; as to its being self-sustaining, it is self-sustaining only in the same sense that the New Orleans Christian Advocate is self-sustaining—that is, its patronizing Conferences carry assessments for its benefit, which yield about $4,000 per year, which is more than the New Orleans Christian Advocate realizes from the assessments carried for its benefit by its three patronizing Conferences; that Mississippi could easily give 15,000 subscribers to its Conference organ, we do not doubt—but the fact remains that it has never given half that number to its official organ under any administration.

In the second place, Brother Bingham states that, according to his information, the Texas Christian Advocate is self-sustaining, and that it could easily and adequately meet all the needs of Louisiana Methodism. The Texas Christian Advocate, as we understand it, is privately owned; it has a constituency of more than 350,000 Methodists, and its subscription price is $2.50 a year—it ought to be self-sustaining. As to the statement that the Texas could "easily and adequately meet all the needs of Louisiana Methodism," we simply remark that while Brother Bingham may be authorized to speak for Mississippi, he is hardly qualified to say what the needs of Louisiana Methodism are, much less, how they are to be met.

In the third place, Brother Bingham advises the people to refuse longer to subsidize and subscribe for a paper "already a business failure, or one foredoomed to such failure," if the Conferences refuse to act "with sound business judgment"—such "sound judgment" presumably being the adoption of his suggestion that the New Orleans Christian Advocate be discontinued and the Alabama and the Texas Christian Advocates be adopted in its place. The New Orleans Christian Advocate has maintained its existence continuously, with the exception of a short period during the Civil War, since 1850—certainly it cannot be said to be "already a business failure;" and the report of the business manager at the recent meeting of the Publishing Committee showed that the paper "is now in better financial shape than in years past"—hardly the mark of a paper "foredoomed" to failure.

The main point of Brother Bingham's article seems to be a protest against the carrying of assessments by the Conferences for the benefit of the Conference organ. The facts in the case would seem to indicate that the church at large is of the opinion that the Conference asssessment is the best plan yet devised for sustaining the Conference organ. There are sixteen Conference organs throughout the church; of these, ten are now being aided by Conference assessments (the Pacific Methodist Advocate being subsidized by the General Conference); two of the remaining six will ask for assessments at the approaching sessions of their Conferences, leaving only four that do not receive such assistance. If Brother Bingham wants to throw his support to a paper that is not receiving help from Conference assessments, or that is not longing so to do, he will have to adopt the Texas Christian Advocate, the Wesleyan Christian Advocate (Georgia), the North Carolina Christian Advocate, or the Methodist Advocate (West Virginia).

Brother Bingham says: "The Centenary resulted in grievous disappointment, the educational campaign even more so;" (We did not know it.) "Our crops are a woeful failure, our people virtually bankrupt;" (Still automobiles and other luxuries seem to be in demand.); "the superannuate endowment for ten millions is upon us and must be put over." (We agree with him in this statement, and we predict that it will be put over, gloriously, in spite of the fact (?) that the Centenary and the Christian Education Movements are "grievous disappointments," that our crops are a "woeful failure," and that our people are "virtually bankrupt.")

We have every confidence that our Patronizing Conferences will give serious consideration to the matter of their official organ and that they will act with "sound business judgment" in reaching their conclusions.

## PERSONAL AND OTHER NOTES.

Rev. W. H. Saunders is winding up a successful year's work at Hazlehurst, Miss., and will be ready with a good report when the Mississippi Conference convenes at Gulfport on Nov. 14.

At the recent session of the Virginia Conference, the transfer of Rev. J. B. Peters to the Louisiana Conference was announced. Brother Peters was pastor of Trinity Methodist Church, Salisbury.

Rev. J. M. Lewis, pastor of the Hawkins Memorial Methodist Church, Meridian, Miss., expects to be able to report "level columns" at the approaching session of the Mississippi Annual Conference.

Rev. Claude P. Jones, our popular and efficient pastor at Magnolia, Miss., underwent an operation for appendicitis at the Jackson Infirmary on Nov. 1. His many friends will remember him in their prayers, that he may soon be restored to health.

Dr. John T. Crebbin, of this city, has announced the marriage of his daughter, Elise, to Mr. William Daniel Kellogg, on Tuesday, Oct. 23. The happy young couple, to whom we extend all good wishes, will make their home at Keokuk, Iowa.

The Methodist church and Sunday school of the Marvin community recently passed resolutions highly commending the labors of their pastor, Rev. M. L. White, among them. Copies of the resolutions were ordered sent to Brother White, to the county paper, and to the Advocate.

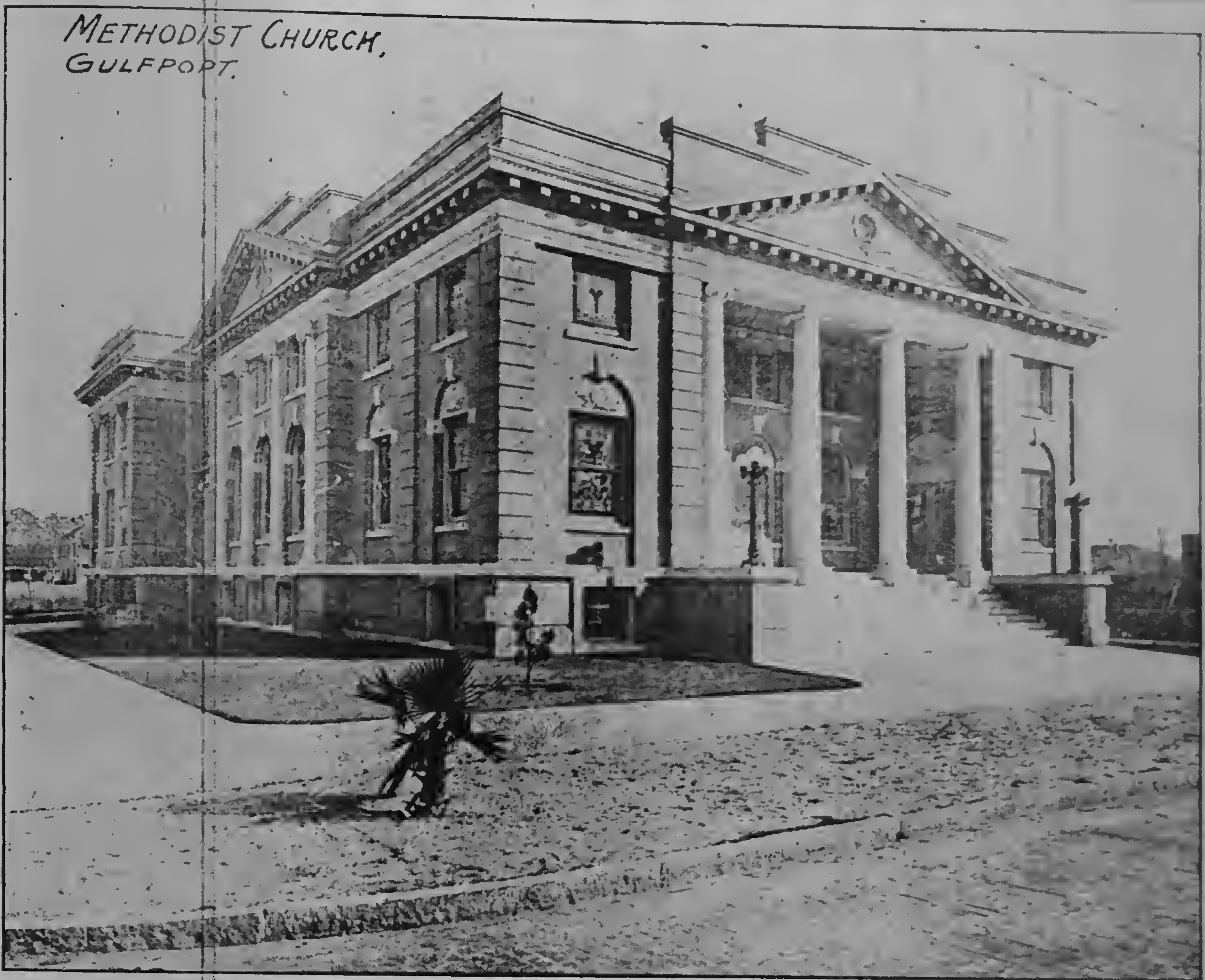
The Ruleville Record, published at Ruleville, Miss., in its issue of Nov. 1, has an editorial highly commending the work of the Methodist pastor, Rev. R. O. Brown, and expressing the hope that he will be returned to that charge. The editorial is all the more complimentary because the editor of the Record is not himself a Methodist.

Rev. H. P. Lewis, our faithful pastor at Belzoni, Miss., will report the proceedings of the North Mississippi Annual Conference for the Advocate. Brother Lewis has graciously performed this service for other sessions of the Conference, and we feel that we are doing our readers a favor by securing him to report the proceedings this year.

We learn with great sorrow of the sudden death of Mr. J. B. Atkins, of Shreveport, La., on Sunday afternoon, Oct. 28. He was a steward in the First Methodist Church, a great friend of Centenary College, and one of the most progressive and influential citizens of Shreveport and of the State. The Advocate extends sincere sympathy to his sorrowing family and friends.

Rev. J. H. Jordan, a local Methodist preacher, passed away at his home in Shreveport, La., on Tuesday, Oct. 30, at the ripe age of ninety years. He is survived by his widow, eighty-seven years of age; seven children, twenty-five grandchildren, sixteen great-grandchildren, and two great-great-grandchildren. Had Brother Jordan lived until Nov. 11, he and his wife would have celebrated their seventy-first wedding anniversary. Brother Jordan was a good man. We extend sympathy to those who are in sorrow because of his going away.

Bishop W. N. Ainsworth was the principal speaker on the program of services commemorating the one hundred and fifty-seventh anniversary of the "Old John Street Church," New York City, Oct. 28-Nov. 1. Bishop Ainsworth preached at 11 o'clock on Sunday, Oct. 28, delivered an address on the afternoon of the same day, and preached on Monday, Tuesday, and Wednesday. Dr. George E. Pickard, Dr. Francis B. Upham, Dr. A. B. Sanford, and Bishop Luther B. Wilson were other



The Methodist Church at Gulfport, Miss., Where the Mississippi Annual Conference Will be Held.

speakers. "Old John Street" is known as the "Mother Church of American Methodism." It is open for public worship every day in the week.

## FROM THE JOINT COMMISSION ON UNIFICATION.

(Continued from First Page.)

We advise that the work of the two churches go on just as usual. It would be unwise for either church to change its general policy of procedure in any important particular. We recommend that while we pray constantly each for the other, the two Methodisms continue with unabated zeal in the development of plans upon which they have already entered. So shall the two churches be larger and stronger when they do come together as one. And we suggest also that it would be a capital blunder for local churches in any particular Conference or community to endeavor to hasten union by precipitate action. We advise, therefore, that everywhere the work of the church go forward in normal channels, and that Conferences and communities take no action looking to union until the constituted authorities advise that the time for such action has come.

Meanwhile, let us be much in prayer. If we continue steadfastly in prayer to the God of our fathers, we shall make no serious blunder. Wisdom and brotherly love and quiet confidence come to those who pray in self surrender and faith. We, therefore, beseech you: "That ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in you all." "For this cause we bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God."

Signed: WILLIAM F. McDOWELL,
WILLIAM F. ANDERSON,
EDWIN H. HUGHES,
FRANCIS J. McCONNELL,
WILBUR P. THIRKIELD,
Bishops of the Methodist Episcopal Church.
EDWIN D. MOUZON,
JOHN M. MOORE,
WILLIAM F. McMURRY,
JAMES CANNON, JR.,
Bishops of the Methodist Episcopal Church, South.

For the Joint Commission on the Unification of American Methodism.

## TO THE LOUISIANA ANNUAL CONFERENCE.

Notice has been published that a Special Train will run from New Orleans to Bogalusa, Tuesday, Nov. 20, for the session of the Louisiana Annual Conference. We have been informed that it will be necessary to guarantee 125 fares for this train. That is to say, the train will run with the understanding that some one will pay the difference between the number riding and 125 fares, if that difference is on the minus side. The committee is placed under the necessity of asking that all those wishing to ride on this train will so announce AT ONCE by writing me concerning their intention. Brethren, please do this NOW.

In the event of our not securing the required number, please note that the Special Fare will still hold good. The fare for delegates to the Conference will be $3.45 for the round trip from New Orleans, and returning, will be good on any regular train on or before the 28th of November. The only difference in the Special and the regular trip will be that the Special is supposed to leave New Orleans at 12 o'clock noon, Tuesday, the 20th. The regular daily leaves there at 4:30 p.m. The delegates will arrive in time for the Laymen's Banquet at the Y. W. C. A., Tuesday night, even though they take the regular train.

If you wish a place on the [illegible] laymen or preachers, please let [illegible] of your desire. If we do not [illegible] number for the Special, we will [illegible] the delegates will come on the [illegible], being met in Bogalusa and taken [illegible] the banquet, thence to the laymen's service, and to their various homes.

Also, we have definite information that delegates coming from points west of Vicksburg will be allowed to use their Clergy [illegible] to Bogalusa via Jackson, Miss. This [illegible] in Bogalusa at 8:20 p.m.. [illegible] C. GUNN, Pastor.

## LOUISIANA CONFERENCE.

### Committee on Admissions.

The Committee on Admissions, Louisiana Conference, will please meet on Tuesday, Nov. 20, 1923, at the Methodist church in Bogalusa, at 4:30 o'clock p. m. All candidates for Admission on Trial, Readmission, Admission from other churches, or Admission into Full Connection will please appear before this committee with proper recommendation and [illegible].

H. N. BROWN.

### Second Year.

The Class of the Second Year of the Louisiana Annual Conference will meet the committee at 7:30 p. m., in First Methodist Church, Bogalusa, La., Tuesday, Nov. 20, 1923.

CHARLES W. [illegible], Chairman.

Presbyterian Hospital of New Orleans
[illegible] for Noble [illegible]
[illegible] Christian young [illegible] under [illegible] Diploma upon [illegible] For full [illegible] D. D.,
[illegible] Hospital,
[illegible] New Orleans, La.

# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the morning of Oct. 18, 1923, the Death Angel came to the home of Mrs. Taylor and took her saintly mother to heaven. Sister FEARS was born Aug. 31, 1841, in the vicinity of Oak Ridge, and here she lived her girlhood days, leaving an influence which continues to speak words that should inspire others to a higher and nobler life. On Dec. 14, 1858, she was happily married to Mr. Robert L. Fears, and they lived happily together until God saw fit to deprive her of that companionship. In 1868, Brother Fears died, and left her to fight the difficult battles alone. In 1870 she moved to the Mount Olivet community, and during that year she was gloriously converted and united with the Methodist church at Mount Olivet, and lived a noble Christian until she died. Mount Olivet sustains an irreparable loss. She was devoted and loyal to the church. Sister Fears had great faith in prayer, and was a great advocate of Bible reading. When her pastor went to see her and asked her what Scripture she wanted him to read, she said: "It is all good, but you may read the one hundred and third Psalm." Sister Fears enjoyed talking about going to heaven, and would always say, as she closed: "I don't know what God is letting me live for, but I am patiently awaiting for the call." The pastor has had his experience brightened by associating with her. Sister Fears leaves two children, ten grandchildren, and eleven great-grandchildren to mourn her departure. May our Heavenly Father have mercy on those whose hearts are sad beyond expression.

Her pastor,
B. H. WILLIAMS.

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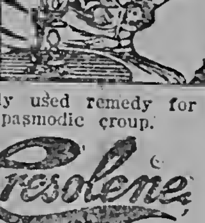

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ROBERT ALEXANDER MURRY, son of Dr. Charley M. and Hattie Neblett Murry, was born March 10, 1913, and died Oct. 15, 1923. The death of Robert was a crushing blow, not only to his fond parents, but to all the people of Ripley. It was said of him by one of his playmates, "Robert was a boy that all the boys liked." He was a manly little fellow, with all the promise of a manly man that could be looked for in a boy of his age. In August, 1921, when Brother I. D. Borders was conducting a revival in Ripley, he joined the Methodist church, and often expressed his love for the song, "There is a Fountain Filled With Blood," because it was sung when he was taken into the church. He was a member of our Junior congregation, and is the first to quit the ranks here to join the happy throng around God's throne in Heaven, where "thousands of children sing." It must have been a happy meeting when the loved ones who have gone before greeted him on that blissful shore. His going has saddened our hearts, but let us hope it has made us all more sympathetic for those who weep, and more faithful in the discharge of life's duties. We miss him at home, in school, and in the Sunday school and church services; we would love to see and hear him sing again in our services, but we shall see and hear him sing some happy day in that better land. May the comfort of the Holy Spirit sustain the bereaved ones.

His pastor,
S. A. BROWN.

Some months before his death, Brother B. G. Sellers wrote the following:

"B. G. Sellers was born in Barker County, Alabama, Jan. 11, 1834, near old Clayton, at a time when the Creek Indians were hostile.

"While I was an infant in my mother's arms, she and some other women were hid out in the swamp to escape the torch and tomahawk while my father fought the red men.

"In 1840 my father moved to another place in the same county, near Five Points, lived there six years and moved to Macon County, Alabama; lived there four years and came to Mississippi in 1850 and settled in Clark County, near Quitman. We moved from Clark to Copiah County in 1866; I joined the Methodist Church in 1848; was converted in a camp meeting in Clark County, 1855; served in the Civil War from beginning to the end."

Brother Sellers was married to Miss Mamie Martin, Oct. 30, 1867, and they lived together fifty-four years. She preceded him in death, December 26, 1921.

To this union nine children were born, of whom five are now living. He was a staunch believer in Methodism, an humble leader, a faithful worker. Although in his ninetieth year, he attended church regularly, took an active part in the revival, and remained in harness to the end, which was Aug. 21, 1923.

His pastor,
S. B. WATKINS.

"There are three words that sweetly blend,
That on the heart are graven,
A precious soothing balm they lend—
They're Mother, Home, and Heaven."

After some months of declining health, Mrs. Lizzie Vaughn Holliday passed from the old family home to her reward, August 24, 1923.

She became the wife of J. A. Holliday, Jan. 20, 1885. To this union were born three daughters and one son. She showed her love for her home by the most beautiful devotion. When the minister and others visited her in her last days, she gave beautiful testimony, saying she was not afraid to die. We believed it, because she had lived in such a way as not to fear death. Those who knew her esteemed her highly. She was a consistent member of the Methodist Church for many years. Loving hearts and willing hands did all they could, hoping that she might be well again. The call, "Come up," was heard, and she went with her Savior, who had promised, "If I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also."

Her pastor,
S. B. WATKINS.

## RESOLUTIONS.

Whereas, God, in his infinite wisdom, has seen fit to remove from our midst our beloved friend and co-worker, MRS. DR. A. M. RICHARDSON, who was born Nov. 11, 1845, and departed this life Oct, 2, 1923; and,

Whereas, her death has brought sorrow upon our church, our society and our community; therefore, be it resolved:

1. That the members of Poplar Springs Missionary Society, Meridian Miss., record their gratitude to God for such a member, so useful, so faithful, so worthy and so sincere.

2. That in her death the church has lost one of its most faithful members, the community a good neighbor, the family a kind mother and grandmother; that we cherish her memory and strive to emulate her virtues.

3. That while we deplore her departure, we are cheered with the thought that our loss was her gain, and the memory of her glorious Christian life will yield an influence that is never-dying; therefore we submit all things to Him who doeth all things well.

4. That we extend our sympathy to the bereaved family, that a copy of these resolutions be sent to the family, that they be recorded on the minutes of the Society, and also a copy sent to the New Orleans Christian Advocate.

Signed by: Mrs. E. B. Key, Mrs. Hampton Gartin, Mrs. J. V. McCoy, committee.

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## LOUISIANA CONFERENCE.

### Shreveport Dist.—Fourth Round.

Preaching Appointments Only.

Sunday, Nov. 11, Walker's Chapel, 11 a.m.; Plain Dealing, 7:30 p.m.
Sunday, Nov. 18, Texas Avenue, 11 a.m.

R. H. WYNN, P. E.

### Monroe Dist.—Fourth Round.

Oak Grove, at Oak Grove, Nov. 10, 11.
Columbia, at Columbia, Nov. 17, 18.

Pastors are requested to have full financial reports. Trustees are expected to havo reports relative to church property.

W. D. KLEINSCHMIDT, P. E.

### New Orleans Dist.—Fourth Round.

Jeanerette, Nov. 11, 11 a.m.
Morgan City, Nov. 11, 7:30 p.m.
St. Mark's, Nov. 18.

Pastors are requested to see that reports are ready from trustees and Woman's Missionary Societies, and from any others whose reports may
Wesley ct., at Wesley, Nov. 15, 2 p.m.
Gibsland, at Gibsland, Nov. 18, 11 a.m.

A written report from the Trustees of each charge will be expected.

K. W. DODSON, P. E.

have been deferred from former conferences.

W. WINANS DRAKE, P. E.

### Ruston Dist.—Fourth Round.

Ringgold, Nov. 6, 2 p.m.
Simsboro, at Hilly, Nov. 8, 2 p.m.
Cotton Valley, at Cotton Valley, Nov. 9, 2 p.m.
Haynesville, Nov. 11, 11 a.m.
Winnfield ct., at Winnfield, Nov. 11, 10 a.m.

### Lake Charles Dist.—Fourth Round.

Sulphur and Vinton, at Vinton, Nov. 11, 11 a.m.
Lake Arthur, Nov. 11, 7:30 p.m.
Lake Charles, at Lake Charles, Nov. 18, 11 a.m.

The trustees of church property will please answer question 18 with a written report, as provided in paragraph 112 of the Discipline.

J. B. WILLIAMS, P. E.

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# *Epworth League Department*

**Editor, North Mississippi Conference**........Rev. R. P. Neblett, Durant, Miss.
**Editor, Mississippi Conference,**
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
**Editor, Louisiana Conference,**
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

**Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication**

## EPWORTH LEAGUE POLICY FOR NORTH MISSISSIPPI.

At the session of the Epworth League Conference which met in Grenada, at the College, in June, the policy presented by the special committee appointed to bring in a report on this matter was adopted as follows:

"1. That we hold a three or four night Assembly next year.

"2. That we hold one or more district institutes in each district of the Conference, the Conference off[illegible] co-operating with the di[illegible] secretaries and the presiding el[illegible] holding these institutes.

"3. That we set as a goal [illegible] increase of 25 chapters in the Con[illegible]ence. In order to bri[illegible] we urge the strong ch[illegible] ize new chapters and [illegible] up work as needed.

"4. That we will or[illegible] teams in each district [illegible] district secretaries in [illegible] maintaining the work.

"5. That if our financ[illegible] ask our Conference [illegible] range for a school of [illegible] district secretaries at [illegible] located place.

"6. That each chap[illegible] niversary Day, sending [illegible] to the Conference tre[illegible] P. Lewis, Belzoni, imm[illegible] after.

"7. That we take pledges at this Conference for a 'Conference Promotion Fund,' each chapter being asked to pledge from $2.50 to $10 on this fund; such amount to be paid as soon as possible to the Conference treasurer.

"8. That we recognize the work of Lake Junaluska Assembly toward promoting more efficient methods in all our church work, and should any of our Leaguers plan for a summer va[illegible] urge them to consider attend[illegible] [illegible] of the Assembly d[illegible]

[illegible] submitted,
MISS TOMMIE FOSTER,
"Chairman."

## FROM MT. PLEASANT, MISS.

[illegible]

## FROM OIL CITY, LA.

[illegible] Mr. [illegible]: As the year i[illegible] [illegible] I wish to say a few [illegible] through the Advocate.

This is my first year in the Conference, and I find things very pleasant in every way, although I have felt the "pull" in another direction many times as I would read of the "revival fires" that were being kindled among the evangelistic brethern. However there are many things in the pastorate that are delightful, and I find abundance of labors of various kind. [illegible] my time.

This is a very trying field, but the Lord has been with us from the beginning. Oil City has been cursed with as many vices, I suppose, as any town in the world. Being one of the first oil fields in this country, it has been a veritable "den of iniquity" for these many years, but during the past year there have been signs of better things. Notwithstanding the war that was made a few years ago that drove the redlight district from practically every municipality in our land, still there was allowed to remain in Oil City a restricted district, with all the usual form of gambling, bootlegging and other forms of vice that usually go with it; and it has seemed almost an insurmountable difficulty to have the law enforced. But in the last few months the good people of this town have been able to have slot machines removed from places of business; all the houses of prostitution we hope have been recently closed and heavy fines imposed on those operating them; a number of bootleggers have been given heavy sentences; and if we can have a tightening up on law enforcement all around this place will begin to look like civilization.

A new $75,000 high school building is going up in our town, and it was through the earnest co-operation of the religious element that this was made possible.

But in all these matters, which are signs of a better day, we have insisted and tried to make clear to the people that our efforts would be vain without a revival of spiritual religion. We have preached that the Gospel is the only effective agency for the regeneration of society and the amelioration of social conditions, and we believe the revival has been going on. We made preparation in the winter for a revival by every means possible. It is our humble opinion that conditions don't get too hard for the God of Heaven to send a revival, and it was more than demonstrated with us.

Our meeting began the 26th of

(Continued on Page 15)

**Does Your Head Ache?**
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**Atlanta, Ga.**—"About a year ago I was preparing to go to the hospital to die. Had been sick and suffering two years, had dizzy spells, suffered from headache, constipation and a despondent feeling all the time. Had tried many different remedies and got no better. I got to a drug store one day and was talking to the druggist about my condition. He handed me a bottle of Dr. Pierce's Favorite Prescription and said, 'I think that will help you.' Before I had taken all of that one bottle I felt like a new woman. Now I can say, along with thousands of other women, that Doctor Pierce's Favorite Prescription cured me."—Mrs. G. W. Tidwell, 67 Hampton St.

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## FROM CAMPTI, LA.

Dear Brother Carley: As we are so near the close of the Conference year, I thought it might be well to give a small report of the progress we have made during the second year of our ministry on the Campti charge. We have received 52 members, almost all of them on profession of faith and baptism, this year. We were assisted in our revival meetings by the brethren as follows:

At Davis Springs, by Brother J. L. Cady, who did some splendid preaching, to the edification of our people, and inspiring the people of the community generally in the essential doctrines of the gospel. We had ten accessions to the church.

At St. Maurice we were assisted by our most efficient and proficient presiding elder, W. L. Doss., Jr. We had a crowded house most of the services, and his preaching didn't fail to stir the people. The good that was accomplished in the meeting will be lasting in that community. We had three accessions to the church by baptism.

We were assisted in the meeting at Campti by Dr. A. S. Lutz. our Educational Secretary, who did the preaching of his life. While he had a hard pull to get the people generally to take interest, with the exception of our faithful few, who were interested from the start and who were greatly blessed, we closed with great interest. Men saw, when they did get interested, what they had missed. We received twelve on profession of faith and by baptism. I also desire to mention Mrs. Olive Millsaps, of Shreveport, First Church, who rendered great service as song leader and as a worker among our women and the children. Mrs. Millsaps is taking special training at Moody Institute for Christian service. I do not hesitate to recommend her to any who, at any time she is available, need a worker. In revival meetings I understand she has open dates now until some time in January, at which time she will return to Moody for some months.

We undertook a meeting at Clarence with Brother D. L., Griffin, who did some great preaching when he had a chance. The sickness in the community and bad weather forced us to give up the battle, but not without some good accomplished, I trust.

We held our quarterly conference at Davis Springs church Sunday, Oct. 28, with a fine representation from each church on the charge. The finances are gradually accumulating—a good deal behind at this writing, but the pastor has hopes that we are going to pull out by the skin of our teeth. Some of the smaller churches are out already on the support of the ministry. We are hoping to make a creditable showing at Conference in our report by the help of the good Lord. With love to all the brethren and to all who love the appearing of our Lord Jesus Christ,

L. E. CROOKS, P. C.

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## ON BEING SINCERE.

A man may be sincere and yet very seriously mistaken and wrong, but he can be nothing at all that really counts unless he is sincere. Sincerity is the one inevitable and necessary virtue, for without it no other virtue has any foundation to rest upon. Insincerity is the unpardonable sin, and there is no other. Insincerity may express itself in many ways, but in every one of them it is a deadly and blasting thing. The preacher who thinks mostly of what his audience will say of his effort is insincere, and that insincerity will rob his preaching of all vitality quicker and more completely than anything else can. Professing a piety one does not possess, and does not wish to possess, is a hideous form of insincerity and one of the things most fatal to character that can be thought of. And insincerity is always thus so disintegrating to a man's soul for that very reason, that the insincere man is always playing a part; covering himself with virtues that are not his; pretending to excellencies of which he really knows nothing. Genuine goodness may live and flourish in the heart and life of an ignorant, narrow, mistaken man, but it cannot have anything but a precarious existence, and will soon wither away to its death, in the heart and life of an insincere man. Whatever virtues and excellencies we have or have not, let us at least practice sincerity. But it isn't an easy virtue to bring to perfection.—Christian Guardian.

## THE GREAT ENEMIES.

The explanation of this revolt against Christianity is not due to any fault in the gospel of Jesus, but solely to the failure of so-called Christian nations to practice this gospel in their relations to other people. "Christians" in their dealings with non-Christians have too often proceeded on the assumption that the latter had no rights which the former were bound to respect. Militarism, ruthless industrialism, unscrupulous commercialism, praticed by Christian nations, are the great enemies of Christian missions.

A writer, recently, in the Atlantic Monthly, quoted Mohammed Ali, the leader of nationalist Moslems of India, as saying to a bishop: "I have nothing against Christian missionaries; I have nothing against Christian preaching; it is only to the 'amen' to which I object." The bishop asked what he meant, and the Mohammedan replied: "I mean the gunboat that points its cannon ashore while the missionary is preaching, and at the end says, 'Boom! Amen.'" Tyler Dennett declares that no nation has escaped the valid charge of bad faith in dealing with Oriental peoples. It appears that the further propagation of Christinity must wait not merely to find individual missionaries who will preach the gospel of Jesus, but to find a whole nation so completely enamored of Jesus as to be willing to apply his ideal of life to all relationships and express his spirit in its dealings with all peoples.—Dr. J. A. Beebe.

## TITHING.

The importance of Christian stewardship and the instruction of all Christian men and women in the principles of stewardship and tithing is having a prominent place in the discussions of all church conferences and among men who are our leaders in the work and charged with the responsibility of raising the promotional funds of the church. Few people of their own accord begin systematic giving or the practice of tithing. Paul speaks of Christian giving as a "grace." More than the gift is the spirit of the giving. To hand out a sum of money or to pay a certain portion of church expenses because one has been asked or assessed has a place in Christian service, but instruction for the reason of the giving and the spirit and measure of Christian giving are much needed.—St. Louis Advocate.

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## REMEMBER IT.

We have learned one thing, among others, about a church paper. It can't be circulated at long distance. The pastors and friends of the local churches have been responsible for this fine increase in our circulation during the past year, and to them we express our heartiest thanks.—Alabama Christian Advocate.

Wanted! Ambitious Men and Women

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions, positions that give every opportunity for advancement; positions of high salaries, positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

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## THE BOARD OF STEWARDS.

We have long had to do with Boards of Stewards—Methodist stewards are God's own noblemen. We have found them always men of deep religious conviction and determined in the work of the Lord. They are capable men—they are zealous men—they are faithful men. They give freely of time, talent and money—for spiritual benefit. They are men who have a high sense of spiritual values and an ample sense of material values. Their philosophy of life accords with Bible teachings. For their conduct they have the Bible standards.

The church has depended upon these men in matters of large responsibility and found them true. The congregation esteems them entirely worthy and well qualified for the duties of stewards. This is a compliment to the stewards which we hardly think of, because they have so well earned it.

In times past we have seen the stewards worried over the finances of the church—never have we seen them unfaithful. We have seen them fail of the co-operation expected from the congregation, but we have never seen them let the interests of the church suffer.

Help the Board of Stewards—make their job easy as possible—it will be hard enough at best.

Facilitate their efforts—respond to their call—give them the joy of a completed work.

The stewards take the offerings for foreign missions—our mission fields are dependent upon the success of their work. They take the offerings for home missions—all mission work in this country is dependent upon the success of their efforts. They take the offerings for the Conference claimants—the very living of the widows and orphans of deceased preachers is dependent upon the success of their efforts. They take the offerings for the old preachers, now retired—the daily sustenance of the superannuates is dependent upon the success of their efforts. They take the offerings for local work—everything pertaining to the local church proper is dependent upon the success of their efforts. In short, the church in all of its intensive and extensive activities leans very heavily upon the Board of Stewards—its work would be impossible were it not for the faithful endeavors of the stewards.—"The Big Brother."

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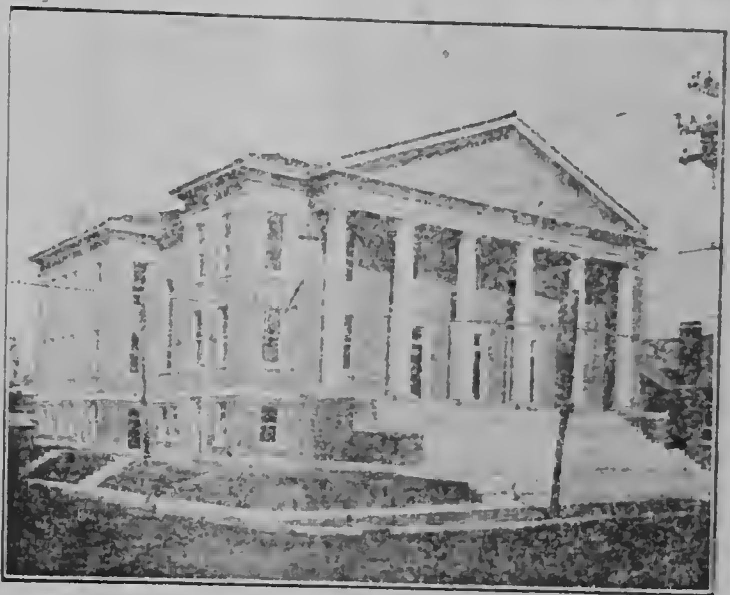
## FROM CANTON, MISS.

A short report from Canton Church may be of interest to many, especially so to some of the former pastors.

I am closing my third year as pastor, and can truly say, the Lord has greatly blessed and prospered the three years' work. When I came to the work, the congregation was



Methodist Church at Canton, Miss., Rev. H. A. Gatlin, Pastor.

worshiping in an old, one-room frame building, in bad repair, and absolutely inadequate to do modern church work—especially Sunday school work. I immediately began to attempt to show the people the great need of a modern church building. Of course, we met with some opposition, but am thankful to say we overcame all opposition, and now have one of the most magnificent church buildings in the Conference, valued at $75,000. This building is modern in every respect—equipped for an "A" grade Sunday school.

There has been a great growth in our Sunday school, which is well organized in all the various departments. Our Senior Epworth League is one of the best in the Conference, having a membership of one hundred. We have had two fine revivals in the church during the three years; we have added 237 members—144 on profession of faith and 93 by certificate.

We have recently closed a great revival, conducted by Rev. Albert C Fisher and wife, of Fort Worth, Tex. The spiritual life of the church was greatly revived and there were fifty additions to the church. Brother Fisher is a great preacher and knows how to conduct an evangelistic campaign Mrs. Fisher rendered great service with the music, children, and young people.

We will be able to make a splendid report to the Annual Conference—all finances will be paid in full. The stewards, by unanimous vote, have agreed to raise the pastor's salary for another year to $3,000.

From this report you can readily see we have had three years of hard work.

H. A. GATLIN.

## THE JUBILATION OF THE JUST.

Joy seems a natural mood of man, and yet there are many who miss it. Even some good people "go mourning all their days." As for worldly-minded persons, their pursuit after pleasure is a very haphazard chase, a sort of romp after a will-o'-the-wisp. Many individuals fall at last into pessimism because they do not understand the conditions of well-being. "God," it has been sagely said, "has a monopoly of happiness." He gives it to those who deserve it. The just man shall live, and leap for joy, by reason of his faith. The primal condition of happiness is to get right with God. Some persons have only enough religion to make them miserable, and not enough to make them radiantly happy. But in all strong natures, particularly those who are actively at work in the kingdom, the note of joy is pronounced. Paul of old said that he gloried in his tribulations. He and Silas—we do not know which of them started the tune—sang hymns in the Philippian dungeon. The keynote of his troubled yet glorious life was, "Rejoicing in tribulation."

Some time ago we heard Dr. Howard Taylor, son of the noble Hudson Taylor (founder of the China Inland Mission, which now has eleven hundred missionaries), tell the story of his distressing and perilous experience for five and a half weeks in the hands of Chinese brigands. He started off in his address with the passage that contains the ringing exhortation, "Serve the Lord with gladness!" He took that as a kind of challenge to us all to make the best of circumstances, and to be jubilant even in the time of persecution, or other trial. Then he went on to tell how in dark times on the mountains of China, nearly frozen half starved, or in dire peril from wild men, he and his equally heroic wife had tried to be glad, if not gay, and optimistic when all things seemed to be going against them.

What the Lord desires is, in every land and time, this service by gladness—for it is a positive contribution to Christian character, and not just a dispensable or ornamental trait. Perhaps we may say that this is the highest or severest test of a godly nature. Almost anybody can feel amiable toward his Maker when all things go well, but it takes vision, imagination, knowledge of Scripture, firm faith in the promises, and much prayer, too, to enable us to praise Providence when Providence appears to have forgotten us. And yet the desire of God is that our faith shall be of this vibrant, triumphant, jubilant sort, which will glory in tribulations for one distinct purpose that the power of Christ may rest upon us. Praise is power, joy is a mood of mastery. Let us be glad while we serve the Lord; let us laugh not cry, our way into heaven!—Zion's Herald.

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## A NOTICE TO ALL.

The South is, of course, Democratic. Other things equal, it will support the Democratic national ticket cordially. But it doesn't belong to anybody, neither may it be bargained away in advance. For many long years the South has been the backbone of prohibition. Without its support the Eighteenth Amendment would hardly have been introduced in Congress. It has not changed its mind about the lawless traffice except to become more confirmed. Those who assume that it would swallow the high priest of nullification have a disillusionment coming to them.—Chattanooga News.

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 421 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

# *Woman's Missionary Society*

All communications for this department should be sent to
Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La

## MISSISSIPPI CONFERENCE.

### Laurel, Miss., First Church.

The Study Circle of the Laurel M. E. Church, South, held a splendid meeting on Monday, Oct. 22.

"India on the March" proved a most interesting subject for the story-telling hour, which was enjoyed by all present. After the program, we enjoyed a half-hour, when delicious refreshments were served by a committee from the society.

MRS. J. J. HENRY,
Chairman Study and Publicity.

## "THE APOSTLES OF LIGHT."

In compliance with numerous requests coming from many parts of the church as to what the Centenary funds had accomplished in the various mission fields at home and abroad, the Centenary Commission decided to put on an elaborate pageant-drama showing some of the achievements of the Centenary in all our mission fields and stressing the fact that the people of Southern Methodism should complete the unfinished task in order that the work so splendidly begun should be carried on.

After much investigation as to the proper person to write this pageant, Miss Ethel Theodora Rockwell, of Virginia, a graduate of the Pageantry Department of the University of Wisconsin, was chosen for the work. After weeks of study and preparation, Miss Rockwell presented the pageant in its complete form to the Centenary Commission. It was then decided by the Commission to stage it in Nashville before it was sent out into the large cities throughout Southern Methodism, Miss Rockwell directing it.

On Thursday and Friday nights, September 27 and 28, "The Apostles of Light" was given in Nashville, approximately six thousand people witnessing it. It was interpreted by a cast of nearly six hundred men, women, and children, the majority being local Methodists. The twenty-four-piece orchestra and the large chorus were composed of the various church choirs of the city.

The first half of the pageant was largely historical, showing outstanding events in the progress of the civilization of the world, which formed a background for the new impetus that the missionary movement has taken in the Centenary. The remainder showed something of the work of the Methodist Church in the various fields. The entire spectacle was most impressive, not only from the standpoint of its sacredness, but from the standpoint of its cosmopolitan assemblage of color and historical beauty and scope.

As guests of the Centenary Commission at the pageant, representatives from twenty-four of the Woman's Missionary Conferences were in attendance. While in Nashville these representatives met at the Lambuth Building in a "set-up" meeting, in which Dr. W. G. Cram, Director of the Centenary Movement, outlined a plan by which the Woman's Missionary Societies could sponsor the pageant to be given in their home cities and to co-operate in enlisting the young people to take part.

The future of our missionary work is bound up largely in the successful culmination of the Centenary, and we must not fail to do our part in helping to bring this to pass. December and January are the months set aside by the Centenary Commission in which the elaborate pageant, "The Apostles of Light," and the eight smaller demonstrations are to be given in the churches throughout the connection. A certain time in January will be set aside to be known as "Pay-out Week," at which time it is hoped that all Centenary pledges will be paid in full that the work of the church may not suffer.

## HARVEST DAY.

You will recall that the Woman's Council, several years ago, instituted the Harvest Day service to be held some time early in December each year, for the purpose of bringing to a satisfactory close the financial part of the year's work. Every auxiliary is urged to observe this day and to use the program material prepared for this service. If your auxiliary did not use "The Missionary Society Listens In" last December, it would be well to use it this year; for those who have used it, new program material set forth in a little demonstration, "The Missionary Auxiliary That Couldn't Pay Out," is available for use. By using one of these attractive programs at your Harvest Day service, it will be an easy matter to wipe out any deficit in your collections, and come to the close of the year with all pledges paid in full.

"The Auxiliary That Couldn't Pay Out" and "Listening In" available for use—Literature Headquarters, Lambuth Building, Nashville, Tenn.

## YOUNG PEOPLE'S DEMONSTRATION NOW READY.

Remember the beautiful pageant, "A Life Transcendent," written by Mrs. Bessie Houser Nunn for use by the young people in presenting the Belle H. Bennett Memorial. It is now ready for those who wish to use it. Order from Literature Headquarters, Lambuth Building, Nashville, Tenn. [illegible] free of charge.

## BUILDING FOR GOD.

By Robert A. Penland.

Let us consider the [illegible] wonderful [illegible] as if [illegible] with [illegible] a verit[illegible] it is [illegible] and blood of [illegible] triumph of a [illegible].

How many have [illegible] shifting [illegible] might [illegible] ments [illegible] they [illegible] to re[illegible] pared [illegible]

Man, [illegible]

Through [illegible] ing out [illegible] great [illegible] business man [illegible] of material [illegible] in a steel [illegible] while striving to [illegible] God, nevertheless, builds [illegible] spiritually as well [illegible] by such effort he [illegible] contribution to [illegible] which [illegible] made. But what [illegible] if he gain the whole [illegible] his soul? Some beautiful [illegible] the canker of years [illegible] gnawed his glorious structure [illegible] earth, after the vigor and [illegible] of youth shall have [illegible] nothing but the crust of the dust that it is remains, encasing a bruised and tortured soul, and when the [illegible] fear shall come creeping up trembling limbs, then shall he raise his hands to heaven imploring the mercy of God. Then he will bemoan the fact that he failed to build as God would have him build and give to him the toil of his youth. Too late, too late! The years will have sped on their endless journey. But it remains in his great mercy only for a workman of God to touch the silent chord of this spent life and throw into vibration the chords of his shriveled, selfish soul and bring out a clear conception of the harmonies of God.

## MARRIED.

In the pastor's study of the Methodist church, Tylertown, Miss., by Rev. F. B. Ormond, Sunday evening, Oct. 21, 1923, MR. DAVID HOBBS, of Brookhaven, Miss., and MISS VIVIAN PACKWOOD, of Tylertown, Miss.

Willie: "I guess my dad must have been a pretty bad boy."

Tommie: "What makes you think that?"

Willie: "Because he knows exactly what question to ask me when he wants to know what I have been doing."—Puck.

## MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—Fourth Round.

Please note readjustments found necessary for greater efficiency and make the most of the fourth quarterly conference.

McComb, La Branch Street, Nov. 7, 7 p.m.
Scotland, at Bethel, Nov. 8, 11 a.m.; Q. C., 2 p.m.
Brookhaven, Nov. 8, 7 p.m.
McComb, Pearl River Avenue, Nov. 9, 7 p.m.
Pleasant Grove, at Tilton, Nov. 11, 11 a.m.; Q. C., 2 p.m.

Let there be written reports from (1) pastor, (2) Sunday school superintendents, (3) Epworth League presidents, (4) lay leaders, (5) Woman's Missionary Society presidents, and (6) the board of trustees.

Let us pay every financial claim in full, for love of Christ. No shortage anywhere. We can do it—if we will. And we will.

Make the election of officers a matter of prayer and conviction. Drop drifters, deadheads and obstructionists. Forward, for our Christ!

H. M. ELLIS, P. E.

### Meridian Dist.—Fourth Round.

Pachuta, at Adams Chapel, Nov. 6.
Enterprise, Nov. 7.
Waynesboro ct., at Boyce, Nov. 10.
Buckatunna, Nov. 11.
Waynesboro, Nov. 11, 8 p.m.

PAUL D. HARDIN, P. E.

### Seashore Dist.—Fourth Round.

Ocean Springs, Nov. 4, 11 a.m.
Wesley Memorial, Nov. 4, 7:30 p.m.
Long Beach, Monday, Nov. 5, 7:30 p.m.
Biloxi, Tuesday, Nov. 6, 7:30 p.m.
Brooklyn, Wednesday, Nov. 7, 7:30 p.m.
Gulfport, Monday, Nov. 12, 7:30 p.m.

Let the trustees have complete reports, and all the pastors do their utmost to have all collections in full. The Seashore District is blessed in that we are not suffering, as other districts are, from the boll weevil. Let us all work and pray for full reports.

There will be a Preachers' Institute at Poplarville Monday, Sept. 17, at 10 a. m., for the Picayune, Logtown, Poplarville, Lumberton, Columbia, Wiggins, and Brooklyn charges. Let all the pastors from those charges attend. There will be one at Biloxi Tuesday, Sept. 25, for the balance of the District, to meet at 10 o'clock. Brethren, come.

Don't fail to complete your every-member canvass and be ready to report results.

W. M. SULLIVAN, P. E.

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By giving baby the harmless, purely vegetable, infants' and children's regulator.
MRS. WINSLOW'S SYRUP
brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.
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666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

RECIPE FOR GRAY HAIR
To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

Grove's Tasteless Chill Tonic
Restores Health, Energy and Rosy Cheeks. 60c

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

## FROM OIL CITY, LA.

(Continued from Page 11.)

March and lasted ten days. Rev. Earl B. Moll, a young man whom we have known and labored with several years, came and preached for us. Brother Moll was given perfect liberty by the pastor to preach his message as God put it on his heart. We have seen great opportunities murdered and the kingdom of God hindered by some dictatorial "wiseacre" posing as the Supreme Intelligence and interfering when the evangelist didn't do to suit him. If our Gospel is "not of men," then men ought not to meddle; if it is of men, then it is not the Gospel.

One traveling Methodist preacher paid our revival a visit, and he stated that it was the nearest thing to an old-fashioned Methodist revival of anything he had witnessed in many days.

Brother Lowrey would have enjoyed this meeting—one Campbellite and four or five stewards took Brown's mule by the tail and dumped him over the fence. Stay with 'em, Brother Lowrey!

We have had about sixty accessions to the church this year; the pastor's salary has been doubled from last year; we have organized three Epworth Leagues, which are doing fine; one mission Sunday school has been organized, with about fifty pupils; our Sunday school has more than doubled being considerably larger now than our church membership, and the whole life of our church seems to be toning up.

The evangelistic hunger, as already indicated, has been too great to be passed up, so we took in three meetings, which we enjoyed immensely. Time and space will not allow mention of these except very briefly. We were with Brother E. J. Buck at Castor; Brother Carey, at Trees City, and we held a tabernacle meeting in Huntington, Tex. There were about forty accessions in these meetings, and a great many bright conversions.

But I must digress. It may be a sin, but I like to hunt and fish. On my way fishing the other day a serious saint accosted me with this statement: "You haven't got time for that—you ought to be fishing for men." So they still complain because we "came eating and drinking." I started to tell you, Mr. Editor, that I fell in with a crowd of jolly fellows a few days ago, and went to Tensas River, where I killed the biggest deer I ever killed in my life (it happened to be my first); and I also live within three miles of Caddo Lake, where the "quack, quack" of the ducks and the "pow, pow" of my gun will soon be heard.

I love to read Dr. Steel's letters, but I don't care about his gardening. We will have squirrel for dinner. "Come and dine."

Cordially yours,

R. A. BOZEMAN, P. C

**The Best Cough Syrup is Home-made**

**Here's an easy way to save $2, and yet have the best cough remedy you ever tried.**

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

## RED CROSS ROLL CALL.

An enrollment of 250,000 members is the goal set for the annual Red Cross Roll Call in the eight Southern States of the Southern Division to be held beginning Armistice Day, Nov. 11, through Thanksgiving, according to a statement received to-day from Southern Division Headquarters, Atlanta, Ga.

The States comprising the division are North Carolina, South Carolina, Tennessee, Georgia, Alabama, Florida, Louisiana, and Mississippi.

Messages received at Atlanta from cities and towns all over the South indicate a generous response to the yearly enrollment of members.

Joseph C. Logan, Division Manager, in commenting on the approaching campaign, stated: "The American Red Cross has been tested in the last year as perhaps few organizations ever have, by repeated calls for assistance and service which required quick and efficient response. Especially is this true of the Disaster Relief work. In fifteen serious disasters in the South in the last twelve months the organization has exerted itself to its capacity in succoring thousands of people deprived in a day of home, food, and shelter. It is highly gratifying to those who have worked so diligently to vindicate the trust placed in them by the American people to note the indications apparent on every hand of a great and enthusiastic enrollment this year."

Campaigns for membership will be conducted in almost every community in the South by the 719 local Red Cross chapters in the eight States.

For every membership taken in the Red Cross, fifty cents is sent to National Headquarters, Washington, D. C. This money, the aggregate of many small sums from all over the country, is pooled into one big fund and used for extending services to chapters that it would be impracticable for them to undertake locally, including Disaster Relief work. Without the nurses, doctors, hospital supplies, food, clothing, provisions for shelter, and trained disaster workers, which the Red Cross was able to pour into the many communities of the South stricken by serious natural calamities in the last year, the situation would have been even more critical, and human suffering would have been augmented many times.

Fire, flood, and disease give no warning before they strike, and it is through membership in the Red Cross that an organization is perpetuated capable of coping with any emergency.

## THE GOOD SHEPHERD.

Our Good Shepherd has in His flock a variety of experiences; some are strong in the Lord, and others are [illegible]

**666** quickly relieves Colds, Fever, LaGrippe, Constipation, Biliousness and Headaches.

**Health is Wealth**

Health is one of the greatest things your family can possess. It brings happiness and success. But health must be safe-guarded by good wholesome foods that are prepared from the purest ingredients. This is especially true of bakings. If they are not properly raised, we all know that they are not easily digested. Many times when self-rising flour is used in place of good plain flour and dependable baking powder—the results are flat, soggy and heavy foods.

Don't take chances! Use a reliable brand of baking powder and plain flour. Then you will be sure of healthful bakings that are easily digested.

Remember, science has never found anything to take the place of the tried and tested method of using plain flour and good baking powder in preparing bakings. Millions of housewives now know by actual experience that many preparations that are claimed to take their place are worthless and dangerous to health. There is no comparison.

Calumet, the Economy Baking Powder, is known to be one sure and positive aid to successful bakings that are always pure, sweet and wholesome.

That's the reason its sales are 2½ times as much as any other brand.

PACKED IN TIN
—KEEPS STRENGTH IN

## FROM BASTROP, LA.

Dear Brother Carley: There are some items concerning the Bastrop charge that might be of interest to the readers of the Advocate. This has been a good year with us. The Sunday school has outgrown its present quarters. We have one of the best Senior Epworth Leagues I have ever had the pleasure of working with. The membership is now eighty-seven. We also have the Junior and Intermediate Leagues. The Woman's Missionary Society is doing a splendid work. In addition to their regular work, the ladies have raised a nice sum of money for the new church. The stewards advise that the finances are in a healthy condition; every claim will be paid in full. A building committee has been appointed and plans for a new church are now being worked out. We have had to abandon the old church and are now worshiping in the Jewish synagogue. We have had ninety-nine additions to the church this year—forty-seven on profession of faith and fifty-two by certificate. Billy Pomeroy, a son of Dr. and Mrs. C. W. Pomeroy, has been licensed to preach. Billy is a student in Centenary College.

The church has been greatly revived. Rev. E. C. Gunn, of Bogalusa, was with us in a meeting for a week in June, and for three weeks in August the Methodists and Baptists co-operated in a revival of unusual interest and power. This meeting was conducted by the Cleveland-Culpepper evangelistic party. Rev. Grover Cleveland was the preacher, and Rev. John B. Culpepper, Jr., was the singer. The whole town and adjoining communities were reached by these two meetings. There were many conversions and reclamations. Over a hundred applied for membership in the two churches, sixty-one coming to the Methodist church.

G. A. MORGAN, Pastor.

## TO THE WIVES OF MINISTERS.

Just a word: This beautiful autumn weather suggests to every good housekeeper—"CLEAN UP."

Now, since the year's work is about completed, and you have spent part of the time in community visiting, part in Sunday school and Woman's Missionary Society work, together with the various other duties devolving upon a real pastor's wife, let us all spend the week that the "dearly beloved" pastor is away at Conference in a real "clean-up week."

See that the house is fumigated, that the floors, windows and walls are well cleaned, that the curtains are laundered, that the clothes and bedding be aired and cleaned, and that the furniture is freshened with paint. See that all trash, such as papers, old shoes, tin cans, etc., be hauled away.

No matter how desolate or inconvenient the place, if we try, we can accomplish wonders by the time Conference is over. Then if you remain in your present home, it will make your work all the easier and more pleasant for you; and should you move to some other locality, it will make it so much easier for the lady who does occupy the parsonage.

If for any reason you are not able to do this try asking some of the faithful ones to assist you, and see how quickly they will respond.

Our parsonages should be the model home in the community. Let us make them so.

A PASTOR'S WIFE.

7c SONG BOOKS 7c
SEND 7c IN STAMPS FOR SAMPLE AND PRICE LIST OF OTHER BOOKS
E. A. K HACKETT, Fort Wayne, Ind.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

WOMANLY WEAKNESS

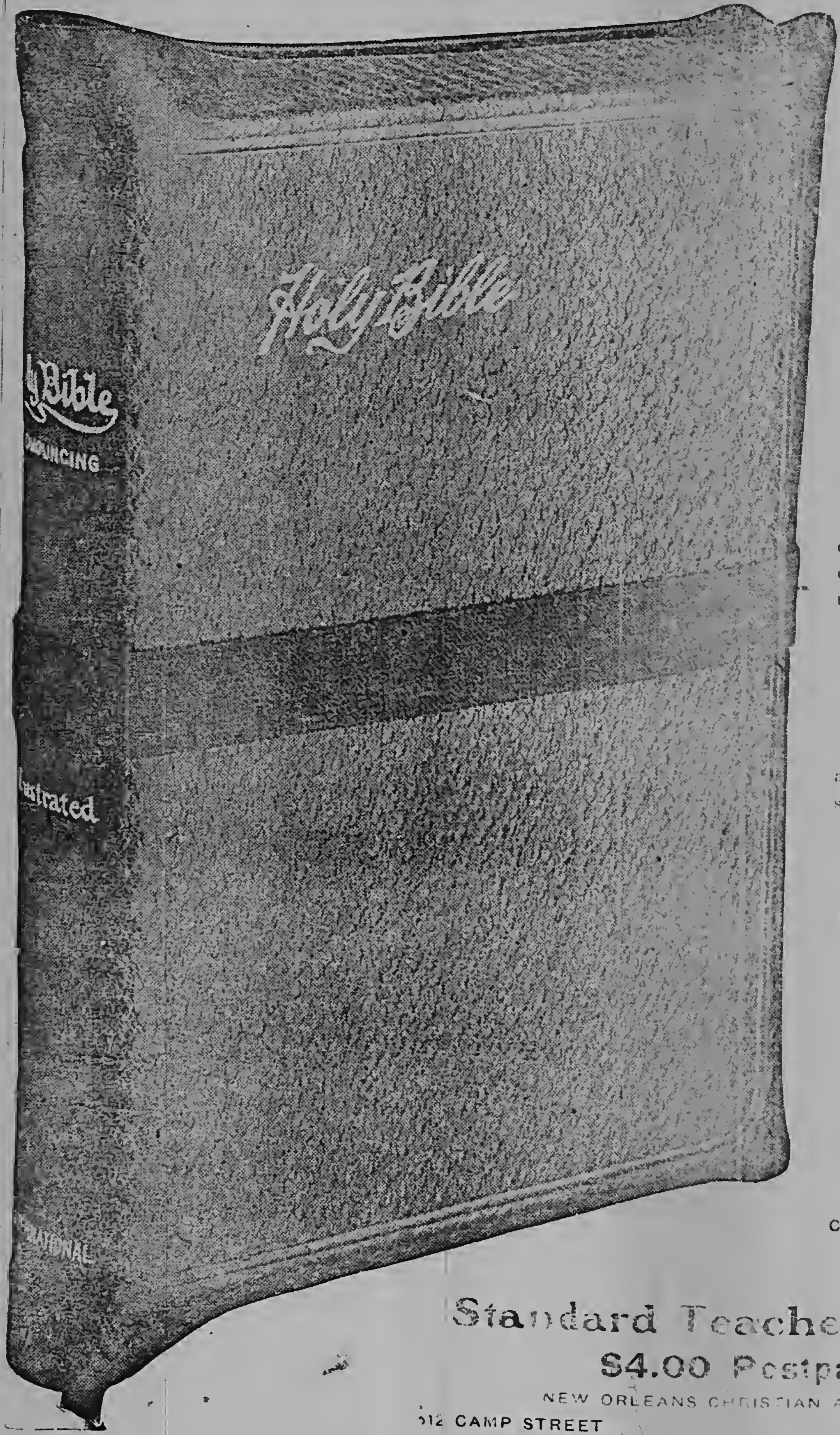
Birmingham Lady Took Cardui for Relief of Change of Life Troubles and Says It Helped Her "So Much."

Birmingham, Ala.—"I first took Cardui for that tired, worn-out feeling that comes from being dreadfully run down," says Mrs. Catherine [illegible]. Smith of 2106 Stout Street. "Twenty-five years ago, I was suffering from womanly weakness. * * * I read of Cardui in an almanac, and thought I would try it. I got a bottle and it helped me from the first. After that, during the whole of my married life, I took Cardui when I needed it.

"About four years ago, change of life came on me. * * * I grew weaker and weaker, and was confined to my bed where I laid on my back for days. I was told that only a severe operation could do me any good and this depressed me very much for I dreaded such an ordeal.

"I remembered that Cardui had helped me for female trouble in the past and I had read of how it had helped other women during change of life, so one night I told my husband to go to the drug store and get me a bottle. I began taking it at once. From the first dose I could feel myself getting stronger. * * * I continued to take Cardui until I was entirely through this very trying period of a woman's life. * * * Cardui is a wonderful medicine for women. It helped me so much that I gladly recommend it to other women suffering as I did." At druggists.

Take CARDUI The Woman's Tonic



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Concordance

Beautifully Bound with overlapping cover, red under gold edges; 16 colored maps of BIBLE Lands.

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512 CAMP STREET NEW ORLEANS, LA.

NEW ORLEANS
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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 15, 1923. CHAS. O. CHALMERS, Manager.

# Proceedings of the North Mississippi Annual Conference.

Reported by Rev. H. P. Lewis.

### First Day, November 7.

The Fifty-fourth Session of the North Mississippi Annual Conference was called to order by Bishop W. N. Ainsworth, of Macon, Ga., President of the Conference, at 9 a. m., announcing and the members of the Conference singing hymn 222. The Bishop led in prayer, and afterwards read I Pet., first chapter, as a Scripture lesson.

W. M. Young and W. S. Shipman were called to join the Bishop in consecrating the elements for the Sacramental service, which was served in "cafeteria" style, which was a new way to most of us preachers.

After this, J. R. Countiss, former secretary, called the roll, and the Bishop organized the Conference. J. R. Countiss was elected secretary; J. E. Stephens, assistant secretary; N. J. Golding, S. H.. Caffey, R. G. Lord, and G. M. Guinn, Statistical secretaries.

The bars were fixed to include the main auditorium of the church. The Bishop remarked that all the business of the Conference would be conducted within the bars.

The hours for meeting and adjourning were fixed to include from 9 a. m. to 12:15 p. m.

At this juncture, Judge Percy Bell, a layman of Greenville, known and loved by all the preachers, spoke some words of welcome to the Conference. Bishop Ainsworth responded in a happy maner.

The annual committees were announced as follows:

**Public Worship**—J. H. Felts, E. Nash Broyles, Waddy West.

**Spiritual Interest**—Mrs. J. M. Wyatt, R. I. Collins, W. R. Goudelock, B. F. Hammond, J. A. Patterson, A. R. Beasley, M. E. Scott, W. J. Wood, Mrs. Bessie Whitehead, E. C. Cochran, Mrs. Jeff Wlson, Miss Corinne Rogers, Dr. T. L. Wilborn, Dr. L. L. Minor.

**Sabbath Observance**—R. G. Moore, R. M. Evans, A. L. Davenport, J. W. York, J. H. Smith, C. A. Northington, J. A. Goad, J. Lem Seawright, Judge T. E. Pegram, Mrs. M. E. Dakin, Mrs. S. C. Yates, F. A. Howell, Warren Stewart.

**Orphanage**—Del Longgrear, W. D. Babb, C. W. Baley, Preston Toler, J. S. Duncan, W. L. Graves, M. A. Burns, C. A. Lamb, Mrs. T. J. Lee, Dr. L. W. Warsham, Mrs. R. L. Beavers, W. D. Bennett, Mrs. R. P. Neblett, J. W. Kyle.

**Conference Relations**—W. L. Storment, W. B. Baker, S. A. Brown, L. M. Lipscomb, W. S. Selman, W. W. Mitchell, W. S. Shipman.

**District Conference Records**—S. G. Yates, J. G. Johnson, R. S. Lawson, W. I. White, W. N. Dodds, W. W. Bruner, W. O. Hunt, Dr. C. B. Baker, F. S. Jackson, S. S. Finger, J. T. Mathis, L. R. F. Featherstone, Dr. A. W. Milden, H. G. Johnson.

**Vacancies on Quadrennial Boards.**

**Missions**—T. H. Dorsey.

**Church Extension**—W. M. Campbell.

**Lay Activities**—R. H. Furr, J. H. McKinnon, Judge J. G. McGowen.

**Admission**—E. B. Sharp.

**Budget**—J. S. Duncan.

**First Year Committee**—S. A. Brown.

Question 21 was called: Are the preachers blameless in their life and official administration? and the characters of the presiding elders, T. H. Dorsey, A. T. McElwain, J. B. Randolph, J. H. Felts, S. L. Pope, R. A. Tucker, and J. T. Lewis, were all passed without objection.

The Bishop here called the brethren on the retired list to take the front seat and make such remarks as they desired after their characters were passed. As the list of superannuates was called, it was reported that one, W. C. Harris, had died during the year, and his name was referred to the Committee on Memoirs. Only five of these brethren were present. J. W. Bell, H. E. Carter, B. P. Fullilove, H. G. Roberts, and W. D. Wendel. They all spoke a few words of greeting to the Conference. The characters of all were passed and their names referred for the same relation, save those of H. E. Carter and W. D. Wendel, who may return to the active ranks. Besides those named above, the following is a list of our superannuates: R. I. Allen, J. W. Anderson, W. J. Burt, D. L. Cogdell, J. M. Huggin, E. Johnson, A. W. Langley, W. J. O'Bryant, B. P. Patterson, James Porter, E. H. Rook, O. Savage, and C. N. Terry.

Dr. T. D. Ellis, the secretary of the Board of Church Extension, was introduced to the Conference and spoke a few words concerning the work of the Board. He said the Board handled four separate funds: (1) Centenary Fund, $2,000,000 of which was assigned to the Board and immediately appropriated; (2) War Work Fund, of about $1,500,000, which is being used to establish our work at church and State institutions; (3) Donation Fund, about $112,000 per year, and the Loan Fund that now amounts to about $2,225,000.

Dr. J. W. Perry, secretary of the General Board of Missions of the Home Base, was also introduced, and spoke concerning his work.

Dr. A. J. Lamar, who was called by Bishop Ainsworth the most influential and loved man of the entire connection, was introduced and spoke a few words about our publishing interest.

The following visiting brethren were introduced to the Conference: Dr. H. T. Carley, Editor of the New Orleans Christian Advocate; C. O. Chalmers, Business Manager of the Advocate; Brother Walker, pastor of the First Baptist Church; Dr. Sherman, of the Board of Education; Dr. Rowe, Book Editor; Brother Patterson, a returned missionary from China, here in the interest of the Centenary, and who gave a stirring address at 3 p. m. to the Conference, concerning which I heard one say that if all the laymen of the church could have heard it, every cent of the Centenary pledge would be paid; Brother Young, pastor of the Presbyterian Church, and Dr. L. H. Estes, representing the Methodist Hospital at Memphis.

At this time, Rev. Arthur J. Moore, of San Antonio, Tex., was introduced, and delivered a stirring message on the promise, power and influence of the Holy Spirit. After his address, the Conference adjourned for the first day, with the benediction pronounced by the Bishop.

### Second Day.

The session was called to order by Bishop Ainsworth, who announced hymn 137, "How Sweet the Name of Jesus Sounds," after the singing of which, Brother J. M. Wyatt led the Conference in prayer.

The Conference had the great pleasure of hearing the Wisdom Sisters of Macon, Mo., the famed sweet singers of Southern Methodism, sing with soul-stirring melody, "Jesus, the Name High Over All." It was a benediction to hear them bring the gospel message thus in song. Hearty "Amens" were heard all over the Conference room at the close of the song.

After reading and approving the minutes of the preceding day, and calling the names of yesterday's absentees, Secretary Countiss announced that the Statistical Minutes will have the names of all churches on circuits that pay up their entire budget, when the entire charge fails, listed so as to give these particular churches credit for their success. This is a worthy recognition for the smaller churches.

The Class of the First Year was called, and the following were passed in character and advanced to the Class of the Second Year: G. W. Robertson, Green C. Gregory, William L. Atkins, and Robert E. Woodfin. The character of W. A. Langley, a missionary to Poland, was passed. The character of Chester M. Ray was passed, and he remains in the Class of the First Year.

Green C. Gregory, who has been a local preacher for four years and met all requirements, was elected to Deacon's Orders.

The Class of the Second Year was called, and the following were passed in examination of character and acted on as indicated: Casper W. Avery, Tinsley B. Thrower, Robert T. Hollingsworth, and Henry H. Wallace were advanced to the Class of the Third Year, and elected to Deacon's Orders. Ovid A. Clark, Robert C. Nanney, in Deacon's Orders, were advanced to the Class of the Third Year. John R. Murff, and William T. Phillips, Deacons for four years, were advanced to the Class of the Third Year, and elected to Elder's Orders.

Newton B. Guerry, attending Drew Seminary, was advanced to the Class of the Third Year, and elected to Deacon's Orders.

Luther H. Floyd's character was passed, and on his own request he was discontinued.

The Class of the Third Year was called, and the following had their characters passed, and were advanced to the Class of the Fourth Year: Guy Dean Burt, William Obed Hunt, Albert Jackson Henry, Jales Stanford Maxey, Rufus G. Moore, and John Wesley York. The characters of R. G. A. Carlisle and Robert C. Mayo were passed, and they were continued in the Class of the Third Year.

The Class of the Fourth Year was called, and W. A. Wilson and W. R. Liming were passed in examination of character, and having finished the required course of study, were elected to Elder's Orders. A. F. Moore, was passed in character, and his name was referred to the Committee on Conference Relations for superannuation. He remains in the Class of the Fourth Year. W. W. Bruner had his character passed and was retained in the Class of the Fourth Year.

John Wesley York, having met all requirements, was elected to Elder's Orders.

The Conference heard report No. No. 1 from the Board of Education, which was adopted.

Question No. 1, "Who are admitted on trial?" was called, and the largest class in the history of the Conference was presented. The Conference heard each case carefully represented, and each one of those presented, 19 in all, was unanimously admitted into the Conference on trial. They are: Wiley Clifton Newman, William C. Maddox, James E. Lawhon, A. M. West, Walter M. Hester, W. W. Milligan, Samuel E. Ashmore, Wade Heath, William L. Robinson, L. B. Wimberley, L. W. Summers, H. D. Suydan, J. J. Baird, Albert Y. Brown, W. H. Weed, A. W. Bailey, W. P. Bailey, B. G. Whitehurst, and G. H. Boyles.

During the absence of the Bishop from the chair for a few minutes, Rev. T. H. Lipscomb, our pastor at West Point, was called to take the chair and keep the order of the Conference, while Dr. Sherman, of the General Board of Education, addressed the Conference. Brother Lipscomb had no trouble whatever in keeping excellent order in the Conference room.

Dr. L. H. Estes read a report of the Board of Trustees of the Methodist Hospital in Memphis, which was referred to the Committee on Hospitals.

R. M. Weaver read report No. 1 from the Sunday School Board, which was adopted.

The Committee on Orphans' Home recommended to the Conference the appointment of S. A. Brown as a field man to assist the Board of Managers within the bounds of our Conference in financing the erection of the new main building at the Home in Jackson, Miss. The Conference voted to endorse his appointment to that field.

A. S. Raper and J. S. Duncan were announced to act as chalk secretaries in preparing the blackboard reports of the charges and districts.

The following visiting brethren were introduced to the Conference: Rev. J. W. Roger, of the Little Rock Conference; Dr. D. M. Key, of Millsaps College; Dr. Oneal, of the Rock River Conference of the Methodist Episcopal Church; Rev. B. F. Lewis, manager of the Orphans' Home; Rev. J. L. Sutton, of Jackson, Miss.

It was announced that the Board of Education would hold its anniversary at 2:30 p. m., at which time Dr. Sherman made an address.

After singing the doxology, the second day's session was brought to a close with the benediction pronounced by Brother J. M. Wyatt.

### Third Day.

The Conference opened at 9 a. m., by singing "Rock of Ages." The Bishop called on the members to read with him the ninety-first Psalm, and Brother D. W. Babb led in prayer. We sang one stanza of "On Jordan's Stormy Banks I Stand," with the chorus, "I Am Bound for the Promised Land."

(Continued on Fourth Page.)

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## BOGALUSA: THE CITY OF FAMILIES AND FACTORIES.

By Rev. Elmer C. Gunn.

When the Louisiana Annual Conference assembles in the Elizabeth Sullivan Memorial Methodist Episcopal Church, South, Bogalusa, La., November 21, 1923, the members will find themselves in what is perhaps the most progressive city of our great State. Seventeen years ago Bogalusa was founded. It was the intention of the founders that there should be located here the greatest sawmill in the world. This ambition has been accomplished. While it is true that there are lumber plants in the world which have a larger average cut in twenty-four hours than this, it remains a fact that this is the largest mill operating under a single roof in the world. It has a capacity for cutting one million feet every twenty-four hours.

The founders did not stop when one of their aims had been realized. They immediately set out to make this the greatest paper manufacturing center in the South. Seven years ago the first paper mill began operation. Manufacturing seventy tons of carton paper every time the clock goes round, it is no small concern in itself. In July of this year there was begun the construction of another, and a slightly different, paper mill. This new mill will manufacture wrapping and bag paper exclusively. Recently there was signed a contract with a paper bag manufacturing concern to take sixty per cent of the output of the new mill, and this concern will make paper bags here, being ready to operate by the time the new mill is completed. There are other industries coming in all the time.

The church is bravely attempting to keep pace with commerce in development. It is not an easy matter to keep spiritual interests abreast with commercial when men of wealth and vision are pouring millions into new enterprises; but the church has not lost heart. Recently we have completed one of the most modern and best equipped church plants our land affords. We are ready for the emergencies as they come. Our auditorium, while not so large as some in the Conference, is entirely adequate for ordinary occasions, and will be for years to come.

It was in 1907, during the pastorate of Rev. E. N. Evans, that the first Methodist church was erected here under the splendid leadership of Mrs. Elizabeth Sullivan. With tireless energy, she worked until a suitable house of worship was built. This building was added to from time to time, but was never really the property of our church, as the deed contained a reverting clause.

When the writer was appointed to this charge in 1921, he found literally a homeless congregation. The interest in the old property had been exchanged for a lot in another section of the city, and, as in all previous years, the Board of Stewards included the rent of the parsonage in the expense budget. In the summer of 1922, our Mayor, Mr. Sullivan, proposed to the building committee an exchange which would give us the property we hold at present for the lot mentioned before, and the Company would sell us the parsonage at cost. This exchange was agreed to, and the committee asked the privilege of calling the new plant "The Elizabeth Sullivan Memorial Church," in memory of her whose life had meant so much to the church in past years.

Our membership at present is nearly eight hundred. Our Sunday school has reached the "B" grade standard of efficiency. It is not as large as it might be, but is a splendid character-building institution. In every way the church is prospering.

We welcome heartily the members of the Louisiana Conference to our city, and our homes. Bogalusa boasts a fine record in entertaining conventions, and Bogalusa wants this Conference to be the best entertained body that ever visited our borders. The mayor and his helpers, the pastors and members of the various churches of the city, and all the citizens of our community, join in extending to you a cordial welcome. May your visit be a benediction to us, and may you carry away with you memories that will be a blessing to you as the days go by. Such is the hope and prayer of us all.

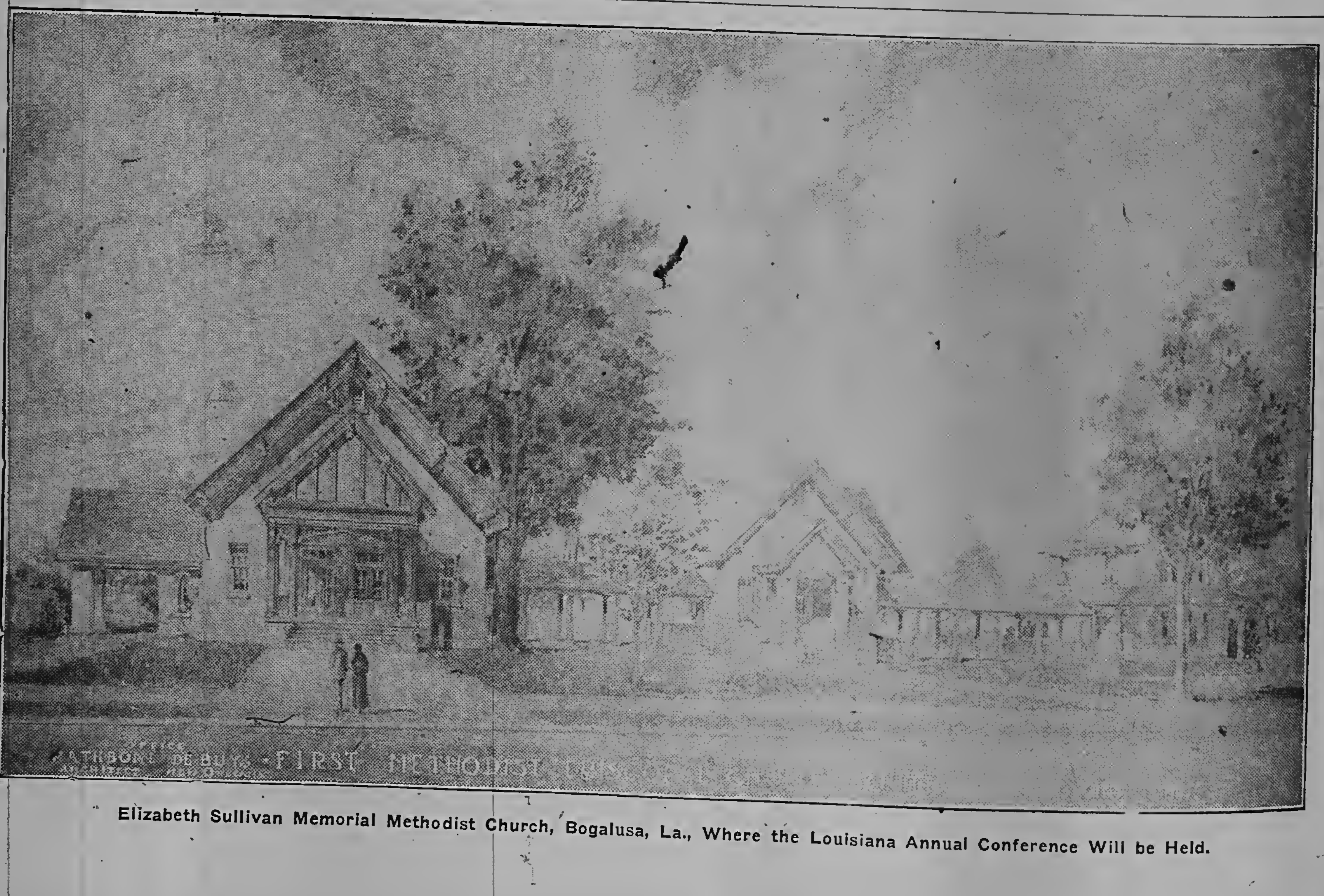
Bogalusa, La.

## FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Reading Homer in the Den in the Pelican Pines! Can you beat it! I never tire reading Homer's Iliad, in spite of the fact that it is a tale of horrid war, of warriors clashing in combat, of heroes dying, of gods and goddesses plunging through the battle storm. But the grandeur of the conceptions, the beauty of the figures, the spirit of the action, the whole atmosphere of the poem is uplifting and inspiring. To read a book of Homer's Iliad re-charges all of my intellectual batteries, and I feel like one who has been up on a high mountain and breathed the ozone of the heights. What splendid horses they had in Homer's time! When Diomed knew that Aeneas was preparing to meet him in battle, and told Sthenelus, his driver, to get his chariot ready, Sthenelus tried to persuade him not to risk a conflict with the renowned hero of the Trojan host; but Diomed fiercely scorned the idea, and told Sthenelus if he fell in the fight to be sure and secure the horses of Aeneas, and there were only four of that breed in the world; and he captured the two Aeneas drove!

The Trojans were driving the Greeks, and Juno, who was on their side, begged old Jove, who tried to be impartial, to let her help her beloved "Argives," and he consented.


RATHBONE DE BUYS - FIRST METHODIST

Elizabeth Sullivan Memorial Methodist Church, Bogalusa, La., Where the Louisiana Annual Conference Will be Held.

"He said: Saturuia, ardent to obey,
Lashed her white steeds along the aerial way.
Swift down the steep heaven the chariot rolls,
Between the expanded earth and starry poles.
Far as a shepherd from some point on high,
O'er the wide main extends his boundless eye:
Through such a space of air, with thundering sound,
At every leap the immortal coursers bound!"

Some jump, that! My, how I would have loved to see those horses with their flowing manes and tails, and Juno, with her hair, like streaming sunbeams, flowing behind. Those Olympian ladies did not bob their hair. It would have scandalized a court none too scrupulous anyhow; but old Jove would not stand everything, and knew how to read the law to the women when it became necessary. But the horses of Homer! When I pay my debts, and get Sister Steel a Buick Sedan, and catch up with the benevolences, if I have anything left, I intend to buy me a horse, a sure enough horse, like "Bob Lee," the thoroughbred I rode from Emory to Saltville, back and forth, while a student in college! Bob Lee used to walk like he knew he carried an aristocrat on his back, and I sat erect because I knew I rode an equine aristocrat! By the way, I was recently in the neighborhood of where General Lee's famous horse, "Traveler," was bred in Greenbriar County, Va.; and they raise fine horses in that region still. Give me a horse—"my kingdom for a horse!"

I enjoyed an evening recently at Mansfield College, still the crown-jewel of our little city. I met President Bratton, his charming wife, and sweet little children, and was glad to see the college has a President whose private home-life is a model for his pupils. That is very important as an accessory of education, especially in a school for girls. In taking charge of a college for young ladies once, as President, I insisted on the President's apartments being furnished in a manner such as not only became the dignity of his office, but would show the young ladies under his care what sort of a home they ought to aim to have themselves. The chaste simplicity and refined elegance of President Bratton's quiet apartments, and the presence of his cultured wife in them, are a very fine influence in the educational work done by the college. The girls will carry away with them a pleasant memory of that President's home life. I see, and address, a large number of student bodies, but I think our Pelican maidens will show up well with any of them. They are a splendid looking lot of young women. It was a pleasure to mingle briefly with them. I hope they appreciate the opportunity which they enjoy in such a school; and I hope the Methodists of Louisiana will appreciate the thorough work done in this noble historic college. I know of no town of the size of Mansfield where one will find more cultured people, especially ladies, or a finer social atmosphere; and it must be credited chiefly to Mansfield College.

I noticed some attractive improvements made recently on the college grounds in the form of wide cement walks, with handsome entrances. I understand we are indebted for these to our townsmen, Mr. Barney Wemple and Mr. Bogle, and friends who co-operated. They have done well. All honor to them. Hand 'em a stick of candy or a bouquet of flowers, or both. I understand the entrances are to have a memorial character. That is a pretty and very appropriate idea. I preached at Vassar College, in New York, once, and the senior class gave me a reception. It was the dead of winter, but the room was a perfect bower of roses and flowers of every kind, as was the spacious dining-room. I asked where the flowers came from, and the question brought out a pretty story. Some years before a beautiful girl died just as she was to have graduated. Her father was a wealthy man, and was planning to erect a costly monument in her memory. Some one suggested to him that few who knew her would see the monument, and that instead he put something at the college that would keep her memory fragrant. So he built a beautiful conservatory, and the year round the college was blessed with the beauty and fragrance of the flowers. It was a lovely way of commemorating the young woman who passed away just as she was to take the honors of the institution. I want to see something up there at the college that will honor the memory of "Old Brother Shepard." The college never had a better friend, I have been told. Let us see to it that a memorial urn, filled with flowers, or a drinking fountain, or something simple but artistic, is placed in the college in honor of the memory of this loyal friend. The hermit from his Den in the Pelican Pines salutes Mansfield College!

Mansfield, La.

## TRUE HEROISM.

I have wondered if there is any virtue the lack of which is more to be observed among Christian ministers and laymen than moral courage, the courage of one's convictions. To perform one's duty fearlessly, to say and do the things that he knows to be right, regardless of conditions, is very far from pursuing the way of least resistance. So often it requires not only the surrender of one's own will and preference in matters of duty, but it tests the quality of his moral being, and becomes a proof of the genuineness of his Christian profession.

The question to be decided is this: Do I hold more sacredly my own obligations to do and say things that duty demands, and the consequent approval of the Author of right, or the friendship of those who disregard obligation and would have me disregard my obligation?

What if a Christian must sacrifice his reputation, and incur the displeasure of a few men, and even suffer material loss as a result of faithfulness to certain known duties? Surely he can better afford that than know that he is a moral coward in the sight of God and man.

Whether he is true to his obligations under conditions like those mentioned above or not, depends absolutely upon whether he knows and loves the Lord and respects his own Christian manhood more than he does his own reputation, public opinion and his material welfare.

While the agencies of Satan are active in the world (and they will ever be), and while we have to deal with designing men, if we maintain allegiance to Christ and the approval of a good conscience, moral courage, and no lack of it, is our only hope. To lay oneself liable to criticism and the malice and slander of one's neighbors and acquaintances for duty's sake, requires great moral strength, the absence of which is by no means confined to men of ordinary rank, but men of higher intellectual rating are often found among those who weaken and yield. To dare to do and speak the right things every time, is not only heroic, but it is the one hundred per cent mark in Christian manhood and womanhood.

The morally courageous is not always the popular man—quite to the contrary as a rule; nor is he the man that is apt to be chosen for high places, particularly if conditions exist in high places that are liable to be disturbed, and ought to be disturbed.

By certain shrinking, compromising leaders, a man who is not afraid to attack sin in high places is regarded as an unsafe man, a man who, without sound judgment, would take hold of situations and as a result, instead of improving conditions, the cause would suffer more or less injury, when, in very truth, conditions have long been, and may still be, utterly deplorable, all because some one had not the moral courage to set himself steadfastly against the wrong, and determine to establish the right.

But the Lord can risk, and count on such a man anywhere. One of the crying needs of the church at this period of its history is for more men of great moral courage.

A METHODIST.

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You laugh at Prohibition laws; the libertine laughs at the marriage laws; the anarchist laughs at the property laws—watch out that your son does not laugh at all laws! Let's quit laughing at any law!—Colonel Dan Morgan Smith.

## LETTER FROM DR. S. H. WAINWRIGHT.

"We are still in Karuizawa and the earthquake shocks continue. We live as soldiers ready for a summons to battle. We sleep with our garments and a lighted lantern by the bed. Up to this time the death of only one Protestant missionary has been ascertained. Sixteen thousand refugees are passing through Karuizawa every day. The trunk line from Tokyo to the west is broken, and the traffic comes around by Karuizawa. There are missionaries at the station handing out food. People seem very appreciative of what is done for their comfort.

"Reports from Tokyo and Yokohama show that the tragedy was greater, if anything, than at first reported. The editor of one of the leading newspapers said to me yesterday that five million people were homeless. The killed in Tokyo, once reported at 100,000, is now placed at about half that number. Very few succumbed in Tokyo to the earthquake, but in Yokohama the fatalities from the earthquake were very great."

So writes S. H. Wainwright, missionary of the Methodist Episcopal Church, South. Mr. Wainwright is connected with the Language School for Missionaries at Tokyo, maintained jointly by several Protestant boards. Together with other missionaries, Mr. and Mrs. Wainwright had gone from Tokyo to Karuizawa, a mountain resort much frequented by missionaries during the hot summer of Japan.

"The remakable thing about the earthquake," continues Dr. Wainwright, "was the suddenness of the destruction in Yokohama. No one had time to escape. There were no preliminary shocks. The ships from the harbor saw a great cloud of dust rise as the buildings fell in Yokohama. No sooner had those who escaped from the buildings congratulated themselves, when they saw that peril was again upon them, through the fires started in different parts of the city. Some lay down in the water in the park which had come from the bursting of the water mains; some stood in the sea for hours to protect themselves from the flames. One aged missionary lady in Yokohama was caught between two chairs on the top of which a beam fell, and in that little nook, left by a kindly providence, she sat for four or five hours and was rescued. A pathetic event was the calling of a parrot incessantly for four hours, for 'Boy San' from beneath one of the wrecked buildings until help came.

"We climbed to a hilltop about 11 o'clock on the evening following the earthquake at noon, to witness what was thought to be a new volcano in eruption in the direction of Tokyo. We saw the lurid light on the sky and occasionally the tips of flames leaping into the air, and we wondered whether we were viewing a new volcano or the burning of Tokyo. We learned afterward that our own house burned about the time we stood on the hilltop, and contributed its part to the reddening of the midnight sky.

"Our material losses have been more than replaced by spiritual gains," declared Dr. Wainwright. "The kindness of people on every hand has touched us deeply. Many homes have been opened to us. One of the letters which touched us most was that from a well known Japanese in Tokyo and his wife, who was converted during the first year we were in Japan. 'We learn that your house was burned in Tokyo. If you return to Tokyo, please come to our home and occupy that part of the house as your home which is next to the grove nearby. We will occupy some other part of the house. Please do this and have no more anxiety.'"

Dr. and Mrs. Wainwright lost their home, library, clothing, and all personal belongings. They have been engaged in missionary work in Japan since 1888, going to their field under the Mission Board from the St. Louis Conference of the Methodist Episcopal Church, South.

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The man who peddles liquor, like the man who sells habit-forming drugs, is an outlaw, and his trade is branded as an enemy of society.—William Jennings Bryan.

## PROCEEDINGS OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE.

(Continued from First Page.)

Secretary Countiss read the minutes of the preceding day's session, which were approved.

William B. Maddox, L. B. Wimberly, and B. E. Crowson were elected to Local Deacon's Orders. Mark L. Ward was elected local elder. John D. Humphreys was admitted on trial.

Dr. L. D. Patterson, of Menlo, Ga., gave a great address in the interest of the Centenary Movement. For a few moments, while Dr. Patterson was giving his address, Brother T. M. Brownlee acted as Chairman of the Conference, in the absence of the Bishop.

After the address of Dr. Patterson, a pleasant diversion was given the members of the Conference as Brother J. J. Brooks called Brother S. L. Pope, the efficient presiding elder of the Greenwood District, to the front, and in feeling words presented him with a fine Oxford Bible as a token of appreciation from the preachers of the district. Brother Pope spoke from a tender heart his words of acceptance of the gift.

The name of R. L. Ellis, an elder in the Class of the Third Year, was called, his character passed, and he remains in the same class.

Under question 11, "Who are located?" A. S. Brisco requested a location, and it was granted him.

At 10 o'clock, the order of the day was to consider the needs of Grenada College. Judge J. G. McGowen opened up the subject, followed by J. H. Felts and J. R. Countiss, in which it was shown that in order for Grenada College to remain in the field of Christian education provision would have to be made immediately for raising it to the class of an A-grade college. In connection with the discussion, Dr. D. M. Key, of Millsaps, spoke of the high class of work being done at Grenada, as judged by the students coming to Millsaps from Grenada, and the Bishop added words of counsel to the task in hand. By a unanimous vote, the following resolutions were adopted:

"Resolved, That the Trustees and President of Grenada College be authorized to conduct a campaign for the endowment of the college that it may be ranked as an institution of A-grade.

"Resolved (2), That our changes and pulpits be open for the presentation of this cause.

"Resolved (3), That we as preachers and laymen give this cause our most cordial sympathy and support."

Dr. Gilbert T. Rowe, editor of the Methodist Quarterly Review, addressed the Conference concerning the Review.

The class for admission into full connection was called, and the following young preachers were unanimously received into full connection of the Conference: Jasper W. Avery, Ovid A. Clark, R. T. Hollingsworth, John R. Murff, Robert C. Nanney, William T. Phillips, Tinsley B. Thrower, and Henry Hawkins Wallace.

The names of W. R. Williams and J. W. Dorman were referred to the Committee on Conference Relations for the superannuate relationship.

After announcements, the Conference was dismissed by the benediction pronounced by Dr. Rowe.

### Fourth Day—Morning Session.

The Bishop announced hymn No. 388, "A Charge to Keep I Have," after the singing of which the 23rd Psalm was read in concert, and the Conference was led in prayer by Dr. R. S. Satterfield, Assistant Editor of the Christian Advocate.

After the reading of the minutes of the preceding session, question 8 was called, "Who are readmitted?" Brother N. Maxie, a deacon in the third year, was re-admitted.

Report was made of the Grenada District, and we gleaned the following facts concerning the success of the year's work in the district: 475 were received on profession; 14 charges paid 100 per cent on ministerial support and 10 paid 100 per cent on the benevolences; 465 copies of the Conference organ are taken; $19,608 has been paid on Christian Education pledges, and $67,033 on Centenary pledges.

The characters of all the preachers in this district were passed.

The report from the Aberdeen District showed the following progress: 699 additions on profession; 20 charges show 100 per cent paid on ministerial support, and 11 show 100 per cent paid on benevolences; 346 copies of the Advocate are taken; $9,201 has been paid on Christian Education pledges, and $71,892 on Centenary. Two circuits in this district, Algoma and Toccopola, brought up level columns for the first time in their history, so far as is known to the Conference.

E. H. Cunningham asked the privilege of the floor, called the presiding elder of the Aberdeen District, T. H. Dorsey, to the front, and presented him with a gift from the preachers of the district, which Brother Dorsey received graciously and with a courteous bow. The brethren of the Conference let their curiosity get the better of them and clamored to know what the gift was. One said it looked like a walking cane, and Dorsey must be getting old. Another said it looked like an air gun. The Bishop suggested it might be a golf stick, and still another suggested a fishing rod. No one guessed right, as it proved to be an umbrella.

J. E. Cunningham reported as one feature of growth and development at Aberdeen that he had baptized "Jim Vardaman" and taken into the church "Warren A. Candler."

T. H. Lipscomb read the resolution the Publishing Committee of the New Orleans Christian Advocate passed to be submitted to the patronizing Conferences a few weeks ago concerning changing the location of the Editor's office at least from New Orleans to Jackson, Miss., and some other changes in the management of the organ, and spoke in favor of the change. Dr. H. T. Carley, W. H. Mounger, T. M. Brownlee and J. H. Felts spoke pro and con on the subject, and after some lively discussion the Conference voted in favor of having the change made.

The hour for presenting the cause of the Superannuate Endowment Fund to the Conference having arrived, Bishop Ainsworth presented Dr. Luther E. Todd, who carefully entered into the details of the plan the Board of Finance had adopted. Dr. G. L. Morelock, Secretary of the General Board of Lay Activities, and Bishop Ainsworth addressed the Conference in favor of the movement.

The names of W. D. Wendel and H. E. Carter were referred to the Committee on Conference Relations for the superannuate relationship.

Question 10, "Who are received from other churches as traveling preachers?" was called. Clark C. Alexander, from the Presbyterian Church, in elder's orders, was received and assigned to the Class of the First Year.

West Point and Columbus were nominated as places inviting the Conference for the session of 1924. West Point was chosen.

Dr. R. S. Satterfield, Assistant Editor of the Christian Advocate (Nashville), was introduced, and spoke a few words about the Advocates.

It was voted to meet in afternoon session at 2:30 o'clock,

Rev. Mr. Davidson, rector of the local Episcopal church, was introduced and spoke a few words of welcome and of warm feeling he has toward our church. After announcements, the Conference adjourned.

### Fourth Day—Afternoon Session.

The Conference was called to order promptly at 2:30 p.m. The Bishop announced and we sang hymn No. 317, "More Love to Thee, O Christ." B. P. Jaco led the Conference in prayer. The secretary read the minutes of the morning session, which, after some corrections, were approved.

The work of the Greenwood District was reviewed, which showed the following progress: 455 were added on profession; 17 charges paid 100 per cent on ministerial support, and 10 charges paid 100 per cent on the benevolences; $40,651 has been paid on Centenary pledges, and $8,360 has been paid on Christian Education pledges; 218 Advocates are taken.

The credentials of J. J. Baird were unanimously restored to him.

The Corinth District was reviewed. It showed that 662 were added on profession; 11 charges paid 100 per cent on ministerial support, and 5 paid 100 per cent on the benevolences; a total of $67,000 has been paid on Centenary pledges, and $23,820 paid on Education pledges; 280 copies of the Advocate are taken.

Various reports of boards and committees were read and adopted. Pending the adoption of the report of the Committee on Hospitals, Dr. L. H. Estes addressed the Conference.

The statistical secretary made a report, which showed a net increase of 1300 members, making the present membership 67,139, and that $827,598 was raised for all purposes—a net gain over last year of about $30,000.

The Greenville District was reviewed, and showed that 420 new members were added on profession; all the charges paid 100 per cent on ministerial support, and all but 2 charges paid 100 per cent on benevolences; $49,674 has been paid on Centenary pledges, and $15,193 on Education pledges; 306 copies of the Conference organ are taken.

The work in the Columbus District showed: 594 additions on profession; 17 of the charges have paid 100 per cent on ministerial support, and 12 of the charges paid 100 per cent on the benevolences; for Centenary, $46,513 has been paid on pledges, and for Christian Education $9,379 has been paid on pledges; 311 copies of the Advocate are taken.

Pending the adoption of the report of the Board of Education, Dr. J. R. Countiss addressed the Conference. J. T. McCafferty offered an amendment to the report, that J. T. Lewis be made a trustee of Millsaps College in place of T. H. Dorsey, nominated by the Board, which amendment was adopted.

D. H. Hall was elected Conference Lay Leader in connection with the adoption of the report on Lay Activities.

Pending the adoption of the report on our Orphanage, B. F. Lewis, manager of the Home, addressed the Conference.

The work in the Sardis District was reviewed and showed progress as follows: 350 additions on profession; 12 charges paid 100 per cent on salaries; 5 charges paid 100 per cent on benevolences; $37,947 has been paid on Centenary pledges, and $7,206 has been paid on Education pledges; 159 copies of the Conference organ are taken.

The characters of all the preachers were passed as the work of the districts was reviewed.

Rev. J. H. Holder made an address concerning the Christian Education Movement.

Rev. D. W. Babb, who has rounded out 50 years of service in the Conference, was asked by the Conference to preach on Tuesday evening preceding our next Conference, a sermon celebrating this 50 years of service.

J. A. Randolph acted as chairman of the Conference while the Bishop excused himself for rest and refreshment for a few minutes.

Reports from all boards and committees, except Sabbath Observance and Spiritual State of the Church, were read and adopted.

After the reading of the minutes and adoption of same, the Conference adjourned to meet in Memorial Service, Sunday, at 2:30 p.m.

### Fifth Day—Sunday.

Memorial Service, 2:30 P. M.

The Bishop called the Conference to order; the congregation sang, "Thou, My Everlasting Portion," and Brother J. J. Brooks led in prayer. Brother L. M. Lipscomb assisted the Bishop by reading one of the lessons in the ordination of the following to the office of deacon:

Traveling Deacons—Casper W. Avery, Tinsley B. Thrower, Henry H. Wallace, Robert T. Hollingsworth.

Local Deacons—William C. Mattox, Looney B. Wimberly, Green C. Gregory, Benjamin E. Crowson.

The Bishop resigned the chair to Brother L. A. McKeown, who presided over the Memorial Service.

R. A. Tucker made some announcements concerning the Conference Brotherhood.

The following brethren, during the year, have answered the last roll call:

W. C. Harris, whose memoir was read by J. H. Smith; J. A. Hall, whose memoir was read by V. C. Curtis; W. C. Carlisle, whose memoir was read by W. M. Young; W. G. Burks, whose memoir was read by W. W. Hartsfield.

The following brethren spoke to the memory of the departed brethren: B. P. Jaco, D. W. Babb, E. S. Lewis, L. M. Lipscomb, R. T. Hollingsworth, A. A. Alexander, J. T. Gullett, V. C. Curtis, S. L. Pope.

The report of the Committee on Memoirs was adopted. "Nearer, My God, to Thee" was sung, and V. C. Curtis pronounced the benediction.

### Fifth Day—Evening Session.

The Conference convened in final session at 7 p.m. The orchestra of the Big Brothers' Class rendered some fine music while the congregation was assembling.

Dr. J. H. Oneal, a member of the Rock River Conference of the Methodist Episcopal Church, preached to the Conference from the text Acts 1:8.

Following the sermon, the Bishop, assisted by S. A. Brown and E. R. Smoot, ordained to the office of elders: W. R. Liming, W. A. Wilson, John W. York, William T. Phillips, John R. Murff, and C. C. Alexander, Brother Alexander assuming only the ordination vows, being an elder coming to us from the Presbyterian Church.

J. A. Randolph, J. B. Randolph, T. H. Dorsey, and A. T. McIlwain assisted the Bishop in the laying on of hands in the ordination service.

The reports of the Committees on the Spiritual State of the Church and on Sabbath Observance were adopted, resolutions of appreciation and thanks passed, the minutes were read and adopted, the Bishop made a few "scattering remarks," and read the appointments, we sang the Doxology, the benediction was pronounced, and the fifty-fourth session of the North Mississippi Conference was brought to a close.

Following are the appointments for the year 1923-1924:

## THE APPOINTMENTS.

### Aberdeen District.

L. P. Wasson, Presiding Elder.

Aberdeen—H. G. Davis.
Algoma—W. L. Atkins.
Amory—W. R. Lott.
Bellefontaine—G. W. Russell (supply).
Buena Vista—E. C. Driskell (supply).
Calhoun City—B. F. Bullard.
Eupora and Maybin—W. B. Baker.
Fulton—A. Y. Brown.
Greenwood Springs—W. M. Hester.
Houlka—W. C. Mattox.
Houston—E. E. McKeithen.
Mathiston—J. E. Lawhorn.
Nettleton—G. C. Gregory.
Okolona—E. H. Cunningham.

Pontotoc—W. H. Mounger.
Prairie and Strong—D. W. Babb.
Randolph—J. A. Brody (supply).
Shannon—J. G. Johnson.
Salem and Friendship—R. M. Papasan (supply).
Smithville—J. R. Murff.
Tocopola—W. C. Newman.
Tremont—L. Betterton (supply).
Tupelo—C. C. Alexander.
Verona—R. M. Evans.
Vardaman—D. H. Crowson.
Woodland—A. A. Martin.
Chaplain United States Navy—J. H. Brooks.
Assistant Editor Sunday School Literature—J. W. Boswell.

### Columbus District.

A. T. McIlwain, Presiding Elder.

Ackerman and Weir—W. L. Storment.
Artesia—R. W. Evans.
Brooksville—M. E. Scott.
Caledonia—O. A. Clark.
Cedar Bluff—R. S. Lawson.
Chester—J. A. Biffle.
Columbus, First Church—E. S. Lewis.
Columbus, Central—Del Longgrear.
Crawford and Shaeffers—C. W. Avery.
Ethel—R. L. Ellis.
Highpoint—R. C. Mayo.
Kosciusko Station—A. S. Raper.
Kosciusko Circuit—W. A. Bowlin.
Louisville—J. T. McCafferty.
McCool—Guy Ray.
Macon Station—S. H. Caffey.
Macon Circuit—M. A. Burns.
Mashulaville—T. J. Hopper.
Mayhew and Sessums—J. R. James (supply).
Noxapater—W. R. Goudelock.
Shuqualak—Seamon Rhea.
Starkville—W. W. Woollard.
Sturgis—J. D. Humphries.
West Point—T. H. Lipscomb.
Conference Evangelist—J. H. Bell.
Missionary Evangelist—For Aberdeen, Columbus, and Grenada Districts, W. M. Campbell.
Missionary to Poland—W. A. Langley.

### Corinth District.

J. B. Randolph, Presiding Elder.

Baldwin—J. J. Garner.
Belmont—C. W. Baley.
Blue Mountain—B. F. Hammond.
Booneville Station—E. G. Mohler.
Booneville Circuit—L. B. Wimberley.
Burnsville Circuit—W. T. Bazzell (supply).
Chalybeate—A. M. West.
Corinth, First Church—T. H. Dorsey.
Corinth, South Side—J. D. Boggs (supply).
Corinth Circuit—W. W. Bruner.
Dumas—T. L. Oakes.
Guntown—W. M. Langley.
Hickory Flat—R. C. Nanney.
Iuka Station—W. W. Jones.
Iuka Circuit—N. Maxey.
Kossuth—A. L. Davenport.
Mantachie—G. B. Love (supply).
Marietta—E. C. Sullivan (supply).
Mooreville—Wade Heath
Myrtle—J. L. Nabors.
New Albany Station—J. D. Wroten.
New Albany Circuit—J. W. York.
Potts Camp—D. R. McDougal.
Rienzi—W. I. White.
Ripley Station—J. A. George.
Sherman—N. G. Augustus.
Silver Springs—B. P. Fullilove (supply).
Tishomingo—W. T. Phillips.
Wheeler—W. C. McKay (supply).
Secretary of Education—J. H. Holder.
Conference Evangelist—W. A. Wilson.
District Missionary Evangelist—J. T. Gullet (supply).

### Greenville District.

J. H. Felts, Presiding Elder.

Arcola Circuit—H. B. Suydam.
Boyle and Pace—W. W. Hartsfield.
Clarksdale—T. M. Brownlee.
Cleveland—W. W. Mitchell.
Coahoma and Jonestown—R. G. Lord.
Duncan and Alligator—T. H. Mills.
Evansville and Dubbs—W. S. Selman.
Friars Point and Lyon—J. M. Guinn.
Glen Allen and Benoit—A. R. Beasley.
Greenville—E. Nash Broyles.
Gunnison and Sherard—E. B. Sharp.
Hollandale—L. A. McKeown.
Lake Cormorant—J. B. Conner.
Leland—T. E. Gregory.
Lula and Dundee—J. M. Wyatt.
Merigold—R. I. Collins.
Rosedale and Hillhouse—W. N. Dodds.
Shaw and Litton—J. D. Simpson.
Shelby—C. M. Chapman.
Tunica—S. L. Pope.
Chaplain, United States Army—J. M. Moose.
Missionary Evangelist, Greenville and Greenwood Districts—J. W. Robertson.

### Greenwood District.

J. E. Cunningham, Presiding Elder.

Acona and Black Hawk—J. A. Patterson.
Black Hawk Circuit—To be supplied by H. E. Carter.
Belzoni—H. P. Lewis.
Carrollton—J. A. Goad.
Drew—W. N. Duncan.
Dublin—S. C. Yates.
Greenwood—V. C. Curtis; G. H. Boyles, Junior preacher.
Indianola—W. C. Galceran.
Inverness and Isola—J. J. Baird.
Itta Bena—J. T. Lockhart.
Lambert—E. M. Shaw.
Minter City—C. L. Rogers.
Moorhead—N. J. Golding.
Ruleville—R. O. Brown.
Schlater—J. J. Brooks.
Sidon and Cruger—C. L. Oakes.
Sunflower—F. H. McGee.
Swiftown—W. W. Milligan.
Tchula—J. H. Smith.
Tutwiler—C. P. Moss.
Webb—C. T. Floyd.

### Grenada District.

R. A. Tucker, Presiding Elder.

Abbeville—W. O. Hunt.
Ashland—W. L. Robinson.
Coffeeville—G. A. Baker.
Duck Hill—A. W. Bailey.
Durant—R. P. Neblett.
Ebenezer—A. J. Henry.
Grenada—M. Johnsen.
Holcomb—W. F. Rogers.
Holly Springs—C. A. Parks.
Kilmichael—R. T. Hollingsworth.
Lamar—W. C. Beasley.
Lexington—J. W. Ward.
Oxford—E. R. Smoot.
Paris—B. E. Crowson (supply).
Pickens and Goodman—J. S. Duncan.
Poplar Creek—G. W. Robertson.
Red Banks—C. M. Ray.
Sallis—R. G. A. Carlisle.
Tie Plant—H. G. Roberts (supply).
Vaiden and West—W. D. Bennett.
Waterford—W. R. Liming.
Water Valley, First Church—L. M. Lipscomb.
Water Valley, Main Street and Taylor—J. W. Raper.
Winona Station—C. H. Varner.
Winona Circuit—J. S. Maxey.
President Grenada College—J. R. Countiss.
Professor of Religious Education, Grenada College—J. E. Stephens.
Associate Professor of Religious Education, Millsaps College—L. W. Summers.
Conference Missionary Secretary—B. P. Jaco.
Assistant Secretary Board of Missions—R. H. Ruff.
Agent Methodist Orphanage—S. A. Brown.

### Sardis District.

J. Tillery Lewis, Presiding Elder.

Arkabutla—J. H. Ingram.
Batesville—W. M. Young.
Byhalia—H. M. Young.
Charleston—T. M. Bradley.
Cockrum—B. G. Whitehurst.
Coldwater—R. G. Moore.
Como—A. C. McCorkle.
Courtland—G. D. Burt.
Crenshaw and Sledge—C. A. Northington.
Crowder—T. H. Porter.
Hernando—P. F. Luter.
Horn Lake—H. N. McKibben.
Longtown—W. P. Bailey.
Oakland—W. J. Wood.
Mount Pleasant—W. L. Graves.
Olive Branch—H. H. Wallace.
Pleasant Hill—M. H. Weed.
Sardis—J. A. Randolph.
Sardis Circuit—R. E. Woodfin.
Senatobia—W. S. Shipman.
Shuford—T. B. Thrower.
Tyro—S. E. Ashmore.
Sunday School Field Secretary—R. H. B. Gladney.
Student, Drew Theological Seminary—N. D. Guerry, Jr.

## CONFERENCE PERSONALS.

### Just a Little Personal.

Your reporter could not make as full a report of the side issues of the Conference as he desired. Having to attend the meetings of the Epworth League Board each afternoon, he was not able to attend and report on the anniversary meetings of the various Boards held in the afternoon.

Besides, an all-important event in his family life took place at the Belzoni Methodist parsonage on Sunday morning, at 8:30 o'clock, when Rev. S. E. Ashmore claimed his only daughter to be his bride, and your reporter, the bride's father, said the words that made them husband and wife. My emotions were stirred to the depths when the crucial hour came.

In order to attend this event, I had to return to Belzoni Saturday night, and thus missed the service of that evening, and the Love Feast of Sunday morning. This is the first Love Feast I recall ever missing at a Conference. I love these meetings, though I seldom get a chance to add my testimony to them. I love the brethren and all the varied experiences of a Methodist preacher.

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One of the amusing things that happened at the Conference was on Wednesday evening, during the service conducted by Rev. Arthur J. Moore. Greenville Methodism has a fine choir, and they rendered for us some excellent music. "All Hail the Power of Jesus' Name" was announced. The choir led off in fine spirit, but the brethren of the Conference were not so rapid. So, with a mighty volume of voices, they drowned out the organ and choir with a little slower gait. The choir smiled, caught the slower time of the preachers, and, together, we did sing that grand old hymn.

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Rev. Arthur J. Moore, of Texas, who preached to us for three evenings of the Conference, frequently had many of us on the border of shouting grounds. He is a great preacher, and both the Conference and Greenville citizenship were blessed by his messages.

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Two of the clubhouses of the city were thrown open to the members and visitors of the Conference, and many courtesies extended us—the Elks Club house to the women and the Elysian Club house to the men.

H. P. LEWIS.

## CONFERENCE PERSONALS.

By Rev. R. P. Neblett.

Rev. J. W. Bell, whose name appears fifth on the chronological roll of the Conference, preached his semi-centennial sermon at this session. He takes as active an interest in all of the workings of the proceedings as any of the younger men.

Rev. Jarome J. Baird, who lives in Greenville, was re-admitted into the Conference, and, with his wife, rendered valuable assistance in the choir during the sessions.

Captain F. A. Howell, who was present at the organization of the North Mississippi Conference at Water Valley, in 1870, is attending this session as a delegate from the Grenada District. His home is in Durant, where he is a member of the Board of Stewards. He is 83 years of age.

Judge Lester G. Fant, of Holly Springs, is among the laymen in attendance on the Conference. He takes an active interest in all the proceedings of the work of the church, at home, in the Annual and General Conferences, and is always loyal to every interest of the kingdom.

Rev. E. H. Cunningham, who for a number of years has been the reporter for the Commercial Appeal and other daily papers throughout the territory, is not only interested in gathering the news, but careful in seeing that his personal attention is given to every interest of the church in his hands.

Hon. J. H. Sherard, of Sherard, a valuable layman from the bounds of the Greenville District, was on hand to look after the Orphans' Home at Jackson, and the Methodist Hospital at Memphis. He is president of the Board of Directors for both institutions.

Rev. J. J. Brooks, admitted on trial into the itinerant ministry in 1869, is the oldest effective minister on the roster of the Conference. He is active and greatly beloved by all the preachers and laymen.

The music rendered by the choir of the First Methodist Church is splendid and greatly appreciated by those fortunate enough to hear them. And the reason many do not have this opportunity is that the house is crowded before the time for the preaching services at the evening hour, and they can not gain admission into the auditorium.

The ladies of the church have had fresh cut flowers on the chancel and about the platform during the entire sessions of the Conference. This attention is not only thoughtful, but shows a deep interest in the work of the church by them.

The Woman's Missionary Society of the Methodist Church entertained the visiting ladies of the Conference Thursday afternoon at 4 o'clock, at the residence of Mrs. W. P. Kretchsmar, especially complimenting Mrs. W. N. Ainsworth, who is here with Bishop Ainsworth as guests of Mr. and Mrs. Percy Bell. The beautiful home was tastefully decorated with vases and baskets of gorgeous chrysanthemums, the tea table being unusually lovely with its center floral piece of yellow chrysanthemums and four silver candlesticks bearing yellow tapers. Mrs. Geo. Archer poured coffee while Mrs. T. C. Montgomery served the salad course. One hundred and fifty guests enjoyed the hospitality of the gathering, among whom were about fifty guests from out of town.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## "HOW BEAUTIFUL UPON THE MOUNTAINS ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS!"

Homeward bound after seven days of hard travel visiting two of the greatest Annual Conferences in the church to tell them about the special effort for superannuate endowment. I have written so much concerning the hopeful prospect for the movement in every Conference personally visited that I determined on this trip to dig up the things not encouraging. But with all my effort I must now confess that not a single unfavorable expression could be drawn from any man or woman. The concensus of opinion everywhere and expressed with enthusiasm is that the time has come for the church to make ample provision for the needs of her worn-out preachers and the widows of preachers.

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**Western North Carolina Conference.**—It was held at Winston-Salem, N. C., the land of pure water, clear skies, and everlasting hills. In this thriving business center of a great State everybody works. There are no drones. The one thing that they are willing to consider worth a pause in their activities is hospitality. How beautifully kind and courteous are the North Carolinians to strangers in their midst! They will love one a plenty as long as one is lovable, but they have a righteous contempt for shams. When deceived they are just as quick to fight as they are to be kind and brotherly when treated on the square.

When I entered the Conference room on Thursday morning, Bishop Collins Denny was busily engaged disposing of several pressing matters, so that the superannuate cause could have the right of way according to schedule. In due time he called for me to explain the plan for raising the $10,000,000 for superannuate endowment. The same fixed attention was given by all present to the analysis of the movement that has been given to it in every Conference. This eagerness to hear the details of the plan, so manifest everywhere, caused a prominent connectional Secretary to say this to me: "Todd, I have watched the attitude of the Annual Conferences when other financial programs were being presented to them, and I am sure nothing has ever gripped them more thoroughly than the plan for adequate superannuate endowment." How it warmed my heart to hear such words! Surely underlying all else in the church's busy life of to-day there is a mighty tide of passion setting in which has for its objective the payment of an honest debt to the Lord's disabled prophets.

Dr. C. W. Tadlock, of Centenary Church, St. Louis, delivered the inspirational address. The Doctor was at his best, which explains the pressing crowd around him afterwards, all eager to grasp his hand and express their determination to do the work. Dr. Tadlock had opportunity to discuss the outlook for the cause with many individuals at the church and in the hotel, and he told me that every word spoken to him on the subject was glowing with optimism. He said that one of the presiding elders told him there was not the slightest doubt about the Western North Carolina Conference raising its quota. Blessings on the elder! How I love to hear them talk when they speak like that! By the way, the size of the success of the effort for superannuate endowment can be measured by the dimensions of the presiding elders multiplied by the size of the pastors.

At the hotel many pastors talked with me about the work, and all of them made use of these words: "This is going to be the easiest thing we ever had to do." I hope they are right, but we should not be overconfident. Games are usually lost when there is overconfidence before they are played. Furthermore, people never fall over each other crowding to the place to give away money. It is not an easy task to raise $10,000,000, and the quicker we realize it the better off the superannuates will be. It will take patient, painstaking work to do this thing. Therefore may I urge the pastors to prepare for a persistent struggle in which every resource they have will be needed?

Several laymen expressed an eagerness to get at it. One of them told me that I could go away assured that the charge he represented would pay every dollar of its quota and much more. All of them were heartily in favor of the movement.

When Bishop Denny addressed the Conference concerning the special effort, he used a figure that deeply impressed everybody. He said a grand old ship would soon stop at the port, that she would not tarry long, and that whoever had freight to put on her should not fail to be timely in the act of loading. He referred to the opportunity about to be given to the church for making contributions to superannuate endowment. The Bishop is deeply interested in the cause, and the church can expect his episcopal district to support it loyally.

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**Virginia Conference.**—After a very pleasant and profitable day at Winston-Salem, Dr. Tadlock and I entrained for Richmond. We arrived early Friday, the day on which the great Virginia Conference had agreed to hear the representatives of the special effort for superannuate endowment. The hotels were crowded with preachers, and many groups of them were talking about the wonderful address on the "forgotten man" delivered to an overflowing crowd the night before by Dr. Clovis Chappell, of Washington, D. C. Everywhere they were saying: "It was great! It hit the spot! It will get results!" Well, done, Clovis. The old boys will not forget.

The inimitable Bishop Candler was in the chair. He played on the emotions of the brethren as Ole Bull on his sweet-toned violin. Part of the time the boys laughed and part of it they cried, but every moment they listened. Into such an atmosphere the superannuate program was projected. The plan was explained, Dr. Tadlock followed with his inspiring address, and Bishop Candler exhorted as only he can do. The response was all that could be desired. It is useless to try to stampede Virginians, for they are not susceptible to that sort of thing. They are, however, open to conviction, and when any speaker can convince them, there is no need to worry about their actions. Undoubtedly they have decided that the superannuate cause is worthy. That is enough. The end of the story will be told in the returns from the special effort.

It was inspiring to hear Bishop Candler's ringing words to the laymen. He told them that they could not transact any sort of business with safety except by virtue of the work done by preachers of the gospel. How true! Take away the influence and work of the preachers for the past hundred years in this country, and where would be the opportunity for dependable business operations to-day? The preachers, more than any other class, have created the conditions for successful business. Generation after generation of them have spent all of soul and body for the sake of the common good. Eventually they wore out, and then in feebleness and age they were put aside to spend their last days in abject poverty. And all over the land business men live in palatial residences, having great fortunes, all of which was made possible by preachers who were willing to be the mudsills of such success. What a time is this for business men everywhere to remember the men who served them so well.

At 5:30 Friday evening I was given the opportunity to have dinner with the Pastors' Association and to address them in behalf of the superannuates. This organization each year selects some cause prominent before the church at the time and gives it careful study and diligent support. Very naturally they have selected the superannuate movement for the ensuing Conference year. The dinner was at the Y. W. C. A. building. I expected to find twenty-five or thirty preachers in attendance. Imagine my surprise when entering the dining room to find one hundred and thirty of them seated at the tables. It was a rare opportunity to boost the effort for the "forgotten man," and my readers can be assured that I did my best to meet the situation. And yet it almost seemed a waste of time to stand there for thirty minutes urging those splendid fellows to support a cause to which they have been heartily committed for months. There was not a single one of them lukewarm on the subject. By a unanimous standing vote and with much enthusiasm they assured me: "It shall be done." As I looked into their faces and felt the warmth of their sympathetic hearts I thought: What a splendid thing it would be if preachers all over the church would solemnly covenant together to make the special effort for superannuate endowment successful in abundant measure! If this were done, I verily believe that nothing on earth could prevent our grand old veterans from realizing the thing that all of us are so devoutly wishing for them.

Before leaving Richmond I had the opportunity to discuss with Bishop James Cannon, Jr., how best to project the special effort for superannuate endowment in the Mission Conferences which he has charge of, the same being the Texas Mexican Mission, the Western Mexican Mission, the Mexico Conference, and the Cuba Coference. The Bishop was greatly interested, and he readily consented to carry on the movement according to a plan which we agreed was practical. The Board of Finance is wholly dependent on the Bishops in charge of foreign Annual Conferences and Mission Conferences to do whatever can be done in these situations for superannuate endowment. The readers of this page will be pleased to know that even in these fields, so difficult to reach with such a program, the special effort for superannuate endowment will be made by whatever method seems best.

Thus ended another week of hard work for the great cause. May the God of the worn-out preachers give me strength to carry on during the next week, which is even now about to begin! And may I urge all my readers whose souls yearn for the success of the movement to be daily in earnest prayer for the blessings of heaven upon this work which appeals so forcibly to every loving heart.

# *The Home Circle*

### WHAT A BOOK CAN DO.

This is what a book can do:
Take you where the skies are blue,
Take you where the laughter's ringing,
And the eyes with love aglow,
Take you out of care and trouble
And the griefs which seem to double,
Take you far from wintry weather
And the fields of drifted snow.

This is what a book can do:
Dreams you thought were lost, renew;
It can set you bravely sailing
All the salty seven seas,
It can bear you on its pages
Back to long-forgotten ages,
Back to minuets of beauty
And to silver-buckled knees.

This is what a book can do:
Make a boy again of you;
To the prairies of adventure
It can take you in an hour;
It can chill your blood with danger
To which long you've been a stranger,
And cure all the ache of failure
By the magic of its power.

This is what a book can do:
Build and strengthen you anew,
Give you fortitude and courage
When above a storm appears;
It can fashion and remake you
So that fate can never break you,
It can comfort and console you
When your eyes are wet with tears.

—Edgar A. Guest.

### WHAT A DREAM DID FOR DOLLIE.

Dollie Donall hid her face in the pillow case on the couch on which she lay and blinked back a few stray tears. Sister Maudie was going to a party that afternoon and she couldn't go because a horrid rain had fallen and made the world about her too damp for her .to venture out. Dollie didn't give up the thought of going gracefully—no, indeed. And the main reason for her burying her face in the pillow was simply because she didn't want to speak to anybody.

Presently Dollie was surprised beyond expression. The old stuffed owl that had been sitting on a certain post in the hallway ever since she could remember began to stretch his wings and turn his head as only an owl can; then he tried his feet, and when he seemed quite sure that they would work properly he flew down to the floor and began prancing around in a queer manner.

"I want to get out of this house," he said to the white china cat that had sat throughout two whole seasons on one side of the hearth.

The cat began to stretch her legs and turn her head just as the owl had done, and presently she was walking around also. "I want to get out of here, too," said the cat. "There is too much grumpiness about this place to suit me."

"That's my reason for leaving," answered the owl. "I don't like pouty people, and that little girl Dollie doesn't do anything else but pout."

"You're wrong, you're wrong," chimed in Polly, the parrot. "Dollie isn't cross all the time. Don't you remember that she saved one of your wing feathers the other day when the maid would have swept it out into the yard?"

"Yes, I remember that," said the owl, "but, nevertheless, she is pouty; and I don't like pouty people."

"Neither do I," declared the white china cat.

"Dollie, O Dollie!" came a shrill voice, and Dollie jumped up from the couch and began to rub her sleepy eyes.

"I didn't mean to frighten you, Dollie," laughed the voice, which the little girl recognized as Billy's, "but Sis and I were so unhappy at the party without you that I ran by and asked Uncle Ben to come and take you over in his car, so hurry into your clothes. He's waiting at the gate for us." And before the little girl could answer, Billy was gone.

For a moment she sat staring in silence at the white china cat on the hearth, and then she raised her eyes to the ornamental owl that sat perched on the pole at the far end of the hall, then she turned her eyes upon Polly, who sat serenely playing with a piece of bright string on her pole by the window.

"Sleepy Dollie, sleepy Dollie," murmured the parrot.

"Yes," admitted the little girl, "I am sleepy all right, but don't you ever get it into your mind that I am going to be naughty any more, for I am not." And, though the whole family was delighted with the change, nobody but the little girl knew for a long time that it was due to a peculiar dream she had when she dropped off to sleep in a pouty frame of mind.—Christian Observer.

### FACTS ABOUT PRESIDENTS.

We are indebted to the Lonisville Courier-Journal for citation of the following interesting facts about our Presidents:

Of the twenty-nine men who have been President of the United States, nineteen have been "college bred."

Washington, Jackson, Van Buren, Taylor, Fillmore, Lincoln, Johnson, Cleveland, McKinley, and Harding never suffered from what Bismarck, in speaking of Paul Kruger, once characterized "the debilitating influence of a college education."

Though not a college graduate, Mr. Harding was for a brief period a student at a now defunct college in Ohio.

Grant, who was a graduate of the United States Military Academy, is assigned to the group of Presidents who were "formally educated."

If a list of the country's greatest seven Presidents should be made, it would likely consist of Washington, Jefferson, Jackson, Lincoln, Cleveland, Roosevelt, and Wilson.

Of these seven, only three were college-bred or "university-bred" men.

Jefferson, like Monroe and Tyler, was graduated at William and Mary College; Roosevelt, like the Adamses, father and son, was a graduate of Harvard; Wilson, like Madison, was a son of "Old Hassau."

Mr. Coolidge is one of "the nineteen," a graduate of Amherst College.

The average age of Presidents when taking the oath of office for the first time is fifty-four years.

Above sixty years were John Adams and Andrew Jackson, each sixty-one; Taylor, sixty-four; Buchanan, sixty-five; and William Henry Harrison, sixty-eight.

Both Harrison and Taylor died while in office.

Of the men above sixty only two, John Adams and Andrew Jackson, were successful Presidents.

Below sixty and above fifty-four years were Washington (fifty-seven), Jefferson (fifty-seven), Madison (fifty-seven), John Quincy Adams (fifty-seven), Johnson (fifty-six), Harrison (fifty-five), Wilson (fifty-six), and Harding (fifty-six).

Above fifty but below fifty-four were Tyler (fifty-one), Lincoln (fifty-two), Fillmore (fifty), Arthur (fifty), Taft (fifty-one), and Coolidge (fifty-two).

Below fifty and above forty-five were Pierce (forty-nine), Grant (forty-six), Garfield (forty-nine), and Cleveland (forty-seven).

Only one man under forty-five years of age has become President. Theodore Roosevelt was only forty-two when he succeeded McKinley.

Van Buren and Hayes were fifty-four—the average Presidential age—when sworn in.

President Coolidge takes up the gravest responsibilities at an age two years under "the Presidential average."

Only one other American President was fifty-two when entering office—Abraham Lincoln.—Knoxville Sentinel.

It is the easiest thing in the world to obey God when he commands us to do what we like and trust him when the path is all sunshine. The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that if the lesson and the rod are of his appointing and his all-wise love has engineered the tunnels of trial on the heavenward road he will never desert us during the discipline. The vital thing for us is not to deny and desert him.—Theodore L. Cuyler.

To get, we must give; to accumlate, we must scatter; to make ourselves happy, we must make others happy; and in order to become spiritually vigorous, we must seek the spiritual good of others.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. C. M. Chapman, D.D.

### DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# Editorial

## PERSONAL AND OTHER NOTES.

Rev. O. S. Lewis will carry to Conference one of the best reports the First Methodist Church of Laurel, Miss., has ever made.

The First Methodist Church of Gulfport, Miss., where the Mississippi Annual Conference is in session this week, has a membership of 1,075.

The quarterly conference of the Methodist church at Franklinton, La., unanimously requested the return of the pastor, Rev. L. W. Cain, for another year.

Brother W. M. Hunt, the efficient church lay leader of the West Monroe Methodist Church, has been a reader of the Advocate for more than a quarter of a Century.

Rev. H. S. Johns, chaplain of the Louisiana State Penitentiary, paid the Advocate office an appreciated call one day last week while in the city on a business mission.

Rev. William Schuhle, our pastor at Morgan City, La., was in New Orleans last Monday to hear Dr. John. R Mott speak. He favored the Advocate office with a call while in the city.

Rev. and Mrs. H. P. Lewis, of Belzoni, Miss., announce the marriage of their daughter, Annie Marion, to Rev. Samuel E. Ashmore, on Sunday, Nov. 11. The Advocate extends hearty good wishes to the happy young couple.

Mr. and Mrs. John Siebe Johnston announce the marriage of their daughter, Clara Baur, to Mr. Millard Mundell Bush, at Meridian, Miss., on Saturday, Oct. 20. The young couple will make their home at Boyle, Miss. The Advocate extends to them all good wishes.

On account of the cancellation of his engagements in Japan and Korea, made necessary by the earthquake, Evangelist Walt Holcomb has some open dates for the next six months. Brother Holcomb has just closed a successful meeting at Newnan, Ga.

We regret to learn that Bishop W. B. Murrah has suffered an attack of illness which made it necessary for him to cancel his schedule for the Alabama Conferences, Bishop Warren A. Candler presiding in his place. Our latest news is to the effect that Bishop Murrah is regaining his health.

We renew our expression of the appreciation of the kindness of Rev. H. P. Lewis in reporting the proceedings of the North Mississippi Conference for the Advocate. As our readers will see, he has done the work admirably. We appreciate, also, the kindness of Rev. R. P. Neblett in assisting Brother Lewis with the "personals."

The fourth quarterly conference of the Gibson Memorial Church, Vicksburg, Miss., unanimously adopted resolutions of appreciation of the services of Rev. J. R. Jones as presiding elder of the Vicksburg District for the past four years. Brother and Sister Jones have a warm place in the hearts of the good people of Vicksburg.

Rev. W. M. Williams has served a highly successful quadrennium at Purvis, Miss., where he has gained the respect and love of all the people. The fourth quarterly conference passed highly commendatory resolutions concerning his ministry, and at the close of the service on last Sunday evening various members of the congregation, including several Baptists, made complimentary remarks.

Dr. John R. Mott, the world-famous General Secretary of the Young Men's Christian Association, spent last Monday in New Orleans, speaking to the Protestant ministers of the city at 11 o'clock in the morning, and being the guest of honor and principal speaker at a dinner at the Roosevelt Hotel in the evening. Dr. Mott is generally recognized as one of the leaders of the religious thought of the world to-day.

The Bookhaven District, Mississippi Conference, will present three applications for admission on trial at this session of the Conference—F. J. Jones and Frederick Sartin, both splendid men and now serving as supplies, and Eugene William Hope, a Baptist preacher from within the bounds of the Osyka charge. Three fine young men have been licensed to preach during the year—George Hawkins Jones, son of Rev. W. B. Jones, and Ernest Watkins Brown, both of Crystal Springs, and William Warren Morrow, of the La Branch Street Church, McComb.

The pastors of the Vicksburg District, Mississippi Conference, presented, on Nov. 6, Rev. and Mrs. J. R. Jones with a very fine chest of silver as an expression of their appreciation of them, as they leave the Vicksburg District at the close of a quadrennium of service. Dr. and Mrs. W. H. Huntley, Rev. and Mrs. Robert Selby, and Rev. T. B. Cottrell made the presentation at the district parsonage. The presiding elder, the pastors, and the laymen of the Vicksburg District, have wrought a great work together,, and a beautiful spirit of harmony and co-operation prevails.

Dr. and Mrs. I. W. Cooper, of Brookhaven, Miss., have issued invitations to the marriage of their daughter, Mildred, to Mr. John C. Cosby, of Greensboro, N. C., at their home on Whitworth College campus, on Nov. 27. Miss Cooper is the fourth daughter of Dr. and Mrs. Cooper, and is a highly accomplished Christian young woman, holding three diplomas—one from Whitworth College, one from Southwestern University, Georgetown, Tex., and one from Simmons College, Boston. Mr. Cosby is a graduate of North Carolina State College, and is successfully engaged in the textile business. The Advocate extends all good wishes in advance of the happy event.

More than 500,000 volumes of the Gospels have been printed in New York by photographic process to supply the unusual needs caused by the recent earthquake in Tokyo and Yokohama. Practically all the Bible plates for twenty-five or more languages and dialects of the Far East were totally destroyed, together with the printing plant at which Bibles for Japan, China, Siam, and the Philippine Islands were printed. The American Bible Society has just shipped five truck loads of the Gospels printed in Japanese to its representatives in Japan.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. A. R. Bynum, Booneville, Miss., 2; Rev. E. C. Driskell, Buena Vista, Miss., 2; Rev. M. W. Porter, Avera, Miss., 3; Rev. T. A. Ferguson, Laurel, Miss., 3.

## "SUBSIDIES," "CIRCULATION," "DISAPPOINTMENT."

Dear Doctor Carley: Your courtesy in printing my communication, and the spirit of your comments thereon, are duly appreciated. Please permit a word by way of emendation. My language was, " * * * the people should refuse longer to subsidize or subscribe for a paper already a business failure, or one foredoomed to such failure, when we have excellent papers at hand suited to meet all our requirements at great saving of dollars and worry." That is not a protest against "subsidies," but a protest against "needless" subsidies, which protest I repeat with emphasis. An Advocate published at Birmingham "can easily meet, and adequately, all the needs of Mississippi Methodism," and the Texas Advocate "can easily meet, and adequately, all the needs of Louisiana Methodism"; though they might not contribute to State or Conference pride. I claimed no "authority" to speak for either Mississippi or Louisiana, but expressed my own opinion. A paper that must needs have a subsidy to keep going is a "business failure," in my opinion. "One foredoomed to such failure" referred not to the Advocate, but to the proposed one at Jackson, Miss, in my opinion.

The small per cent paid on Centenary subscriptions is a "grievous disappointment," the smaller per cent paid on educational subscriptions "even more so," in my opinion, and, I am persuaded, in the opinion of all who expected anything like full payments of pledges. The per cents paid may not be "grievous disappointments" to those who did not have such expectations—as it is written in the Chronicles, "Blessed am dey who expect nothing, for verily dey shall not be disappointed; and blessed am dey who do not expect anything like full payments, for verily dey shall not be 'grievously disappointed.' "

J. R. BINGHAM.

Carrollton, Miss.

## PATRIARCHS.

Those who diligently read church papers occasionally find reference made to some superannuated brother as the oldest living Methodist preacher. It is the desire of the writer to publish in the forthcoming number of the combined General Minutes and Yearbook of the Church as complete and accurate a list of the ministers of the Methodist Episcopal Church, South, who are eighty or more years old as it is possible to obtain. I will, therefore, be greatly obliged if such veterans, their relatives or friends, will assist me in this matter by forwarding at once the full names of any ministers born during or before the year 1841, giving additional information as follows: Date and place of birth and present address.

CURTIS B. HALEY.

Nashville, Tenn.

## WEEK OF PRAYER FOR THE CHURCHES,

Sunday, Jan. 6, to Saturday, Jan. 12, 1923.

To the Churches of Christ in America:

Before the new year takes for nations and churches a character of its own, it is our privilege to invite all Christian people to fellowship in prayer.

It is not demanded of us that we should devise a formal unity before we can come together at the

Throne of Grace. There is a unity which is already ours. We are one body in Christ. We have not to create, but to enter into the unity which comes from our common relationship in grateful and adoring faith, to the one Lord. We come by many ways to him, but it is to him that we all come: and in him we meet with one another. We need not wait for other sanction.

There is another unity in the needs which we must bring with us into his presence. We live in the same age of the world's history. We share the same anxieties and perils, the same fears and the same wonderful hopes. It is the same world and the same nations, which we seek to behold in the light of Christ. It is the same world which we long to offer to him for his inheritance.

But we shall remember that in our prayers we do not begin with our needs, but with the Divine Grace. Our prayers will be our answer to his call, and to his redeeming love, and we shall turn away from ourselves, even from our desperate needs first of all, and open up all our life to the Holy God that he may enter and possess us by his Spirit. This is the way to unity in prayer. Other concerns in which we differ there will be in our life and service, and they are important, but when we dwell upon the Redeemer, and all that we owe to him, these concerns take their true proportions.

We shall hope to see the needs which we share, more clearly when we together bring them into the light of the One Divine Purpose. We know something of our shame and failure. "We are men of unclean lips and we dwell in the midst of a people of unclean lips." We shall know more, when we have lifted this our world into the pure and holy light. We know something of our need of God, but we shall learn more in fellowship: we shall see with cleansed vision what it is that can fill human life with the joy of a great purpose and the certainty of an eternal destiny. Everywhere we see men seeking to fill their days with excitement in order to escape from thinking. In the failure of their merely formal religion they hope to fill the void with new superstitions. They dream that they are eating, and they will awake to find their souls empty. This we know in part; but when we strengthen each other in the fellowship of prayer and come with boldness to God, we know still more surely that nothing but faith in the living God can satisfy the soul of man.

But we shall not see with purified eyes; we shall open new ways through our offering of ourselves, whereby the Spirit of God may enter into the human scene. There is a way open whenever a solitary soul turns in faith to its Lord; but we have the assurance of the Saviour himself that through fellowship the souls of men open another road. "Where two or three are gathered together in my name, there am I in the midst of them * * * If two of you shall agree * * * It shall be done." It will make a difference whether we unite in prayer or not. Such a fellowship in prayer means ways thrown open, powers released, re-enforcements of courage and hope for the faithful servants of God.

We cannot limit the range of believing prayer; the world has still to learn what may follow upon the fellowship in prayer of all the people of God. To the discovery of that secret in experience we call the churches for their own sake, for the sake of the world, and for the sake of him who waits and has waited long for us to offer him this road.

We are,

Yours in the fellowship of Christ Jesus,
THE FEDERAL COUNCIL OF THE CURCHES
OF CHRIST IN AMERICA.

## OUR CHURCH IN THE NORTHWEST.

By Dr. R. L. Russell, Secretary, Home Department, Board of Missions.

Many have said—no doubt many are still saying—that our church is not needed in the Northwest. This statement is usually made by people who do not know the needs of that great territory. By the Northwest, so far as our church is concerned, we mean the States of Montana, Idaho, Washington, and Oregon. Let us look at some figures which tell a story concerning the religious conditions of these States.

Montana has a population of 472,935, and a Protestant church membership of 49,414, or 11.1%.

Oregon has a population of 861,992, with a Protestant church membership of 148,262, or 17.2%.

Washington has a population of 1,597,400, with a Protestant church membership of 297,096, or 18.6%.

About 75% of the people within these States are not affiliated with some religious organization, and 24% are members of some Protestant church. The Northwest country is composed of neither Southern nor Northern people. They are Westerners. They form a distinct type. They are of the West and for the West. They do not care about the traditions of the North or the South, but they do believe strongly in the greatness and future of that part of this Republic. The destiny of our country is wrapped up in a big way with the character of the citizenship of the Northwest. They are virile, prosperous and educated people. We of the East could easily learn many helpful lessons from these stalwarts of the Northwest. These States stand among the first in their schools and other public institutions. One wonders, as he travels over the country, where they found the money to erect such great public school buildings, hospitals, and State buildings, and how they ever built so many good roads across the great plains and through the many mountains. But it is a region of vast natural resources, and these resources are being developed by the skill and genius of its vigorous citizenship. The whole Northwest is rapidly filling with people, and will soon be a vast empire within itself. Surely it should be more Christian than it is now. Where is there a better opportunity for Christian service? To deliver the full influence of the church upon a needy field like this would not be asking too much. We cannot free ourselves from this responsibility because it is not south of the Mason and Dixon line. There was no Northwest when the Mason and Dixon line was established, and it is too late to establish one now.

The great and supreme need of that country is not gold—but GOD; not the necessities of life, but to know the real essentials of life. The obstacles in the way of Christianity there are to be found:

1. **In a strong Intellectualism minus a knowledge of God.** One of the glories of the Northwest is its splendid universities, colleges and secondary schools. They believe in an educated citizenship. The church must put Christianity into their intellectual civilizatoin.

2. **In their material prosperity.** To be sure, they have their lean years, but their fat years are far more numerous. Some of the largest and most fruitful grain fields to be found in the world are in the Northwest, and many of the greatest and most productive fruit orchards are there. Cattle, sheep and hogs abound. Timber, mining and oil are found in these parts as scarcely at any other point in our country. They think so much to be prosperous that God and religion are left out of their program.

3. **In religious fanaticism and undenominational loyalty.** Almost every religious sect or cult is to be found there, and many of them are very prosperous. In many cases the organized church is opposed and disrupted. There is that lack of denominational appreciation which is found back East. The federated church idea, which has been exploded with us, is finding a fertile field there because of the many denominations represented in a small community. The lack of denominational loyalty makes difficult the establishment of permanent church organizations, while the federated church usually thrives awhile and ceases to be, often leaving the community in a worse fix than when the federation began.

4. **In the lack of a permanent and well established ministry.** If unprepared men cannot succeed back East, few of them will succeed in the West. If we need our best equipped men for China, Korea and Africa, how much more do we need them in the proud, intellectual and prosperous West! Let not Conferences of the East ship their failures to the West; for they will be worse failures there. This has been one of the greatest embarrassments to our church in that great country. Give us some of your choicest men for the next ten years, and the church of the West will not need to call on the church of the East for ministerial recruits. Already they are recruiting from their own people, and some of the most promising ministers in the Conference are natives. Others are in colleges preparing to enter the Conference at an early day.

The church of the Northwest takes her stand by the church of the Southeast in her effort to make this country Christian, that a Christian America may do her full share in making a Christian world. The struggling church of the Northwest needs a little longer the support and sympathy of the well-established church of the Southwest, that she may grow strong enough to do a full man's share in the program of Christ.

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Says the New York Christian Advocate: "The first one hundred ministerial delegates elected to the coming General Conference are made up of fifty-two pastors, twenty-five district superintendents, and twenty-three others. Four years ago these same Conferences elected thirty-seven pastors, forty district superintendents, and twenty-two others. Leaving out the foreign Conferences, which rarely put a pastor on the delegation, the exhibit is even more impressive, for it shows that the United States Conferences have this year elected fifty-one pastors and eighteen district superintendents, as compared with thirty-five pastors and thirty-four district superintendents four years ago. Should the ratio of the first one hundred hold throughout the balloting, there will be one hundred more pastors in the Springfield Conference than there were at Des Moines, giving them a clear majority of their order."

## LOUISIANA CONFERENCE.

### Committee on Admissions.

The Committee on Admissions, Louisiana Conference, will please meet on Tuesday, Nov. 20, 1923, at the Methodist church in Bogalusa, at 4:30 o'clock p. m. All candidates for Admission on Trial. Readmission, Admission from other churches, or Admission into Full Connection will please appear before this committee with proper recommendation and reference.

H. N. BROWN.

### Second Year.

The Class of the Second Year of the Louisiana Annual Conference will meet the committee at 7:30 p. m., in First Methodist Church, Bogalusa, La., Tuesday, Nov. 20, 1923.

CHARLES W. CRISLER, Chairman.

### Class of the Fourth Year.

The Class of the Fourth Year, Louisiana Conference will meet the Committee of Examination in the Methodist church at Bogalusa, at 3:30 o'clock p.m., Friday, Nov. 20, 1923.

W. L. DUREN,
For the Committee.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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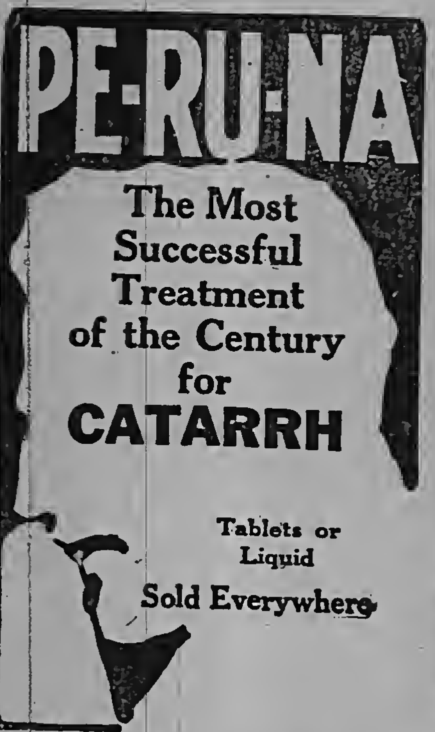

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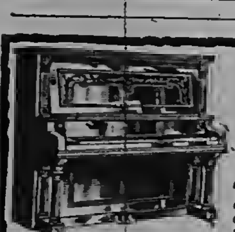

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## THE REVIVAL AT WEMBO NYAMA

By Mrs. Thomas E. Reeve.

This year we held at Wembo Nyama what we consider the best revival campaign that we have had in our Mission. Some months previous to the beginning of the campaign, it was talked about and prayed for among the missionaries. Preparation included five weeks of special prayer throughout the native village, accompanied by careful personal work by both missionaries and native leaders.

The missionaries were divided into five groups, to correspond to the number of sections into which the native village had previously been divided on account of facilitating the religious work, and better reaching the entire native population of the Mission village. Five prayer meetings were held simultaneously in the five sections on Mondays, Wednesdays and Fridays of each of the five weeks. Each group of missionaries had charge of each section for one week at a time. This gave all of the missionaries an opportunity to touch the entire village during the weeks of preparation.

Besides the prayer services in the village, the missionaries set aside a certain time each day for private prayer for the meeting. Many of the native Christians did the same thing, and a good number of them, as well as the missionaries, did earnest personal work among the unconverted throughout the preparation. When the special services actually began in the church, every unconverted person and all the back-sliding ones of our village had been visited from one to five times, talked with about their souls, some prayed with and otherwise entreated to give their hearts to God.

The campaign proper included eight days, from one Sunday through the following one. All the evangelists of the Wembo Nyama district were called in for these eight days, divided into five groups, and assigned to the different sections of the village for personal work during that time. The preaching was done by two of the missionaries, alternating in turns. Two services a day were held. The interest of the natives was noticeable and the attendance unusually large, almost the entire village turning out en masse each service. Only a very few remained indifferent and unmoved.

Because of the prevailing ignorance of Christian truth and its acceptance, we could not proceed with the "ingathering" as is generally done in our American revivals. Earnest pleas were made to give Christ their hearts and turn away from heathenism and sin. Serious warnings of the inevitable penalty for wrongdoing were constantly sounded. The great fundamentals of Christianity were set forth as simply and clearly as those preaching were able to do. Then, for the native's part, he was asked through groups of friends in personal visitation to make certain promises, if he really desired Christ to come into his life. First, he promised the ones visiting him, and God, then he promised the missionaries in quiet conference, and finally in public confession on the last day of the service he promised the church assembled. The promise was to pray in private daily, to attend regularly for the rest of the year the daily sunrise services and catechism classes, to go to school as regularly as his work would permit in order to learn to read God's Word, to strive earnestly to give up all sin and wrongdoing, and carefully and faithfully to tithe. Ninety-four made this promise.

Before any of these are baptized they must show their sincerity in making the promise by trying to meet the conditions laid down for baptism, among which is a period of six month's probation under the observance of native pastor or local church official, and the missionary in charge of the evangelistic department. In the first few weeks following these services, very noticeable results were seen in our church members. Some paid up back tithes of long standing and others cleared up bad "palavers" preparatory to taking communion at the regular quarterly communion. One other result which we believe will prove of inestimable worth to our whole district was the practical lesson in and demonstration of personal work for the Master.

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## CHURCH SCHOOL OF MISSIONS.

By D. L. Mumpower.

Pastors are continually, and rightly, searching for means to simplify the complexity into which our church machinery tends to multiply itself. In some of our charges the pastor must have a mastery of detail almost as great as that of a chess expert who can play blindfolded several games simultaneously, and win them all. It is not an evidence of laziness or of a desire to shun responsibility that we try to unify the co-ordinate agencies that we find engaged in similar kinds of work. My professor of mathematics in Central College, Fayette, Mo., used to advise his students to work a day to find an easier way of solving a problem that would likely recur in the solution of other problems. The wise pastor tries, first of all, to determine what his people need; and, having done this, to find out the ways and means of meeting these needs in the simplest and most effective fashion.

The missionary education of his people is admittedly one of the great needs that confront the busy pastor. He finds upon inspection several agencies in his church more or less engaged in doing something in mission study. Some of his people, especially his men, are not being reached at all. Any plan that will unite these agencies, and, in addition, provide a way for the men to study missions should be heartily welcomed.

The Church School of Missions is being suggested for this purpose. It is a plan worked out after much investigation and gathering of opinion from many widely-separated sources. It provides for a six weeks' study of missions under the guidance of the pastor and the local missionary leaders. The plan is fully explained in a pamphlet already sent out to all pastors and presiding elders; the many favorable responses received indicate a hearty desire on the part of the pastorate in general to make use of the school.

Some of our pastors have already begun a school in their charges; others prefer to wait until their Annual Conferences are over. The months of January, February, and March seem to be most in favor as missionary education months by those pastors who have made suggestions; and, inasmuch as a study of missions could not possibly interfere with any other work that the church might want to do during these three months, I am suggesting them for the Church School of Missions. This does not mean that other months are not so good; in many cases they are better. The big thing is that some time during the year all the forces of the local church get together and put on the school.

A list of suggested textbooks has been prepared and is ready for distribution; write for it, asking for "Mission Study Textbooks, 1923-24." The pamphlet "The Church School of Missions: What Is It?" is also yours for the asking.

For further information and suggestions write Home Cultivation Section, Lambuth Building, Nashville, Tenn.

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"The Children's Party Book" by Marion Jane Parker, just off the press, will save mothers any further worry about planning children's parties. The book is a 40 page affair, 4 pages devoted to each occasion, with 10 full color pages of illustrations by Frances Tipton Hunter, telling just how to plan the party, from sending out the invitations, clear through — what games to play, how to play them, what cakes to bake, what refreshments to serve, and everything necessary to relieve mothers of the usual attendant worries.

Elsewhere in this issue appears a special offer to those interested in church activities, to help distribute the book.

The plan, like the book, is a worthy one, and should receive the consideration of our church women, as a ready means of raising funds.—Adv.

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J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference.
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## LOUISIANA CONFERENCE.

### Loyalty League Reports.

Below will be found two lists. It is hoped that each League and each Leaguer will carefully study these lists and see just where your League stands on the Loyalty Legion. The first list represents those who have paid their pledges, or very little on it, over 100%, and we are very proud of these Leagues. The second list represents those Leagues who have not paid their pledge, or very little of it. It may be that your treasurer has not remitted the Loyalty Legion money. Please have him do so at once in order, first, that the State may get the money which is badly needed at this time, and, second, to get your League Chapter on the first named list.

Report of Loyalty Legion Campaign Sept. 23 to Oet. 14, 1923:

### LIST NO. 1.

| | Quota. | Paid. |
|---|---|---|
| **Alexandria District.** | | |
| Alexandria, Sr. | $50.00 | $50.00* |
| Bunkie, Sr. | 5.00 | 10.50! |
| Glenmora, Sr. | 10.00 | 10.00* |
| Glenmora, Int. | 10.00 | 10.00* |
| Oakdale, Sr. | 35.00 | 35.00* |
| **Baton Rouge District.** | | |
| Clinton, Sr. | $ 5.00 | $ 5.00* |
| Hammond, Sr. | 5.00 | 5.00* |
| Kentwood, Sr. | 5.00 | 5.00* |
| **Lake Charles District.** | | |
| Lake Charles, Sr. | $25.00 | $27.00! |
| Rayne, Sr. | 10.00 | 10.00* |
| Vinton, Sr. | 5.00 | 5.00* |
| Zwolle, Sr. | 10.00 | 10.00* |
| **Monroe District.** | | |
| Bastrop, Sr. | $ 5.00 | $10.00! |
| West Monroe, Sr | 5.00 | 15.00! |
| **New Orleans District.** | | |
| McDonoghville, Sr. | $10.00 | $11.00! |
| Algiers | 20.00 | 20.00* |
| Epworth Church, Sr. | 20.00 | 26.25! |
| First Church | 10.00 | 22.00! |
| Second Church | 10.00 | 11.00! |
| St. Mark's Hall | 5.00 | 6.00! |
| **Ruston District.** | | |
| Haynesville, Int. | No quota | $11.00! |
| Minden, Sr. | $15.00 | 20.00! |
| **Shreveport District.** | | |
| Mansfield, Int. | $10.00 | $10.00* |
| Pelican, Sr. | 10.00 | 10.00* |
| Mangum Memorial | 15.00 | 16.50! |
| Texas Avenue | 5.00 | 10.00! |

*100 per cent.

!Over 100 per cent.

### LIST NO. 2.

Report of Loyalty League campaign Sept. 23 to Oct. 14, 1823:

#### Underpaid Quotas.

| | Quota. | Paid. |
|---|---|---|
| **Alexandria District.** | | |
| Colfax | $ 8.00 | .... |
| Elizabeth | $ 8.00 | .... |
| Jena | 5.00 | .... |
| **Baton Rouge District.** | | |
| Amite | $15.00 | .... |
| First Church, B. R. | 50.00 | 2.00 |
| Bogalusa | 10.00 | 1.00 |
| Franlinton | 10.00 | .... |
| Slidell | 5.00 | .... |
| Zachary | 5.00 | .... |
| Live Oak | 5.00 | .... |
| **Lake Charles District.** | | |
| Crowley | $15.00 | $ 1.00 |
| De Ridder, Sr. | 15.00 | .... |
| De Ridder, Int. | 10.00 | .... |
| Lafayette | 5.00 | .... |
| Lake Arthur | 5.00 | .... |
| Many | 5.00 | .... |
| Merryville | 10.00 | .... |
| **Monroe District.** | | |
| Mer Rouge | $ 5.00 | .... |
| Monroe | 30.00 | 4.00 |
| Rayville | 5.00 | .... |
| Tallulah | 5.00 | .... |
| Waterproof | 5.00 | 1.00 |
| St. Joseph | 7.50 | 1.00 |
| **New Orleans District** | | |
| Franklin | $ 5.00 | .... |
| Houma | 10.00 | 5.00 |
| Carrollton Avenue | 30.00 | 2.00 |
| Felicity | 5.00 | .... |
| Louisiana Avenue | 5.00 | .... |
| Parker Memorial | 15.00 | 4.00 |
| Rayne Memorial | 15.00 | .... |
| **Ruston District.** | | |
| Arcadia | $10.00 | .... |
| Bernice | 10.00 | 1.90 |
| Haynesville, Sr. | 25.00 | 3.00 |
| Jonesboro | 15.00 | .... |
| Ringgold | 5.00 | .... |
| Ruston | 20.00 | 1.00 |
| Winnfield | 15.00 | .... |
| **Shreveport District.** | | |
| Bossier City | 5.00 | .... |
| Cedar Grove | 10.00 | .... |
| Grand Cane | 5.00 | .... |
| Logansport | 10.00 | 1.00 |
| Longstreet | 5.00 | .... |
| Mansfield, Sr. | 15.00 | .... |
| First Church, Shrevep't | 50.00 | 1.00 |
| Noel Memorial, Sr. | 30.00 | .... |
| Noel Memorial Dubose. | 20.00 | .... |
| Vivian | 15.00 | .... |

### FROM ALEXANDRIA SENIOR EPWORTH LEAGUE.

Since it is so seldom that we see anything in the Advocate from Alexandria Chapter, or Alexandria District, I have concluded to let you know a few of the things which we are doing.

Our district secretary, Miss Marguerite White, is very enthusiastic over her work. She has organized one sub-district, that I have heard of, and know to be doing very good work, of which Mr. Perry Bond, of Oakdale, La., is president. Mr. Bond sent me a copy of the sub-district policy and budget for the year, which I forwarded to Dr. Parker for publication in the Era.

A number of the Alexandria Leaguers went to Tioga on Sunday evening, October 14, and rendered a very interesting program for the Tioga Leaguers, under the leadership of Miss Marguerite White. Tioga has wonderful opportunities for a 100 per cent League. I am informed that they are now connected with the State organization, and expect to operate on a 100 per cent basis, or as nearly as possible. We expect to go to Boyce within the next few Sundays, and give the same program.

We are now putting on a very interesting contest, which started on Sunday, October 21. The League membership is divided into two teams, namely, "Whites," and "Golds." The captain of the Whites is Mr. Claude Copenhaver, Second Department Superintendent. He has as his lieutenant Miss Ruth Bryan, Third Department Superintendent. The captain of the Golds is Miss Ruth Lunean, and she has as her lieutenant Mr. Howard McCurdy, First Department Superintendent. The contest will run for ten weeks, and the losing team will give the winners a banquet. Below I give a list of the requirements for attaining points in this contest:

Attendance at devotional meetings, 5; bringing visitor, 5; getting new member, 10; offering, 5; leading devotional program, 25; serving on devotional program, 10; attending monthly business meeting, 10; observing Quiet Hour Covenant, 10; observing Fellow-worker Covenant, 10; helping with and attending jail services, 20; visiting sick, 10; attending literary social, 10; taking part in literary social, 5; being member of Epworth League Study Class, 15; observing Christian Stewardship Covenant, 10; member Loyalty Legion, 50; Epworth Era subscriber, 50; attending other Leagues, 5; serving on program at other Leagues, 10; attending mid-week prayer meeting, 5.

Miss Mary Brown is umpire. She keeps the record, and each Leaguer reports the points they have made during the week as they enter the League room for the devotional meeting each Sunday. Of course, it is understood that the Whites are to lead the devotional one Sunday, and the Golds the next, as naturally when one team has charge of the program they will put all on their team on the program in order to get the points.

With all good wishes, and praying God's blessings upon each chapter in the State, I remain, yours for better Epworth Leagues,

CHAS. N. WHITE,
President.

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# *Sunday School*

### CAMPTI CHARGE INSTITUTE.

The four-times-a-year circuit Sunday School Institute of the Campti circuit was held at Clarence Church, Sept. 30, 1923.

The morning session consisted of devotional services conducted by the pastor, Rev. L. E. Crooks.

Talks were given by Mr. Frank Harrison, of St. Maurice, and Mrs. Z. T. Gallion, of Natchitoches.

Mr. Harrison talked on the two best lessons of the past quarter. The ones chosen by him were, "The Conversion of Saul" and "The Organization of the Church of the Living God."

Mrs. Gallion spoke on "The Sunday School Teacher and the Preparation of the Lesson."

These talks, alone, were well worth the time put forth for the day. We all felt it was good to be there and hear them. This concluded the morning session; and after the benediction we adjourned to the school building, where we partook of a bountiful dinner, served by the Clarence church and community.

The afternoon session was opened with devotionals, led by Brother Crooks.

Our president being absent, Brother Crooks was asked to take the chair. Minutes of last meeting were read. Reports from the following schools were read: St. Maurice, Clarence, and Davis Springs. Davis Springs was chosen as the place of next meeting. Mrs. J. C. Boyd, Mrs. J. J. Barr, and Miss Deady Grilleitte were appointed to prepare the next program.

Mrs. Fulton talked on "Home Missionaries and Missions in the Sunday School." There were round table talks on "Discords and How to Avoid Them," and "The Main Object and Purpose of the Sunday School."

A rising vote of thanks was given to the people of Clarence for their royal hospitality. The meeting was dismissed with prayer by Mr. J. O. Boyd.

MRS. J. B. FULTON, Secretary.

### OUR GENERAL SUNDAY SCHOOL COUNCIL.

By Rev. A. L. Dietrich.

Perhaps in no one department of the work of our church has more progress been made during the last eight or ten years than in the Sunday school department. Among the things that may be cited as contributing to this advance are the comprehensive and high-grade leadership training plans, including the whole system, from the teacher-training classes in the local schools to the central school at Lake Junaluska; the standardizing of the organization and work in the local school; the emphasis on organized class work; the better financing of both the General and the Conference Boards, and the employment by the Conference Boards of whole-time paid workers (Conference Superintendents, Elementary Superintendents, and others).

Very concrete results are seen in the large increase in our Sunday school enrollment, in an increased number of Sunday school pupils joining the church, and in a very much better grade of work in the local school everywhere.

Growing out of the employment by the Conference Boards of full-time workers has come the General Sunday School Council of our church, a modest organization that has not said much about itself, but which has nevertheless contributed not a little to the great Sunday school advance Southern Methodism has made in recent years. This organization is composed of members of the General Board Staff, Chairmen of the Conference Sunday School Boards, Conference Superintendents of Sunday School Work, Conference Elementary Superintendents, Directors of Religious Education in local churches, Professors of religious Education in Colleges, Training School Instructors, and others. The officers of the Council at present are: President, Rev. J. H. Montgomery, Richmond, Va.; Vice President, Miss Lucy Foreman, Nashville, Tenn.; Secretary-Treasurer, Mr. C. M. Dannelly, Montgomery, Ala.

The Council meets once a year at Nashville, Tenn.—the next meeting to be Dec. 11-18, 1923. The program for this meeting is based on the development of our rural work, and most of the discussion will have to do with plans and purposes related to that work. Each day at noon Dr. Andrew Sledd, of Emory University, will deliver an address.

In addition to meetings of the General Council itself, there will be during the same period meetings of separate sections, such as the Elementary Council, Conference Board Chairmen, Conference Superintendents, etc., at which special phases of the work will be handlde.

Altogether the Council meeting serves a most excellent purpose as a clearing house for ideas and plans, and as a unifying agency for methods of work and objectives.

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It is strange that laboring men do not think more of the vast usefulness of their tools, and take a benevolent pleasure in them on this account. One would think that a carpenter or mason, on passing a house which he had reared, would say to himself, "This work of mine is giving comfort and enjoyment every day and every hour to a family, and will continue to be a kindly shelter, a domestic gathering place, an abode of affection for a century or more after I sleep in the dust"; and ought not a generous satisfaction to spring up at the thought?—Channing.

### FROM REV. W. S. SELMAN.

Dear Mr. Editor: We wish to speak through the Advocate to thank our many friends over the Conference for the love and sympathy they have shown us; for their letters so full of Christian love and of tender pity for us as we sorrow over the death of our little Evelyn.

From our hearts we thank each one. We want also to thank the good people of Black Hawk for their help and sympathy during her sickness and at her going.

May our Father bless and reward each one.

W. S. SELMAN AND FAMILY.
Black Hawk, Miss.

### FROM WEST MONROE, LA.

Dear Mr. Editor: As the Conference year draws to a close I am reminded that our West Monroe Methodist church has kept pace with the spirit of progress that pervades every corner of this part of Louisiana.

At a recent meeting of the board of stewards the preacher's salary was fixed at $3,000. This puts us second, in point of salary, in the Monroe District.

We now have a membership of about three hundred and fifty, fifty of this number having been added during the recent revival held in September. Rev. George Tucker preached for us two weeks, and nearly every night dozens and sometimes a hundred or more were unable to get seats. With his gospel messages and the sweet singing of Brother Tubberville great and lasting good resulted.

Every department of the work shows gains. The Woman's Missionary Society, Leagues, Sunday school and all seem deeply interested in the service of the Lord.

We, of course, give God the praise for what this church is achieving, but we do feel that in a great measure our beloved pastor, Brother J. L. Evans, is responsible for the advancement.

The co-operation of the membership, coupled with the help of friends of the church, encourages the pastor and enables us to grow in spite of the close proximity to city churches of our sister city of Monroe.

We are glad, however, that only a bridge separates us from the thriving city of Monroe, for the reason that we are privileged to associate with our godly presiding elder, Brother W. D. Kleinschmidt.

In this meager report I have, as it were, just skimmed over the top. I could write a whole column, or possibly a page, by going into detail as to our methods of financing, etc., but we'll let it go at this. WE ARE ON THE MAP.

Sincerely yours,
W. M. HUNT,
Church Lay Leader.

'Tis better for us to remain where we are
In the lowly valley of duty and care,
Than lonely to stray to the heights above,
Where there's nothing to do and nothing to love.

—H. Coleridge.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you $90.00 to $300.00 per month. You can work from your own home; all who sample your bonbons become regular customers. You can start by investing $10.00 for supplies. Mary Elizabeth started with less and made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. NOW is the psychological time to make big money, as fine bonbons command phenomenal prices. Write to-day, Isabelle Inez, 328 Morewood Building, Pittsburgh, Pa.—Adv.

My impression is that a beneficial economic effect has been produced by prohibition. Bankers generally over the State are testifying to increased savings deposits. This has been quite marked here in our own city of Rochester. The general effect upon the entire community has been increased sobriety, families now seem to take their outings together, and while in many ways we are as much of a spendthrift nation as ever, the expenditures for pleasure are spread over the entire community and no social or an economic harm is resulting.—C. A. Chapman, president Minnesota Bankers' Association.

Wanted! Ambitious Men and Women

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions, positions that give every opportunity for advancement; positions of high salaries, positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months' time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold In Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B5, Georgia-Alabama Business College, Macon, Ga., or Dept. B5, Georgia-Alabama Business College, Atlanta, Ga.

# Woman's Missionary Society

### COMMITTEE OF 100 FOR LAW ENFORCEMENT.

A national committee of one hundred women, representing various organizations numbering millions of women, has been formed to promote an active plan of publicity which will be educational, aiming to correct the wide and serious misunderstanding of the present situation regarding the enforcement of the prohibition law, as well as to inform women generally of the dangers in the movement to permit the sale of light wines and beer.

The prohibition amendment, which depends upon the Volstead Act for enforcement, was passed by a greater majority than any other amendment to the Constitution of the United States, and was the result of fighting for fifty years against a deadly evil. The only way to preserve the amendment is to enforce the law. Since women in many ways are being used in an insidious propaganda to undermine the power of prohibition, other women who understand the facts and are alive to the danger must be alert to work on the side of righteousness and to do it through their organizations. This committee of one hundred is non-partisan, non-political, not subsidized by any other organization, and is organized to present the truth and secure enforcement of law.

The Committee of One Hundred is composed of representatives of the Federation of Woman's Boards of Foreign Missions, the Council of Women for Home Missions, the International Order of King's Daughters, the National Council of Women, the W. C. T. U., the General Federation of Women's Clubs, the Y. W. C. A., the Congress of Mothers and Parent-Teachers' Association, the D. A. R., the American Legion Auxiliary, and other organizations eager to be allied in this great patriotic effort. The Woman's Missionary Council is represented on the Committee of One Hundred by Mrs. F. F. Stephens, Mrs. J. W. Perry (alternate), and Mrs. Luke G. Johnson.

The chairman of the committee is Mrs. Edward Franklin White, of the General Federation of Woman's Clubs. The chairman of the Executive Committee is Mrs. Hy. W. Peabody, president of the Federation of Woman's Boards of Foreign Missions. The creed of the committee is "Allegiance to the Constitution. Observance of all law."

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### RESOLUTION BY EXECUTIVE COMMITTEE, WOMAN'S MISSIONARY COUNCIL.

Whereas, the women of Southern Methodism, aware that definite attacks are now being made in various sections of our country on both Federal and State laws, which attacks tend to encourage violent outbreaks against all law and contempt for all governmental authority, thus undermining our Christian civilization, do earnestly desire to co-operate with all righteous agencies that seek to secure more effective law enforcement; and, whereas, the women of Southern Methodism as standing for the best influences for Christian homes, as workers in a great church, and as citizens of this nation, are deeply concerned for the influence of such condition upon the life and morals of the young people of our day; therefore, be it

Resolved, That we, the organized women of the Methodist Episcopal Church, South, hereby record ourselves in hearty sympathy with the purposes of the Woman's National Committee for Law Enforcement and pledge ourselves to hearty co-operative efforts with the committee in bringing to pass wider and more accurate information on the danger now threatening the nation in the breaking down of our prohibition laws; and that we call upon our women everywhere to stand steadfastly for the laws enacted, without modification, and to guard against the abrogation of these laws by the election of men who will uphold them.

Unanimously passed in executive session, Nashville, Tenn., Sept. 13, 1923.

MRS. F. S. PARKER, Secretary.

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### SOCIAL SERVICE AND CHILD LABOR.

Child labor is not dead. The 1920 census showed that 1,060,858 children between the ages of ten and fifteen were at work in the United States. This does not include those engaged in farm work. As soon as the Supreme Court decision set aside the Federal Child Labor Law that had been in force since 1919 there was a rush for working permits for children.

Twenty-eight States have child labor laws that are lower in standard than this law declared unconstitutional. They do not prevent the evil. Child labor is wasteful of the spiritual as well as the economic resources of our nation. Children who spend the major part of their time during their growing years in toil of any monotonous kind are stunted in mind and body. It has been shown by physicians, teachers, and business men that these children lack mental and moral vigor, initiative, and resourcefulness. They swell the class that have to be carried by the stronger elements in any community in which they live. They need their school life and their play life if they are to grow into effective citizens.

What should church women do about it?

Shall we leave it to the secular press to carry on a movement to support the pending Child Labor Amendment?

Let all those who wish to lift the burdens from small shoulders speak where it will do the most good. Put this matter before your auxiliary:

1. Will you pass a suitable resolution endorsing the Federal Amendment given below?

2. Will you send signed copies of the endorsement to your Congressmen and Senators?

"Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each house concurring therein), that the following article is proposed as an amendment to the Constitution of the United States, which, when ratified by the legislatures of three-fourths of the several States, shall be valid to all intents and purposes as a part of the Constitution:

"The Congress shall have power, concurrent with that of the several States, to limit or prohibit the labor of persons under the age of eighteen years."

**If mothers, Christians, do not defend the rights of children, who will? Now is the time for us as Christian citizenship to [illegible]fill our responsibilities.**

MRS. W. A. NEWELL,
Council Superintendent of Social Service.

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### HOW HE HATES IT.

By Junius Channing Quincy.

Every time I read any of the utterances of our statesmen or publicists declaring that we cannot expect to get along without war in the future, I am reminded of that story of one of our old New Englanders—a farmer in Maine, who, on his way to town, was accosted by a friend with the inquiry: "Where you goin', Eb?"

"I'm goin' to Bangor, to get drunk. And oh, how I hate it!"

That's the war situation. A lot of these people talk as if they had to go to war, but oh, how they hate it!

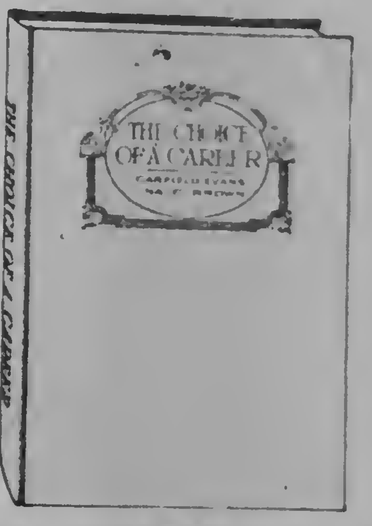
If Eb didn't like to go to Bangor to get drunk, all he had to do was to stay at home.

And if we don't like to go to war, our statesmen and publicists can stay on the job making peace for humanity.

For forty years we have laughed in New England at the story of Eb who was going to Bangor to get drunk, and of how he hated it.

But you may take that illustration and apply it widely. It is no more ridiculous in Eb's case to go to Bangor and get drunk against his own desire than it is sinfully ridiculous for the world to go to war when the world hates it.—Christian Statesman.

Have you read it?



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Read the Book, by all means! but the Book will not reveal Him. He is not in the Book; he is in the heaven, which is as near you and me as the air we breathe, and out of that he must reveal himself . . . He is bringing you out of your first mistake and idolatry, aye, and through it and through all wild wanderings since, to know him himself, and speak face to face with him as a man speaks with his friend.—Charles Kingsley.

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

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New Orleans Public Service,
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## PSALMS IN THE MODERN CHURCH.

The superior character of the Psalms as voicing poetically the universal religious experience of the race appears in the fact that they remain yet the fittest means for expressing congregational faith and aspiration. Practically every Protestant church reads them responsively. And it is only a little while since congregational singing in all churches was limited to metrical versions of the Psalms. Even now certain Presbyterian bodies will sing nothing else. This projection of the Psalms down to our time in public worship is an interesting story.

Congregational singing in the language of the people antedates the Reformation. Both Luther and Calvin exalted this element of worship. But the influence of the German reformer was very different from that of the Frenchman. The former cherished a great affection for the German folksongs and the old Latin hymns of the church, and at once began to write German hymns based without prejudice upon the Scriptures, the old Latin and Bohemian hymns, and his own religious experience. Calvin, however, had no taste either for the popular songs of the people or for the hymns of the Latin Church. He approved of no congregational songs except those based upon Scripture, and practically limited himself to metrical versions of the Psalms. Thus it came about that wherever Calvin's influence predominated in the spread of the Reformation, psalm-singing, as distinguished from hymn-singing, characterized Protestant worship. Because of this, English-speaking people became psalm-singers and remained so for almost two centuries after the Reformation.—Dr. J. A. Beebe.

DOES YOUR CHURCH NEED MONEY?

If any branch of your church activities can use a little extra money during the holidays, here's an easy way to get it, and at the same time to contribute something to happier homes, and healthier, brighter children.

The Children's Party Book

By Marion Jane Parker.

Actually Something New!

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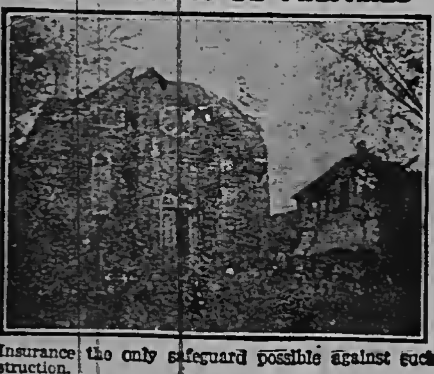
WHEN IT COMES BE PREPARED



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## BIBLES AS CHRISTMAS GIFTS.

Very soon all over the land the question, "What shall I buy for Christmas?" will be demanding a solution. Among the many articles which you may be considering, may we suggest the peculiar suitability of the Bible? Holding as it does so important a place in the Christian experience, surely nothing could be more suitable as a gift to a member of the Christian fellowship.

It is true that the Bible is already very extensively used for Christmas gift purposes, but it is remarkable to find, however, how many Sunday school children are still without a Bible of their own. There are multitudes of older folks who are still trying to read Bibles with fine print they had purchased, or had given to them years ago when their eyes were younger and keener. To such, a larger print edition would certainly be a comfort and a most appreciated gift.

There are many Sunday school teachers who are trying to get along with a Bible that is altogether inadequate to their needs. How much they would enjoy an edition which has teachers' helps that would make their Sunday school work a joy instead of a drudgery!

Just as a reminder, therefore, we suggest that you include the Bible on your Christmas gift list.—Exchange.

## CHRIST'S PRESENCE WITHIN.

Our immediate obligation is that of being witnesses for Jesus Christ. How many of us know him? How many of us have had a talk with him to-day? How many of us dare trust our future in his hands? How many are willing to take that pierced hand and walk by his side until he calls you up higher, going where he sends you, speaking what he gives you to speak, carrying the burden that he lays upon your shoulders, enduring the ache of heart, if need be, that should come, taking the providences of God as they come? "You are to be witnesses for me," he says. How many of us can certify in the presence of a congregation that there is such a person as Jesus Christ? When did he talk with you last? When did you realize, as the two disciples did who are spoken of in this story, that as you walk in the pathway of life you find a silent person walking by your side, and discover the Man of Sorrows, the Man of Galilee, with you.—Bishop Thoburn.

## NOVEMBER.

By Frances Wright Turner.

November, month of dreams!
Dreams lying far beyond
Gray skies, and barren trees,
Stark, fallen leaves, and
Sunless, wind-blown seas;

Dreams that bring back
Sun-gold and daffodils,
The kiss of many springs,
Breezes full-fraught with June
In which the scent of roses clings.

The deep, warm blue,
That cobalt of the hills,
Casts a blue shadow on the violets,
And on the winter sea, a blue
Deeper than morning sits.

Though the first swirling snow
Covers the world, it seems
November with a magic wand
Brings summer back, and spring.
November, month of dreams!

—Zion's Herald.

## DON'T WORRY.

People, as well as seeds, get too crowded. One thing chokes out another in our lives, and too often it is the best that gets choked out. We are living so fast, we have so much to do, so many interests. As some one, feeling the disadvantage of this hurry, said: "I am in danger of being jostled out of my spirituality." It is a real danger, and one that threatens us all in our rushing life. Cares, worries, distractions, seem to grow in our hearts as naturally as weeds in a garden. Some people think worries quite harmless, but Christ spoke very strongly against them as most potent for evil in our lives, in the way of crowding out the good. He warned us strongly against all anxiety. He said plainly that it can add nothing to our stature, possessions or success, but instead does us harm and grieves our heavenly Father, who all the while is caring for us. There are two things, at least, about which we should never worry. First, the things we can't help. If we can't help them, worrying is certainly most foolish and useless. Secondly, the things we can help. If we can help them, let us set about it, and not weaken our powers by worry. Pluck up the smallest roots of worry at their first appearance, or they will crowd out all beautiful things that ought to grow in our hearts.—Hallock.

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## THERE IS GLORY HERE.

What inexpressible joy for me to look up through the apple trees and the fluttering leaves, and to see God's love there; to listen to the thrush that has built his nest among them, and to feel God's love, who cares for the birds, in every note that swells his little throat; to look beyond to the bright blue depths of the sky, and feel they are a canopy of blessing—the roof of the house of my Father!—Elizabeth Charles.

How one exhales, and feels his childhood coming back to him, when, emerging from the hard and hateful city streets, he sees orchards and gardens in sheeted bloom—plum, cherry, pear, peach, and apple, waves and billows of blossoms rolling over the hillsides, and down through the levels! My heart runs riot. This is the kingdom of glory.—Beecher.

"If on a cold, dark night you see a man picking his way up a rickety pair of stairs where one of God's poor children lives, with a heavy basket on his arm, you need not stop him to ask if he loves the Lord; whether he is an orthodox, a Catholic, or a heathen."—Golden Rule.

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## WITH THE NEW CONFERENCE YEAR.

This new year "Better than the Best."

Remember, people not only give to the strong, but they give way to them.

Many of our best thoughts are written with the pen of personal sacrifice.

Consider the ministers in other denominations who have no appointment at all.

Who does not want to rise, to surpass and achieve? You do? Then pay the price.

It's up to you to show who you are. Power, genius, vitality, victory, are born in endeavor.

Let your sermons show that you study both books and life, that you think, and that you feel.

You feel you were not appreciated at Conference. What of it? There are fifty-one weeks in which to earn it next time.

Neglect not the word of God. Read it. Read it on your knees sometimes, but in any event as God's words to you, and through you to his other children.

You are discouraged. Why? Have those who have succeeded started any more propitiously? Hard luck comes to every man; you are no exception. Be the exceptional one that makes hard luck a stepping stone.—Central Christian Advocate.

## ASCENSION OR DESCENSION.

What is the matter with Christian believers to-day? Too many of them are standing witnessing the ascension of our Lord, while others are looking and hoping for his descension. Those who have been looking for his exaltation have found that a cloud has received him out of their sight. He has departed into obscurity. They do not feel his presence as they once did. Their hopes in him and the power he once manifested over humanity has been decreased. They cannot see him as they once did. A cloud has intervened. Some of them wonder if he ever was among them as the very God of very God. Others are mystified by the thought that he was a creation of the human mind. Others contend that he was nothing more than the highest expression of human genius. They have sought to exalt him. They would not place him on the level with the great average of humanity. They have watched his ascension and he has disappeared from their sight by a cloud intervening.

There are those who are looking for the descension of Jesus our Lord. To them this is not the day of ascension. They are not looking upward as he recedes from them. This is not a day of departure; it is a time of arrival. They are looking for him to come down from the heavens. He is due to come again. There are signs in the heavens. There are indications on the earth. They are looking for him to come. They do not see him. He is all about them. Humanity is crying out for him. The great heart of the world is bleeding and breaking. He is calling upon men in the name of God for love, for sacrifice, for ministry, for kindness, for forgetfulness, for forgiveness, for good will. The hosts of evil that recently swarmed the earth are being driven out into the depths. The reign of love and generosity is being established. Jesus Christ is come. He is not yet to come. Men are responding to his spirit, to his call, to his gospel, to his presence. He is establishing his throne that he may reign where'er the sun does his successive journey run.—Western Christian Advocate.

## UNTO ME.

"God bless and help you," falling from the lips of poverty, while the trembling voice, the glistening tears, and kindly cares attest the sincerity of one who has naught else on earth to give, falls like a benediction from heaven upon the recipient, and is at once a prayer that will reach the heart of God, and a deed that will be written in golden letters within the book of the recording angel.

Where the power to extend substantial aid exists, empty expressions of good will alone are of no account; they are "words, mere words," barren, inert, and lifeless.—R. T. Watson.

---

Follow thou me; "I am the way, the truth, and the life." Without the way there is no going; without the truth there is no knowing; without the life there is no living.—Thomas a Kempis.

**Coughs & Colds**

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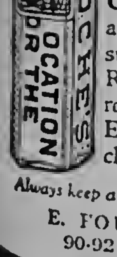
Atlanta, Ga.—"I had the 'flu' and it left me with a terrible cough. I heard of a case of bronchial cough which had been cured by Dr. Pierce's Golden Medical Discovery. The doctor's medicine was doing me no good, so I decided to try the 'Discovery' myself. The result was marvelous. My cough was entirely gone before I had finished taking the second bottle and I have had no cough since."—Mrs. E. B. Hartman, 199 Dalvigny Street.

When run-down you can quickly pick up and regain vim, vigor, vitality by obtaining this Medical Discovery of Dr. Pierce's at your nearest drug store in tablets or liquid, or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial pkg. or write for free medical advice.

**ROCHE'S**
**HERBAL EMBROCATION**



The external remedy for **CROUP** or **WHOOPING COUGH** that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest

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Old Standard Remedy for Chills and Malaria. 60c

**666** quickly relieves Colds, Fever, LaGrippe, Constipation, Biliousness and Headaches.

***Wheat is the Fuel of Life***

You can get the most food value out of wheat by eating bakings that are made from good plain flour. A dependable baking powder must be employed or you do not get the full nutritious value of the wheat—nor will your bakings be as palatable and easily digested.

The same results cannot be had if you use Self Rising Flours, or any so called ready-to-use substitute for plain flour and good baking powder. Food authorities and physicians agree that bakings that do not raise properly are bad for the health. Such foods are hard to digest and in time cause stomach trouble.

Mothers who are interested in the proper growth and health of their children (and all mothers are) should never use anything but a good brand of plain flour and a time-tested leavener such as Calumet—the economy Baking Powder.

Calumet has more than the ordinary leavening strength. It raises every baking to its height of nutritious value. It is pure and dependable—do not look for a substitute—there is none.

Use Calumet and be positive of wholesome nutritious and economical foods.

PACKED IN TIN
—KEEPS STRENGTH IN

## FROM REV. M. W. PORTER.

Dear Brother Carley: Just a few lines to the Advocate from the Avera charge before we leave for Conference.

We have spent four very pleasant and we hope profitable years with these good people, and to say good people only slightly expresses it. This, our fourth and last year, has been in every respect the best one.

We have had two good revivals on the work this year, which has meant much to the spiritual uplift of our churches. We did not have as many additions as at some former time, but can truthfully say that our churches have been wonderfully revived; a number of family altars were erected. We have more people attending our midweek prayer meeting and that will pray in public, lead the service, or do any kind of work called to to do by the pastor, than at any former time.

There is a great future for our church at Piave. There is being built one of the best mills at that place that you will find anywhere in this section of the country. Brother Z. Z. Linton, of Fernwood, Miss., has been made general manager of this business, which is going to mean much to our church at this place, and to the town. His Christian light has already begun to shine in the place.

These good people certainly believe in taking care of their pastor. Many times during our stay here have they filled our pantry with groceries, and our front room bed with dry goods, shoes, etc. On the eve of the 5th inst., we chanced to look out of the window and saw an army coming. Soon they had our bed looking like a dry goods store; then the ladies of the Missionary Society presented Mrs. Porter with a purse to buy her a nice suit. I guess you see now they are very thoughtful of their pastor and family.

We are going to Conference with level columns on finance. Brother Carley, would you blame me for envying my successor this good place? I only hope that they will be better to their new preacher than they have been to me. May God richly bless them, and the man that takes my place, is my prayer.

Yours sincerely,

M. W. PORTER.

Avera, Miss.

## FROM RICHTON, MISS.

Dear Dr. Carley: This brings us to the close of the Conference year, and we thought it might be of interest to others to know what has been done on the Richton circuit this year.

We have had good revivals in all the churches, with good ingatherings; Sunday schools are all in good shape, good prayer meetings, Epworth Leagues, etc.

One new church has been built and furnished on the charge without a penny's indebtedness or any assistance from the Church Extension Board. A debt of $455 was paid on another church. Plans are in hand and money is being collected to add eight Sunday school rooms to the Richton church.

We found the work in a run-down condition two years ago. Much has been done in the way of improvements, but there remains yet a lot to be done; especially is this true as regards the parsonage. Our parsonage property is in bad repair; but an estimate has been made, and in the near future this will be repaired; this will give us one of the best parsonages in the Conference.

In some respects this is a very delightful charge, and the man who follows us will find some of the best people to be found anywhere, in the bounds of the Richton circuit.

The Centenary collections have been better this year than any previous year. The Conference claims, while not in full, will exceed any year that we can find any record of. We have at Richton the second best Woman's Missionary Society in the Conference.

I hope that we may have the pleasure of seeing you at Gulfport next week. Our budget will be something like $9,000 this year.

A. W. O'BRYANT.

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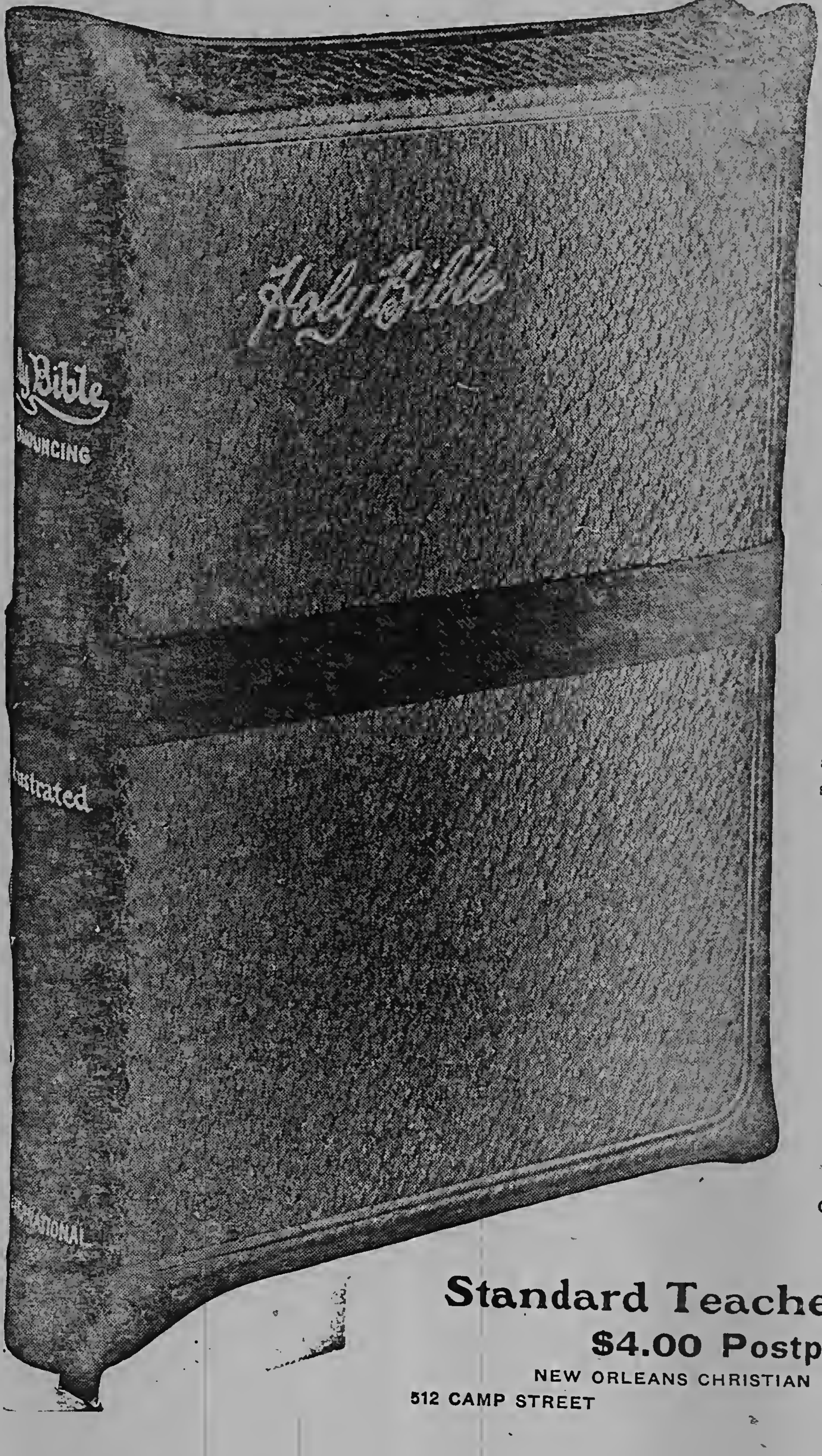
First Step in Treatment Is Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds, coughs, sore throat, and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and colds and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One or two Calotabs at bedtime, with a swallow of water—that's all. No salts, no nausea nor the slightest interferance with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family package; ten cents for the small, vest-pocket size.—Adv.



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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 22, 1923. CHAS. O. CHALMERS, Manager.

# Proceedings of the Mississippi Annual Conference.

### First Day.

The one hundred and tenth session of the Mississippi Annual Conference, of the Methodist Episcopal Church, South, met in the First Methodist Church, Gulfport, Miss., at 9 o'clock a. m., Wednesday, Nov. 14, 1923, Bishop William N. Ainsworth, presiding. Hymn No. 222 was sung. Bishop Ainsworth led the Conference in prayer and read a Scripture lesson from the first chapter of Colossians.

The Bishop conducted the Annual Conference sacramental service, assisted by H. W. Featherstun, L. A. Darsey, W. H. Huntley, and J. L. Decell, and the Conference partook of the Lord's Supper.

Dr. A. F. Watkins, the Secretary of the last session, called the roll, and a large number of members of the Conference answered to their names.

A. F. Watkins was elected Secretary; G. S. Harmon and J. L. Decell were elected Assistant Secretaries; C. E. Downer, John D. Ellis, S. F. Harkey, and G. P. McKeown were elected statistical Secetaries. It was stated that C. F. Emery will serve as Railroad Secretary for the quadrennium.

The bar of the Conference was fixed to include the main auditorium of the church. The hours for meeting and adjournment were fixed at 8:45 o'clock a. m. to 12:15 o'clock p. m.

The following standing committees, nominated by the presiding elders, were elected by the Conference:

**State of the Church**—W. H. Lewis. W. W. Nelson. C. M. Crossley, F. L. Applewhite, J. W. Ramsey, M. B. Sharbrough, T. B. Cottrell, L. P. Brown, A. D. Breland, J. M. Sartin, S. C. Newman, W. A. Davenport, C. H. Wood, Rolfe Hunt.

**Conference Relations**—J. T. Leggett, H. L. Norton, Percy Vaughn, W. A. Hays, H. J. Moore, W. L. Blackwell, W. H. Huntley.

**Sabbath Observance**—O. S. Lewis, J. E. J. Ferguson, H. S. Westbrook, W. D. Barrett, D. W. Ulmer, E. J. Coker, C. Y. Higginbotham, W. H. Jones, Dr. H. Flowers, John A. McLeod, W. H. Bradley, S. J. Creekmore, C. B. Gates, John L. Ash.

**District Conference Records**—W. H. Lane, J. H. Jolly, C. E. Downer, C. P. Jones, J. F. McClellan, J. H. Moore, M. K. Miller, S. M. Graham, L. C. Thompson, Dr. J. T. B. Berry, Mrs. H. M. Ellis, W. C. Mabry, H. B. Rush, E. E. Richardson.

**Orphans' Home**—T. H. King, W. B. Alsworth, C. H. Strait, J. M. Lewis, A. A. Sims, A. J. Boyles, W. B. Jones, Mrs. C. M. Fairley, Mrs. Z. D. Clarke, N. H. Holifield, Mrs. P. D. Hardin, C. B. Hilton, W. S. F. Tatum, Mrs. Mamie Meyer.

**Memoirs**—H. W. Featherstun, L. J. Snelgrove, N. B. Harmon, H. G. Hawkins, J. A. Wells, L. Carley, L. A. Darsey.

Hon. Charles Haydon, mayor of the city of Gulfport, was introduced and delivered an address of welcome to the Conference on behalf of the city, and Colonel J. C. Hardy extended a cordial welcome from the local church. Bishop Ainsworth made an appropriate response.

The Districts were called for substitutions of alternate lay delegates, and upon nomination of the presiding elders the following substitutions were made: In the Brookhaven District, W. W. Godbold in place of R. E. Bennett: in the Jackson District, Mrs. J. C. Wood in place of I. O. Brown; in the Meridian District, D. W. Heidelberg in place of Dr. H. F. Tatum: in the Newton District, J. E. Oakey in place of W. H. Jones, and in the Vicksburg District, Mrs. W. H. Huntley in place of Mrs. T. B. Cottrell.

Question No. 1, "Are all the preachers blameless in their life and official administration?" was called, and the following were passed in examination of character: H. M. Ellis, W. W. Graves, M. L. Burton, P. D. Hardin, J. A. Moore, W. M. Sullivan, and J. R. Jones.

The following were passed in examination of character, and several of them spoke words of faith and hope to the brethren of the Conference, and their names were referred to the Committee on Conference Relations for the Superannuate Relation: R. Bradley, W. W. Simmons, L. Carley, W. W. Cammack, J. T. Nicholson, C. M. Martin, E. D. Phillips, R. F. Witt, J. W. Brown, G. R. Ellis, G. W. Huff, C. T. Noble, J. B. King, B. H, Rawls, C. H. Ellis, I. L. Peebles, H. B. Perritt, J. C. Ellis, and H. W. Featherstun. Bishop Ainsworth spoke comforting words of good cheer to the members of the "Honor Roll Class," and the members of the Conference gathered about them with affectionate greeting.

Rev. W. J. O'Bryant, a superannuate member of the North Mississippi Conference, was presented to the Conference.

The name of W. B. Waldrop was called and his character was passed and his name was referred to the Committee on Conference Relations for the Supernumerary Relation.

The names of Ira B. Robertson, W. D. Dominick, and E. L. Alford were called and, they having died during the year, their names were referred to the Committee on Memoirs.

Dr. T. D. Ellis, Secretary of the General Board of Church Extension, was introduced, and addressed the Conference on the work of the Board.

On motion of Robert Selby, the Conference voted to observe the anniversary of the Board of Education on Thursday evening at 7:30 o'clock.

M. W. Brabham, representing the General Sunday School Board; Rev. P. A. Sowell, of the Tennessee Conference; Rev. H. T. Carley, Editor of the New Orleans Christian Advocate; Rev. H. H. Sherman, representing the General Board of Education; Rev. H. E. Carter, of the North Mississippi Conference, and Mr. C. O. Chalmers, Manager of the New Orleans Christian Advocate, were introduced to the Conference.

The Committee on Public Worship, W. L. Linfield. and W. M. Sullivan, announced that Rev. Walter Anthony would preach this evening at 7:30 o'clock, and that twenty minutes prior to the preaching service would be devoted to the Sunday School Board.

Rev. Walter Anthony was introduced to the Conference, and gave an exposition of a portion of the sixth chapter of Isaiah.

The Doxology was sung, and the Conference adjourned with the benediction, which was pronounced by Dr. Anthony.

### Second Day.

The Conference was called to order by Bishop Ainsworth at 8:45 o'clock a. m. The Bishop announced Hymn No. 317, which was sung. Bishop Ainsworth read a Scripture lesson from the second chapter of Colossians, and followed the reading with a word of personal testimony as to his present satisfying faith in a living Christ, and called for testimonies from the brethren; many responded with glowing testimony. F. S. Onderdonk led the Conference in prayer.

The minutes of the first day's session were read and approved.

The roll was called of absentees from the previous session, and several members of the Conference, not present on yesterday, answered to their names. On motion, the calling of the roll at future sessions was dispensed with.

Various communications were referred to appropriate boards and committees without reading.

Bishop Ainsworth read extracts from a personal letter from G. R. Ellis, an honored superannuate, conveying his love and prayers to the brethren of the Conference.

A. F. Watkins read the report from Millsaps College and, on motion, it was referred to the Board of Education.

The report of the Seashore Divinity School was read and referred to the Board of Education.

The report of the special committee on the location of the Mississippi Conference Training School was read and referred to the Board of Education.

Question three, "Who remain on Trial," was called, and the following, having stood an approved examination on the Course of Study, were passed in examination of character and advanced to the Class of the Second Year: Rolfe Hunt, Van Renselar Landrum, Obed Birch Matheny, Charles Warren Wesley, and Harvey Judson Oakley.

Question two, "Who else is in the Class of the First Year?" was called, and Nicholas Smuts Loftus, not having stood an approved examination on the Course of Study, was passed in examination of character and continued in the Class of the First Year.

Question five, "Who are discontinued?" was called, and, on motion, at his own request, Emmett Jackson Rutledge, was, by vote of the Conference, discontinued.

Question seventeen, "What traveling preachers and what local preachers have been elected deacons?" was called, and Brunner Marion Hunt, Daniel Parker Yeager, and Enoch Alexander King, having stood an approved examination on the Course of Study, were elected to Deacon's Orders and advanced to the Class of the Third Year. Andrew Jackson Boyles, already in local deacon's orders, having stood an approved examination on the Course of Study, was passed in examination of character and advanced to the Class of the Third Year.

Charles Warren Wesley, duly recommended by the Jackson District Conference, and Van Renselar Landrum, duly recommended by the Seashore District Conference, were elected to Local Deacon's Orders.

Question four, "Who else is in the Class of the Second Year?" was called, and George Leonard McNeese, William Calvin Monroe Baggett, and Warren Nathaniel Ware, not having stood an approved examination on the Course of Study, were passed in examination of character and continued in the Class of the Second Year.

Question fifteen, "Who are the deacons of one year?" was called, and John Carl Jackson, John Lemuel Snelgrove, Martin Luther McCormick, Bertram Hamilton Williams, Thomas Commander Cooper, Otto Porter, Enoch Marvin Allen, and Marvin Kavanaugh Miller, having stood an approved examination on the Course of Study, were passed in examination of character and advanced to the Class of the Fourth Year.

When the name of Stennis Wood Johnson was called, W. M. Sullivan, presiding elder of the Seashore District, moved the passage of his character and that he be granted an honorable location. Pending the discussion of the question a substitute motion was adopted that a committee be appointed, under the provisions of paragraph 276 of the Discipline, to investigate the case, and the Bishop named the following to serve on the committee: M. B. Sharbrough, J. M. Morse, O. S. Lewis, L. E. Alford, and W. A. Hays.

Question seven, "Who else is in the Class of the Third Year?" was called, and Lonnie Marvin Sharp, and Jesse F. Watson were passed in examination of character, but not having stood an examination, as they are taking full Senior Year work at Millsaps College, were continued in the Class of the Third Year.

Question nineteen, "What traveling preachers and what local preachers have been elected elders?" was called, and John Lovett Carter, Irl Hendrix Sells, and Otto Porter, having stood an approved examination on the Course of Study, were passed in examination of character and elected to Elders' Orders. John Lambuth Ferguson, Jr., already in Elders' Orders, having stood an approved examination on the Course of Study, was passed in examination of character.

None was elected Local Deacon.

Question sixteen, "Who else is in the Class of the Fourth Year?" was called, and Thomas Marvin Ainsworth, not having stood an approved examination on the Course of Study, was passed in examination of character and continued in the Class of the Fourth Year.

Question one, "Who are admitted on trial?" was called, and the following, duly recommended by their several District Conferences, and having stood an approved examination on the Course of Study, and having been approved by the Committee on Admissions, were admitted on trial: Frederick Sartin, from the Brookhaven District; Earl Buford Moll, in Deacon's Orders, from the Meridian District, and James Hilman Sharp, from the Vicksburg District.

Question eight, "Who are re-admitted?" was called. The answer was: None.

Report No. 1 of the Board of Education was presented. Pending the adoption of the report,

(Continued on Fourth Page.)

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### ROADS.

Answer, soul of mine—which way
Hast thou made a road to-day?
Hast thou followed love's sure chain
Over hill and over plain?
Whichsoever choice thou'st made,
There another road is laid—
Not a transient, fading trail,
But a path that shall not fail.
Evermore some foot shall stray
O'er the road thou mad'st to-day.
Ah, let each of us beware
How his thoughts and motives bear!
Every road that we shall choose,
Other pilgrim feet will use.
Some will follow where we lead
Long as life shapes life, indeed.
Have a brother's care, and pray
God to mark thy road each day.

—Selected.

## THE REIGN OF FORCE OR THE REIGN OF LAW.

By Bishop Warren A. Candler.

The world must make choice between the reign of force and the reign of law. There is no other alternative.

The reign of force means tyranny and oppression by the strong over the weak.

The reign of law signifies justice and liberty and security to men of all classes, whether weak or strong. Embodied in a representative democracy, with constitutional limitations, it is the best form of government, assuring both the freedom of the individual and the authority of the State. Opposed to such a democracy is oppressive anarchy on the one hand and dictatorial monarchy on the other hand, both of which rely on irresponsible force to accomplish their ends.

During the world-war, mankind seemed to be moving towards representative democracy, and the cry was raised, "Let us make the world safe for democracy." That was a popular slogan which aroused enthusiastic support and raised high hopes.

But nothing was proposed to make democracy safe for the world, and democracy is never safe, nor long favored by men, unless it rests on the firm foundations of inviolable justice and unfailing righteousness. It cannot endure in the absence of morality and intelligence among the people who adopt it. The people themselves discard and destroy democracy when it ceases to afford protection for the right and tranquillity and safety for the social system. Indeed, it is the worst form of government, and does not deserve perpetuation, when it ceases to serve these high ends. A mob may be, and always is, more oppressive than a monarch, and its tyranny is both more cruel and more difficult of correction. When a democracy turns to the reign of a mob, it terrifies the people, and they turn to some powerful personality for protection. Dictators arise when democracies become impotent or immoral, and the reign of law is supplanted by the reign of force. Such was the outcome of "the Reign of Terror" in France.

Notwithstanding the enthusiastic response to the slogan, "make the world safe for democracy," which arose in all lands some five years ago, the people of Europe seem now to be drifting towards the reign of dictators, who rule both kings and kingdoms by the rule of force. Mussolini, not the Italian king, governs Italy. Turkey and the Sultan are in the hands of a military dictator. So are Spain and the Spanish king. Distracted Germany has been placed under a dictator, and the political units which since the days of Bismarck have composed the German Empire are falling apart and appealing to force. Russia suffers under the dictatorial domination of the dual tyranny of Lenine and Trotzky. On all sides on the continent of Europe the people appear to be turning to the reign of force. "The man on horseback" is everywhere in sight. In him the reign of force always and inevitably reaches its incarnation and culmination.

And if Continental Europe reverts to the reign of force, the regnant forces will be in such form as was never known before in all the history of mankind. To "the man on horseback" will be committed instruments of coercion and subjugation never before wielded by men of his class. He and his militaristic followers will be armed with the most powerful guns and the most destructive explosives. They will use tanks and machine guns on land and aeroplanes in the air, raining on helpless opponents below death-dealing missiles, annihilating chemicals, and desolating gases. Thus were deterred and dispersed revolutionists of Greece recently. With such terrifying possibilities the Turk virtually defied the representatives of the Allied Powers at Lausanne, and Mussolini enforced his unreasonable demands on Greece, notwithstanding the League of Nations, to which Italy was solemnly pledged.

It is too obvious for doubt or discussion that the reign of force in Europe will not be the rule of righteousness. In the end it must culminate in the subjection of the people to the most unscrupulous militarism which will treat the laws of both God and man with contempt and set at nought the most sacred treaties as "mere scraps of paper." The Mussolinis will be no better than the Kaiser Williams. Nothing but a heaven-born morality, enthroned in the hearts of men, can arrest the enslaving militarism which now threatens the nations. The law of love and the love of law must save them from social disorder and economic destruction.

The American Bankers' Association, at its meeting in Atlantic City, made a strong deliverance which points in the right direction, and the note which it sounded should be heard and heeded round the world. If an assembly of Christian ministers had spoken as has this association of financiers, many people would have given little attention to the wise utterance, but surely the most godless men will pause to consider what these strong leaders of the commercial world have to say. The closing paragraphs of this declaration of the bankers are as follows:

"In the midst of the many puzzling economic problems which the world faces to-day, largely resulting from the political differences and ambitions of rival nations, the conclusion is inevitably forced on the impartial observer that the primary need of the world is moral and spiritual regeneration as the essential basis for economic recovery.

"Until the nations of the world are willing to liquidate their hates, they can make slight progress toward liquidating their debts.

"Until the dominating forces of greed and selfishness are mitigated by a higher regard for the rights of others, until a larger degree of international good-will supplants racial animosities, until a higher regard for moral obligations and human welfare characterizes the practices of men, the many economic problems incident to the operation of these evil forces will await solution.

"While the purposes which dominate the councils of the nations are political, rather than economic, are selfish rather than fraternal, are following the forces of expediency and opportunism rather than the ends of justice and righteousness, there can be little hope for improvement in the existing order.

"Until ideals of human welfare, of a just distribution of earth's bounties and a righteous observance of the common good are more firmly implanted in the minds of men, we must expect the constant conflict of interest and its expression in political, social and economic disorder.

"To the ends of a better understanding, not only of the purposes of business, but of life, that a better order may be established among men, the bankers of America dedicate themselves in united effort to attain and maintain those ideals of civilization upon which alone human society can soundly rest."

Commenting upon this lofty utterance of the American Bankers' Association, the Manufacturers Record of Baltimore utters these true and timely words:

"The world does indeed need moral and spiritual regeneration. Without it there will be no permanent peace in the world. The hatreds of Europe running through thousands of years, inbred in races, cannot be wiped out in one generation or in many generations, unless there be a complete spiritual regeneration of Europe and of the world.

"Nations are as the individuals in the nation—good or evil. The problems which the bankers had expressly in mind regarding the conditions in Europe apply with equal force to this country.

"America needs a spiritual awakening. America needs a revival nation-wide, and the world needs it world-wide, a revival of a genuine, unadulterated character, making religion, the religion of Christ.

"There can be no safety for business, for peace, for world harmony, except it be founded on a spiritual regeneration of mankind."

The whole world needs a revival of religion in order to maintain the reign of law and avert the reign of force. Law in its last analysis is the transcript of the ehtical nature of God, and, therefore, draws its life and derives its authority from faith in God. To God the nations must return, or they must perish.

A revival of religion in the United States of America would speedily spread throughout the world.

In a time of war our country helped to save the nations of the earth by the force of its arms. Now in a time of peace, scarcely less dangerous than the perilous period of the war, let it come to the rescue of mankind by the force of its faith. In this way, and in this way alone, can it make the world safe for democracy and democracy safe for the world; for by a revival of religion the reign of law can be established and the reign of brutal force be averted.

If the American people will turn to God with hearty repentance and true faith, they will save both themselves and others.

## THE REAL TEST.

By Dr. H. N. Snyder.

More than two years ago Southern Methodism undertook to save and strengthen her institutions of learning by adequately endowing and supporting them. In a remarkable campaign over $18,000,000 was pledged. Though the full amount of what was asked for and needed was not secured, we feel that we did reasonably well, considering the unfavorable financial conditions, in securing so large a sum. It seems to us that this amount, short as it was of what the Annual Conferences had agreed to raise, was a fine expression of the loyalty of the church to General Conference instructions and also a sign of its understanding of the great significance of the program it has been set to carry out. It was felt that the preachers and people had met their duty and had done a supremely important piece of work.

But this is only a "feeling." The reality of how the duty was met is measured by another performance, that of turning the subscriptions into cash. This is the performance that is the real test of what we did. It is one thing to put a name to a pledge and quite another to make it good in terms of money. It is one sort of achievement to pile up millions of dollars in subscriptions and quite a different achievement to transform promises to pay into dollars paid. The really vital matter for Southern Methodists to think about, therefore, is the relation between promise and fulfillment, whether pledges to Christian Education have become money to serve the cause of Christian Education by the better endowment and equipment of our institutions.

Let us see how we Methodists have met this kind of test, which is after all the real test. Oct. 25, 1923, the subscriptions due amounted to approximately $6,000,000, and the amount paid nearly $4,000,000, leaving a balance due and unpaid of more than $2,000,000. Nov. 1, 1923, the third payment became due, amounting to about $4,000,000, making the immediate task before us the collection of approximately $6,000,000 already due and unpaid.

These unpaid subscriptions suggest that the time has come for us to face up squarely to the financial side of our obligations to the Christian Education Movement, to determine what we are going to do about it and how we are going to do it. In the first place, we should remind ourselves that of the 2,500,000 Methodists in the South, hardly more than 375,000, or 15% of them, subscribed at all to the Movement. This means that each of the subscribers averaged a little less than $50—$10 a year for five years.

The significant thing about the figures is that both the number subscribing and the average amount of the subscriptions are relatively small. An average of $10 a year for five years on about one-seventh of the membership of the church could hardly be called a heavy financial burden, even under "boll-weevil" conditions. The fact is, we have gotten so used to the habit of thinking how "badly we have been hit" that we are in danger of both exaggerating the size of our financial obligations and resenting even a suggestion of the payment of them, our church obligations as well as our commercial obligations. In this attitude such obligations are apt to bulk larger than they really are, and there is a sort of self-pity that makes it seem cruel for anybody to expect us to meet them.

Such an attitude, if indulged in long, can easily lead to a sort of repudiation, and nothing could be more of a calamity, both to the individual subscriber and to the church at large. Here are pledges made in good faith, not scraps of paper, but moral obligations to a great cause to be redeemed in cash, promises to pay a certain amount for advancing a fundamental interest of the kingdom of God, expressions of loyalty to the church and its institutions; to permit them to lapse for any reason would be discreditable to the church and infect with the poison of failure any future enterprise in its very beginning.

All this is obvious enough, but what are we going to do about it? The first thing to do is not to let much time pass before renewing in the minds of our people the vital reality of these Christian Education obligations, not only for the purpose of supplying the needs of our institutions, but also for the sake of the moral effect upon our people themselves, the depressing effect of financial obligations allowed to grow cold and die on the conscience. The colleges could possibly struggle along without the money being paid that has been subscribed. They have done this so often before that to do it now would be to learn no new habit. But the church itself would probably suffer such a loss of self-respect and of conscious power as would make its leadership hesitate before attempting any new movement of progress.

But nobody wants, or really expects, Southern Methodism to put itself in any such position or be hampered by memories of failure upon such a large scale. Nevertheless, if this is not to happen, the time has about come to put the whole machinery of the church to work, with faith and courage, upon the vital matter of redeeming the Christian Education pledges. It will not be done until we do. Our business now is not so much preaching Christian education as it is in collecting and paying what is due Christian education. This is the Real Test.

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Every 100 per cent American must stand by Uncle Sam, and Uncle Sam says this country shall be dry.—Colonel Dan Morgan Smith.

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## FROM CHITAMBO'S VILLAGE TO THE SEA—THE STRANGE STORY OF DAVID LIVINGSTONE'S FUNERAL CORTEGE.

By R. B. Eleazer.

"Brought by faithful hands
over land and sea,
here rests
David Livingstone,
Missionary, Traveler, Philanthropist."

This inscription on a black marble slab in Westminster Abbey suggests but faintly the story of heroic devotion that lies back of it. Little has the world heard of that strange funeral procession of black men which for nine months braved the terrors of the African jungle as they bore the body of Livingstone to the sea, to be sent back to his home by ship. It is a story so significant and so surprising in its revelation of loyalty, of courage, and determination, of thoughtfulness and delicacy of feeling on the part of the great explorer's untutored followers, that it deserves to be recorded among the world's golden deeds.

When in May, 1873, after years of missionary exploration in Central and South Africa, David Livingstone's worn body was able to go no further, his native attendants hurriedly built for him a hut in the village of Chief Chitambo, near the shores of Lake Bangweolo, in the heart of Central Africa. There at dawn a few days later they found him kneeling in death.

One might have expected that these simple children of nature would speedily inter the body and hurry away to their distant homes. Their great friend and leader was dead, his work was ended, his home was ten thousand miles away, all hope for them of further employment and gain was gone—why should they remain longer than was necessary to give his body decent burial? At most they might have been expected to mark his last resting place and await opportunity to send word to the outside world, that his friends might come for the body if they chose. What, as a matter of fact, did these black "boys" do, these jungle people whose only contact with civilization had been their brief acquaintance with Livingstone?

They held a council. They decided that every effort should be made to carry their master's body to the coast, that it might be sent back to England. The perils of the undertaking they fully realized. It was 1,300 miles to the sea. There was no means of transport save their own broad backs and willing limbs. Between them and the distant goal were trackless jungles, ferocious wild beasts, fever-laden swamps, wide rivers and hostile tribes, rendered more menacing by the horror of the dead that everywhere prevailed. Yet the little band never questioned or hesitated. Their beloved leader had kinsmen and friends across the seas; they would want his body. He was a great man; he belonged to the world. His remains should sleep among the honored dead of his race. Thus they reasoned and thus they proceeded to act.

They collected all his personal belongings, his instruments and his notes, and carefully packed them for transit. They removed the heart and other viscera and buried them, erecting a marker over the spot. They cautioned the chief to keep the grass cut about the marker, that it might not be destroyed by fire. For fourteen days the body was dried in the sun. Then it was carefully wrapped in calico and inclosed in a large, cylindrical piece of bark. Over the whole a sheet of sailcloth was sewed and the package was lashed to a pole.

When all was in readiness, two men shouldered the burden and the little band set out on the long, perilous journey. Already weakened by exposure, it was not long till they were stricken with jungle fever and compelled to lay down their load. When the disease abated and strength returned, they went on again. They crossed the Luapula River where it was four miles wide. They fought their way through a hostile village. Their progress was disputed by a tribe that refused to permit the passage of a dead body, but by a ruse they were able to proceed.

Some hundreds of miles from the coast they met a party of Englishmen who had come out in search of Livingstone. "Give us his things," said the Englishmen, "but bury the body here, and go home." Accustomed as they were to obey the white man without question, and exhausted by their long, hard journey, one might have expected that they would eagerly embrace the offered opportunity. But not so. Without objection they turned over the instruments and notes, but with regard to the body they were inflexible. They would not bury it. They would not surrender it to others. It must go on to the sea. And go on it did.

At last in February, 1874, the little cortege reached the coast, and the sacred burden, which for nine months they had borne on their shoulders and guarded with their lives, was put on board a ship bound for England. Then back into the jungle the brave band went, without other reward than the memory of their great and good friend, and the knowledge that they had been faithful to the last.

Thinking upon that story I am constrained to hold in deeper respect and confidence a race which, even in its savage and untutored state, was capable of sentiments so fine and of a deed so heroic.

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## IN HIS DRAWING-ROOM.

There was a young man in the Middle West who had been more or less interested about his soul's salvation. One afternoon, in his office, he said: "I will accept Jesus Christ as my Lord and Savior."

He went home and told his wife, who was a nominal professor of religion, that he had made up his mind to serve Christ, and he added: "After supper to-night I am going to take the company into the drawing-room and erect the family altar."

"Well," said his wife, "you know some of the gentlemen who are coming to tea are skeptics, and they are older than you are, and don't you think you had better wait until after they have gone, or else go out into the kitchen and have your first prayer with the servants?"

The young man thought for a few moments, and then he said: "I have asked Jesus Christ into my house for the first time, and I shall take him into the best room, and not into the kitchen."

So he called his friends into the drawing-room. There was a little sneering, but he read and prayed. That man afterwards became Chief Justice of the United States Court.

Never be ashamed of the gospel of Christ; it is the power of God unto salvation.—Moody.

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## WHY NOT AN INFIDEL?

"I once met a thoughtful scholar," said Bishop Whittle, "who told me that he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

"1. I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of light or hope upon the darkness. They shall not take away the guide and leave me stone blind.

"2. I had a mother. I saw her go down into the dark valley where I am going, and she leaned on an unseen arm as calmly as a child goes to sleep on its mother's breast. I knew that was not a dream.

"3. I have three motherless daughters. They have no protection but myself. I would rather kill them than leave them in this sinful world, if you blot from it all the teachings of the gospel."—Anonymous.

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**Are you fond of arguing about Christ's teachings? You may argue until doomsday and never find their power. They are words of life, meant to be lived out.—G. H. Morrison.**

## PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE.

(Continued from First Page.)

I. W. Cooper addressed the Conference. The report was adopted by a rising vote.

A resolution endorsing a proposed amendment to the Federal Constitution to prohibit the appropriation of money by any branch of the National or State Government to any sectarian institution, was read and adopted.

A resolution concerning a bond issue by the trustees of the Seashore Camp Ground was read and referred to the Board of Education.

Question ten, "Who are received from other churches as traveling preachers?" was called. The following, having signified their willingness to assume the vows of the Methodist Episcopal Church, South, without the re-imposition of hands, were received: Carl Henry Williams, from the Presbyterian Church in the United States of America; Eugene William Hope and Abner Charleston Johnson, from the Baptist Church, and Walter Preston George, from the Cumberland Presbyterian Church.

On motion of J. L. Decell, the Secretary was requested to send telegrams of greetings and brotherly love of the Mississippi Annual Conference to the State Baptist Association, now in session at Corinth, and to the Presbyterian Synod of Mississippi, in session at Jackson.

On motion, the Secretary was requested to send a message of love and sympathy from the Conference to Rev. R. Bradley, an honored superannuate member of the Conference.

Upon the request of Bishop Ainsworth for the services of two "Chalk Secretaries," W. B. Jones and J. G. Galloway were nominated and elected to serve in that capacity.

Dr. H. H. Sherman, one of the Secretaries of the General Board of Education, addressed the Conference.

Bishop Ainsworth addressed the Conference concerning the evangelistic work for the coming year, and urged both evangelists and pastors to give particular attention to a dynamic evangelistic effort, and to offer their services gratuitously for some of the needy fields.

Bishop Ainsworth announced that the class for full connection into the Annual Conference would be received at 11 o'clock Friday morning, at which time he would address the class and the Conference.

Introduced—Prof. D. M. Key, Acting President of Millsaps College; F. S. Onderdonk, Superintendent of the Mexican Missionary Work, with headquarters at San Antonio, Tex.; J. A. Smith, of the Pacific Conference; Rev. W. W. Drake, of the Louisiana Conference; Prof. R. E. Bobbitt, Vice President of Whitworth College; Mr. H. H. Ahrens, representative of the Times-Picayune; Mrs. Alma Riley, Field Agent of the Methodist Orphanage, and Professor Hogg, President of Port Gibson Female College, were presented to the Conference.

Adjournment—The Doxology was sung and the Conference adjourned with the benediction, which was pronounced by Rev, W. W. Drake.

### Third Day.

The Conference met at 8:45 o'clock a. m., Bishop Ainsworth presiding.

Bishop Ainsworth addressed some words of encouragement to the Conference based upon the statement,"Lo, I am with you alway, even unto the end of the age," and called for testimonies. A number of the brethren responded. Hymn No. 183 was sung, and Dr. R. L. Russell led the Conference in prayer. Bishop Ainsworth read the Scripture lesson from the third chapter of the Epistle to the Colossians.

The minutes of the second day's session were read, corrected and approved.

A letter from H. B. Perritt was read conveying his love and greetings to the Conference.

A resolution commending the movement to build a chapel at the Mississippi School and Colony for the Feeble-minded, located at Ellisville, Miss., was read and adopted.

The report of the editors of the Conference Journal was read and adopted.

Question one, "Who are admitted on trial?" was called, and Fleet Joseph Jones, duly recommended by the Brookhaven District Conference, and having stood an approved examination on the Course of Study, and having been approved by the Committee on Admissions, was admitted on trial.

The report of the Port Gibson Female College was referred, without reading, to the Board of Education.

Question twenty-one, "Are all the preachers blameless in their life and official administration?" was called. The reports of the preachers of the Seashore District were presented on the blackboard, information given by the presiding elder, their names were called one by one and they were passed in examination of character, as follows: J. G. Galloway, M. B. Sharbrough, W. L. Blackwell, E. J. Coker, L. L. Roberts, J. B. Stringer, W. L. Linfield, H. C. Castles, J. M. Corley, J. E. Gray, J. H. Grice, L. F. Alford, L. A. Darsey, J. H. Moore, J. E. Williams, T. H. King, W. W. Moore, J. F. Campbell, H. W. Van Hook, G. S. Harmon, J. M. Smith.

The name of W. J. Maddox was referred to the Committee on Conference Relations for the superannuate relation.

Question twenty-one was resumed. The reports of the preachers of the Hattiesburg District were presented on the blackboard, information was given by the presiding elder, their names were called one by one and they were passed in examination of character, as follows: M. W. Porter, J. W. Thompson., J. B. Cain, A. J. Davis, C. M. Crossley, J. T. Leggett, W. G. Forsyth, J. H. Jolly, B. E. Meigs, J. L. Greenway, H. S. Westbrook, C. C. Griffin, S. C. Moody, H. R. McKee, W. M. Williams, A. W. O'Bryant, H. J. Maddox, P. H. Howse, H. Mellard, A. J. Leggett, W. J. Walters, D. E. Kelly.

Question eleven, "Who are located this year?" was called. The special committee in the case of S. W. Johnson reported and advised that he be located; the report was adopted, and S. W. Johnson was granted an honorable location. On motion, the presiding elders were granted permission to employ S. W. Johnson as a supply. On motion, an offering was taken for Brother Johnson, which amounted to $58. 50.

The resolutin of the Publishing Committee of the New Orleans Christian Advocate concerning the removal of the paper to Jackson, Miss., was presented by E. K. Means. After considerable discussion, a motion was adopted referring the matter to a committee of five, with instructions to consider the matter and report back to the Conference its recommendation.

A motion was adopted instructing the Secretary to send a telegram of greeting to the A. M. E. Conference in session at Jackson.

Dr. R. L. Russell, one of the Secretaries of the Home Department of the Board of Missions, was introduced and addressed the Conference.

The Bishop named the following to serve on the special committee on the matter of changing the name and location of the New Orleans Christian-Advocate: Robert Selby, J. S. Purcell, J. E. Gray, L. P. Brown. D. W. Heidelberg.

Question six, "Who are admitted into full connection?" was called, and Brunner Marion Hunt, Daniel Parker Yeager, Enoch Alexander King, and Andrew Jackson Boyles were called to the bar of the Conference, charged by the Bishop, and, having answered the Disciplinary questions, and having been recommended by the Committee on Admissions, were, by vote of the Conference, admitted into full connection.

On motion, the time of the Conference was extended to complete unfinished business.

Report No. 2 of the Board of Education was read, discussed and, on motion; laid on the table subject to call.

Announcements were made by the several boards and committees.

The Commtitee on Public Worship announced that Rev. Walter Anthony would preach at the evening hour, and Rev. F. S. Onderdonk would speak for twenty minutes prior to the sermon, services to begin at 7 o'clock.

Mrs. H. L. McCleskey, President of the Woman's Missionary Society of the Conference; Miss Fail, one of the deaconesses of the church; Dr. C. C. Jarrell, Secretary of the General Hospital Board; Mr. J. M. Way, of the General Board of Lay Activities, and Rev. E. H. Cunningham, of the North Mississippi Conference and correspondent of the Memphis Commercial-Appeal, were introduced to the Conference.

The Conference adjourned with the benediction, which was pronounced by Dr. C. C. Jarrell.

### Fourth Day—Morning Session.

The Conference met at 8:45 o'clock a. m., Bishop Ainsworth, presiding. Hymn No. 45 was sung, Bishop Ainsworth read a Scripture lesson from Ezk. 33:7-20, and Dr. Franklin N. Parker led in prayer.

The minutes of the third day's session were read and approved.

Report No. 1 of the Board of Missions was read and adopted.

Question twenty-one, "Are all the preachers blameless in their life and official administration?" was called. The reports of the preachers of the Jackson District were presented on the blackboard, interpreted by the presiding elder, their names were called one by one, and they were passed in examination of character as follows: H. M. Johnson, W. J. Dawson, H. A. Gatlin, B. W. Lewis, B. F. Jones, W. D. Barrett, J. H. Foreman, A. A. Sims, H. F. Tolle, E. K. Means, F. L. Applewhite, Percy Vaughn, J. O. Ware, L. M. Sharp, B. H. Williams, C. E. Downer, A. S. Byrd, W. J. Ferguson, A. F. Watkins, C. A. Bowen, M. M. Black, J. M. Morse, J. C. Chambers, B. F. Lewis, J. L. Sutton, J. L. Neill, J. V. Bennett, Rolfe Hunt.

A comunication from Rev. J. L. Neill, Superintendent of Missions in Czecho-Slovakia, was read to the Conference.

The reports of the Newton District were presented on the blackboard, interpreted by the presiding elder, their names were called one by one, and they were passed in examination of character as follows: E. H. Cooley, T. B. Winstead, S. E. Flurry, C. H. Strait, H. J. Moore, W. W. Murray, J. F. McClellan, S. N. Young, O. S. Lewis, T. A. Ferguson, J. W. Ramsey, M. R. Jones, T. C. Cooper, N. B. Harmon, L. E. Alford, R. H. Clegg, G. G. Yeager, P. H. Grice, W. F. Baggett, C. H. Herring.

Report No. 1 of the Sunday School Board was read and adopted.

Report No. 2, of the Board of Education, was called from the table. The report was discussed and not adopted.

Bishop Ainsworth announced that the Special Effort for Superannuate Endowment would be the order of the day at this time, and introduced Dr. Luther E. Todd, Seceretary of the General Board of Finance, who addressed the Conference on the "Working Guide." Bishop Ainsworth addressed the Conference on the cause for Superannuate Endowment.

The report of the special committee to consider the advisability of changing the name and location of the New Orleans Christian Advocate was presented. The report recommended nonconcurrence in the proposition to make the changes, and the report was adopted.

A motion was adopted that when the Conference adjourn, it adjourn to meet at 3 o'clock this afternoon.

A motion was adopted that the Conference hold a memorial session at 3 o'clock Sunday afternoon.

On motion, the Secretary was instructed to send a telegram of greeting from the Conference to the C. M. E. Conference now in session at Crystal Springs.

Question forty-two, "Where shall the next session of the Conference be held?" was called. Canton was nominated and unanimously selected.

Question twenty-one was resumed. The reports of the preachers of the Meridian District were presented on the blackboard, interpreted by the presiding elder, their names called one by one, and they were passed in examination of character, as follows: W. E. Dickens, M. L. White, M. A. Massey, W. H. Lane, J. L. Decell, W. H. Lewis, J. L. Sells, J. M. Lewis, W. A. Hays, D. E. Vickers, R. E. Rutledge, J. D. Ellis, D. W. Ulmer, W. A. Terry, O. B. Matheny, H. A. Wood, R. A. Sibley.

When the name of M. A. Massey was called his presiding elder stated that a committee of investigation had been appointed during the year who found a trial necessary; that the Trial Committee was appointed by the Bishop, and he was found guilty and suspended until this session of the Annual Conference; that the conditions of the sentence had been fulfilled. The papers in the case were deposited with the Secretary. His chraracter was passed.

Question twenty-one was resumed. The reports of the preachers of the Vicksburg District were presented on the blackboard, interpreted by the presiding elder, their names were called one by one, and they were passed in examination of character, as follows: C. A. Schultz, V. G. Clifford, C. F. Emery, J. L. Smith, C. Y. Higginbotham, C. C. Evans, E. D. Simpson, W. H. Huntley, T. J. O'Neill, G. P. McKeown, W. B. Alsworth, Robert Selby, T. B. Cottrell, A. J. Beasley, H. G. Hawkins.

Dr. Franklin N. Parker, Dean of the Candler School of Theology, Emory University; Dr. Fitzgerald S. Parker, Sec'y of the General Epworth League Board; Prof. L. W. Summers, of the North Mississippi Conference and professor in Millsaps College; Dr. C. S. Newman, pastor of the Gulfport Presbyterian Church; Dr. W. L. Duren, of the Louisiana Conference, and Adj. W. H. Bending, of the Salvation Army, were introduced to the Conference.

The Editor of the New Orleans Christian Advocate spoke to the Conference.

The Doxology was sung, and the Conference adjourned with the benediction, pronounced by Rev. C. S. Newman.

### Fourth Day—Afternoon Session.

The Conference met at 3 o'clock p. m., Bishop Ainsworth presiding. A hymn was sung and, at the request of Bishop Ainsworth, W. J. Ferguson led the Conference in prayer. The minutes of the morning session were read and approved.

J. R. Jones, presiding elder of the Vicksburg District, asked that the name of C. F. Emery, at his own request, be referred to the Committee on Conference Relations for the superannuate relation.

Question twenty-one, "Are all the preachers blameless in their life and official administration?" was called. The reports of the preachers of the Brookhaven District were made on the blackboard, interpreted by the presiding elder, their names were called one by one, and they were passed in examination of character, as follows: W. W. Nelson, S. B. Watkins, J. T. Weems, A. M. Broadfoot, W. B. Jones, H. L. Norton, J. W. Price, J. T. Abney, W. H. Saunders, C. P. Jones, G. H. Thompson, A. S. Oliver, J. A. Wells, S. F. Harkey, R. A. Allums, H. E. Raley, J. L. Carter,

J. E. J. Ferguson, F. B. Ormond, J. S. Purcell, I. W. Cooper, W. N. Thomas, W. T. Griffin.

Question forty-one, "Who is elected Conference Lay Leader, and what is the report of the Board of Lay Activities?" was called. J. M. Sullivan was elected Conference Lay Leader, and the report of the Board of Lay Activities was read and adopted.

A telegram was received bearing the greetings of the C. M. E. Conference, replying to one from this Conference.

Mrs. H. L. McCleskey, president of the Woman's Missionary Society, was presented and addressed the Conference on the work of the Society.

Bishop Ainsworth requested H. G. Hawkins to take the chair, and called the presiding elders to meet him in an ante-room.

The reports of the various boards and committees were read and adopted.

The Bishop resumed the chair.

A motion was adopted that the Conference adjourn to meet at 7 o'clock this evening. The benediction was pronounced by W. B. Jones.

### Fourth Day—Evening Session.

An evening session was held on the fourth day, Saturday, but was devoted almost exclusively to hearing and adopting the reports of the various boards and committees, and the passage of sundry resolutions.

When the Epworth League Board reported, Dr. F. S. Parker, General Secretary of the Board, addressed the Conference.

Resolutions were adopted urging the repeal of the State mortmain laws; one suggesting group insurance for the Conference; another offering adherence to the Standards of Doctrine and condemning destructive criticism, publication of which was voted upon, and the Advocate requested to publish. A resolution was adopted authorizing the Board of Trustees of the Seashore Camp Grounds to issue bonds to the amount of $50,000 to improve the plant.

The report of the Statistical Secretary showed an increase in payments for ministerial support and for all the various claims.

### Sunday Afternoon—Memorial Session.

At the memorial session Sunday afternoon, it was reported that three preachers have died during the year—Ira B. Robertson, W. D. Dominick, and E. L. Alford. Suitable memoirs were read and tender tributes were paid the memory of the deceased brethren.

At the close of the 11 o'clock service on Sunday morning, at which the Bishop preached, the following were ordained deacons by Bishop Ainsworth: B. M. Hunt, D. P. Yeager, E. A. King, C. W. Wesley, Van R. Landrum.

At the close of the sermon on Sunday evening, preached by Dr. F. N. Parker, the following were ordained elders by Bishop Ainsworth: John Lovett Carter, Irl Hendrix Sells, Otto Porter, Robert B. McGehee (elected last year), Mac Land Wood (of the North Mississippi Conference).

The following were recognized as in orders: Walter P. George, Carl H. Williams, Eugene W. Hope, Abner Johnson.

The minutes were read and approved, the Bishop made appropriate remarks, the appointments were read, the benediction was pronounced, and the Conference stood adjourned.

## MISSISSIPPI CONFERENCE APPOINTMENTS.

### Brookhaven District.

Presiding Elder, H. M. Ellis.

Adams—L. J. Snelgrove.
Barlow—Frederick Sartin.
Bayou Pierre—A. J. Beasley.
Bogue Chitto and Norfield—J. T. Weems.
Brookhaven—A. M. Broadfoot.
Crystal Springs—G. H. Thompson.
Fernwood—H. L. Norton.
Foxworth—J. W. Price; W. B. Waldrop, supernumerary.
Gallman—J. T. Abney.
Georgetown—W. W. Nelson.
Hazlehurst—W. H. Saunders.
Magnolia—C. P. Jones.
McComb, Centenary—J. L. Sells.
McComb, La Branch Street—A. S. Oliver.
McComb, Pearl River Avenue—J. A. Wells.
Meadville and Bude—S. F. Harkey.
Monticello—J. H. Moore.
Osyka—H. E. Raley.
Pleasant Grove—F. J. Jones.
Scotland—J. L. Carter.
Summit and Topisaw—J. E. J. Ferguson.
Tylertown—F. B. Ormond.
Wesson and Beauregard—J. S. Purcell.
President of Whitworth College—I. W. Cooper.
Chaplain in the United States Navy—W. N. Thomas.
Financial Agent Methodist Orphanage—W. T. Griffin.

### Hattiesburg District.

Presiding Elder, W. W. Graves.

Avera—P. H. Howse.
Bonhommie—A. J. Boyles.
Collins—J. W. Thompson.
Ellisville—J. B. Cain.
Eucutta—J. C. Jackson.
Hattiesburg, Broad Street—A. J. Davis.
Hattiesburg, Court Street—C. M. Crossley.
Hattiesburg, Main Street—J. T. Leggett.
Heidelberg—S. C. Moody.
Leakesville—J. O. Ware.
Lucedale—H. Mellard.
Lucedale Circuit—H. J. Maddox.
Magee and Sanitarium—W. M. Williams.
Mount Olive—J. H. Foreman, and O. C. Stapleton, junior preacher (supply).
New Augusta—H. S. Westbrook.
Oloh—G. L. McNeese.
Petal—B. H. Williams.
Prentiss—Otto Porter.
Purvis—W. H. Lane.
Richton—M. M. Black.
Silver Creek—H. R. McKee.
Sumrall—W. G. Forsythe.
Taylorsville—A. J. Leggett.
Williamsburg—W. J. Walters.
Conference Evangelist—D. E. Kelly.
Conference Evangelist—G. S. Harmon.
Conference Evangelist—J. M. Smith.

### Jackson District

Presiding Elder, M. L. Burton.

Benton—E. A. King.
Bentonia—C. W. Wesley.
Bolton—H. M. Johnson.
Brandon—W. J. Dawson.
Brandon Circuit—J. F. Watson.
Camden—G. E. Allen (supply).
Canton—W. M. Sullivan.
Eden—A. W. O'Bryant.
Edwards—B. F. Jones.
Fannin—W. D. Barrett.
Flora—H. A. Wood.
Florence—A. A. Sims.
Harrisville—I. H. Sells.
Jackson, Capitol Street—H. F. Brooks.
Jackson, Galloway Memorial—E. K. Means.
Jackson, Rankin Street—F. L. Applewhite.
Jackson, Millsaps Memorial—To be supplied.
Madison—Percy Vaughn.
Mendenhall—J. L. Greenway.
Satartia—M. W. Porter.
Sharon—C. C. Griffin.
Terry—C. E. Downer.
Vaughn—A. S. Byrd.
Yazoo City—A. F. Watkins.
Associate Secretary Missionary Extension, Department of Sunday School Board—J. L. Ferguson.
Professor in Millsaps College—C. A. Bowen.
Secretary of Education—J. M. Morse.
Sunday School Secretary—J. C. Chambers.
Manager of Orphans' Home—B. F. Lewis.
Manager of Mississippi Home Finding Society—J. L. Sutton.
Superintendent of Czecho-Slovakia Mission—J. L. Neill.
Conference Evangelist—J. V. Bennett.
Syrian Mission—Charles Assaf.
Missionary to Africa—W. N. Ware.
Student in Millsaps College—L. M. Sharp.

### Meridian District.

Presiding Elder, P. D. Hardin.

Bucatunna—W. C. M. Baggett.
Cleveland—S. E. Flurry.
Daleville—W. E. Dickens.
De Kalb—M. L. White.
De Soto—R. H. Clegg.
Enterprise—T. M. Ainsworth.
Lauderdale and Electric Mills—J. H. Grice.
Matherville—E. W. Hope.
Meridian, Central—J. L. Decell.
Meridian, East End—W. H. Lewis.
Meridian, Fifth Street—W. L. Linfield.
Meridian, Hawkins Memorial—J. M. Lewis, and F. D. De LaBar, junior preacher (supply).
Meridian, Poplar Springs—J. H. Jolly.
Meridian, Seventh Avenue—H. C. Castles, and E. D. Snelgrove, junior preacher (supply).
Pachuta—R. E. Rutledge.
Porterville—D. P. Yeager.
Quitman—J. D. Ellis.
Scooba—D. W. Ulmer.
Shubuta—W. A. Terry.
Vimville—O. B. Matheny.
Waynesboro—W. A. Hays.
Waynesboro Circuit—R. A. Sibley.
Conference Evangelist, with Special Assignment to Meridian District—E. B. Moll.

### Newton District.

Presiding Elder, L. E. Alford.

Bay Springs—P. H. Grice.
Carthage—T. B. Winstead.
Chunky—H. J. Oakley.
Decatur and Hickory—C. H. Stralt.
Forest and Morton—H. J. Moore.
Harperville and Lena—W. W. Murray.
Homewood—T. C. Cooper.
Lake—S. N. Young.
Laurel, First Church—J. R. Jones.
Laurel, Kingston—T. A. Ferguson.
Laurel, West End—J. W. Ramsey.
Montrose—M. R. Jones.
Neshoba—E. J. Coker.
Newton—N. B. Harmon.
North Neshoba—J. C. Long (supply).
Philadelphia—J. M. Corley.
Raleigh—R. A. Allums.
Rose Hill—G. G. Yeager.
Shiloh—E. H. Cooley.
Trenton—C. H. Herring.
Union—M. K. Miller.
Walnut Grove—V. R. Landrum.
President of Mississippi Conference Training School—J. F. McClellan.

### Seashore District.

Presiding Elder, L. L. Roberts.

Americus—M. A. Massey.
Bay St. Louis—J. G. Galloway.
Biloxi—O. S. Lewis.
Brooklyn—W. L. Blackwell.
Carriere—A. C. Johnson.
Coalville—M. L. Ward (supply).
Columbia—J. A. Moore.
Escatawpa—J. B. Stringer.
Gulfport—W. J. Ferguson.
Long Beach—C. H. Williams.
Logtown—T. H. King.
Lumberton—H. A. Gatlin.
Mentorum—W. B. Hollingsworth (supply).
Moss Point—J. E. Gray.
Ocean Springs—D. E. Vickers.
Pascagoula—L. F. Alford.
Picayune—J. A. Smith.
Poplarville—J. E. Williams.
Saucier—W. P. George.
Stillmore—B. W. Lewis.
Vancleave—E. M. Allen.
Wesley Memorial—W. W. Moore.
Wiggins—M. B. Sharbrough.
President of Seashore Camp Ground School—H. W. Van Hook.
Missionary Evangelist in Seashore and Hattiesburg Districts—J. F. Campbell.

### Vicksburg District.

Presiding Elder, W. B. Jones.

Anguilla—C. A. Schultz.
Centerville—V. G. Clifford.
Fayette—J. L. Smith.
Gloster and Liberty—E. D. Simpson.
Harriston—B. M. Hunt.
Hermanville—W. F. Baggett.
Louise and Holly Bluff—W. B. Alsworth.
Mayersville—W. D. Wendel (supply).
Natchez—C. C. Evans.
Nebo—J. H. Sharp.
Oak Ridge—S. B. Watkins.
Port Gibson—W. H. Huntley.
Rocky Springs—Wesley Ezell (supply).
Rolling Fork and Cary—T. J. O'Neill.
Rosetta and Mount Vernon—N. S. Loftus.
Roxie—M. L. McCormick.
Silver City—G. P. McKeown.
Utica—C. Y. Higginbotham.
Vicksburg, Crawford Street—Robert Selby.
Vicksburg, Gibson Memorial—T. B. Cottrell.
Washington—M. J. Miller (supply).
Woodville—H. G. Hawkins.
Missionary Evangelist in Vicksburg and Jackson Districts—Rolfe Hunt.
Transferred—H. F. Tolle, to the Florida Conference; B. E. Meigs, to the Alabama Conference.
Received by Transfer—H. F. Brooks, from the Louisiana Conference; J. A. Smith, from the Pacific Conference.

## CONFERENCE PERSONALS.

The Conference was greatly pleased to see Dr. A. F. Watkins restored to perfect health and active in the work of the church. He was, of course, elected Secretary, in which position he is without a superior in the connection.

Rev. E. H. Cunningham, of Okolona, Miss., a member of the North Mississippi Conference, reported the proceedings of the Conference for the Memphis Commecial-Appeal. Brother Cunningham is an expert newspaper man as well as a highly efficient and successful pastor. He has many friends in the Mississippi Conference.

Mr. H. H. Ahrens, widely known throughout the church because of his fine work in connection with the Centenary and as a member of the Publishing House staff, now religious editor of the Times-Picayune, reported the proceedings of the Conference for his paper. The Mississippi brethren feel that he is almost one of them.

Mrs. Ainsworth was with the Bishop in attendance upon the Conference. She made many friends, and the Conference felt honored to have her as a distinguished visitor.

Every provision was made for the comfort of the members of the Conference. The pastor, Rev. W. L. Linfield, gave constant attention to the needs of the Conference, and the entertainment committee, consisting of W. H. Wainwright, Mrs. T. F. Evans, Mrs. W. H. Wainwright, and S. A. Tomlinson, was always "on the job."

The connectional interests of the church were ably represented by the following: M. W. Brabham, Sunday School Board; Dr. H. H. Sherman, Board of Education; Dr. T. D. Ellis, Board of

(Continued on Ninth Page.)

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## ON THE EVE OF BEGINNING ANOTHER LONG JOURNEY.

Returning from a ten days' trip, during which time the Western North Carolina and Virginia Conferences were visited, I have spent three very busy days in the St. Louis office. By hard work it has been possible to arrange things at the home base so that I can leave for another journey of two weeks. This time I shall attend the West Texas, the Upper South Carolina, and the North Alabama Conferences before my return. My readers shall have the privilege of reading on this page concerning the fortunes of the "forgotten man" at these Conferences as soon as the facts are available.

**North Texas Conference.**—It was not possible for me personally to attend the North Texas Conference, because one cannot be in two places at the same time when they are 1,500 miles apart. However, the special effort for superannuate endowment was ably represented at Gainesville, Tex., by Bishop W. F. McMurry, President of the Board, Dr. C. C. Selecman, and Bishop John M. Moore, President of the Conference. Bishop McMurry was very enthusiastic in his report concerning the response of the brethren in Texas to the movement. He told me that he had not found any Conference more interested in the cause or more determined to give themselves wholeheartedly to it. He said that the attitude of Bishop Moore in dealing with this matter on the day when the plan was presented was such that guaranteed the success of the movement in this Conference. He said that Bishop Moore had at the appointed time turned aside from everything else and with emphatic words directed the attention of the Conference to **this one thing.**

I also have a letter from Dr. Selecman giving his observations, in which he is just as enthusiastic in his report of what happened at Gainesville in behalf of superannuate endowment as Bishop McMurry. He writes that a number of preachers of that great Conference expressed themselves as convinced beyond doubt of the success of this movement. Dr. Selecman has done considerable work for the Board of Finance during the last two or three years, and he invariably expresses himself after every service rendered as believing that the preachers and lay members whom he addressed are wholly committed to this sacred work.

The North Texas Conference is the first one of the Lone Star State to consider the special effort for superannuate endowment. If the reports coming from it can be taken as an index of the Texas atmosphere on this subject, it can be safely stated that this very important section of the church will not lag in the work before us.

**European Missions.**—I have just received a letter from Bishop W. B. Beauchamp, who has charge of our Missions in Europe. He writes that the Zzecho-Slovak Mission recently passed the following resolutions:

"Whereas, the Methodist Episcopal Church, South, in America has recognized the necessity of raising a sum sufficient to give adequate support to our ministers who are forced because of ill health, old age, or other disabilities to retire from the active ministry; therefore, be it

"Resolved: 1. That we pledge ourselves in hearty accord with this effort.

"2. That an offering from this fund will be taken in all of our congregations every year for the next five years."

Bishop Beauchamp states further that the same plan will be followed in all three of the Missions under his superintendency. He says that we must not expect a large sum from these fields, but that it is most desirable to have co-operation in the work to secure adequate superannuate endowment wherever our church operates.

Surely it should be pleasing to our people in the United States to know that the effect in behalf of the "forgotten man" is not only being projected throughout the church at home, but that we are also reaching out our hands across the seas and into every point of the world where the flag of Southern Methodism waves, looking to give everybody everywhere a real opportunity to help the movement for the relief of God's worn-out preachers and the widows of preachers. I do not know of anything that has thrilled me quite so much as the letter from Bishop Beauchamp on this subject. I believe this good news will affect others as it has me.

It may be added that Bishop Beauchamp, being an expert in movements of the character now projected, is an authority worth considering. Out of his rich experience as the Director General of the Centenary he now tells us that these Missions of our church, brought into being as a result of the Centenary, shall be encouraged to take part in a movement which proposes to make provision for the worn-out preachers. Here is something good enough for our pastors to take as a text in preaching on the power of the Methodist Episcopal Church, South.

**It Is Raining Pinks Now.**—Under the plan of the special effort for superannuate endowment the first quarterly conference of the year 1923-24 is requested to approve the quota and apportion it to the churches of the charge, decide upon the plan to be used by the charge in raising its quota, appoint the charge committee which will direct the movement locally, and to report what is done concerning all these matters as quickly as possible to the Board of Finance, Security Building, St. Louis, Mo.. For making this report a pink leaf having blanks to be filled in is provided in the Workers' Guide, which is placed in the hands of the first quarterly conference.

To date fifteen of the Annual Conferences have been held. Therefore it is not surprising that the pink reports are daily being received by the office. While the number of these reports coming in is very gratifying, yet it is noticeable that some of the first quarterly conferences which have now been held have not made the report. I trust that any presiding elder or pastor who has been derelict in his duty with reference to this matter may be moved to prompt action by these words. It should be remembered that in the plan being followed for superannuate endowment the Board of Finance is utterly dependent upon the regular forces of the church. Our slogan is: **Every man in his place and every man doing his bit.** Please remember, my dear brethren, if you do not promptly send in the report blank, which is **pink**, your failure will be very depressing to the Secretary of the Board of Finance, who is **blue** on account of your neglect. Furthermore, your failure at this point will jeopardize the success of the movement for the benefit of the superannuates. Bear in mind that these grand old men in their physical weakness are leaning heavily on you. To fail them in this emergency is like snatching a crutch from the armpit of a cripple.

Did you ever go up, up, up many steps at night until you came to the highest floor of the house? And did you lie down there to sleep? Do you remember the pattering of rain upon the roof? Can you imagine anything more delightfully pleasing to one utterly weary from the day's busy toil? Well, my brethren, this is exactly the feeling I have when I return from long journeys over the church, tired from the heavy going, and enter the office and behold the pink reports falling from their places in envelopes that have been sent from every section of our great church. **Keep the pinks a-comin', boys;** I like to see them; I like to read them; I like to feel them; I like to know they are in.

**Sleep on This Every Night.**—Yes, and work with it in mind every day. What do I mean? Just this: If the special effort for superannuate endowment succeeds, it will be because the bishops, presiding elders, pastors, and lay members shall pay the price in service for its success. If this movement fails, those of us to whom has been committed its leadership, as stated in the foregoing, will have no one to blame for its failure but ourselves.

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At the morning family worship the day before he died Robert Louis Stevenson offered the following prayer: "The day returns and brings with it the petty round of irritating concerns. Help us to play the man. Help us to perform our duties with laughter and kind faces. Let cheerfulness abound with industry. Give us to go blithely on our business each day, and bring us to our resting place weary but undishonored, and grant us in the end the gift of sleep."

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Andrew Carnegie on one occasion was asked which he considered the most important factor in industry—labor, capital, or brains. Carnegie quickly replied, with a merry twinkle in his eye: "Which is the most important leg of a three-legged stool?"—Judge.

# *The Home Circle*

## THE BOY WHO HELPS HIS MOTHER.

As I went down the street to-day,
  I saw a little lad
Whose face was just the kind of face
  To make a person glad.
I saw him busily at work,
  While blithe as a blackbird's song
His merry, mellow whistle rang
  The pleasant street along.

Just then a playmate came along,
  And leaned across the gate,
A plan that promised lots of fun
  And frolic to relate.
"The boys are waiting for us now,
  So hurry up," he cried.
My little whistler shook his head,
  And "Can't come," he replied.

"Can't come? Why not, I'd like to know?
  What hinders?" asked the other.
"Why, don't you see," came the reply,
  "I'm busy helping mother.
She's lots to do, and I so like
  To help her all I can,
So I've no time for fun just now,"
  Said this dear little man.

"I like to hear you talk like that,"
  I told the little lad;
"Help mother all you can and make
  Her kind heart light and glad."
It does me good to think of him,
  And know that there are others
Who like this manly little boy,
  Take hold and help their mothers."

—Selected.

## UNGRACIOUS HELP.

"Mend my glove, Alice, won't you? That's a good girl," said Harold, coming into the sitting room where Alice was reading.

"What, again?" said Alice fretfully. "It does seem as if you do nothing but rip them. Here, give it to me!" and in a few minutes the neatly mended glove was returned to its owner.

"Alice," called mother, later in the afternoon, "will you set the table for me now?"

"O dear!" sighed Alice, getting up and taking the tablecloth out of the drawer, "I wish tables didn't have to be set three times a day, and always when there is something else I want to do." But in a few minutes the table was set with the shining silver and pretty china, and Alice went back to her book.

"Will you try to find my handkerchief, Alice girl?" asked grandma. "I'm sure it must be in the room."

"O dear!' grumbled Alice, "I wish people would hold on to their things, and not lose them. Here it is grandma," and she picked up the handkerchief from behind the chair and gave it to her grandmother.

Father was just coming in the door, and, handing Alice a plate, he said: "Run down cellar, little daughter, and get some apples. After supper we will roast some over the open fire."

Alice took the plate. "I do wish people would not always expect me to do things because I'm the youngest," she sighed.

Her father looked after her with a half smile, half sigh. "What shall we do with Alice?" he asked. "She does errands for us all day long, willingly with her feet and hands, but unwillingly with her tongue. I have it! Until we can make her realize her fault all of us who love her must meet her requests as she does ours. It will be hard for us to do so, but we all love her too much to see this fault grow larger. Hush, she is coming. Remember we are to begin at once and all treat her as she treats us."

"Agreed," said all the family softly, for they all loved Alice dearly and had grieved to see the ungracious habit growing stronger day by day.

They were soon seated at the table, and it was not long before Alice turned to her oldest brother. "Pass the salt, Rob, please," she said.

"I do wish that once you would put the salt in front of you," said Rob, passing it. "You set the table, don't you?"

Alice looked up in surprise, but Rob looked so entirely unconscious of what he had said that she thought to herself: "Poor Rob. He is tired and doesn't realize how cross he sounds."

"Please give me some more pudding, mother," she said a few minutes later, passing her plate.

"Certainly," said mother, helping her generously, "but I do wish you would know in the beginning how much you can eat, so I could give it to you all at once."

Alice's eyes opened wide, but she said nothing.

After supper they all gathered around the fireplace to roast apples over the fire. Alice sat on the hearth rug holding the plate for those that were done, while father carefully put them one by one on a long, pointed stick and turned them slowly around over the open fire.

"Harold," Alice said, "won't you get the plates and spoons ready? This plate has all the apples on it it will hold now."

Harold rose. "I do wish," he said crossly, "you would sometimes think and get things before you sit down. You are the youngest, and you should wait on all of us," he added as he brought the plate.

"What is the matter with them all to-night?" thought poor Alice. "I never knew them to be so cross to me before," and her eyes filled with tears.

To hide them she got up slowly and turned to where Fluffy, the big Angora, lay in a chair just outside the family circle. "I am going to sit in your chair now," she said, lifting her. "Fluffy, let me have your seat and you shall lie in my lap."

"Certainly," replied Fluffy, looking gravely into Alice's face, "but I do wish you would make up your mind where you wish to sit before I get settled, and not make me move when I am so comfortable."

Poor Alice! She dropped Fluffy on the floor and burst into tears.

"Why, don't be frightened, dear," said mother, putting a comforting arm around her. "You know that was only Rob practicing his ventriloquism. Fluffy has often talked to you that way, you know."

"I know," sobbed Alice, "but that isn't it. It is because you are all so cross to me. Every single thing I ask you to do you are cross and don't want to, and—"

Suddenly she raised her head. "Oh, mother," she sobbed, "is that what I do? Is that why you all did it, even Fluffy?"

Mother patted the head, not hidden again in her shoulder. "Dear little daughter," she said, "it hurt us all to speak so crossly to you, and we are glad Fluffy betrayed us so soon. Perhaps this little bit of a lesson will be all that you need."

"It will make me try to remember," said Alice, thoughtfully. "I really like to do things for you all; it is just a way of speaking. I will make myself remember some way. "Oh," she cried, her face lighting up, "I'll fine myself a cent every time I do it and pay it out of my allowance, and with the money I will buy Fluffy a new collar to thank her for helping me, through Rob, to see how it sounds."

"A good plan," said father, smiling. "I hope Fluffy will never get the collar that way, though. If in six weeks there are so few pennies in the box that there is no hope of her getting it, I will buy her one myself as a reward of merit."

"Oh, Fluffy," cried Alice, catching up her pet and burying her face in the soft fur, "I hope you get the collar the last way, but either way you shall have it."

"Thank you," purred Fluffy, "I trust I have earned it. It will be a very suitable reward for a good action."

Then, curling up in Alice's lap, she went to sleep.—Emma Florence Bush, in Zion's Herald.

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An exchange refers to the significant fact that but three hundred years ago some Romish priests made a fire in London and burned every Bible that could be found, and then congratulated themselves that at last the Bible was destroyed. To-day, on the very spot, stands the great building of the British and Foreign Bible Society, where the Bible is printed in one hundred and seventy different languages, and it may almost be said that a copy comes from the press at every tick of the clock.—Selected.

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Prayer girds human weakness with divine strength, turns human folly into heavenly wisdom, and gives to troubled mortals the peace of God.—Rev. C. H. Spurgeon.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped
STEW PANS, 69c
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# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. C. M. Chapman, D.D.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# Editorial

## PERSONAL AND OTHER NOTES.

Brother J. M. Wilson, of Hazlehurst, Miss., has been a subscriber to the Advocate for nearly forty years. He is one of the "Old Guard."

Rev. John H. Williams, of Farmerville, La., writes that he has been transferred by Bishop Candler to the North Alabama Conference and appointed to Oneonta, Ala.

We learn from an exchange that Rev. Carl C. Gregory, of the Settle Memorial Church, Owensboro, Ky., has been appointed pastor of the First Methodist Church, Dallas, Tex.

We regret not being in the office a few days ago when Mr. Robert B. Eleazer, Educational Director of the Commission of Inter-racial Co-operation, with headquarters in Atlanta, Ga., called.

Revs. J. W. Brown, J. A. Wells and M. M. Black, of the Mississippi Conference, paid the Advocate office an appreciated call on Monday of this week. They were en route home after the session of the Mississippi Conference at Gulfport.

Rev. S. A. Brown, who was appointed financial agent of the Mississippi Methodist Orphanage at the recent session of the North Mississippi Conference, will make his home at Winona, Miss., where his correspondents should address him.

The old parsonage at Shuqualak, Miss., has been sold and a new one erected on a lot adjoining the church, donated by Brother W. C. Futvoye. The kodak picture sent us shows it to be a beautiful house. Rev. Seamon Rhea is the pastor.

So far as we know, Rev. R. M. Evans, of Verona, Miss., North Mississippi Conference, has broken all records for "doing it now." On his first pastoral call after Conference, he received a payment on quarterage, a payment on the benevolent claims, and a subscription to the Advocate. Who can beat it?

Rev. C. C. Wier has had a remarkable pastorate at the Algiers Methodist Church, this city, completing this year his seventh consecutive year in that important charge. He will carry to Conference one of the best reports the church has ever made. At the close of the service on last Sunday evening the board of stewards presented him with a purse of $375 as a token of appreciation on the part of the congregation and friends.

The church at Arcadia, La., has closed a good year. The new church is more than adequate for present needs, having a large auditorium and twice the Sunday school capacity of the old church. The building is modern in plan and is constructed of the best materials. It will be completed within a few weeks, and will be about half paid for when completed. The church has unanimously asked for the return of the pastor, Rev. H. W. Ledbetter.

Rev. J. E. Selfe, our pastor at Hammond, La., paid the Advocate office an appreciated call on Tuesday of last week. He gave an encouraging report of the work on his charge. He has received 106 members into the church during the year, thirty-six of them as a result of the meeting conducted by Rev. W. Hardy Neal. The Standard Training School at Hammond a few weeks ago was highly successful, twenty-eight credits being awarded to workers in the Hammond church. Miss Cora Perkins, who was instrumental in the success of the school, was one of the most popular instructors.

## IMPORTANT.

### Changes of Address.

Brethren of the patronizing Conferences who have changed appointments will please notify us at once so that we may make correction on our mailing list. In writing, please give the old address as well as the new.

## SOME CAUSES OF BOLSHEVISM.

By George F. Erwin.

I wish to express a few thoughts on the above subject as they have entered my mind from personal observation in Russia. I have been closely associated with Russian people of all classes, and since I am not ashamed to ask questions, I have been able to get an insight to Russia as it used to be, and I have seen it as it is now. I shall discuss this subject under several different heads.

Some one has said that all society is built around the following institutions: 1. The Home. 2. The Church. 3. The School. 4. The State. 5. The Shop. As long as justice to all is practiced in these institutions, a nation will progress, and her people will be content and happy.

If I have been rightly informed, the home life of Russia was and is rotten to the core. Very few men and women ever live up to their marriage vows. Immorality is looked on with little or no disgrace. Many men and women just take up together and are never married. Oftimes after they have lived together many years, they then marry. I knew of some cases of this sort while I was living in Vladivostok. The church is responsible for this to a great extent. Nobody could be married except by an Orthodox priest, and they were not willing to perform a marriage without a large fee and a great ceremony, after which, in many cases, they all got drunk, including the priest. Many of the better people were not willing to put up with such, consequently they did not have a wedding ceremony. The higher class women never learned how to do practical housekeeping. This was all turned over to servants, and the women lived in idleness. With the peasants the wife and daughters were mere slaves. Very few peasants ever divorced their wives. If they found that they were untrue, in place of a divorce they would whip them like a slave. The women do most of the work that is done in the fields. It is very common in the summer to see them out cutting and raking hay. The peasant class did the work for the highest class, and they received about thirty to fifty cents per week for this labor.

Let us now take a view of the church. The church was a mere tool in the hands of the monarchy. The priests were as a whole servants of the Czar instead of God. Most of them were as wicked as could be. They would get drunk and do everything else that was bad. They taught that the Czar and God were one, and that to displease the Czar was to bring upon them the displeasure and vengeance of God. This was the only sort of teaching allowed to the peasants. Every child was compelled to be baptized at an early age, and in this way became a Christian. This was the only requirement to be a Christian in Russia. For this a large sum of money was charged by the priest. In order to remain a Christian, each person had to go once each year just before Easter and tell the priest everything bad that he had done during the past year, then pay him a sum of money. He was then forgiven of his sins and allowed to take communion Easter Sunday. So many attended then that the services would continue nearly all night. The people eventually learned that they had been fooled by the church. They say that the church is one of the things that must be abolished in Russia.

The schools were for the favored few. Most of these were to train officers for the army and navy. The one hope of the old monarchy was its military power. They had some very fine schools, in which the aristocracy educated their children. A person from the middle class or peasant could not get into these schools. In order to enter polite society it was necessary to be able to speak in two or three languages. The masses were not allowed any kind of schooling except what they were given by the village priests, and most that they taught them was the divinity of the Czar and the necessity of obeying him as a god. The result of this educational system was, at the outbreak of the revolution, only about ten or fifteen per cent could read and write.

The State was cruel and corrupt. The Czar held absolute power. People came near rebelling a few years ago because they had no part in the government. The result was that a law-making body was called together, but just as soon as this body disagreed with the Czar he dissolved it, and continued as before. The last Czar was considered a man of very little ability and also a weak character in every way. He was surrounded by a cabinet of wicked advisers, who, I have been told, managed to keep him drunk most of the time, and managed affairs as they pleased. This form of government just ground the life out of the lower class in order that the nobility might live in luxury and idleness. It was impossible for a person of low birth to rise to a high and noble position in the affairs of the nation. No wonder that they rebelled and kicked over such a system. It was understood that you could bribe nearly any public official. The whole system worked on bribes and tips.

I have learned very little of the conditions of those who worked in the factories under the old regime. It must have been very bad, because it is that class of people who have done more to destroy the old system than any other class of people. They have now very strong labor organizations. The labor unions have a great power in the present government. When they have a rally of any sort, they all turn out and make great demonstrations. They march along the streets with the largest red flags and banners, bearing their mottoes, that I have ever seen.

I am not surprised that Russia has Bolshevism. The thing that is surprising to me is that it did not come a long time ago. I trust that America will take notice of the things that have helped to bring this condition about in Russia, and will correct the evil that exists in our social institutions before such a catastrophe comes to our own dear land. No nation is safe that lawfully allows, or even winks at, sin. As long as we live up to the principles upon which our government was established—faith in God, equality of man, special privileges to none, and justice to all—just so long will America live and shed her rays of light to the benighted nations of the world.

## CONFERENCE PERSONALS.

(Continued from Fifth Page.)

Church Extension; Dr. C. C. Jarrell, General Hospital Board; J. M. Way, Board of Lay Activities; Dr. R. L. Russell, Board of Missions; Dr. L. E. Todd, Board of Finance; Dr. F. S. Parker, Epworth League Board.

The preaching of Dr. Walter Anthony, of Macon, Ga., deeply stirred the Conference. The congregations taxed the capacity of the auditorium at every service, and there was some "old-time" shouting during the service on Friday night. Dr. Anthony will always have a warm place in the hearts of the Mississippi brethren.

Brother L. P. Brown, of Meridian, who is, perhaps, as closely identified with the history of the Mississippi Conference as any layman in the State, was an influential member of this session. Among the many prominent men of Mississippi who were either delegates or visitors to the Conference, we noted Mr. D. W. Heidelberg, of Shubuta; Mr. John A. McLeod, of Hattiesburg; Dr. D. M. Key, of Millsaps College; Mr. W. M. Buie, of Jackson; Mr. C. B. Gates, of Long Beach; Mr. Walter Lampton, of Magnolia; Prof. R. E. Bobbitt, of Whitworth College; Mr. W. S. F. Tatum, of Hattiesburg; Prof. J. T. Calhoun, of Jackson; Mr. W. H. Bradlay, of Canton; Mr. S. C. Newman, of Satartia; Mr. Dennis Jordan, of Ellisville. There were many others whose names do not occur to us at the moment.

The news that Rev. R. Bradley, an honored superannuate member of the Conference, was seriously ill, brought sorrow to the brethren, and the Conference ordered a suitable message of sympathy sent to him.

Rev. C. F. Emery, who, after many years of faithful service in the Conference, was granted the superannuate relation, will make his home with a son in Houston, Tex.

Rev. L. A. Darsey was granted the superannuate relation after an unbroken service of fifty-five years in the itinerant work. Brother Darsey has served the church in Georgia, Alabama and Mississippi.

Two delightful social features of the Conference were the reunions of the Class of 1888 and the Class of 1902, to the latter of which the editor of the Advocate belongs. Rev. W. M. Sullivan entertained the Class of 1888 at dinner; the Class of 1902 entertained itself at lunch, with Dr. I. W. Cooper and Rev. L. Carley as guests of honor. Dr. Cooper took all the honors as a postprandial speaker.

Revs. W. W. Drake, J. G. Snelling, and W. L. Duren were Louisiana visitors to the Conference.

The editor of the Advocate is under deep obligation to Rev. G. S. Harmon, Assistant Secretary of the Conference, for many courtesies in connection with reporting the proceedings. Brother Harmon's minutes are a model of neatness and correctness, being ready for the printer as soon as approved. He is ably assisted in his work by Rev. J. Loyd Decell.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

She was an elderly lady, seated near the entrance of the passenger car. There was a dainty bow of white ribbon pinned on the front of her dress. Only a bit of narrow ribbon! It awoke in my mind a flood of memories of a great campaign which overswept our Southland some years since, when the Woman's Christian Temperance Union was pleading, urging, praying that our people be freed from the slavery, ruin and death of the rum traffic. Frances Willard, Mrs. Goodale, Mrs. Pliarr, Belle Kearney, Mrs. Lyons, Mrs. Zable, and a host of others, flaunted this little white ribbon in the face of the legalized saloon, and taught the rising generation of its evil, destructive sway, until the voice of the people said, "thou shalt not." Then came the Anti-Saloon League and plucky little Carrie Nation swinging the hatchet of damnation, until over two-thirds of our country was free from this fell traffic. Then the world war and the Eighteenth Amendment to our organic law.

Many good people thought the fight ended and the victory won. But this hydra-headed monster sprouts more heads than the fabled one, and has more lives than mythical Anteus. It is always, now, and forever lawless. Men who are in other relations of life fairly decent citizens, smile, smirk and play the arrant hypocrite and lawbreaker in violation of this amendment of our Federal Constitution. There is only one salvation for America to-day: Let the W. C. T. U. start a great campaign and pin a white ribbon on the breast of every loyal, devoted woman of this country who loves home and native land. Let every pulpit ring with the old-time fervor, preaching against this damnable lawlessness until men's consciences are aroused and their love for righteousness quickened. So flagrant is this violation of law that the average politician scarcely knows which way to turn in seeking the votes of his fellow-citizens.

"Let the people arise, yea, let all the people arise." Let them work and pray that God Almighty may deliver us from this flood which now threatens to overwhelm the most sacred things of our commonwealth. These traffickers in illegal whiskey are forever on the job. Their boats are on the seas, their trucks thread our highways, their agents and dispensers are abroad throughout the cities and country places. Love of money, greed and avarice are back of it, and its advocates prate of personal liberty, when in truth they are but licentious agents of Satan and the powers of darkness. Public opinion rules things in this country. Get it on the right side, for it is invincible when aroused.

"Oh, watch and fight and pray!
The battle ne'er give o'er,
Renew it boldly day by day,
And help divine implore."

• • •

Isn't it wonderful the way it is done! And they don't see how false and hollow it is—making the sin of another a palliation for his own. Habit is a thief—it steals the very best and highest faculties and powers of men and women. It enthralls them, enslaves them, and they follow its bidding as the hound does its master. Custom is habit at large, crystallized in the mass, claiming the authority of age-long ways and means. "They all do it," is the key that unlocks the broad gate, and many go in thereat. Oh friends, hear me! It is the inner forces that enable one to stand righteous in God's sight. Personal salvation is so closely allied with individual strength and responsibility, that you cannot have the one without the other. Excuse the slang, for it swings the thought—"quit passing the buck," and "buck your own line." Football fans and others may understand. Am I preaching? I hope I am, for I believe in my deepest soul this is a gospel that even an apostle would not be ashamed of.

The sun lights the great planetary system and guides these worlds of God's creation through all the vast reaches of limitless space, holding each in his appropriate pathway with the grip of God-given power, and all the heat and light, and force are the sun's very own. No playing off on other suns. When God said, "Let there be light," the sun's great burning heart was filled with glory, and his march through the free open spaces of the universe will not halt until the Captain and Creator gives the command. Men and women must learn like the sun how the powers within that shine, shine with the light of God.

Shreveport, La.

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Jesus does not hesitate to teach that love to God and love to man are not merely rewarded by life, but are in fact life itself, and that until one thus obeys the ancient commandment he does not truly live.—Frances Greenwood Peabody.

## ANNOUNCEMENT.

Bishop W. N. Ainsworth authorizes the Advocate to announce that, for satisfactory reasons, Rev. E. R. Smoot will remain as pastor at Corinth, Miss., and that Rev. T. H. Dorsey has been appointed to Oxford, Miss.

## THE HOUR HAND.

By Grantland Rice.

"What time is it?"
  It's time to move
From out the stolid-bordered frame;
  It's time to rustle from the groove
And beat it back into the game;
  It's time to edge in with a start
That's just a trifle more than bluff,
  And, whatsoever be the part,
To give the game your keenest stuff.

"What time is it?"
  It's time to fight;
To rally up the hosts of cheer,
  And, in the face of bitter night,
To wipe away the useless tear.

"What time is it?"
  It's time to be
Out there among the bustling throng;
  It's time to set your honor free
From any taint of shame or wrong."

—Exchange.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. J. H. Settoon, Flora, Miss., 2; Mrs. F. W. Sharbrough, Holly Bluff, Miss., 2; Mrs. Jessie Blackwell, Picayune, Miss., 5.

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There are men, young and old, who are always in some kind of a row. They cannot get along with other people at all, and they are uncomfortable themselves and they make all their neighbors uncomfortable. Whenever a man finds himself in such a situation it is well to inquire diligently whether he may not be to blame. It may be his aim is right, but if so perhaps he is absolutely wrong in his methods, and if so, for the sake of the issue at stake, he had better reform at once. It is easy to persuade ourselves that our troubles are caused by our very rectitude, but probably in the majority of cases they are due rather to our ignorance, our self-assertion, or our blunders. Many a martyr builds his own funeral pile, and he has no right to blame it on the Lord nor on his neighbor nor even on the devil. Well for us all if we learn in earilest youth to work with others so that we may work effectively and with the least possible friction during the later years of life.—The Christian Guardian.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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# Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

SISTER D. V. SISTRUNK, of Mitchel, La., passed to her reward very suddenly Monday, Oct. 22, 1923. She was born and reared near Converse, La. She was a member of the Methodist Episcopal Church, South. The church, community and State suffer a severe loss. Her graces will be missed so much, because she was ever ready to give her hand to help every worthy cause. She loved the New Orleans Christian Advocate, and often remarked that she had to read every word in it. She read her Bible regularly and loved the church literature. Her faith was unshaken in God and his works committed to man. She leaves a husband, eight children, mother and three sisters. Her life was proof of her love for Jesus.

"There are three words that sweetly blend,
That on the heart are graven,
A precious soothing balm they lend,
They are Mother, Home and Heaven."

Her pastor,
T. J. HOLLADAY.

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## BRANDON AND PELAHATCHIE CHARGE.

Dear Brother Carley: We held our fourth quarterly to-day at Brandon. All collections in full, notwithstanding we had a greatly increased budget over last year. There is no better appointment of its class in the Conference than Brandon and Pelahatchie. We have raised for all purposes over I7,000 this year and no building enterprise on hand. Two churches have been repainted, and the job of repainting the parsonage is just about finished. New and modern lights have been installed in the church at Brandon. We have had 51 accessions. About half of these were on profession of faith.

We had two fine revivals. We began at Pelahatchie on Sept. 24, with Rev. Mark N. Terrell, of Sherman, Tex., doing the preaching, with Victor C. Harrison, song director. Brother Terrell did good work. His sermons were strong and convincing. While all of his sermons were good, his sermons on Christ and on fire are deserving of special mention. Brother Terrell is a fine man, a good preacher and a fine fellow to work with. The results of the meeting will abide.

We began at Brandon on Oct. 24, with Rev. W. M. McIntosh, of Columbus, Miss., doing the preaching, and J. O. Bryant, of New Albany, Miss., leading the song services. Brother McIntosh is a veteran in the evangelistic field. He is a splendid help in a revival. He preaches a pure gospel in a very telling and convincing way. His hold on his congregation increases in power until the close of his meeting. We had a real revival at Brandon, in which old-time shouting was heard. Brother McIntosh's preaching was constructive, and I feel sure that the results will abide. At the close of his sermon on the "Lordship of Christ and Stewardship," about 40 either gave their hands as thithers, or pledged themselves to tithe. One of the most effective services was his sermon to men only at the Courthouse Sunday afternoon on the "Sympathetic Brotherhood." Other sermons deserving of special mention were the "Light of the World—the Church," "Crossing the Dead Line," "Filled With the Spirit." Perhaps the most touching of all the services held was his service to old people, when he preached on fidelity.

Sister McIntosh was with him and did splendid work in special services with the women and the children. Brother McIntosh and wife and Bryant make a strong evangelistic team. We are glad that they came this way.

W. J. DAWSON.

Brandon, Miss.

## SOME REASONS FOR CHRISTIANIZING THE BATETELA.

By C. C. Bush, Missionary to the Congo (at home on furlough).

The Batetela tribe, being a branch of the Bantu people, extending over Central and over a large part of Southern Africa, has inherited, along with various customs and conventionalities and political institutions, the worship of ancestral spirits, coupled with the belief that living souls dwell in natural phenomena and inanimate objects. Any one interested in the beliefs of primitive people will find the Animism, Animatism, and Dynamism of the African tribes worthy of much consideration.

In this tribe one finds belief in the power of communicating with the spirits of the dead, as when a husband addressed the spirit of his wife after the corpse had been lowered into the grave and tried to cajole her spirit into a kindly disposed attitude toward himself. Another instance was that of attributing the illness of a certain woman to the malevolent spirit of one of the dead wives of one of her former husbands, and it was thought that the spirit had to be coaxed out of her before she could recover her health. Some of these people build small huts into which they put food for the evident purpose of properly providing for the discarnate spirits of their dead relatives because it is a general belief among the Bantu people that these spirits of the ancestors will bring disaster upon their living descendants unless suitable funeral ceremonies and regular monthly offerings are made to them.

The spirit of the dead chief is the great spirit worshiped by all of his subjects. Therefore it is not difficult for the native mind to conclude that God is the Great Chief of everybody, that the Holy Spirit is the Best Spirit, and Jesus Christ is the example of immortality which he already was conscious of in his own soul. Thus the worship of God takes the place of ancestral worship and frees him from the FEAR of spirits. Then comes the main reason for teaching these people about Christ, the sinless person.

There are found some rudiments of morality in the restraints imposed by law or decency or duty, yet this morality is of such a low type that one might correctly speak of the natives as having either a non-moral religion or a non-religious morality. Hence the need for spiritual Christianity, which perfectly combines the religious belief and the moral duty. The ancestor-gods are non-moral. The absolute character of the moral law can only come from the absolute character of God who has established it. To the native mind stealing or slander or intrigue and the like are not wrong in themselves as such, but are wrong only when these acts interfere with established social customs. The endangering of society defines misconduct. One may steal and not be guilty unless society discovers it, as no one has been conscious of being offended. He does not even feel guilty of a fault unless found out and duly convicted. To prevaricate does not impress him as being wrong because part of his worship is often an effort to deceive his god.

The native needs Christian education, coupled with the "gospel of work." The African associates happenings and draws conclusions, but has no use for theoretical speculation. His mind is not scientific. He does not ask how a wizard can bewitch a person and be unconscious of it, or how a fetish can detect the guilty party, but he states these for facts and thoroughly believes in them as verities. Mathematics and all studies aiding in developing his reasoning faculties will quickly supplant his faith in taboos, magic, wizards, fetishes and fears of malignant spirits. He will put his faith in a personal, loving, omnipotent God and find satisfaction for his religious nature which hundreds of them have already done.

My concluding reason for Christianizing the Batetela people is because they are capable of accepting spiritual Christianity and of appropriating its converting, regenarating, and supernaturally transforming power which they so woefully need. This need is a challenge not only to a Christian interest in them but also to a sympathetic approach toward understanding their struggles for soul satisfaction.

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# Epworth League Department

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Editor, Mississippi Conference.
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference.
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

We call attention again to the Conference Presidents' meeting in Meridian Jan. 15-16, 1924. Those who are expected to take part in this meeting are, Conference Presidents, Chairmen of Conference Boards, Conference Junior Superintendents, Conference Intermediate Superintendents, and City Union Presidents.

The Mississippi Conference Cabinet will probably meet on the day following the Presidents' meeting. Mr. Hawkins urges all Conference officers who possibly can to come to Meridian on the morning of the 15th, and stay through the three days.

Mr. J. R. Bush has been appointed Secretary of the Newton District. His address is Newton, Miss. Mrs. T. M. Ford, whose address is Lorman, Miss., has been appointed Assistant Secretary for the Vickhurg District.

* * *

We have received a letter from Miss Gladys Smith, our delegate to Junaluska, written soon after her return, but which was miscarried and has only recently reached us. Miss Smith reports the work at Junaluska this year "fine" and the instructors all good. Miss Smith took for her study: Dramatics, taught by Mrs. Thorpenning, of Chicago; Social Messages of the Bible, Mr. Trimble, teacher; Fundamentals of Missions, Mr. Barnett, teacher; Recreational Leadership, Mr. Harbin.

Miss Smith says: "I was right proud of my little Certificate of three credits. Hope I shall he able to earn a diploma by next year. We only had three from Mississippi, so on stunt night they put Mississippi, Arkansas and Louisiana together, calling us 'Miss-Ark-La.' group. We pulled off the 'Grand rush after Tabernacle meeting at Connelly's Drug Store.' We were short of boys, so they made a Jelly out of me. Well, after all the combined efforts, the Ka-Fla-Va. group came out on top with a grand opera stunt. I certainly wished for all our Mississippians to receive the inspiration and help from this wonderful Conference.

"I hope in a measure to show my appreciation for the lovely trip by more efficient and enthusiastic work this year."

Miss Smith also announces to us the wedding of Miss Ina Mae Cochran on Sept. 20 to Mr. Spencer Furlow. Both of these young people were very popular in Laurel, Miss Cochran being President of the Laurel Chapter, First Church. Those who attended the Brookhaven Assembly will remember Miss Cochran, now Mrs. Furlow.

* * *

But that is not all. Cupid's dart has hit Mississippi Epworth League-dom again, and almost right in our Conference President's office. But we hope by these two weddings we have not lost two faithful League workers, but that we have gained other two.

We take the following from the Meridian Star of Sept. 18, which carried almost two full columns announcing the wedding of our very efficient Secretary:

"Prominent among the early autumn weddings was that of Miss Margaret Cooper to Mr. James D. Picket, of Toomsuba, Miss., which occurred Tuesday morning at 11 o'clock at East End Methodist Church, Rev. W. H. Lewis officiating, and the ceremony being witnessed hy a large coterie of friends. The sacred edifice was embellished artistically with handsome ferns, Holland hays and foliage plants, in which pink and green color tones were daintily introduced. Smilax banked the altar railing, on which were hurning pink and white tapers, and bows of pink and white tulle in amongst the greenery banked about the altar appeared in dainty contrast."

The Star gives a beautiful account of the ceremony, and mentioned some of the entertainments given in honor of the bridal party.

Mr. and Mrs. Picket visited several points in Texas, and are now at home in Toomsuba.

* * *

A new League Chapter has recently been organized on the Vimville charge at Pleasant Hill Church, Meridian District. Ralph Hayes says that the presiding elder of the Meridian District is "the organizingest" preacher he ever saw, and pretty soon he will be huilding more churches in order to find room for more League Chapters. Meridian District practically has no District Secretary up to now, so Ralph says, he being out of the district the entire year almost, hut this district is reporting new Chapters almost continually.

Rev. W. A. Terry called to see us on his way to Annual Conference, and reports his League in excellent condition, at Shuhuta.

J. H. WEEMS.

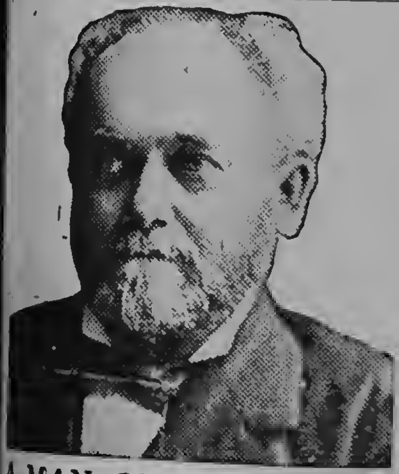
## MISSIONARY SPECIAL RECEIPTS FOR OCTOBER, 1923.

| | |
|---|---|
| Alabama | $ 129.50 |
| Arizona | 29.01 |
| Baltimore | 194.52 |
| Central Texas | 10.00 |
| East Oklahoma | 125.00 |
| Florida | 224.75 |
| Holston | 41.25 |
| Illinois | 10.00 |
| Kentucky | 42.66 |
| Little Rock | 43.55 |
| Louisiana | 24.35 |
| Louisville | .... |
| Memphis | 532.95 |
| Mississippi | 62.49 |
| Missouri | .... |
| North Alabama | 39.00 |
| North Arkansas | 500.00 |
| North Carolina | 65.00 |
| North Georgia | 30.43 |
| North Mississippi | 718.85 |
| North Texas | 342.00 |
| Northwest Texas | 27.50 |
| Pacific | 75.06 |
| St. Louis | .... |
| South Carolina | 62.75 |
| South Georgia | 1,601.40 |
| Southwest Missouri | 24.20 |
| Southern California | 62.50 |
| Tennessee | .... |
| Texas | 248.65 |
| Upper South Carolina | 297.91 |
| Virginia | 171.47 |
| West Oklahoma | .... |
| West Texas | 76.00 |
| Western North Carolina | 62.00 |
| Western Virginia | 185.00 |
| Total | $6,059.75 |

## MY LITTLE PRAYER.

There is one little prayer I say
Over and over, every day;
So small it is, yet whispered low,
Love's listening ear will hear, I know.
And so I pray, "Lord, may my eyes
See, in each day, some glad surprise;
May I forget my griefs and lend
A daily sunshine to each friend.
When troubles, as deep shadows, fall,
Let me, in quietude, recall
The pleasant things that, nothing less,
I count ventures in happiness;
And, with thy gentle peace, erase
The happenings that hide thy face."
Lo, even as my prayer is sent,
The answer comes in sweet content.

—Alice Wilson Olroyd.



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A physician who reaches out to benefit humanity leaves a record behind him that is worth while. Such a man was Dr. R. V. Pierce, founder of the Invalids Hotel in Buffalo, N. Y. He was an eminent physician, a leading and honored citizen, known for his honesty and executive ability. His study along medical lines, and his knowledge of the remedial qualities of herbs and plants led to the discovery of his wonderful herbal remedy, Doctor Pierce's Favorite Prescription, the woman's tonic which has had the greatest number of supporters for the past fifty years. It is just the herhal tonic required if a woman is borne down by pain and sufferings at regular or irregular intervals, by nervousness or dizzy spells, headache or backache. Favorite Prescription can now be had in tablet form as well as liquid at most drug stores.

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ORIGINALITY OF THE CHRISTIAN MESSAGE. By H. R. McIntosh, Professor of Systematic Theology, New College, Edinhurgh. Price, $1.75.

The connection of the author's name with any work of Christian literature is sufficient recommendation in itself. His reputation is that of being one of the foremost Christian writers whose work we study.

PERSONALITY, HUMAN AND DIVINE. The Bampton Lectures of 1894, delivered at Oxford University hy J. R. Illingworth, M.A. Price, $1.00.

These eight lectures delivered hy a scholar of high rank in educational attainments and spiritual reflections have withstood the tests of time and are known to-day as one of the most heautiful and most useful expositions of a suhject that should be a subject for constant study by every preacher of the gospel.

THE GLORY OF THE MINISTRY. By Prof. A. T. Robertson, A.M., D.D., LL.D. Price, $1.50.

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# *Sunday School*

## LOUISIANA SUNDAY SCHOOL ITEMS.

Conference minutes show we have three hundred and twenty-seven schools. Sixty-four reported last year with a Sunday School Day offering of $1,306. This year up to date one hundred and seven have reported with an offering of $2,624.

* * *

There have been over six hundred credits issued in Teacher Training work, the New Orleans District receiving the largest number of credits as a district, but the Alexandria Standard Training School the largest number as a school.

Of the thirty-five preachers taking a credit in Teacher Training, four of them were presiding elders.

* * *

Children's Week has been observed better this year than last. Ten out of the thirty-eight Sunday schools in the Shreveport District have sent in written reports from Children's Day observance.

* * *

Our records show that thirty-nine Program of Work charts have been placed in our Sunday schools up to date. Our goal for next year is, "A Chart in Every Sunday School in Our State." The Dubach school is the first school to get recognition from the General Board as a progressive school of the "C" type.

* * *

Our list of "financial friends" of the Conference Sunday School Board numbers up to date forty-eight. This list should be as large as the number of schools we have in the Conference—three hundred and twenty-seven.

* * *

Thursday night, Nov. 22, will be Sunday School Anniversary night at Bogalusa. Mr. M. W. Brabham, of Nashville, will represent the General Board.

* * *

The first three months of the new year will be given to Sunday school evangelism.

* * *

On Anniversary Night at the Annual Conference each of the departmental superintendents will bring a short message about his department: Missionary Education, W. W. Drake; Teacher Training, N. E. Joyner, and Intermediate-Senior Work, H. L. Johns.

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Greenwood ct., at Greenwood, Monday,

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The record for the year 1923 has been made and written on the books down here and in another world. The record on earth and in heaven are not always the same. The one recorded in heaven is the true one. We have no promise for the year, but a promise moment by moment. We may plan for the year, but another may carry out the plan. If we are not united in our spirits on earth, if we do not have the spirit of brotherliness, some of us will be in an awkward predicament in heaven. Let us enthrone Christ that the Holy Spirit may fill our lives; let us trust Christ fully that he may entrust to us the power of the Spirit. Co-operation with one another in carrying out the plans of the church to establish the kingdom of God will be worth more than all our criticisms of our leaders. As for me, "This one thing I do."

The General Sunday School Board issued 831 certificates to the teachers in our Conference the past year, more than were issued to the entire church ten years ago. How may we receive a thousand the coming year? Let one hundred preachers and two hundred superintendents take the first book in our course of study, "Organization and Administration," and see what progress we shall make. The school cannot go ahead of the teachers, and the teachers meet with obstacles when they go ahead of the appointed leaders. Forty-five certificates were issued to our preachers last year—that is good, but let us pray that one hundred more may do likewise.

Up to the present our Sunday schools have contributed more than $51,000 toward the Centenary. There is no school so small or so poor that it might not do something toward giving the gospel to a lost world. The schools at Pontotoc, Leland, Robinsonville, Phillip, and Rome have paid one hundred cents on the dollar. Others have said we shall never stop until our complete pledge has been met. If every other organization in the church fails the Lord in this hour of the world's need, let not the Sunday schools neglect their pledges. The money is needed worse now than ever, but our honor is of more worth than the money.

Specialization courses are now ready to be offered by supervised correspondence study. Write to L. F. Sensebaugh, 810 Broadway, Nashville, Tenn., if you are interested in either of the following courses: Beginners' Pupil, Beginners' Organization, Primary Pupil, Primary Organization, Junior Organization, Intermediate-Senior Psychology, Intermediate-Senior Organization, Intermediate-Senior Agencies, Young People's Organization, Young People's Agencies, Rural Sunday School Management, City or Departmental Sunday School Management, Development and Principles of Education, the Study of Adult Life (by Jan. 1), Educational Task of the Local Church (by February), Principles of Christian Service for Adults (by Jan. 1).

## JAPANESE PROVERBS.

Even in a village of eighty there's generally a patriot to be found.

In the house where the samisen is played all day long there will be little rice in the larder.

When the wild geese fly south and the first reed dies, put on another garment.

The love-lorn maiden under the plum tree forgets that the kettle is simmering on the hibachi.

He who buys what he needs not, sells what he needs.

If a man steals gold, he's put in prison; if he steals land, he's made a king.

When all men praised the peacock for his beautiful tail, the birds cried out with one consent: "Look at his legs! and what a voice!"

Everything must wait its turn, peach blossoms for the second month and chrysanthemums for the ninth.

Brothers quarrel like thieves inside a house, but outside their swords leap out in each other's defense.

One meal without rice mars domestic happiness for a week.

He who is in haste fishes in an empty pool.

The heaviest rains fall on the leaky house.

The sparrow flying in the rear of the hawk thinks the hawk is fleeing.

The man with a sour face should not open a shop.

A man who always wears his best kimona has no holiday clothes.

To an ant a few drops of rain is a flood.

He who sits in and he who pulls the ricksha are alike men.

The fallen blossom does not return to the branch.

Even the emperor has straw-sandaled relations.

Better to wash an old kimona than to borrow a new one.—Exchange.

## HOW LAW ENFORCEMENT IS FAILING.

Just to show how the enforcement of the Eighteenth Amendment is failing, we note a statement by the Federal prohibition director for New York State. He reports that out of 1,168 dry cases there were 1,065 convictions. Really, now, does that look like failure? If that ratio of convictions continues and the court makes the penalty fit the crime, the bootlegger will either have to get up some other war cry, or wear a blindfold when he makes it.

Also the amount of liquor that is coming in by smuggling is subject to the same subtraction. It is known that this rum-running is less and less attractive. Too many are being arrested and punished according to their deserts. Just one case is a sample: a man arrested a month ago had $20,000 worth of liquor on his ship; he is charged with scuttling the ship; if found guilty he will face the punishment of imprisonment for life.

All the American people need to do is to continue to show their intention that the Constitution of the United States is not to be flouted, and make the penalty fit the crime.—Central Christian Advocate.

## THE REWARD OF THRIFT.

They were talking at the club about the problem of poverty. One of the party, says the Argonaut, was sure that no industrious and careful person could fail to be prosperous. "When I see a ragged man," he said virtuously, "I say to myself there goes one of life's wasters. There goes a man who has refused to make the most of his gifts. There's no excuse for poverty, gentlemen. Every one should rise. Every one may carve out a good position for himself if he wishes."

"Perhaps you are right," interposed a member. "Only to-day I met a newspaper man who told me that twenty years ago he came to Chicago with exactly five dollars in his pockets. He is now worth forty thousand dollars, and he owes it entirely to his own ability and energy, combined with good health and a high code of ethics, and also to the fact that his uncle recently died and left him thirty-nine thousand nine hundred and ninety-five dollars."

Wanted! Ambitious Men and Women

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions, positions that give every opportunity for advancement; positions of high salaries, positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months' time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the posi we offer have risen to the top of the ladder, and are numbered among Ame ica's foremost and wealthiest busin and professional men and women.

An institution with such stan and reputation as the Georgia-Ala Business College does more to adv the business interests of its gradua than can be done by any amount family or personal influence.

Consider your present status—woul you not like to improve your stati in life, increase your income, att financial independence and success? A opportunity awaits you, for positi are being constantly offered us th must be filled.

Write for our inspiring book, "Yo Future—What Does it Hold in Store?" It is sent free on request, explains o offer in detail and points the way to brighter future.

Address: Dept. B5, Georgia-Alabam Business College, Macon, Ga., or Dep B5, Georgia-Alabama Business Colleg Atlanta, Ga.

## THE THIRD PAYMENT
## ON THE
# CHRISTIAN EDUCATION MOVEMENT
## IS NOW DUE!

**NOVEMBER 1, 1923.**

Thousands of subscribers are paying their Pledges.

## HAVE YOU PAID YOURS?

If not, see your Church Collector at once, or, if more convenient, send check to your Conference Secretary-Treasurer.

**SUBSCRIPTIONS MARKED "AFTER THE CENTENARY" ARE NOW DUE**

## *Obituaries.*

JAMES PORTER RODGERS was born at Ebenezer, Miss., June 13, 1876. He died suddenly from acute indigestion at Canton, Miss., Nov. 12, 1923. His death occurred on his twenty-second wedding anniversary. On Nov. 12, 1901, he married Miss Irene Bufford. His remains were interred in the Pickens cemetery, Nov. 14, 1923. For many years he was in the employ of the Cudahy Packing Company as traveling salesman. He was a trusted employee, being popular with his customers and absolutely loyal to the trust which his employers placed in him. Mr. Rodgers loved his friends. He was always affable and courteous, and his greeting was accompanied with a smile. One of these friends remarked to the writer, who, with Rev. L. B. Golden, had charge of the funeral service, that he would not hesitate to call on Porter Rodgers for anything that he needed. He felt sure that he would help with all the resources at his command. He was a member of the Methodist Episcopal Church, South, at Pickens. He united with the church under the pastorate of Rev. R. H. B. Gladney. Whenever he went to preaching service he always listened with the greatest interest, and was invariably able to summarize the sermon when he returned home. Several weeks before his death he attended services at the Baptist church. At the conclusion of the service, expressing his appreciation of the sermon, he remarked to his wife, "I am a saved man." His wife loved him with a devotion which was touching to behold. There was no social function which was important enough to cause her to be away from home when he returned every Friday afternoon from his weeks' trip. She was always there to greet him. There is usually something fine in a man to inspire such devotion on the part of his wife. There are certain things which by universal admission are recognized as the finest things in life. Appreciation of these things is a mark of depth of soul. Along with other things which might be mentioned are three, music, flowers and children. Porter Rodgers loved music, flowers and children.

His pastor,
JULIAN S. DUNCAN.

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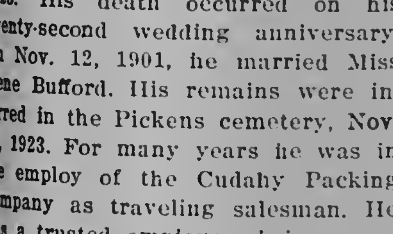
### RESOLUTION.

"Resolved by the Baptist State Convention, in session at Corinth, Miss., Nov. 15, 1923, That it is the sense of this Convention that Section 3685 of Hemmingway's Code of the State of Mississippi ought to be amended so as to authorize the Board of Supervisors of each county in this State to have the power, in its discretion, to employ counsel by the year or by the case, to assist the County or District Attorney, in addition to the regular employed counsel by the year, to prosecute all criminal cases arising in said county, as well as to assist in the prosecution of civil cases in which the county is interested, and pay said attorney such reasonable fees as may be agreed upon for such services."

The above was unanimously adopted by the Convention.

W. H. PATTON.

ANGELL'S



COUGH and WHOOPING
Cough Syrup
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No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
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JAMES R. ANGELL,
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PRICE 35c AND 65c
AT ALL DRUGGISTS

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LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 421 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

# *Woman's Missionary Society*

All communications for this Department should be sent to
Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## SOUTHERN METHODISTS AID JAPAN SUFFERERS.

Receipts on Japanese relief reported by W. M. Cassity, acting treasurer for the Board of Missions, show a total up to Oct. 8 of $45,921.17 received from Southern Methodists.

This fund is coming in as a result of a church-wide call for the observance of Japan Day on Sept. 9. Three hundred telegrams were sent by the Board of Missions heads in Nashville to presiding elders and bishops asking that these officials, through the pastors of Southern Methodism, press a church-wide collection on that day for sufferers from the earthquake disasters in Japan.

Funds will continue to be received at Mission Board headquarters. As fast as the money is received it is sent to J. S. Oxford, treasurer of the Japan Mission, Kobe, where it will be used by the Mission authorities in co-operation with the local Red Cross and other agencies for general relief work.

## LAURA HAYGOOD GRADUATE MAKING GOOD.

During a Y. W. C. A. conference in Soochow last summer the dormitory of the Laura Haygood Normal was occupied by a group of Chinese girls. One night a terrific storm raged in which the young women were awakened by the wind and rain which swept through the dormitory, shattering the windows and soaking their beds. Great confusion ensued, and groups of frightened girls were huddled together, fearing that their lives were in danger. In the midst of the panic, a young Chinese teacher appeared at the head of the stairway and quietly gave directions to the girls to go at once to the chapel. After all were gathered the young woman stood on the rostrum in her bare feet and led the song, "Sweet Peace, the Gift of God's Love," in which the frightened girls, now grown more quiet, joined in singing. Then followed a few words of prayer. Those who listened felt that the peace that came down upon the little company was as real as that when Jesus spoke one night on the lake of Gennessaret. Then the young Chinese teacher said: "Will those whose beds have not been damaged by the storm gather on this side of the chapel?" And straightway two separate groups were formed. "And now," continued the quiet voice. "will each of you invite one of those who have suffered because of the storm to share your bed for the night?" Thus each girl's comfort was provided for. The long line of pajama-clad figures, their plaits swinging behind them as they marched, went quietly to their beds. The name of the young Chinese teacher in whose conduct was evidenced the power of Christ in her life is Miss Sue E. Yui, a graduate of the Laura Haygood Normal, a graduate of our Scarritt Bible and Training School, and a graduate of Peabody College. She returned to her country and is a missionary to her own people as she touches the lives of his little ones in the Laura Haygood School.

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Box 614, Emory University, Georgia,
November 8, 1923.

Mrs. J. G. Snelling,
1110 Louisiana Avenue,
New Orleans.

My Dear Mrs. Snelling: Will you please insert this in the Missionary Society column of the Advocate? Several have written and asked me to attend various special meetings and tell about the work in Korea. Since the letters have to be forwarded to me, it requires extra time and I fear my answers do not reach them in time. I am at Emory for my six months' study. On that account, I shall not have the pleasure of being with you during the Annual Conference of the Missionary Society nor the various District Conferences. I had anticipated this pleasure and am sorry that it cannot be realized, but know that my friends will want their representative to receive all possible preparation in order that the greatest good may be accomplished towards the advancement of the Kingdom.

If the lending of my voice in urging our people to lift the Centenary indebtedness would be of material help, I would be all the more anxious to attend the several meetings. A great work has been done in Korea through the Centenary. Many things have been begun and are being carried on by the Centenary, and if our people should fail to pay their pledges, I do not know what could be done. Of course, this is God's work, and he will see that it is accomplished; and yet—Though this is God's work, has he not given it into our hands to perform it? What shall our report be?

I expect to be in Louisiana again after attending the meeting of the Council in Florida, and I shall remain there three or four months, when my furlough shall have expired.

Love to all my friends,
Most sincerely,
PAULINE GLASS RANDLE.

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CHILL TONIC
*It is a Reliable General Invigorating Tonic*

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

SORES BOILS, CUTS and BURNS have been healed since 1820 with
*Gray's Ointment*
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

## OUR UNFINISHED BRIDGES.

Some years ago travelers entering or leaving one of our large Western cities might have seen, spanning the broad river upon which the city is situated, the unfinished structure of a great bridge. Supported on huge piles of solid masonry, it stretched its graceful spans far above the yellow flood, a tangled web of cables and wires silhouetted against the sky. For months it stood thus; no sounds of labor came from its lofty height; no busy workmen swarmed over the girders. What the cause of the delay was no one seemed to know. Perhaps it was difficult in getting materials; perhaps it was labor trouble. At any rate there the bridge stood day after day, unfinished and useless.

Something like that bridge are the good resolutions that many of us make but never carry out. Every conscientious Christian longs to do better things with his life, but it always seems as if there were some river of doubt—moral weakness or a thoughtless habit—that he must cross before he can reach his goal. So we resolve to bridge the gap, to surmount the weakness or the thoughtless habit. Day by day we adhere to our resolution; span by span our bridge reaches out. We anchor it upon the solid masonry of determined purpose; we rivet it together with earnest faith and prayer. Sometimes the spans reach only a little distance; sometimes they almost close the gap. Not frequently we become weary, though success is almost in sight; our activity ceases; the work halts, and in the end our good resolution stands like the unfinished bridge, beautiful in inception and purpose, but falling short of its goal.

Why are so many good resolutions abandoned? Possibly it is because we do not always receive the encouragement we think we ought to receive. Possibly it is because unforeseen difficulties discourage us. But probably the real explanation is that most of us depend too much on ourselves and too little on God. The Christian of today might well profit by the advice of the great apostle who said, "I can do all things through Christ which strengtheneth me."—Youth's Companion.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

*Internal cleanliness protects against disease*

IT is but a step from those immediate results of constipation—headache, heaviness, loss of appetite—to serious disease. Such minor ailments are a warning that poisons from food waste are flooding your body. Keep clean internally.

In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life.

*Laxatives Aggravate Constipation*

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage out of the body. Thus Nujol brings internal cleanliness.

Nujol is not a laxative and cannot gripe. Nujol is used in leading hospitals and is prescribed by physicians throughout the world.

Don't give disease a start. Adopt this habit of internal cleanliness. Nujol is not a medicine. Like pure water, it is harmless. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.

*Your Bath Goes Only Skin-Deep*

Nujol
REG. U.S. PAT. OFF.
*For Internal Cleanliness*

## PROHIBITION AND AUTOMOBILES

There are in Ohio enough automobiles to carry the entire population, with an average of five persons in each machine. Father Ohio therefore can get out the family flivver and take the entire family a ride without overcrowding.

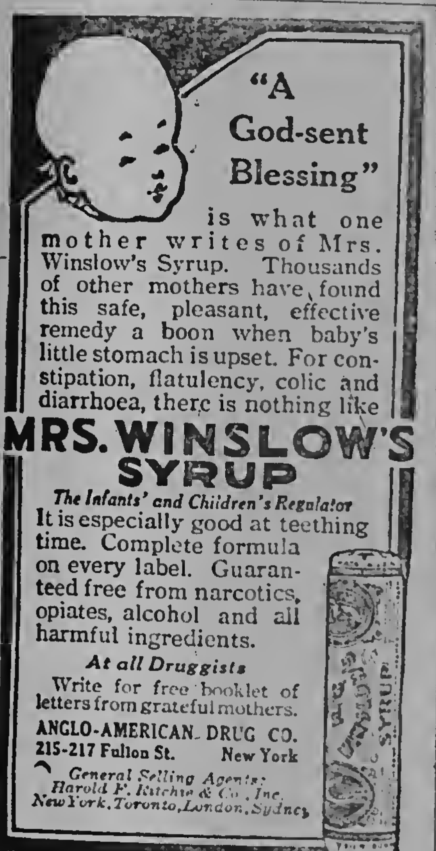
The growth of the number of automobiles in Ohio has been far out of proportion to the growth of the population. It has been steady ever since 1917 with the exception that in 1919, just at the close of the war, it dropped slightly, because at that time there was a great tendency on the part of the people to make their old cars do and to invest their money in War Savings stamps and Liberty Bonds.

Nobody will contend that prohibition alone is responsible for the large increase of the number of machines in Ohio. but it is a fact that the percentage of increase has been very heavy since prohibition went into effect. Ohio, which has been gradually drying up for several years, went dry by State-wide prohibition, May 27, 1919—about five weeks before complete war-time prohibition went into effect.

In 1917, the last complete wet year in the United States, Ohio had 342,500 passenger cars and trucks. In 1918 the war-time food control bill was passed, which stopped the manufacture of distilled liquor. Other legislation closed up a great many saloons around army camps and prohibited the sale of liquor to soldiers so that there was some stride in 1918. Notice that the number of cars and trucks rose to 511,150.

In 1919 the total number was 511,300. In 1920 there were 537,342 passenger cars and 81,791 trucks—making a total of 619,133. National as well as State prohibition had gone into effect at that time. In 1921 Ohio had 625,912 passenger cars and 98,591 trucks, a total of 724,503. In 1822 the passenger cars numbered 740,886 and the trucks 117,857, making a total of 858,743.

As this is being written, Oct. 1, the licenses already issued added to those which the secretary of State, T. H. Brown, estimates will be issued, will make for Ohio 889,000 passenger cars and 147,000 trucks—a total of 1,036,000. This number is three times as many as the total in 1917 and twice as many as in 1918. Practically every workingman in Ohio owns his car and drives it to work.—Bulletin.


"A God-sent Blessing" is what one mother writes of Mrs. Winslow's Syrup. Thousands of other mothers have found this safe, pleasant, effective remedy a boon when baby's little stomach is upset. For constipation, flatulency, colic and diarrhoea, there is nothing like

MRS. WINSLOW'S SYRUP

*The Infants' and Children's Regulator*

It is especially good at teething time. Complete formula on every label. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients.

*At all Druggists*

Write for free booklet of letters from grateful mothers.

ANGLO-AMERICAN DRUG CO.
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*General Selling Agents:*
*Harold F. Ritchie & Co., Inc.*
*New York, Toronto, London, Sydney*

*Home-made Remedy Stops Coughs Quickly*

The best cough medicine you ever used. A family supply easily and quickly made. Saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

## "THOU HAST CONQUERED."

A gentleman in New York had a fine copy of Hoffman's "Jesus Talking to the Doctors." One day a judge of the Supreme Court came in on business. He was instantly attracted by the picture on the easel. His eyes would go back to it. as he talked, again and again. Later in the morning he came back again and said. "I want to see that Boy again." I said, "Take it into my private office and look at it as long as you want to." An hour passed, and then he came out and laid the picture down, with tears running down his face, and said: "The Boy has conquered me," and he went out to become an earnest Christian devoted to the Master.—Speer.

**It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.**

## GETTING BEHIND EACH OTHER.

'Since the church paper gets behind every good cause, there is no reason why the church should not get behind the church paper. Getting behind it must mean in every way—financially, sympathetically, and laboriously. The columns of the church paper are used freely and constantly for notices, appeals, discussions, and in other ways. The Conference could not well get along without a voice, a medium of communication. It is, therefore, incumbent upon the Conferences to see that the "organ" does not fall by the wayside.—Methodist Advocate.

**Life of Thomas Coke**

By WARREN AKIN CANDLER, D.D.

Great achievements, whether they be of individuals or of the masses, are usually the result of the uncommon devotion of some great man. The establishment of the Methodist Church and the promulgation of its doctrines during the early years centered upon the lives of a few devout leaders, among whom was Thomas Coke. In the propagation of Methodism he was second only to John Wesley, and in some respects he was superior to that great man.

Layman or preacher will profit by a close study and application of the life of this illustrious character.

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**LAMAR & BARTON, AGENTS** NASHVILLE DALLAS RICHMOND SAN FRANCISCO

*high at any price*

Substitutes are generally more expensive in the end than genuine articles. Housewives have learned—they KNOW this is true where bakings are concerned.

Self rising flours are classed as substitutes for plain flour and good baking powder. The use of these special mixtures is very liable to result in false economy, failures and waste on bake day.

Remember there is a big difference, in many ways, between biscuits and other bakings made from these so-called self-rising flours and those made from good plain flour and a dependable leavener. Try the experiment—make a baking from each—convince yourself.

You will find the baking made from flour and baking powder far more attractive in appearance. It will raise higher—retain its full food value and taste better.

For best results, do not fail to use Calumet, the Economy Baking Powder, and a reliable brand of plain flour.

Just think of it—the sale of Calumet is 2½ times as much as that of any other brand. It contains only such ingredients as have been officially approved by the United States Food Authorities. It is pure and sure.

You save when you buy it—you save when you use it.

PACKED IN TIN
—KEEPS STRENGTH IN

## RESOLUTIONS CONCERNING PURE DOCTRINE.

(Adopted by the Mississippi Annual Conference and Publication Requested in the Advocate.)

Whereas there has been continued discussion throughout the bounds of the church of the propriety of certain remarks made by one of the lecturers on the platform at Junaluska last May; therefore, be it resolved by this Conference:

1. That we urge that all differences in opinion be regarded with charity toward the souls of those who differ from us.

2. That we insist upon all criticism being courteous in form and loving in spirit.

3. That we deem it extremely unwise to provide instructors for our young people who either assail the integrity of the Scriptures or who raise doubts as to their sufficiency as inspired guide for our faith and practice.

4. That we assure our young people that no truth has ever been so vigorously and continuously assailed as that contained in the Bible, and that no truth has ever been so thoroughly tested and proved as that on which we rely for our salvation.

5. That the evidence of the Divine origin and trustworthy character of all contained in the Bible is too well established to justify skeptical statements in our church teachings, either through the printed page or the spoken word.

6. That our great need is for teachers and writers and preachers whose personal relations with God lift them above skepticism or uncertainty.

Resolved, finally, That we pledge ourselves anew to living by the teachings of the Old Book, so as to exemplify to others the sentiment:

"How firm a foundation, ye saints of
the Lord,
Is laid for your faith in his excellent
Word."

Signed by: Rolfe Hunt, H. Walter Featherstun, J. M. Morse, J. Loyd Decell, W. H. Saunders, H. A. Wood, G. S. Harmon.

BLACK-DRAUGHT SINCE BOYHOOD

LOUISIANA MAN ATTRIBUTES HIS FORTUNATE ESCAPE FROM A SERIOUS EPIDEMIC TO THE USE OF BLACK-DRAUGHT.

Holden, La.—"When I was just a boy at home," says Mr. F. D. Roberson, of this place, "my father and mother used Black-Draught, and I found then what a good medicine it was for the liver and for indigestion. I have used it on from then to now, finding it was good for headache, indigestion, bloating after meals, and colds.

"A couple of years ago, every one, almost, around me was having the 'flu.' I took a cold and was feeling bad. I thought then I would take Black-Draught. I took a good big dose every night and I can't begin to tell just how much good it did me. I was able to stay up and wait on others, and I believe my good fortune was due to the use of Black-Draught. I wouldn't be without it in my home, for it is the best medicine I have ever used."

By keeping your liver and stomach in good order, you stand in little danger of catching the serious ills that occasionally become epidemics, spreading through town and country.

Black-Draught is composed of medicinal roots and herbs, finely powdered and carefully mixed in the right proportions to act naturally on the stomach and liver. It has been found to improve digestion, and to relieve constipation in a prompt, safe way.

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The committee appointed by the Southern Methodist Press Association will mail to pastors, through the Circulation Department, Methodist Publishing House, Nashville, Tenn., certain materials and supplies during the first week of January, for use on Good Literature Sunday.

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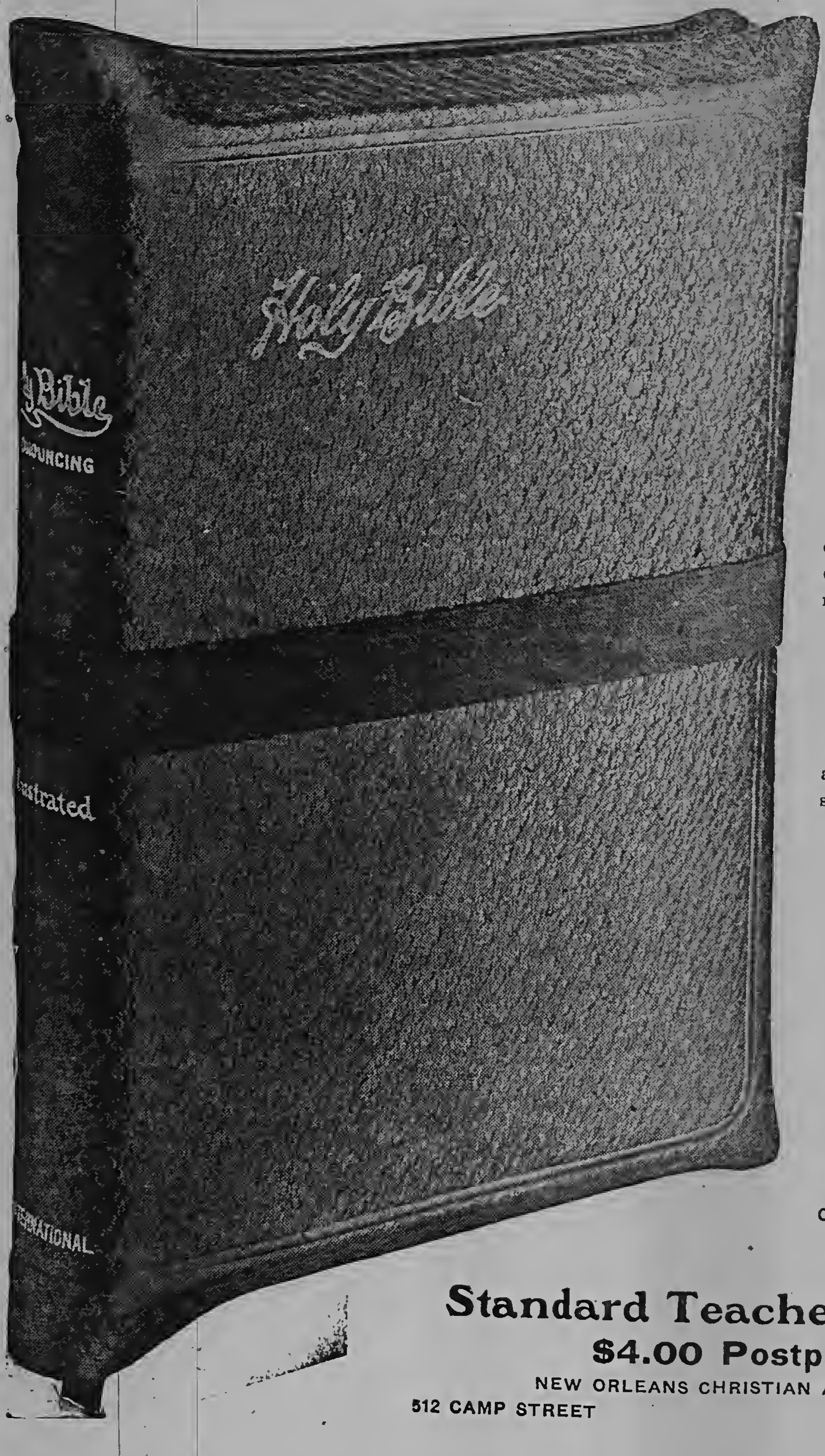

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CHRISTIAN ADVOCATE

Vol. 70—No. 48 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3538

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 29, 1923. CHAS. O. CHALMERS, Manager.

# Proceedings of the Louisiana Annual Conference.

### First Day.

The seventy-eighth session of the Louisiana Annual Conference of the Methodist Episcopal Church, South, convened in the beautiful Elizabeth Sullivan Memorial Methodist Church, in the hospitable city of Bogalusa., La., at 9 o'clock, Wednesday morning, Nov. 21. Bishop Warren A. Candler, the Senior Bishop of the church, greatly beloved in Louisiana as well as throughout the church, was in the chair. Bishop W. F. McMurry, President of the General Board of Finance, was present at the opening session in the interest of the Superannuate Endowment Fund.

The opening address of Bishop Candler was a characteristic one—full of religion, wit, common sense, profound philosophy, keen satire, tender sentiment. When Bishop Candler "gets off on his right foot"—and he seldom does otherwise—we doubt if he has an equal on this continent as a preacher. He was fully at himself on Wednesday morning.

The organization of the Conference for business was perfected by the election of R. H. Harper as Secretary, with John F. Foster and H. N. Brown as assistants, and R. W. Vaughan as Statistical Secretary, and by fixing the bar of the Conference and the hours of meeting and adjourning.

The roll call showed that most of the preachers and lay delegates were present. The Conference learned with sorrow that P. O. Lowrey had just undergone a surgical operation and would not be able to attend this session of the Conference, and that Martin Hebert and O. W. Bradley were kept away by the critical illness of their fathers.

Hon. Ed Cassidy, acting mayor of Bogalusa in the absence of Mr. W. H. Sullivan, was presented to the Conference, and he officially extended to the Conference a welcome to Bogalusa that was as appropriately expressed as it was manifestly sincere. Bishop Candler responded in suitable vein.

R. H. Wynn, for the presiding elders, nominated the following for the standing committees, and those nominated were elected:

**Public Worship**—E. C. Gunn, J. W. Lee, K. L Bean.

**Conference Relations**—H. W. Rickey, R. T. Ware, A. A. Bernard, A. H. Parker, T. J. Holladay, L. N. Hoffpauir, J. F. Waltman.

**District Conference Records**—P. H. Fontaine, G. D. Purcell, J. W. Faulk, S. M. Abel, Dr. T. P. Bell.

**Sabbath Observance**—A. W. Waddill, L. E. Crooks, H. C. Murphy, P. O. Lowrey, F. J. McCoy, C. F. Sheppard, H. B. Thomason.

**Prison Reform**—H. S. Johns, D. C. Barr, T. H. Mills.

**Hospital Board**—Clerical: W. L. Duren, L. I. McCain, A. J. Gearheard, G. S. Sexton, S. D. Howard, W. E. Akin, C. C. Miller; Lay: C. M. Roberts, R. O. Randle, O. H. Cline, F. T. Whited, Dr. George S. Brown, R. H. Nelson, Dr. M. S. Cushman.

**Memorial Home**—Ellis Smith, R. W. Vaughan, Dr. M. F. Wilson.

**Memoirs**—Briscoe Carter, for J. M. Brown; R. H. Wynn, for P. M. Brown; W. L. Doss, Jr., for H. B. Vandenburg; J. B. Williams, for S. D. Roberts; W. W. Holmes, for Mrs. R. E. Smith and Mrs. C. C. Wier; R. H. Wynn, for Mrs. J. O. Bennett.

On nomination of the presiding elders, vacancies on committees were filled as follows: Committee on Admissions—W. W. Holmes, in place of W. W. Drake, relieved of work on the committee on account of his duties as a presiding elder; Admission on Trial—A. D. George, in place of Paul M. Brown, deceased; Class of Third Year—W. C. Childress, in place of J. W. Pearson, transferred to another Conference.

T. W. Talkington, pastor of the First Baptist Church; Spurgeon Wingo, pastor of the Superior Avenue Baptist Church, and H. E. Hoppen, Secretary of the local Y. M. C. A., were presented to the Conference.

According to time-honored custom, the names of the presiding elders were called, they reported the work of their districts, and their characters were passed, as follows: W. L. Doss, Jr., Alexandria District; J. W. Lee, Baton Rouge District; J. B. Williams, Lake Charles District; W. D. Kleinschmidt, Monroe District; W. W. Drake, New Orleans District; K. W. Dodson, Ruston District; R. H. Wynn, Shreveport District. The reports of the presiding elders showed that the past year has been a good one in the work of the church, both materially and spiritually. Several churches and parsonages have been built or repaired, gracious revivals have been held throughout the Conference, and many hundreds of members have been added to the church upon profession of faith. The figures given indicated that the net gain in membership for the year would probably equal that of last year, which was 3,850.

Bishop McMurry was presented, and he spoke concerning the Special Effort for Superannuate Endowment, giving in detail the plan as adopted by the Board of Finance and approved by the General Conference. The Bishop's address was both informing and inspiring, and the evident interest of the Conference is a guarantee that this cause will meet a hearty response on the part of Louisiana Methodism. Following Bishop McMurry's address, Bishop Candler addressed the Conference forcefully upon the same subject.

The Committee on Public Worship announced that F. M. Freeman would preach at 3 o'clock in the afternoon, and that the Board of Missions would observe its anniversary at 7:30 p. m., with addresses by Dr. R. L. Russell, Secretary of the Board of Missions, Home Department, and Rev. F. S. Onderdonk, Superintendent of the Texas Mexican Mission; announcements of board and committee meetings were made, and the Conference adjourned with the benediction pronounced by Robert Randle.

A large congregation assembled for the preaching service at 3 o'clock in the afternoon to hear Rev. F. M. Freeman, pastor of the First Methodist Church of Monroe. Brother Freeman is considered one of the strongest preachers of the Conference, and he delivered a helpful message on the subject, "The Quest for God."

The anniversary meeting of the Board of Missions at 7:30 o'clock was presided over by J. G. Snelling, chairman of the Board. Brief addresses were made by Stephen S. Thomas, Conference Centenary Secretary-Treasurer, and Dr. R. L. Russell, of the General Board of Missions. A truly great presentation of the missionary work of the church was made by Rev. F. S. Onderdonk, Superintendent of the Texas Mexican Mission. Dr. W. W. Drake, presiding elder of the New Orleans District, presented to the congregation the need of two Ford cars for the use of preachers in the French section of Southern Louisiana, and an offering was taken for their purchase. This service was attended by a congregation that filled the church to its capacity.

### Second Day.

The second day's session of the Louisiana Annual Conference met at 9 o'clock Thursday morning, with Bishop Candler in the chair. The Bishop again delivered a great address, his closing period being overwhelmingly beautiful and powerful.

After the roll was called and the minutes of the previous day's session were read and approved, Dr. W. W. Drake announced that the collection at the Missionary Anniversary the evening before amounted to $172.12, and one Ford car. The object of the collection was to purchase two Ford cars for the use of preachers in the French Mission territory, and Dr. Drake stated that the necessary amount was in sight. Mr. T. L. James, of Ruston, was the donor of the car.

The Bishop announced the following transfers to the Conference: Clyde D. Baker, in the Class of the First Year, from the New Mexico Conference; Floyd W. Dick, in the Class of the First Year, from the Western Virginia Conference; Leon Picone, an elder in the Class of the Third Year, from the Florida Cnference. These brethren had come to the Conference since the session last year, and all of them have had charges this year.

Dr. A. J. Lamar, Senior Publishing Agent, was presented to the Conference, and he spoke concerning the publishing interests of the church. The profits of the Publishing House go to the superannuated preachers, their widows and orphans, and a strong plea was made for the patronage of all our people, preachers and laymen. Special attention was called to the Cokesbury Hymnal, recently issued by the Publishing House, which is generally regarded as the best book of its kind that has ever been published.

The names of the following superannuate members of the Conference were called, their characters were passed, and they were referred to the Committee on Conference Relations for the same relation: R. A. Davis, W. F. Henderson, F. G. Hocutt, S. S. Holladay, R. S. Isbell, J. F. Patterson, Robert Randle, J. T. Sawyer, S. A. Steel, F. N. Sweeney, W. J. Porter, J. G. Sloane, B. T. Crews, S. J. Davies. When the names of P. M. Brown, J. M. Brown, and H. B. Vandenberg were called, it was announced that they had died during the year, and their names were referred to the Committee on Memoirs. Of these men on the "Honor Roll" of the Conference, the following were present: W. F. Henderson, Robert Randle, F. N. Sweeney, J. G. Sloane, S. J. Davies. Letters of greeting were read from the following: J. F. Patterson, J. T. Sawyer, S. A. Steel; a telegram of greeting was received from R. A. Davis.

On motion of the presiding elder, the name of B. H. Sheppard was referred to the Committee on Conference Relations for the superannuate relation. Brother Sheppard served the Jena and Jonesville charge during the past year, and the report of his presiding elder showed that he has done a fine work.

The following traveling preachers, having met the Disciplinary requirements, were elected to deacon's orders and advanced to the Class of the Third Year: Henry LeRoy Johns, Claude H. Mayo; the following, not having stood approved examinations, were passed as to character and continued in their present classes: Eunice V. Duplantis, D. C. Bennett; Henry B. Hines, and Dan F. Anders, already deacons, were passed in examination of character and continued in the Class of the First Year; Joseph L. Greenway, Jr., was passed in examination of character, and advanced to the Class of the Third Year, but was not eligible to deacon's orders, having served only one year in the traveling connection; Lee R. Sparks, already in orders, was passed in examination of character and advanced to the Class of the Third Year.

A class of ten was received on trial into the traveling connection, as follows: Franklin Pearson Moss, from the Alexandria District; Thomas Frederick King, James Anatole Knight, James Berry Grambling, and Adrien Maurice Serex, from the New Orleans District; Ellsworth J. Buck, and John F. Dring, from the Ruston District; Guy Morgan Hicks, from the Shreveport District; Peyton Benjamin McCullin, and Henry Washington Jordan, from the Monroe District. Of these, Thomas Frederick King has recently come from England for the express purpose of joining the Louisiana Conference, he having been a local preacher in the British Wesleyan Church; James Anatole Knight is a young French preacher who is especially fitted for work in the French Mission territory, and Adrien Maurice Serex is a native of Switzerland, now a student in Emory University preparing himself especially for work in the European mission fields. It has been several years since such a large class was admitted on trial.

In answer to the question, "Who remain on trial?" the following, having stood approved examinations, were passed as to character and advanced to the Class of the Second Year: Charles E. McLean, Claude C. Smith, Robert A. Bozeman, Archibald K. McLelland, Floyd W. Dick; the following, not having stood approved examinations, were passed as to character and continued in the Class of the First Year: Aristile Bruiet, Jay Coburn, Don E. Dulaney.

Announcement was made that W. F. Chase had withdrawn from the ministry and membership of the Methodist Episcopal Church, South.

Clyde D. Baker was discontinued at his own request, in order that he might make further educational preparation for the ministry.

The name of George S. Sexton was called and

(Continued on Fourth Page.)

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## REV. J. A. HALL—A MEMOIR.

By Rev. V. C. Curtis.

Rev. J. A. Hall, the oldest son of Mr. and Mrs. Noah Hall, was born on a farm near Scotland, Ind., and died at Tupelo, Miss., May 31, 1923. He attended the country schools in the county where he was born, and later went to the University at Mitchell, Ind. After he had been in the University two years, he married and spent some time in teaching. But feeling the need of better equipment, he returned to the University and graduated from there two years later. The next two years were spent in teaching in the high school of Mitchell, and then he came South and took charge of a large boarding school located at Plattsburg, Miss. He taught there one year, and was then elected principal of the high school of Louisville, Miss. At the close of the second year in the last position, he gave up his school work and entered the ministry.

Brother Hall joined the Baptist Church when he was seventeen years of age and remained a member of that communion until 1900. Under the ministry of Rev. D. W. Babb, he decided to join the Methodist Church, and was licensed to preach. He was admitted on trial into the traveling connection in the North Mississippi Conference at its session of 1900, which met in West Point, Miss. He served the Louisville charge four years, Como three years, Winona four years, Grenada four years, Greenwood four years, and was serving his fourth year in Tupelo when he laid his armor down and received his crown.

Brother Hall was married on Dec. 1, 1888, to Miss Margarette Holt. To this union were born ten children, four of whom died in infancy. His faithful wife, Mrs. Margarette Hall, and the remaining six children, Mr. Fay Hall, Mr. Ray Hall, Mrs. Eva Hoffman, and Miss Janie Hall, all of Greenwood, Miss.; Mrs. Ruth Hight, of Jackson, Tenn., and Mrs. Pearl Dean, of Tupelo, survive him.

It was my good fortune to be associated with Brother Hall before either of us was licensed to preach, and a warm and abiding friendship had been formed. He was recommended to the Annual Conference for admission on trial from the Durant District the same year that I was recommended from the Columbus District, and the former friends met at West Point and became members of the same class. At this first Conference we were entertained in the same home, and at our request to the Conference hosts we roomed together, with only three exceptions, at each succeeding Conference while he lived. For twenty-five years we were bound together with the strong ties of Christian love. In all this time no shadow fell across our path, nothing disturbed the tender relations that existed between us. We withheld no secret, but confided fully in each other in regard to private and personal matters.

I had the opportunity to study his character at close range. His soul was transparent—no secret design or unworthy motive was harbored there. No suggestion of hate, no disposition to jealousy, no shadow of suspicion were lurking in his breast. He despised the spirit of place-seeking or ambition for earthly honors. He left the making of his appointments in the hands of the Lord and his brethren, and was never solicitous about the result. Wherever he was sent, he regarded his appointment as the best in the Conference.

Brother Hall's heart was as tender as that of a little child. The current of sympathy that ran through his soul was broad and deep. In him, the poor, the widow, the orphan, and the outcast had a friend; the discouraged, the afflicted and the bereaved had a comforter. These elements drew men to him and held them as with hoops of steel, and made him one of the most beloved and popular pastors this Conference ever had. He was indeed the shepherd of the flock over which he had been appointed overseer. In him was seen an example of the highest type of Christian manhood.

Brother Hall was a strong and attractive preacher. His pulpit ministry was of that kind that wears well. It was necessary to hear him Sunday after Sunday to appreciate fully his strength. His mind was enriched with the best that there was to be found in literature, and it was his delight to express the great truths in the language of the poets and the words of the masters. His extensive reading gave him a breadth of vision and a sympathetic attitude towards those who differed from him. With a rich vocabulary and a heart aglow with the love of God and for his fellow-man, he brought forth out of his treasure things new and old. He made as careful preparation of his sermons for his regular weekly appointments as he did for those he used on special occasions. Over his protests he was appointed frequently to preach during the sessions of the Annual Conference, and he usually used the same sermon that he had preached to his congregation the preceding Sunday.

While he had definite opinions and the courage of his convictions, he had not the spirit of controversy. He did not impugn the motive or grow impatient with those who differed from him. He was ready to do the work assigned him, whether it was on Conference Committee or a Quadrennial Board, yet he seldom took any part in debate on the Conference floor.

The main secret of his life was his strong faith in God and his rich personal experience. He was an humble supplicant at the Father's throne. He felt that he was a sinner saved by grace. Well do I remember on one occasion, when he was listening to the strains of "Amazing Grace, How Sweet the Sound," he was overcome with emotion, and amidst his tears said: "That is I, that is I."

His health had not been robust for several years. When the first symptoms of the fatal disease appeared, he conferred with the writer freely as to what was best to be done after he was gone, and spoke of his going Home as he would of going back to his native State to see his father and mother. Only a few months before the final summons came, he expressed the hope that the Lord would permit him to remain long enough for his daughters to finish school. The approaching marriage of two of them had been announced, and the youngest had finished high school only a few days before he went away.

I will not invade the sacred precincts of his home life further than to say that the union of hearts and blending of lives seemed to be perfect. A stronger affection or a more beautiful devotion to wife, children and grandchildren, I have never seen. When you entered that home, it seemed that love had made the atmosphere holy and the very place sacred.

It was Brother Hall's privilege to die in the active service. This had been his desire, and in that the Lord heard his prayer. He held the usual Wednesday evening prayer service in his church on May 31. Little did he or the congregation know that a convoy of angels was waiting at the door to carry him home. After the service was over, he spent some time in his study and then went to his room, retired and went to sleep, and waked up in Glory.

The funeral services were conducted by his intimate friend and presiding elder, Rev. T. H. Dorsey, assisted by a number of the brethren of the Conference and the pastors of the local churches of Tupelo. His body was carried to Greenwood, Miss., the scene of his former labors, and in the presence of a host of relatives and friends was laid to rest among many of his former parishioners over whose graves he had said the last funeral rites. The services at the grave were conducted by the writer, assisted by Rev. L. W. Rose, of the Episcopal Church, his former friend and co-worker.

In his going the Conference has lost one of its strongest preachers and most beloved pastors; the brethren a true and loyal friend, and the family an affectionate husband and devoted father.

Greenwood, Miss.

## SUPERFICIALITY IN SOME FORMS OF SCHOOL EVANGELISM.

By John W. Shackford.

One of our Conference evangelists recently asked me if I didn't think that there is danger of superficiality in some kinds of Sunday school evangelism. My reply was that there is more than danger, that I was sure there is much actual superficiality in it, and that one of our main concerns is to arouse our pastors and Sunday school workers to the great need of giving more careful attention to this most important matter of making our Sunday school evangelism more vital and more thoroughly effective in reaching the pupils of our schools.

We cannot insist too strongly that our religious education be permeated with the spirit of evangelism. On the other hand, we must seek to redeem our evangelism from sporadic emotionalism and mechanical superficiality by relating it more closely to a continuous program of religious teaching. Jesus plainly designed that the work of teaching should prepare the way for complete obedience to Him as Lord and Master. Even in the case of his own disciples, he first asked only that they become learners; their confession of his lordship and the higher reaches of their faith and experience were to follow.

There is a very real need for a re-study of the nature and conditions of a fruitful and abiding evangelism, especially as regards the children and youth of the church. The reasons why we so often have professions and accessions of members who have no real knowledge of the meaning of Christianity and of the program of Jesus for his followers are certainly not far to seek.

The practice of receiving members into the church who have had no previous preparation for membership, not even a personal conference with the pastor, and have had no provision made for the care of their souls or the further training in the Christian way, is at strange variance from the practices of the early church, and of early Methodism as well. Whatever may be the excuse, during a great evangelistic meeting, for hurried and superficial dealing with adult converts unknown to the evangelist and whom he may never see again, there can be no corresponding excuse for dealing in this manner with the boys and girls who are in regular attendance upon our Sunday schools.

Sometimes the entire year of opportunity for personal evangelism is allowed to pass with no real effort on the part of either teacher or pastor to talk with the pupils of the deeper things of Christ, and then there is held, without careful preparation, a formal Decision Day at which an effort is made to stir the emotions of the youthful members of the school and press for an immediate decision for Christ. After this, frequently, they are received into the church membership almost immediately with less private instruction than is given to a candidate seeking admission to some fraternal order. When looked at in all seriousness, this is little less than trifling with the most serious business of the

Kingdom. Such practices are a wrong to childhood and justly bring Sunday school evangelism of this type into disrepute.

One hesitates to characterize the lack of understanding of the Christian life or of the mind and heart of a real boy or girl that must lie back of such a mechanical treatment of the children and youth of the church who constitute the primary hope of its future strength. The pastor can plead no reason for holding a decision service in his Sunday school without taking the time to prepare for it and to follow it with the proper care of those who are concerned about their religious life and experience.

### A Misconception as to the Real Nature of Decision Day.

The very name Decision Day is too often intepreted to mean that a whole group of Sunday school pupils is to be urged at a particular moment on a particular day, to decide then and there for Christ. Perhaps they are sometimes told on such occasions that "Not to decide for Christ is to decide against him." Yet every thoughtful person understands that it is unnatural as well as mechanical to expect all the boys and girls of the church to be ready at a given signal to make a decision of this nature. Especially is this true when no effort has been made to prepare them for this occasion.

What is still worse is that many make what is called a decision when they lack all preparation for it and understanding of its significance. They may act in response to a mere emotional appeal or the influence of the occasion, or the example of others, and yet have very little real religious impulse lying back of the act, little conviction, and little of anything that has real significance for the Christian life.

To line up the young members of the Sunday school in this fashion, call their response to our appeal "a decision for Christ," and then to give no further thought or attention to helping to interpret their own act, or to understand more fully what their privileges and responsibilities are in the Christian life, is to do a great wrong to these little ones who can be easily exploited in the name of religion, but who are likewise so ready to be led into the growing experience and understanding of the Christian life.

If we are concerned for an evangelism that lays broadly and deeply the foundations for an ever expanding Christian experience, we will not tolerate a Decision Day service of this sort in our Sunday schools.

## "ABBA, FATHER."

By O. Sewell Palmer.

Throughout the panoramic scope of the New Testament Literature the words "Abba, Father," are used only thrice.

In Mark 14:35, 36, is the following: "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt."

The next instance is in Romans 8:15. Beginning with the fourteenth verse it is read thusly: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

In Galatians 4:6 is to be found the third instance: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

At numerous times preachers in their sermons and other people in their religious conversations have quoted these two words without realizing the depth of their potential meaning.

One of the standard Greek-English lexicons, i. e., Liddell and Scott's, defines "Abba" as the Hebrew word "Father." Then, when we say "Abba, Father," we are actually saying, "Father, Father." That is what Christ said in His Gethsemane prayer. "And he said, Father, Father, all things are possible unto thee."

Considering the quotation from Romans in the same manner we have the following rendering: "Ye have received the Spirit of adoption, whereby we cry, Father, Father." "God hath sent forth the Spirit of his Son into your hearts, crying, Father, Father." Galatians 4:6.

In regard to the excerpt from Galatians it is well to remember the context for several verses previous to this one. Paul was discussing the function of the Law. He had shown that it was a schoolmaster to the children—the Hebrews. But when the child became of age, that is, when he put on Jesus Christ, he became not under the Law but a son of God. It is when the child Hebrew became of age, or became an adult, or became a son, that he put away the Law. In this state "there is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus." And all are sons, in the figurative sense. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Father, Father." It is not "your hearts" that are crying "Father, Father"; it is "the Spirit of His Son" that is so crying.

"Abba, Father," is not found in the Greek translation of the Old Testament, which translation was made about 280 B. C. The Septuagint knows not such a combination. They are used in the New Testament only three times. It is possible that their use is due to the mere Hellenization of the Jewish environment, and to a greater or less degree, of the Jews themselves. But there is probably a better reason for their use in the New Testament, since they are used only three times. Probably they carried with them some significance other than the mere meaning of the Hebrew word by itself plus the mere meaning of the Greek word by itself.

If there is no such particular significance, this would be a group of instances of mere repetition. But in even that event they may well connote an anguish of spirit in the first two quotations. Yet the writer thinks that they possess a greater significance than even that.

In this combination we have a Hebrew and a Greek, or Gentile term. "And he said, Abba, Father, all things are possible unto thee." These words—what soul-agony they express in this prayer of Christ's! Is it possible, or is it probable that Christ was, even in his anguish, uttering the truth that God is the God of the Hebrews and of the Gentiles, too, when he said, "Abba, Father?"

The passage in Romans, penned by the very "Apostle to the Gentiles," seems to bear that interpretation as well. It reads, "For as many as are led by the Spirit of God, they are the sons of God," etc. The phrase "as many as" includes both Hebrews and Gentiles. It is worth remembering that this epistle was to the Roman Church composed principally of Gentile Christians. So the Gentiles can also be sons of God. But it is not the Hebrew God only, but He is also the Gentile God.

In the instance of Christ's prayer we have the Incarnated God, the Revealer of God, declaring this Father of the Hebrews to be also the Father of the Gentiles. In the next cited passage we have saved souls crying the truth that God is the Father of the Hebrews and the Father of the Gentiles. How great! But in the passage from Galatians is to be found an interpretation equally as great. Here it is the very indwelling Spirit "in your hearts crying, Abba, Father," declaring God to be for the Gentile heart as well as for the Hebrew heart. How wonderful.

It all points to the truth expressed in Galatians 3:28: "There is neither Jew nor Greek—for all are one in Christ Jesus." God is not only the most powerful God of all gods. That is not the only reason that the Gentiles call Him their God. But God is a universal Father who loveth all of His children, Hebrew and Gentile, without respect of persons. What a glorious truth these words express—"Abba, Father"—the UNIVERSAL Fatherhood of God!

Emory University, Georgia.

## THE MEANING OF MONEY.

Everybody is supposed to know the meaning of money, and most people recognize it quickly enough when they see it. And yet we are amused when we notice some little tot in a store never thinking to proffer his nickel, over which the tiny fist remains tightly closed, in return for the cake or candy held out by the smiling storekeeper. It is really only gradually that people come to appreciate the significance and service of money. We may leave the trained economists to dispute over the exact definition of this term, and give a more popular account of it. From earliest times men have had some mediums of exchange or counters by which to tag off the goods they wished to trade. Barter, where one commodity is itself directly substituted for another, may do in simple communities, and is the only method known to utter savages, but it is a slow and clumsy process, and so cowry shells, wampum belts, Chinese cash, Roman coins, or carefully minted sovereigns came into general use, and have a psychological as well as economic value, since they can be seen, handled and stacked up. A check, however valuable, hardly seems like money, and to some a silver dollar, heavy in the palm, represents a more tangible value. There have been misers—and may be yet—who have gloated over literal stacks of gold or silver coin, counting them again and again, and treating them like spoiled pets. It may not be possible for a modern bondholder thus to visualize his stocks and dividends, but too often such a one evinces just as miserly a spirit.

But what, now, in the larger sense is money? It is an index of value, and a capacity for action. The man who has a dollar, says Carlyle, owns the world—to the extent of a dollar. This is not strictly true, since there are things which for sentimental and other reasons never come on the market; but yet in a sense money is power. Many men there are, accused by their associates of being worshipers of the dollar, who are really thinking in terms, not of shillings, pounds, pence, or gold coin, but of automobiles, garages, more acres, or trips abroad—that is, of the things which money, that nimble messenger, will bring. Many such men, too, have expensive families who have overmuch been coddled in luxury, and demand to live in a showy style, for whose upkeep they scrifice time, strength, health, and perhaps reputation. That surely is the height of extravagance, where one is spendthrift not only of material things but also of nervous tissues and virtuous character. Others still there are who think of money only as a means to political power. This, they argue, is the day of the "multo" man, who is the only kind going on diplomatic missions, elected to legislatures, or presiding over big corporations, to whom, like a modern Nebuchadnezzar, the multitudes obsequiously bow down. There remains just one other use for money, which alone can justify its minting—and that is as it is consecrated to the kingdom of God, and so serves the highest interests of man. For money, as for every other sort of capacity, acquisition, or power, men are accountable to their Maker. A man may make money if he can, but he should never allow it to unmake him. If wealthy, let him become richest of all toward God.—Zion's Herald.

No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts.—John Ruskin.

No man has come to true greatness who has not felt in some degree that his life belongs to the race and that what God gives him he gives that for mankind.—Phillips Brooks.

# PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE

(Continued from First Page.)

his character was passed. As President of Centenary College he made a report of the condition and work of that historic institution, calling attention to the fact that it would celebrate its one hundredth anniversary in the year 1925. The growth of the college in resources and in the number of its student body has been one of the outstanding features of the educational work of the Conference. Its productive endowment now amounts to $452,000, and its student body numbers 254. The Centenary Academy has also had a splendid growth.

The Committee on Public Worship announced that Rev. N. E. Joyner would preach at 3 o'clock in the afternoon, and that the Sunday School Board would observe its anniversary at 7:30 o'clock, with the principal address to be delivered by Mr. M. W. Brabham.

The benediction was pronounced, and the Conference stood adjourned.

At the 3 o'clock hour, Rev. N. E. Joyner, pastor of the Trinity Methodist Church, Ruston, preached an inspiring sermon on the subject, "Things That Come Through Defeat." The church was filled to its capacity with an attentive and appreciative audience.

The anniversary of the Sunday School Board was presided over by Mr. William Shields Holmes, of Baton Rouge, chairman of the Sunday School Board. Brief addresses were made by C. D. Atkinson, H. L. Johns, N. E. Joyner, and W. W. Drake, after which Mr. M. W. Brabham, of the General Sunday School Board, delivered an address that greatly pleased and benefited the great audience. A feature of this service was the singing of a quartet composed of B. D. Talley, K. I. Bean, W. J. Willoughby, and L. J. Simmons.

## Third Day.

The third day's session of the Louisana Annual Conference began promptly at 9 o'clock Friday morning, Bishop Warren A. Candler in the chair. Again Bishop Candler gave a great devotional and inspirational address.

The minutes of the previous day's session were read and approved.

The name of Ollie Lee Tucker, already in orders, was called, he was passed in examination of character and advanced to the Class of the Third Year. B. D. Watson was passed in examination of character and advanced to the Class of the Fourth Year. Leon Picone was passed in examination of character and he was continued in the Class of the Third Year.

Question eight, "Who are readmitted?" was called, and the answer was, none.

Rev. Otto William Nalley, from the Alexandria District, was received in orders from the Methodist Protestant Church, and immediately, upon his own request, was granted an honorable location.

The orders of Charles F. Greene, coming to us as a local elder from the Methodist Episcopal Church, and of Joshua Soule Sanders, coming to us as a local elder from the Church of the Nazarenes, were recognized by the Conference.

Porter Miles Caraway was passed in examination of character, graduated in the Conference course of study, and elected to elder's orders. Thomas William St. John was passed in examination of character and he was graduated in the course of study, but, not having served the required length of time as a travelling preacher, he was not eligible to elder's orders. William F. Roberts was passed in examination of character, but, not having appeared before the Examining Committee, he was continued in the Class of the Fourth Year.

Request was made of the Conference for prayer in behalf of Mrs. Fontenot, of Crowley, La., and for a son of Rev. G. P. White, of Livonia, La., both of whom were reported seriously ill.

The following visitors, all of the Mississippi Conference, were presented to the Conference: Rev. J. T. Leggett, Rev. D. E. Kelley, Rev. J. S. Purcell, Rev. W. H. Saunders, Rev. T. H. King, Rev. A. J. Davis, Rev. J. V. Bennett.

John F. Foster, for the Publishing Committee of the New Orleans Christian Advocate, submitted a resolution of the committee, which had also been presented to the North Mississippi and the Mississippi Conferences, concerning the advisability of changing the name of the Advocate to "The South Central Christian Advocate" and removing its headquarters to Jackson, Miss. Upon motion of S. J. Davies, and by unanimous vote, the Conference went on record as opposed to the changes.

Dr. H. H. Sherman, of the General Board of Education, was presented to the Conference, and he spoke of the educational interest of the church, with special reference to the Christian Education Movement. Bishop Candler also addressed the Conference upon the subject of Christian education.

Prof. W. M. Bratton, President of Mansfield College, was presented to the Conference and he spoke concerning the college. The institution of the church now has 18 teachers and 100 students. The college urgently needs increased facilities and an endowment and a campaign is now under way for raising [illegible]. President Bratton stated that Dr. [illegible] has [illegible] more than $50,000 for this purpose. Upon motion the Secretary of the Conference was instructed to send a telegram to the [illegible] heartily endorsing and commending the movement.

The Committee on Public Worship announced that R. W. Tucker would preach at 3 o'clock in the afternoon and that the anniversaries of the Epworth League Board and the Board of Church Extension would be observed at 7:30 in the evening, with an address by F. S. Parker, General Secretary of the Epworth League.

The benediction was pronounced by W. H. Saunders and the Conference stood adjourned.

R. W. Tucker preached a helpful and inspiring sermon at 3 o'clock p. m. on the subject, "The Sources of the Christian's Encouragement." A great congregation was present at the service.

The anniversaries of the Board of Church Extension and the Epworth League Board were observed at 7:30 o'clock p. m. The meeting was presided over by W. W. Holmes, chairman of the Epworth League Board. Brief addresses were made by F. M. Freeman, of the Board of Church Extension, and J. B. Grambling, of the Epworth League Board, after which the principal address was delivered by F. S. Parker, General Secretary of the Epworth League Board, who is an honored member of the Louisiana Conference.

## Fourth Day.

The fourth day's session was called to order by Bishop Candler promptly at 9 o'clock. The Bishop again gave the Conference one of his great addresses. The minutes of the previous day's session were read and approved.

Rev. H. M. Ellis and Rev. A. M. Broadfoot, both of the Mississippi Conference, were presented to the Conference.

The report of the Conference Woman's Missionary Society was read and ordered to record. This report showed that, as usual, the Methodist women of Louisiana are doing a magnificent work through their missionary organization.

Bishop Candler announced that the following had been transferred from the Louisiana Conference: H. F. Brooks, to the Mississippi Conference; Leland Clegg, to the North Arkansas Conference; J. W. Pearson, to the Southwest Missouri Conference.

The report of the Hospital Board was read and adopted. Pending the adoption of the report, Bishop Candler, President of the General Hospital Board, addressed the Conference concerning the need of hospitals under the auspices of the church. The fact was brought out that Epworth Church, New Orleans, leads the connection in the number of members of the Golden Cross Society—300.

The presence of Dr. T. P. Bell, a lay delegate from the New Orleans District, was noted. This brought out the interesting fact that every lay delegate from that district had been in attendance upon the Conference.

Rev. J. B. Williams, presiding elder of the Lake Charles District, called attention to the fact that P. O. Lowrey, our pastor at Indian Bayou, had just undergone an operation at a hospital in New Orleans, and asked that a collection be taken for his benefit. The Conference responded heartily to the request, and $161 was raised.

The reports of the Board of Directors of the Louisiana Methodist Orphanage and of R. W. Vaughan, Superintendent of the Orphanage, were read and ordered to record. The election of F. M. Freeman as a member of the Board of Directors was confirmed. These reports showed that the Methodists of Louisiana have the interests of this great institution at heart, evidenced by their liberal contributions on Easter Sunday and on Work Day for its support. The continued observance of these special days was endorsed and commended. It was made plain that the Orphanage urgently needs to be enlarged in order that it may meet the demands made upon it, and the plans for enlargement were received with approval by the Conference. The outstanding need of the institution is an endowment fund, and steps are being taken to raise this fund. R. W. Vaughan was re-elected as Superintendent.

A resolution by the Board of Trustees of the Seashore Camp Ground School requesting the Conference to authorize a bond issue of $50,000 for the payment of outstanding indebtedness and for making improvements on the grounds, was presented to the Conference. After considerable discussion, the request was not granted.

Henry LeRoy Johns and Claude Herman Mayo, deacons-elect; Ollie Lee Tucker, an elder, and Thomas William St. John, a deacon, having served the required length of time as probationers, were called to the chancel, addressed by the Bishop upon the duties of the Christian ministry, and, having met all other [illegible] requirements, were [illegible] into full connection.

A motion by R. H. Wynn that an afternoon session be held at [illegible] o'clock was adopted.

The report of the Trustees of the Legal Conference was [illegible] and ordered to record.

H. [illegible] was granted membership on the Epworth League Board in place of Leland Clegg, transferred to another Conference.

An invitation from Homer, La., to hold its next session in that city was extended to the Conference through a telegram from the Mayor and by R. W. Tucker, the pastor. An invitation from Crowley, La., was also extended through Mrs. B. M. Lambert, acting for the church at Crowley. Crowley was chosen as the place for the next session of the Conference.

The Committee on Public Worship announced that the Board of Education would observe its anniversary at 7:30 o'clock p. m., with an address by Dr. H. H. Sherman, Associate Secretary of the General Board of Education. Other announcements were made, and the Conference stood adjourned with the benediction pronounced by F. N. Parker.

### Afternoon Session.

After the devotional exercises and the reading and approving of the minutes of the morning session, Bishop Candler, under the call of question twenty-one, "Are all the preachers blameless in their life and official administration?" called the names of all the preachers whose names had not been called before. Those present made their reports and their characters were passed. During this time, Briscoe Carter, Financial Secretary of the Orphanage; R. W. Vaughan, Superintendent of the Orphanage, and J. G. Snelling, Superintendent of the Memorial Home, made reports of the interests committed to their care.

A resolution, signed by F. S. Parker and Charles W. Crisler, requesting the Board of Trustees of the Seashore Camp Ground School to present a complete report of the resources and liabilities of the institution, with a policy for financing the same in the future, and authorizing the Board to borrow a sufficient amount of money to meet interest charges on the present indebtedness, was adopted.

A resolution, signed by Briscoe Carter and H. W. Rickey, commending the Times-Picayune for publishing each week studies of the International Sunday School Lessons and expressing the hope that the publication of the same would be continued, was adopted.

On nomination of the presiding elders, the following Hospital Board was elected:

Clerical: W. L. Duren, H. W. Bowman, R. F. Harrell, William Schuhle, W. C. Childress, R. S. Walton, Ellis Smith. Lay: Dr. M. R. Cushman, Dr. Roy B. Harrison, R. O. Randle, Dr. T. S. Jones, Dr. S. L. White, Dr. T. H. Watkins, F. T. Whited.

A motion that when we adjourn we adjourn to meet in Memorial Session at 3 o'clock Sunday afternoon, was passed. The Bishop appointed Briscoe Carter to preside at the Memorial Session.

Announcements were made, after which the benediction was pronounced by A. S. Lutz, and the Conference stood adjourned.

The anniversary of the Board of Education was held at 7:30 o'clock on Saturday evening, the service being presided over by H. T. Carley. A. S. Lutz, Conference Secretary-Treasurer of Education, made a report of his work during the year. Mrs. Laura M. White represented the work of the French Mission School at Houma, La., in a brief address. Dr. H. H. Sherman, Associate Secretary of the General Board of Education, was presented, and he gave a stirring address concerning the educational obligations and opportunities of the church.

## Fifth Day—Sunday.

The Annual Conference love feast was held at 9:30 Sunday morning, conducted by W. F. Henderson. This was a gracious occasion, both to those who gave testimony and to those who heard the religious experience of those who recounted the blessings of God upon their lives.

Bishop Candler preached a great sermon at 11 o'clock on the "Significance of the Resurrection of Jesus," after which he ordained H. L. Johns and C. H. Mayo deacons.

At 3 o'clock Sunday afternoon, the Conference convened in Memorial Session, with Briscoe Carter in the chair by appointment of Bishop Candler. After devotional exercises, conducted by Dr. Carter, question fourteen was called, "What preachers have died during the year?" The Secretary of the Conference reported the death of Paul M. Brown, J. M. Brown, H. B. Vandenburg, and S. D. Roberts. It was also announced that Mrs. R. E. Smith, Mrs. J. O. Bennett, and Mrs. C. C. Wier, wives of preachers, had died during the year. Memoirs in honor of the deceased were read as follows: Memoir of Paul M. Brown, read by R. H. Wynn; of J. M. Brown, read by Briscoe Carter; of H. B. Vandenburg, read by W. L. Doss, Jr.; of S. D. Roberts, read by Henry T. Young; memoirs of Mrs. R. E. Smith and Mrs. C. C. Wier were read by W. W. Holmes, and of Mrs. J. O. Bennett by R. H. Wynn, the memoir of Mrs. Bennett having been prepared by P. O. Lowrey. After the reading of the memoirs, many of the brethren paid tender tribute to the memory of the deceased.

The Memorial Session of the Conference stood adjourned with the benediction pronounced by D. C. Barr.

At 7:30 o'clock on Sunday evening, after a profoundly inspiring sermon by Dr. F. N. Parker, Bishop Candler ordained Porter Miles Caraway as an elder.

### Sunday Services.

In addition to the services at the Elizabeth Sullivan Memorial Methodist Church, there was preaching at the other churches in Bogalusa, as follows:

First Baptist, 11 a. m., R. H. Harper; 7:30 p. m., F. S. Parker.

Superior Avenue Baptist, 11 a. m., C. W. Crisler; 7:30 p. m., W. W. Drake.

Second Baptist, 11 a. m., D. B. Boddie; 7:30 p. m., L. R. Sparks.

Presbyterian, 11 a. m., W. L. Doss, Jr.; 7:30 p. m., R. H. Wynn.

### Sixth Day.

Bishop Candler called the Conference to order at 9 o'clock, Monday morning, Nov. 26, and conducted the devotional exercises. After the reading and approval of the minutes, the Bishop announced the ordination of H. L. Johns and C. H. Mayo as deacons, and the ordination of P. M. Caraway as elder on the preceding day.

The name of Leon Picone, italian preacher, was called, he reported his work, and his character was passed. His report brought out the fact that there are 79,000 Italians within the bounds of the Louisiana Conference.

The report of the Statistical Secretary was read in answer to the minute questions. This report showed that Louisiana Methodism now numbers 52,010, a gain of 2340 during the year just closed. This healthy growth is one of the most encouraging features of what has been one of the best years in the history of the church in Louisiana.

Through nomination of the Board of Lay Activities, T. W. Holloman was elected Conference Lay Leader.

The reports of the following boards and committees were read and adopted or ordered to record: Committee on Conference Relations; Conference Treasurer; Committee on Memorial Home; Trustees of New Orleans Depository; Commission on Budget; Committee on Prison Reform.

Mrs. Ida B. Wise Smith, representative of the National W. C. T. U., was presented to the Conference, and she spoke on the subject of Christian citizenship. Bishop Candler also made some remarks on the same subject.

Bishop Candler called a meeting of the presiding elders, and appointed Briscoe Carter to take the chair during his absence.

On motion of R. W. Vaughan, W. C. Childress was elected Assistant Statistical Secretary.

The following reports were read and adopted or ordered to record: Board of Education; Board of Missions; Committee on Evangelism (Bishop Candler resumed the chair); Board of Finance; Epworth League Board; Sunday School Board (reports Nos. 1, 2, 3); Board of Christian Literature. Pending the adoption of the report, the editor of the Advocate addressed the Conference, after which Bishop Candler spoke concerning the importance of circulating our literature.

A resolution concerning membership of the district Conference was read and adopted.

The following reports were read and adopted or ordered to record: Board of Lay Activities; Committee on Sabbath Observance; Board of Church Extension; Board of Temperance and Social Service; Bible Society Board; Committee on District Conference Records; Orphanage Board.

A resolution requesting Dr. F. N. Parker to deliver a series of three addresses at the next session of the Conference was adopted.

A resolution of thanks to the pastor and membership of the Elizabeth Sullivan Memorial Methodist Church, the good people of Bogalusa, and all others co-operating to make the Conference a delightful occasion, was unanimously adopted.

The Bishop announced the following transfers into the Conference: F. R. Power, from the Little Rock Conference; R. E. Goodrich, from the Texas Conference; J. B. Peters, from the Virginia Conference.

The minutes of the morning session were read and approved, and the Bishop, after appropriate religious exercises, announced the appointments, the doxology was sung, the benediction pronounced, and the Conference stood adjourned sine die.

## APPOINTMENTS.

### Alexandria District.

C. C. Wier, Presiding Elder.

Alexandria—O. W. Bradley.
Boyce—E. L. Cargill.
Bunkie—W. R. Harvell.
Campti—J. L. Cady.
Colfax—H. B. Thomason.
Coushatta—Louis Hoffpauir.
Elizabeth—W. E. Henry.
Evangeline Mission—J. A. Knight.
Glenmora—D. B. Boddie.
Jena and Jonesville—L. P. Moreland.
Lecompte and Woodworth—H. W. Bowman.
Marksville Circuit—To be supplied by J. H. French.
Meider Circuit—F. P. Moss.
Melville Circuit—To be supplied by C. W. Lahey.
Natchitoches—H. W. Rickey.
Oakdale—A. M. Shaw.
Opelousas—S. L. Riggs.
Pineville—C. K. Smith.
Rochelle Circuit—J. C. Price.
Trout and Good Pine—J. F. Waltman.
Conference Sunday School Secretary—C. D. Atkinson, Alexandria Quarterly Conference.

### Baton Rouge District.

H. N. Brown, Presiding Elder.

Amite—B. H. Andrews.
Baker—J. T. McVey.
Baton Rouge, First Church—C. W. Crisler; and one to be supplied by R. L. Armstrong.
Baton Rouge, Istrouma—P. B. McCullin.
Baton Rouge, Keener Memorial—C. C. Miller.
Bogalusa—E. C. Gunn.
Clinton—William Schuhle.
Denham Springs—To be supplied by A. L. McQueen.
Franklinton—L. W. Cain.
Gonzales—Aristile Brulet.
Greensburg—A. E. Barrett.
Hammond—J. E. Selfe.
Jackson and Ethel—B. D. Watson.
Kentwood—A. J. Coburn.
Livingston—To be supplied by V. M. Krutsinger.
Livonia—G. P. White.
Natalbany—To be supplied by B. W. Waltman.
Olive Branch—J. S. Rutledge.
Pearl River—To be supplied by H. W. Jamieson.
Pine Grove—Jay Coburn.
Plaquemine and Donaldsonville—H. B. Hines.
Ponchatoula—J. W. Booth.
Springfield—To be supplied by J. L. Frazier.
St. Francisville—To be supplied by W. J. Newsom.
Zachary and Slaughter—T. J. Warlick.
Chaplain State Penitentiary—H. S. Johns, First Church Q. C., Baton Rouge.

### Lake Charles District.

J. B. Williams, Presiding Elder.

Abbeville—F. M. Miller.
Barham and Hornbeck—A. K. McLelland.
Crowley—Alonzo Early.
De Ridder—H. T. Young.
Eunice Circuit—J. I. Hoffpauir.
Gueydan and Estherwood—A. A. Bernard.
Indian Bayou—L. E. Crooks.
Lafayette—L. I. McCain.
Lake Arthur and Thornwell—L. C. Wilson.
Lake Charles—A. W. Waddill.
Leesville—L. N. Hoffpauir.
Many Circuit—W. W. Perry.
Merryville—S. D. Howard.
Neame and Pickering—C. H. Mayo.
New Iberia—Briscoe Carter.
Peason and Kurthwood—W. H. Giles.
Rayne—R. S. Walton.
Sulphur and Vinton—T. D. Lipscomb.
Zwolle Circuit—F. W. Dick.

### Monroe District.

W. D. Kleinschmidt, Presiding Elder.

Bastrop—G. A. Morgan.
Bonita—P. H. Fontaine.
Calhoun—P. O. Lowrey.
Chatham—To be supplied by S. N. Jordan.
Columbia—S. S. Bogan.
Eros—D. C. Bennett.
Delhi and Crew Lake—To be supplied by S. W. B. Colvin.
DeSiard Circuit—F. R. Power.
Ferriday and Vidalia—P. M. Caraway.
Gilbert—R. F. Harrell.
Lake Providence—J. F. Foster.
Mangham—J. D. Nesom.
Mer Rouge—A. H. Parker.
Midway and Epps—To be supplied by H. C. Murphy.
Monroe—F. M. Freeman.
Oak Grove—George Fox.
Oak Ridge—D. C. Barr.
Rayville—H. W. Cudd.
Sicily Island—C. L. Sheppard.
Tallulah—H. W. May.
Waterproof—A. D. George.
West Monroe—J. L. Evans.
Winnsboro—L. R. Sparks.

### New Orleans District.

W. W. Drake, Presiding Elder.

Bayou Blue—To be supplied by G. A. LaGrange.
Berwick—E. V. Duplantis.
Covington—W. O. Wagoner.
Franklin—J. A. McCormack.
Houma—F. J. McCoy.
Lafourche Mission—To be supplied by A. D. Martin.
Lydia Circuit—To be supplied by C. J. Thibodeaux.
St. Martinville and Port Barre—A. J. Martin.
McDonoghville—F. B. Hill.
Morgan City—R. M. Brown.
New Orleans, Algiers—J. C. Rousseaux.
New Orleans, Carrollton Avenue—W. L. Doss, Jr.
New Orleans, Epworth—J. B. Grambling.
New Orleans, Felicity—H. T. Carley.
New Orleans, First Church—R. H. Harper.
New Orleans, Louisiana Avenue and Memorial Home—J. G. Snelling; Leon Picone, Missionary to Latin-American people.
New Orleans, Parker Memorial—J. W. Lee.
New Orleans, Rayne Memorial—W. L. Duren.
New Orleans, Second Church—S. A. Seegers.
New Orleans, St. Mark's and Mary Werlein Mission—J. A. Alford.
Patterson and Jeanerette—T. F. King.
Slidell—H. N. Harrison.
Dean School of Theology, Emory University—F. N. Parker, Rayne Memorial Q. C.
Secretary of Epworth League and Editor Epworth Era—F. S. Parker, Rayne Memorial Q. C.
Editor New Orleans Christian Advocate—H. T. Carley.
Chaplain United States Army—A. F. Vaughan, Carrollton Avenue Q. C.
Student in Emory University—A. M. Serex, Houma Q. C.
Missionary Evangelist—Martin Hebert, Houma Q. C.

### Ruston District.

K. W. Dodson, Presiding Elder.

Arcadia—H. W. Ledbetter.
Athens—J. C. Bennett.
Bernice—H. W. Jordan.
Bienville—R. T. Pickett.
Castor—A. L. Harper.
Chestnut Circuit—To be supplied by G. H. Corry.
Clay Circuit—L. W. Smart.
Cotton Valley Circuit—D. F. Anders.
Dubach Circuit—J. W. Faulk.
Farmerville—J. L. Greenway, Jr.
Gibsland—C. E. McLean.
Haughton and Doyline—E. J. Buck.
Haynesville—A. J. Gearheard.
Homer—R. W. Tucker.
Jonesboro—J. M. Boykin.
Marion Circuit—To be supplied by W. W. Lantrip.
Minden—W. C. Childress.
Ringgold—G. D. Purcell.
Ruston—N. E. Joyner.
Sibley—J. F. Dring.
Simmsboro—H. J. Boltz.
Springhill—T. W. St. John.
Wesley Circuit—R. V. Fulton.
Winnfield—W. H. Jordan.
Winnfield Circuit—To be supplied by E. W. Day.
Conference Evangelist—G. D. Anders, Haughton and Doyline Q. C.
Superintendent Louisiana Methodist Orphanage—R. W. Vaughan, Ruston Q. C.

### Shreveport District.

R. H. Wynn, Presiding Elder.

Bayou LaChute—W. F. Roberts.
Belcher Circuit—Guy M. Hicks.
Bossier City—J. R. Roy.
Cedar Grove—H. L. Johns.
Grand Cane Circuit—I. T. Reames.
Greenwood Circuit—D. E. Dulaney.
Ida Circuit—W. E. Akin.
Logansport—O. L. Tucker.
Longstreet Circuit—To be supplied.
Mansfield—J. B. Peters.
Mooringsport—A. S. J. Neill.
Oil City—R. A. Bozeman.
Pelican Circuit—T. J. Holladay.
Plain Dealing—A. J. Bonnett.
Pleasant Hill—J. L. Lay.
Shreveport, Claiborne—W. F. Henderson, Jr.
Shreveport, First Church—R. E. Goodrich.
Shreveport, Mangum Memorial—Ellis Smith.
Shreveport, Noel Memorial—W. W. Holmes.
Shreveport, Texas Avenue—J. M. Alford.
Shreveport Circuit—To be supplied.
Vivian—R. T. Ware.
Centenary College — George Sexton, First
Centenary College—George Sexton, Pres., First Church Q. C.; Dean, R. E. Smith, First Church Q. C.; Professor, Roy Moore, First Church Q. C.; Professor, A. D. Raulins, Noel Memorial Q. C.
Conference Secretary of Education—A. S. Lutz, First Church Q. C.
Superintendent of Anti-Saloon League—A. W. Turner, Mangum Memorial Q. C.

### Transferred.

To Mississippi Conference—H. F. Brooks.
To North Arkansas Conference—Leland Clegg.
To Southwest Missouri Conference—J. W. Pearson.

**The bootlegger and his patron are alike under the skin—they both put their desires above the law.—Colonel Dan Morgan Smith.**

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## THE PINKS AND THE THRILL OF MOBILIZATION.

Comparatively few people know just how big is the Methodist Episcopal Church, South. In the homeland alone, since August, 1923, I have traveled approximately 20,000 miles in visiting seventeen Annual Conferences. I have yet to travel nearly 10,000 miles more in visiting ten additional Annual Conferences. This states nothing concerning the miles traveled by those associated with me in helping to present the cause of the "forgotten man" to the home Annual Conferences. Nor does it state anything about the miles covered by five of our bishops who have belted the globe to reach our eighteen foreign Annual Conferences and Mission Conferences, where they set in motion the plan of special effort for superannuate endowment. If anyone thinks this is an easy or simple task, anyone needs to do a little figuring on the subject.

**Mr. Preacher-Man, Lend Me Your Ear.**—Perhaps I should request the loan of your trousers instead, as mine are worn nearly threadbare from constant slipping and sliding on railway train seats of every character, the result of constant going hither and thither throughout the church seeking to provide an old-age support for you when you shall have been superannuated. But, notwithstanding, it is you ear I want. Listen, "just between us and strictly confidential," etc., have you effected the organization for the Superannuate Movement at your first quarterly conference as called for in the "Workers' Guide"? And if so, why have you failed to send the **pink leaf report** to the Board of Finance telling about it? Don't you think you owe it to those who are working night and day to provide for you when you cannot provide for yourself to do this service which has been so earnestly requested of you? How can you be careless and indifferent in this matter which is so vital to the success of this sacred cause? It seems to me that the pink tint of every flower or sky line or my lady's dress and cheek should condemn you as unfaithful until that **pink leaf report** from your charge is safely in the hands of the Board of Finance. Come on, **boys**, the game is on! Hold the line! Carry the ball! We must make a touchdown! **Send in your pink leaf report!**

**East Oklahoma Conference.**—A night and half a day traveling from St. Louis brought me to a small town railway junction in Oklahoma. There I waited for three hours to get a train which landed me at Shawnee late Wednesday afternoon. On Thursday morning I explained the plan of special effort for superannuate endowment to the brethren of the East Oklahoma Conference. They heard me gladly and voted unanimously to do for the movement all that was asked of them. I have not visited any other Conference that received the details of the plan with greater enthusiasm or more determination to do the work.

The Oklahoma boys have had a hard year. Poor crop conditions, floods, the slump in oil prices, and some other things have made the work exceedingly difficult. However, this wonderful State has a powerful comeback. The people there are not the kind who whine and give up. They have the **real fighting spirit**, and they recover quickly from every unpromising situation. Many preachers assured me that the superannuate cause would win in that Conference, notwithstanding the present depression in financial affairs. Whatever happens, I know those loyal men will make a real effort.

Dr. C. C. Selecman delivered the inspirational address, and it was splendid. As I sat there listening to his eloquent words my mind went back to our days together at college when he won every speaking contest in which he engaged. The superannuates are fortunate in having Dr. Selecman addressing some of the Conferences in their behalf. About three years ago he subscribed to superannuate endowment as much as he subscribed to the Centenary, and he has already paid four-fifths of his subscription. He has a right to speak on the subject, for he has proved his convictions concerning it in a manner more convincing than words. May his kind grow in number!

Bishop Moore impressed upon the Conference the fact that the movement was solely dependent upon the presiding elders and pastors. He said: "If any preacher fails to do his whole duty in the effort to raise the ten million dollars for superannuate endowment, he will not only be ashamed of himself but greatly regret his failure **when he becomes dependent on the fund in his old age.**" I trust that these words will burn their way into the heart of every preacher in the church. Furthermore, it will be terribly humiliating to those preachers who fail to do their best for this cause and then afterwards receive sustenance from a fund which they had no part in creating.

The East Oklahoma was the sixteenth Conference I have visited this fall. Some of the brethren asked me how I was able to hold up under the strain of constant traveling and the burden of the office work in addition. I think it is in answer to the earnest prayers of thousands of people all over the church. If it were not for this spiritual tug of friends of the "forgotten man," I should have snapped long before this. And, too, this glorious work lies very near the heart of our dear Lord. He will surely give strength to those who get under a real strenuous program to provide the ordinary comforts for his worn-out prophets.

**North Mississippi Conference.**—About thirty-two hours traveling east and south from Shawnee brought me to Greenville, Miss., the heart of the great Delta. There the North Mississippi Conference was busily engaged on Saturday morning. Hardly had I appeared when Bishop Ainsworth called me to the pulpit and very soon thereafter announced the **order of the day**—that is, the presentation of the plan for superannuate support.

A member of the Conference told me that he believed practically every preacher was **present** when I for the seventeenth time explained the details of the movement proposed. The attention was perfect, the interest intense, and the approval enthusiastic.

For the first time it was a layman who delivered the inspirational address—Mr. G. L. Morelock, Secretary of the Board of Lay Activities. He did splendid work, and without exception the preachers and others present were greatly stirred by his words. Evidently he convicted himself by his own speech, for he gave me a check for $50 as a first payment on the amount he expects to contribute to superannuate endowment. I have been much with this new Secretary this fall, and do not hesitate to state that he is **a prince**. The church **picked** a live one when he was chosen for his present task. He will lead the laymen to do a notable work for superannuate endowment.

Bishop Ainsworth exhorted the Conference to support the movement faithfully. I started to ask him if he had arranged to take care of certain matters committed to his care by the Board of Finance, but I stopped quickly when he assured me that **everything** was being cared for. What a friend he is of this great cause, always alert and eager to do his utmost to get it ahead! He is a charter member of the Board of Finance, and his abandon to the work has been from the beginning until now a real inspiration to me. The "forgotten man" has no better friend than Bishop Ainsworth. The Lord bless him.

I spent an hour with the Conference Board of Finance and was delighted to find that they were so diligent in their work. Such men as these in the Annual Conference are a valuable asset to the work we are now projecting. They are wide-awake and **eager to go**. It is not necessary to persuade them to be watchful for opportunities to assist the cause, for they are constantly seeking something to do that will help. They assured me out of much warmth of feeling that they could be depended upon to do everything in their power to assist.

This is Saturday night, and I am speeding homeward. The week's work has been satisfactory. I am happy in the faith that my beloved church really is about to remember her "forgotten man." And the North Mississippi Conference will do her share in that process of remembering. This was one of the first Conferences to receive me and my cause into wide-open arms, and she will be the last to disappoint any confidence that she inspires. Come on, North Mississippians! The band is playing! Orders have come to go forward! And I cannot find in history where you failed to respond to any worthy call. Come on; it is your turn to fall in line. Soon the great army of the Methodist Episcopal Church, South, will press forward in solid phalanx, not to take another's flag, but to remove a **stain of reproach** from her own. Move over, boys, make room for the colors of grand old **North Mississippi!**

# *The Home Circle*

## THE TONE OF VOICE

It is not so much what you say,
  As the manner in which you say it;
It is not so much the language you use,
  As the tones in which you convey it.

"Come here," I sharply said,
  And the baby cowered and wept;
"Come here," I cooed, and he looked and smiled,
  And straight to my lap he crept.

The words may be mild and fair,
  And the tones may pierce like a dart;
The words may be soft as the summer air,
  And the tones may break the heart.

Whether you know it or not,
  Whether you mean or care;
Gentleness, kindness, love, and hate,
  Envy and anger are there.

Then would you quarrels avoid,
  And in peace and love rejoice;
Keep anger not only out of your word,
  But keep it out of your voice.

—Youth's Companion.

## THE LETTER OF RECOMMENDATION.

Amos Pierrepont, the "Copper King," and his son had been spending the summer on the Massachusetts coast; and there they met Tom Rowland in the humble capacity of a street-car conductor. Late one night the three had been the only occupants of the car; and while the motorman drove the car through the sea-scented darkness the men inside fell into conversation.

"Is this your regular business?" asked Pierrepont of Tom, attracted by the latter's high-spirited bearing and frank blue eyes.

"No, sir; I'm filling in for the summer."

"College?"

Tom's face suddenly showed certain sharp lines. They meant character—of the kind that can overcome disappointment.

"Two years in Princeton," he replied, "but I lost my father and left college to go to work. I had to help my mother."

"Then you are through with education?"

"I have to work to keep my mother and my two younger sisters," Tom explained. "I could have worked my way through college easily and was doing it; but I couldn't do that and help at home to amount to anything."

"How should you like to finish that educational course traveling? I want my son here—several years younger than you, I take it—to spend two years in Europe before he enters college. How should you like to take him? I intend to pay his tutor two thousand a year and bear all expenses. In your case that amount would keep things at home going all right."

"Do you mean that you would consider me?"

"Certainly. We people from the West talk straight. But there's one thing I must have; a good letter of recommendation."

It was to the head master of his old school that Tom wrote for that vital letter. He tried to think what sort of boy he had been in school; he had behaved himself well. But he awaited the letter with the greatest anxiety. Before long it came.

"There's no greater pleasure I have," the letter ran in part, "than in writing a letter of recommendation for one of St. John's alumni. But, after all, I am only a sort of secretary. I have to forward the letters that have already been written. When you were here for three years you wrote your own letter; and it is that which I am forwarding to you to-day. It says that you were industrious, honest, trustworthy, cheerful, loyal. It was the way you worked, lived and behaved that wrote that letter; and I now take delight in transcribing it for you."—The Companion.

## HOW BETTIE LEARNED TO COOK.

Bettie had learned to spread her little bed very nicely indeed, and mamma was praising her to papa one day, saying how much she helped her. So Bettie determined to learn to cook, too.

"Mamma," said Bettie one day, while standing on a little stool by the kitchen table, stirring very briskly on a little cake for her doll party, "Mamma, I'm going to learn to cook so I can help you some more. If you'd give me one lesson a day, I'd learn a whole lot in a year, wouldn't I?" asked Bettie.

"That would be a lot of lessons; you ought to learn something," said Sidney, who was always counting and adding up things. "Didn't you know there were forty-eight weeks in a year?" Bettie made no reply, which was proof to Sidney that she didn't know. "Bettie, you don't even know how many months there are in a year and a half."

"Yes, I do, too," said Bettie. "There's twelve and five more, ain't there, Mamma?"

"Why do you ask mamma if you know? Girls never know whether they know anything or not."

"I do know," insisted Bettie, "and I'm going to know more'n you do when mamma teaches me to make pies and cakes, and if you don't stop teasing me I won't give you any either. So there!"

"You'd better learn the multiplication table first," said Sidney, "and find out how many months in a year and weeks and days, so you'll know how many lessons it will take. But if it takes as long to learn the table as it does to make cake, you'll be a mighty long time learning. You're always stirring up something, but I never see any cake."

"Mamma, please make him leave me alone; I'll forget to put in something directly," cried Bettie.

"Leave little sister alone, Sidney," said mamma, "don't be such a tease. She will soon be mamma's assistant and surprise you one of these days."

"What is 'sistant?" asked Bettie.

"Some one who helps you with your work, a sort of partner, you know."

Bettie told her little friend, Marie, the next day that she was taking cooking lessons, and was going to be mamma's 'sistant.

"What is a 'sistant, mamma?" asked Marie. "Bettie says she is going to be one, and I want to be one, too."

"It is not a play, dear, to be in; Bettie means that her mother is teaching her to make nice things, like cakes, and desserts, and all."

"Couldn't you teach me, too, mamma?"

"Yes, dear, I'd like to."

"Really?" and Marie clapped her hands with delight. So when she met Bettie again she told her she was going to learn to make cakes and pies, too. Only three weeks had gone by when Bettie, all dressed in her pink dress, ran over to Marie's.

"Mamma said I could ask you over to tea. Please say 'yes'," begged Bettie; "and guess what we're going to have."

"Ice cream," said Marie.

"Yes—well, I don't know, but that's not it."

"Oh, I know, some of your cakes."

"Yes," said Bettie proudly; "mamma said it's as nice as hers."

"What do you think of my assistant?" asked mamma when tea was over.

"She is a grand little cook," said papa. "That cake was fine."

"It will do to eat," said Sidney, teasingly.—Sunshine.

## THE SPARROW.

Can any good word be said for him? Despite his many human enemies, he has still some friends. It almost looks as if the very powers that be who advocated his wholesale destruction might be coming over onto his side. According to a report issued by the Bureau of Biology, United States Department of Agriculture, "on one Utah farm infested with alfalfa weevil, English sparrows alone in one season fed to their young, it is estimated, five hundred thousand of the pests, making them about a third of the diet of the growing birds."

We have observed so often this little bird-immigrant-chasing, catching, and eating moths and bugs of various kinds that we much prefer to praise him than blame him. Perhaps he pays in service for what grain he eats. There are many farmers and fruit growers who would like the birds to put in about eighteen hours a day destroying insect pests, but never peck at a cherry or a grape or a strawberry or help themselves to a few mouthfuls of grain.—Dumb Animals.

A man who violates the law is neither a Republican nor Democrat, but a criminal.—L. R. Horton.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped
STEW PANS, 69c
WITH THREE GUARANTEES CUT FROM THE LABELS ON
LUZIANNE COFFEE

Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

# New Orleans Christian Advocate

## Editorial

### THE DEATH OF REV. R. BRADLEY.

With great sorrow we announce the death of Rev. R. Bradley, an honored superannuate member of the Mississippi Conference, on Tuesday morning, Nov. 20, at Louisville, Miss. He was buried on the following day from Galloway Memorial Church, Jackson, Miss., with interment in Cedar Lawn cemetery, Dr. A. F. Watkins, assisted by Rev. M. L. Burton and Rev. M. M. Black, officiating.

Brother Bradley came to Corinth, Miss., from England, on Dec. 2, 1872, and two weeks later joined the Mississippi Conference. He was for sixty-one years a Methodist preacher, serving for ten years in the British Wesleyan Church and fifty-one years in the Methodist Episcopal Church, South. He came of distinguished Methodist ancestry, his grandfather having been a co-worker with John Wesley in London. He was a faithful and efficient preacher of the gospel, ready for his coronation.

He is survived by his widow and six children—two daughters and four sons—to whom we extend sincere sympathy. Two of the sons are prominent ministers in the church their father loved and served so long, O. W. Bradley being a member of the Louisiana Conference, pastor of the First Methodist Church, Alexandria, La., and T. M. Bradley being a member of the North Mississippi Conference, pastor at Charleston, Miss.

We hope to have a suitable memoir for publication in due time.

### PERSONAL AND OTHER NOTES.

We are glad to be able to report that Rev. P. O. Lowrey, who underwent an operation at the Presbyterian Hospital, this city, last week, is getting along well.

Several of the brethren paid the Advocate office appreciated calls last week while passing through the city en route to the Louisiana Conference at Bogalusa.

The Sunday School Board of the Mississippi Conference has elected Prof. C. A. Bowen, of the Department of Religious Education, Millsaps College, as president, and Mr. H. T. Newell, P. O. Box 308, West Jackson Station, Jackson, Miss., as treasurer. Let all concerned take notice.

Our attention has been called to a typographical error in our issue of Nov. 22, in the report of Rev. W. J. Dawson, the pastor, from the Brandon and Pelahatchie charge. The charge raised for all purposes during the year $7000, instead of $17,000, as it appears. The correct figures, however, show the great liberality and loyalty of the fine people of that charge.

Our correspondent from the North Mississippi Conference unwittingly fell into error in stating, in the Advocate of Nov. 15, that Rev. J. J. Brooks is the oldest member of that Conference on the effective list. Dr. John W. Boswell was admitted on trial in 1859, thus antedating by ten years the admission of Brother Brooks. Dr. Boswell is still in active service, one of the "grand old men" of Southern Methodism.

Bishop W. F. McMurry recently dedicated the Country Club Methodist Episcopal Church, at Kansas City, Mo. He did so by special invitation, acting in place of Bishop W. A. Quayle, who is in very feeble health. Bishop Quayle was present at the service, but was unable to take any part except to pronounce the benediction. The church is one of the most beautiful in Kansas City, erected at a cost of about $150,000.

### LOUISIANA CONFERENCE PERSONALS.

The gavel used by Bishop Candler during the Conference was made from the wood of a table used at the organization of the Methodist Episcopal Church, South, in Petersburg, Va., in 1846. The gavel was made by two Negro preachers and presented to Bishop Candler.

The Conference learned with great sorrow that Dr. T. D. Ellis, Secretary of the Board of Church Extension, would not be able to be present on account of the very serious illness of his wife. Bishop McMurry, President of the Board, was its representative before the Conference.

Several preachers of the Mississippi Conference looked in upon the Louisiana brethren, most of whom were presented to the Conference at various times. Rev. C. C. Evans was accompanied by his wife.

The news of the death of the father of Rev. Martin Hebert, one of the most popular and efficient members of the Conference, brought deep sorrow to the brethren. He died on Tuesday, Nov. 20, at the ripe age of 73 years. He left twelve living children, 34 grandchildren, and 6 great-grandchildren, all of whom are Protestants, most of them being Methodists. This is significant in view of the fact that they all came from the Roman Catholic Church, the father himself having been received into the Methodist Church by his son. Interment took place in the family burying ground at Hayes, La., on Wednesday, Nov. 21.

Many visitors were present on Sunday to hear Bishop Candler preach, some of them coming from as far away as New Orleans. There are magnificent roads leading into Bogalusa, and many motorists came from neighboring towns.

Rev. T. J. Holladay and Dr. Alonzo Early were called home during the Conference to officiate at funerals of their members. Rev. O. W. Bradley became painfully ill and had to return home before the adjournment of the Conference.

A delightful social feature of the Conference was the reception given the ladies in attendance and their hostesses, by the Methodist ladies of Bogalusa, at the beautiful Y. W. C. A. building. Another courtesy was a visit to the great sawmill and paper mill by members of the Conference.

Rev. Elmer C. Gunn, the pastor, and his efficient committees looked carefully after the comfort and convenience of visitors. Bogalusa is a genuinely hospitable city, and the Conference greatly enjoyed its sessions there. The Elizabeth Sullivan Memorial Methodist Church is one of the most attractive and conveniently arranged church plants in Louisiana.

Mr. H. H. Ahrens, of the editorial staff of the Times-Picayune, was in attendance throughout the Conference, giving close attention to its proceedings and furnishing his paper each day with full reports of the gathering. Mr. Ahrens is thoroughly at home in a Methodist assembly, and his reports are technically correct and very interesting.

The guests of the Pine Tree Inn greatly appreciated the unfailing courtesy and attention of the office force and the entire staff of employees. Bogalusa is justly proud of this fine hotel.

### IMPORTANT NOTICE.

The presiding elders of the Mississippi and North Mississippi Conferences are requested by the Centenary Commission to act as directors in their districts for the pending Pay-Out Campaign during December and January. I am hereby requesting them to act and likewise to attend the set-up meetings for these two Conferences when called.

W. N. AINSWORTH.

Macon, Ga., Nov. 22, 1923.

### IMPORTANT.

#### Changes of Address.

Brethren of the patronizing Conferences who have changed appointments will please notify us at once so that we may make correction on our mailing list. In writing, please give the old address as well as the new.

### NORTH MISSISSIPPI APPOINTMENTS.

#### Aberdeen District.

L. P. Wasson, Presiding Elder.

Aberdeen—H. G. Davis.
Algoma—W. L. Atkins.
Amory—W. R. Lott.
Bellefontaine—G. W. Russell (supply).
Buena Vista—E. C. Driskell (supply).
Calhoun City—B. F. Bullard.
Eupora and Maybin—W. B. Baker.
Fulton—A. Y. Brown.
Greenwood Springs—W. M. Hester.
Houlka—W. C. Mattox.
Houston—E. E. McKeithen.
Mathiston—J. E. Lawhorn.
Nettleton—G. C. Gregory.
Okolona—E. H. Cunningham.
Pontotoc—W. H. Mounger.
Prairie and Strong—D. W. Babb.
Randolph—J. A. Brody (supply).
~~Shannon—J. G. Johnson.~~
Salem and Friendship—R. M. Papasan (supply).
Smithville—J. R. Murff.
Tocopola—W. C. Newman.
Tremont—L. Betterton (supply).
Tupelo—C. C. Alexander.
Verona—R. M. Evans.
Vardaman—D. H. Crowson.
Woodland—A. A. Martin.
Chaplain United States Navy—J. H. Brooks.
Assistant Editor Sunday School Literature—J. W. Boswell.

#### Columbus District.

A. T. McIlwain, Presiding Elder.

Ackerman and Weir—W. L. Storment.
Artesia—R. W. Evans.
Brooksville—M. E. Scott.
Caledonia—O. A. Clark.
Cedar Bluff—R. S. Lawson.
Chester—J. A. Biffle.
Columbus, First Church—E. S. Lewis.
Columbus, Central—Del Longgrear.
Crawford and Shaeffers—C. W. Avery.
Ethel—R. L. Ellis.
Highpoint—R. C. Mayo.
Kosciusko Station—A. S. Raper.
Kosciusko Circuit—W. A. Bowlin.
Louisville—J. T. McCafferty.
McCool—Guy Ray.
Macon Station—S. H. Caffey.
Macon Circuit—M. A. Burns.
Mashulaville—T. J. Hopper.
Mayhew and Sessums—J. R. James (supply).
Noxapater—W. R. Goudelock.
Shuqualak—Seamon Rhea.
Starkville—W. W. Woollard.
Sturgis—J. D. Humphries.
West Point—T. H. Lipscomb.
Conference Evangelist—J. H. Bell.
Missionary Evangelist—For Aberdeen, Columbus, and Grenada Districts, W. M. Campbell.
Missionary to Poland—W. A. Langley.

#### Corinth District.

J. B. Randolph, Presiding Elder.

Baldwin—J. J. Garner.
Belmont—C. W. Baley.
Blue Mountain—B. F. Hammond.
Booneville Station—E. G. Mohler.
Booneville Circuit—L. B. Wimberley.
Burnsville Circuit—W. T. Bazzell (supply).
Chalybeate—A. M. West.
Corinth, First Church—E. R. Smoot.
Corinth, South Side—J. D. Boggs (supply).
Corinth Circuit—W. W. Bruner.
Dumas—T. L. Oakes.
Guntown—W. M. Langley.
Hickory Flat—R. C. Nanney.
Iuka Station—W. W. Jones.
Iuka Circuit—N. Maxey.
Kossuth—A. L. Davenport.
Mantachie—G. B. Love (supply).
Marietta—E. C. Sullivan (supply).
Mooreville—Wade Heath
Myrtle—J. L. Nabors.
New Albany Station—J. D. Wroten.
New Albany Circuit—J. W. York.
Potts Camp—D. R. McDougal.
Rienzi—W. I. White.
Ripley Station—J. A. George.
Sherman—N. G. Augustus.
Silver Springs—B. P. Fullilove (supply).
Tishomingo—W. T. Phillips.
Wheeler—W. C. McKay (supply).
Secretary of Education—J. H. Holder.
Conference Evangelist—W. A. Wilson.
District Missionary Evangelist—J. T. Gullet (supply).

#### Greenville District.

J. H. Felts, Presiding Elder.

Arcola Circuit—H. B. Suydam.
Boyle and Pace—W. W. Hartsfield.
Clarksdale—T. M. Brownlee.
Cleveland—W. W. Mitchell.
Coahoma and Jonestown—R. G. Lord.
Duncan and Alligator—T. H. Mills.
Evansville and Dubbs—W. S. Selman.
Friars Point and Lyon—J. M. Guinn.
Glen Allen and Benoit—A. R. Beasley.
Greenville—E. Nash Broyles.
Gunnison and Sherard—E. B. Sharp.
Hollandale—L. A. McKeown.
Lake Cormorant—J. B. Conner.
Leland—T. E. Gregory.
Lula and Dundee—J. M. Wyatt.
Merigold—R. I. Collins.
Rosedale and Hillhouse—W. N. Dodds.
Shaw and Litton—J. D. Simpson.
Shelby—C. M. Chapman.
Tunica—S. L. Pope.
Chaplain, United States Army—J. M. Moose.
Missionary Evangelist, Greenville and Greenwood Districts—J. W. Robertson.

#### Greenwood District.

J. E. Cunningham, Presiding Elder.

Acona and Black Hawk—J. A. Patterson.
Black Hawk Circuit—To be supplied by H. E. Carter.

Belzoni—H. P. Lewis.
Carrollton—J. A. Goad.
Drew—W. N. Duncan.
Dublin—S. C. Yates.
Greenwood—V. C. Curtis; G. H. Boyles, Junior preacher.
Indianola—W. C. Galceran.
Inverness and Isola—J. J. Baird.
Itta Bena—J. T. Lockhart.
Lambert—E. M. Shaw.
Minter City—C. L. Rogers.
Moorhead—N. J. Golding.
Ruleville—R. O. Brown.
Schlater—J. J. Brooks.
Sidon and Cruger—C. L. Oakes.
Sunflower—F. H. McGee.
Swiftown—W. W. Milligan.
Tchula—J. H. Smith.
Tutwiler—C. P. Moss.
Webb—C. T. Floyd.

### Grenada District.

R. A. Tucker, Presiding Elder.

Abbeville—W. O. Hunt.
Ashland—W. L. Robinson.
Coffeeville—G. A. Baker.
Duck Hill—A. W. Bailey.
Durant—R. P. Neblett.
Ebenezer—A. J. Henry.
Grenada—M. Johnson.
Holcomb—W. F. Rogers.
Holly Springs—C. A. Parks.
Kilmichael—R. T. Hollingsworth.
Lamar—W. C. Beasley.
Lexington—J. W. Ward.
Oxford—T. H. Dorsey.
Paris—B. E. Crowson (supply).
Pickens and Goodman—J. S. Duncan.
Poplar Creek—G. W. Robertson.
Red Banks—C. M. Ray.
Sallis—R. G. A. Carlisle.
Tie Plant—H. G. Roberts (supply).
Valden and West—W. D. Bennett.
Waterford—W. R. Liming.
Water Valley, First Church—L. M. Lipscomb.
Water Valley, Main Street and Taylor—J. W. Raper.
Winona Station—C. H. Varner.
Winona Circuit—J. S. Maxey.
President Grenada College—J. R. Countiss.
Professor of Religious Education, Grenada College—J. E. Stephens.
Associate Professor of Religious Education, Millsaps College—L. W. Summers.
Conference Missionary Secretary—B. P. Jaco.
Assistant Secretary Board of Missions—R. H. Ruff.
Agent Methodist Orphanage—S. A. Brown.

### Sardis District.

J. Tillery Lewis, Presiding Elder.

Arkabutla—J. H. Ingram.
Batesville—W. M. Young.
Byhalia—H. M. Young.
Charleston—T. M. Bradley.
Cockrum—B. G. Whitehurst.
Coldwater—R. G. Moore.
Como—A. C. McCorkle.
Courtland—G. D. Burt.
Crenshaw and Sledge—C. A. Northington.
Crowder—T. H. Porter.
Hernando—P. F. Luter.
Horn Lake—H. N. McKibben.
Longtown—W. P. Bailey.
Oakland—W. J. Wood.
Mount Pleasant—W. L. Graves.
Olive Branch—H. H. Wallace.
Pleasant Hill—M. H. Weed.
Sardis—J. A. Randolph.
Sardis Circuit—R. E. Woodfin.
Senatobia—W. S. Shipman.
Shuford—T. B. Thrower.
Tyro—S. E. Ashmore.
Sunday School Field Secretary—R. H. B. Gladney.
Student, Drew Theological Seminary—N. D. Guerry, Jr.

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## MISSISSIPPI CONFERENCE APPOINTMENTS.

### Brookhaven District.

Presiding Elder, H. M. Ellis.

Adams—L. J. Snelgrove.
Barlow—Frederick Sartin.
Bayou Pierre—A. J. Beasley.
Bogue Chitto and Norfield—J. T. Weems.
Brookhaven—A. M. Broadfoot.
Crystal Springs—G. H. Thompson.
Fernwood—H. L. Norton.
Foxworth—J. W. Price; W. B. Waldrop, supernumerary.
Gallman—J. T. Abney.
Georgetown—W. W. Nelson.
Hazlehurst—W. H. Saunders.
Magnolia—C. P. Jones.
McComb, Centenary—J. L. Sells.
McComb, La Branch Street—A. S. Oliver.
McComb, Pearl River Avenue—J. A. Wells.
Meadville and Bude—S. F. Harkey.
Monticello—J. H. Moore.
Osyka—H. E. Raley.
Pleasant Grove—F. J. Jones.
Scotland—J. L. Carter.
Summit and Topisaw—J. E. J. Ferguson.
Tylertown—F. B. Ormond.
Wesson and Beauregard—J. S. Purcell.
President of Whitworth College—I. W. Cooper.
Chaplain in the United States Navy—W. N. Thomas.
Financial Agent Methodist Orphanage—W. T. Griffin.

### Hattiesburg District.

Presiding Elder, W. W. Graves.

Avera—P. H. Howse.
Bonhommie—A. J. Boyles.
Collins—J. W. Thompson.
Ellisville—J. B. Cain.
Eucutta—J. C. Jackson.
Hattiesburg, Broad Street—A. J. Davis.
Hattiesburg, Court Street—C. M. Crossley.
Hattiesburg, Main Street—J. T. Leggett.
Heidelberg—S. C. Moody.
Leakesville—J. O. Ware.
Lucedale—H. Mellard.
Lucedale Circuit—H. J. Maddox.
Magee and Sanitarium—W. M. Williams.
Mount Olive—J. H. Foreman, and O. C. Stapleton, junior preacher (supply).
New Augusta—H. S. Westbrook.
Oloh—G. L. McNeese.
Petal—B. H. Williams.
Prentiss—Otto Porter.
Purvis—W. H. Lane.
Richton—M. M. Black.
Silver Creek—H. R. McKee.
Sumrall—W. G. Forsythe.
Taylorsville—A. J. Leggett.
Williamsburg—W. J. Walters.
Conference Evangelist—D. E. Kelly.
Conference Evangelist—G. S. Harmon.
Conference Evangelist—J. M. Smith.

### Jackson District

Presiding Elder, M. L. Burton.

Benton—E. A. King.
Bentonia—C. W. Wesley.
Bolton—H. M. Johnson.
Brandon—W. J. Dawson.
Brandon Circuit—J. F. Watson.
Camden—G. E. Allen (supply).
Canton—W. M. Sullivan.
Eden—A. W. O'Bryant.
Edwards—B. F. Jones.
Fannin—W. D. Barrett.
Flora—H. A. Wood.
Florence—A. A. Sims.
Harrisville—I. H. Sells.
Jackson, Capitol Street—H. F. Brooks.
Jackson, Galloway Memorial—E. K. Means.
Jackson, Rankin Street—F. L. Applewhite.
Jackson, Millsaps Memorial—To be supplied.
Madison—Percy Vaughn.
Mendenhall—J. L. Greenway.
Satartia—M. W. Porter.
Sharon—C. C. Griffin.
Terry—C. E. Downer.
Vaughn—A. S. Byrd.
Yazoo City—A. F. Watkins.
Associate Secretary Missionary Extension, Department of Sunday School Board—J. L. Ferguson.
Professor in Millsaps College—C. A. Bowen.
Secretary of Education—J. M. Morse.
Sunday School Secretary—J. C. Chambers.
Manager of Orphans' Home—B. F. Lewis.
Manager of Mississippi Home Finding Society—J. L. Sutton.
Superintendent of Czecho-Slovakia Mission—J. L. Neill.
Conference Evangelist—J. V. Bennett.
Syrian Mission—Charles Assaf.
Missionary to Africa—W. N. Ware.
Student in Millsaps College—L. M. Sharp.

### Meridian District.

Presiding Elder, P. D. Hardin.

Bucatunna—W. C. M. Baggett.
Cleveland—S. E. Flurry.
Daleville—W. E. Dickens.
De Kalb—M. L. White.
De Soto—R. H. Clegg.
Enterprise—T. M. Ainsworth.
Lauderdale and Electric Mills—J. H. Grice.
Matherville—E. W. Hope.
Meridian, Central—J. L. Decell.
Meridian, East End—W. H. Lewis.
Meridian, Fifth Street—W. L. Linfield.
Meridian, Hawkins Memorial—J. M. Lewis, and F. D. De LaBar, junior preacher (supply).
Meridian, Poplar Springs—J. H. Jolly.
Meridian, Seventh Avenue—H. C. Castles, and E. D. Snelgrove, junior preacher (supply).
Pachuta—R. E. Rutledge.
Porterville—D. P. Yeager.
Quitman—J. D. Ellis.
Scooba—D. W. Ulmer.
Shubuta—W. A. Terry.
Vimville—O. B. Matheny.
Waynesboro—W. A. Hays.
Waynesboro Circuit—R. A. Sibley.
Conference Evangelist, with Special Assignment to Meridian District—E. B. Moll.

### Newton District.

Presiding Elder, L. E. Alford.

Bay Springs—P. H. Grice.
Carthage—T. B. Winstead.
Chunky—H. J. Oakley.
Decatur and Hickory—C. H. Strait.
Forest and Morton—H. J. Moore.
Harperville and Lena—W. W. Murray.
Homewood—T. C. Cooper.
Lake—S. N. Young.
Laurel, First Church—J. R. Jones.
Laurel, Kingston—T. A. Ferguson.
Laurel, West End—J. W. Ramsey.
Montrose—M. R. Jones.
Neshoba—E. J. Coker.
Newton—N. B. Harmon.
North Neshoba—J. C. Long (supply).
Philadelphia—J. M. Corley.
Raleigh—R. A. Allums.
Rose Hill—G. G. Yeager.
Shiloh—E. H. Cooley.
Trenton—C. H. Herring.
Union—M. K. Miller.
Walnut Grove—V. R. Landrum.
President of Mississippi Conferenco Training School—J. F. McClellan.

### Seashore District.

Presiding Elder, L. L. Roberts.

Americus—M. A. Massey.
Bay St. Louis—J. G. Galloway.
Biloxi—O. S. Lewis.
Brooklyn—W. L. Blackwell.
Carriere—A. C. Johnson.
Coalville—M. L. Ward (supply).
Columbia—J. A. Moore.
Escatawpa—J. B. Stringer.
Gulfport—W. J. Ferguson.
Long Beach—C. H. Williams.
Logtown—T. H. King.
Lumberton—H. A. Gatlin.
Mentorum—W. B. Hollingsworth (supply).
Moss Point—J. E. Gray.
Ocean Springs—D. E. Vickers.
Pascagoula—L. F. Alford.
Picayune—J. A. Smith.
Poplarville—J. E. Williams.
Saucier—W. P. George.
Stillmore—B. W. Lewis.
Vancleave—E. M. Allen.
Wesley Memorial—W. W. Moore.
Wiggins—M. B. Sharbrough.
President of Seashore Camp Ground School—H. W. Van Hook.
Missionary Evangelist in Seashore and Hattiesburg Districts—J. F. Campbell.

### Vicksburg District.

Presiding Elder, W. B. Jones.

Anguilla—C. A. Schultz.
Centerville—V. G. Clifford.
Fayette—J. L. Smith.
Gloster and Liberty—E. D. Simpson.
Harriston—B. M. Hunt.
Hermanville—W. F. Baggett.
Louise and Holly Bluff—W. B. Alsworth.
Mayersville—W. D. Wendel (supply).
Natchez—C. C. Evans.
Nebo—J. H. Sharp.
Oak Ridge—S. B. Watkins.
Port Gibson—W. H. Huntley.
Rocky Springs—Wesley Ezell (supply).
Rolling Fork and Cary—T. J. O'Neill.
Rosetta and Mount Vernon—N. S. Loftus.
Roxie—M. L. McCormick.
Silver City—G. P. McKeown.
Utica—C. Y. Higginbotham.
Vicksburg, Crawford Street—Robert Selby.
Vicksburg, Gibson Memorial—T. B. Cottrell.
Washington—M. J. Miller (supply).
Woodville—H. G. Hawkins.
Missionary Evangelist in Vicksburg and Jackson Districts—Rolfe Hunt.

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# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ALMYRA ATKINS BAKER, wife of William J. Baker, was born in Winston County, Miss., Sept. 6, 1847, and died at her home near Pocahontas, Miss., Sept. 23, 1923. She was a member of the Methodist Church for seventy years, having joined when only six years old. O, how wonderful it would be, if the church could thus claim and gain the lives of all its people in the tender years of childhood! She was married in Madison County, Miss., Dec. 24, 1874, to William J. Baker, who, during the past decades, has been the leading layman of the Pocahontas congregation, Madison charge. Every Methodist preacher who went that way found an unstinted support by this noble pair, and an unbounded welcome in that home, as the present writer can well attest. She was a woman of strong character and of unusual mental power. She was a great reader. She loved the church and its services, and rejoiced in its prosperity. Her heart went out to the Methodist preacher. But her greatest work was in the home, where she gripped husband and children, claiming all for honor and usefulness. She died peacefully, her last words being, "He is waiting at the portals for you and me." All her children were at the bedside: Mrs. Dave Coughlin, Jackson, Miss.; Mrs. W. B. Sanders, Magnolia, Miss.; Miss Grace, Tishomingo, Miss.; Joseph A. Baker, El Dorado, Ark., and William J. Baker, Jr., the latter having lived with his parents the past twelve years. The church building was crowded to overflowing at the funeral services, which were conducted by her pastor, Rev. Percy W. Vaughn.

A former pastor,
H. G. HAWKINS.

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## A GENUINE THRILL.

The Sunday before our final Sunday at Pearl River Avenue, McComb, I stated in the pulpit that I really enjoyed the thrill of winding up the Conference year better than "to eat when I'm hungry." I have never had just such a thrill in winding up a Conference year. The stewards had done practically nothing toward finances up till this time—a good per cent of tithers and a good church collector caused this lack of interest on the part of the stewards—and we came right up to the end with a deficit, financially, all because the stewards failed to check up occasionally and get right down on the job, but what a rallying! How I did enjoy seeing them get "down to it!" How I did enjoy praying "through" the whole thing and believe God for "level columns" at Conference! We had had the one hundredth addition to the church since the present regime has been in operation—the one hundredth addition coming in the last Sunday night before Conference—so the few days remaining till Conference were full days, and it was a happy crowd that checked up and found that money had come in even beyond expectations, and the pastor walked to the depot to catch the iron horse for Conference crying for joy. Yes, just simply acted old-fashioned and cried out and praised God, walking along the street when, in his mind, he saw the flock rallying so loyally—"it just cried itself." Amen! I have never seen a people more interested in a good wind-up. They have resolved, by the Lord's help, they will not reach the end of next Conference year with such a financial deficit—good resolution, and I believe it will be carried out.

Glad to be assigned to the same field again? I should say I am! I have never really ENJOYED my work as recently—"thou, Lord, hast made me GLAD through my work."

We have really had a hill to climb at Pearl River Avenue, but we've had a Guide who knows every by-path, and he has led us safely thus far, and will lead us on to such victory as is seldom seen these latter days.

How I thank God for Dr. Anthony's preaching at Conference. What a combination of brains and heart! Just such as he will be God's medium of saving us from the onrushing waves or infidelity and modernism that threatens us at this present hour. I like to get up under his shadow and sit down for a few moments and feel the surging billows from heaven run through my soul while I cry and shout to my heart's content! Oh, how indelibly he impressed this preacher's heart! How he made me want to really preach and live a holy life! Everybody pray for me!

Hungering and Happy,
J. A. WELLS.

## THE RED CROSS IN JAPAN.

American Red Cross assistance to Americans rendered destitute by the Japanese earthquake will approximate $200,000, it is announced from National headquarters.

Immediately after news of the calamity reached this country, the American Red Cross notified the State Department that its funds would be available for relief of American citizens in the affected area. In accordance with this $46,899.50 has already been expended for the living expenses and rehabilitation of Americans who lost everything. In addition to this, at the request of the State Department, National Headquarters has made $150,000 more available for the work.

### Million-Dollar Hospital.

Occupying eight acres and accommodating 1,000 patients, the Red Cross hospital started by the American relief unit immediately after the earthquake, is now complete in every detail and is reported filled to capacity.

### Japanese People Grateful.

Among the new evidences of gratitude being received by the State Department and Red Cross headquarters, the following letter is typical:

"My Dear, the People of America: How we all Japanese thank you for your great kindness, in this time, you gave us all. You send us much necessary things and you all are very kind to us. Our thanks are beyond measure. We all will never forget them hereafter. I am only a nameless woman. But I must write you this, even with such a broken work, as I could not keep secret my thanks. Please excuse my impolite. Hoping you are happy and peaceful forever and thanking you for your great kindness, yours truly."—Bulletin.

## BRINGING BEAUTY IN.

By Margaret E. Sangster, in the Christian Herald.

It's fun to make a simple room,
As plain as it can be,
A wonder place of warmth and hope,
Of cheer and mystery.
It's fun to point a bit of wood,
To hang a curtain bright,
To make a pretty shade of silk
To hide a glaring light.

Oh, some folk dwell in palaces,
With stately marble halls;
Their windows look on garden spots,
With vine-entangled walls.
The furniture they own is grand,
Their rugs are soft and rare—
But can they ever know the thrill
Of bringing beauty there?

I'd rather—almost—have the joy
Of moving things about,
Of turning tables clear around,
And pillows inside out—
Of patching, trimming, furnishing,
Of matching chint and lace—
Of putting charm into a room
That sadly lacked in grace!

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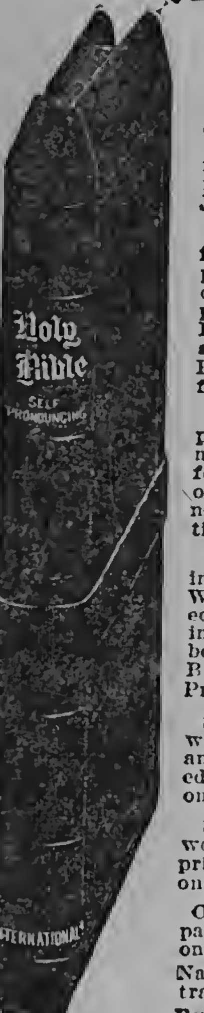

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## SOUTHERN METHODIST PRESS ASSOCIATION.

Arrangements have been completed for holding the annual meeting of the Southern Methodist Press Association in our Representative Church, Washington, D. C., Dec. 14, 15 and 16, 1923.

### Tentative Program.

### First Session.

Devotions.

Welcome words by Dr. C. G. Chappell.

Response by Dr. G. T. Rowe.

Address by the President.

Report of Historian.

Business.

Reports:

1. Secretary-Treasurer, Dr. J. M. Rowland.
2. Advertising Committee.
3. Committee on Place and Time of Meeting.
4. Appointment of committees.
5. New business.

### Second Session.

Devotions.

Circulation:

1. "Good Literature Sunday," Mr. T. R. Wiggins.
2. "Editor in the Field," Dr. J. A. Burrow.
3. "Agents for the Paper," Dr. T. L. Hulse.
4. "Renewals and Delinquents," Dr. C. O. Ransford.
5. "Clubbing Plan," Dr. M. E. Lazenby.
6. "Advertising," Mr. E. M. McNeill.

### Third Session.

Devotions.

Editorial policy:

1. "Doctrinal Controversy," Dr. J. M. Rowland.
2. "Methodist Unification," Dr. A. C. Millar.
3. "Ku-Klux Klan," Dr. A. W. Plyler.
4. "Industrial Relations," Dr. R. E. Stackhouse.
5. "Social and Race Relations," Dr. F. S. Parker.
6. "Special Church-Wide Movements," Dr. S. K. Cockrell.
7. "The Church Paper as an Agency in Promoting World Peace," Dr. E. B. Chappell.

### Fourth Session.

Contents of papers and business:

1. "Correspondents (News Getting)," Dr. P. E. Riley.
2. "Contributions," Dr. H. T. Carley.
3. "Secular News," Dr. L. J. Ballard.
4. "Outside Interests and Syndicated Matter," Dr. D. H. Aston.
5. Business.

The Program Committee asks that all principal addresses be written and in form for use in our church papers should the Association desire to have them published. The principal addresses are to be limited to fifteen minutes, others to ten minutes. Open discussion will follow the hearing of each principal address.

R. S. SATTERFIELD, President.
Box 87, Nashville, Tenn.

## THE DEPARTMENT OF ELEMENTARY WORK.

The Department of Elementary Work of the General Sunday School Board exists for the purpose of bettering the condition of children's work in the local schools of Southern Methodism. But from the Nashville office to each local school is a long reach, so a chain of organization is absolutely necessary if the policies and plans of the department are to carry over into the Sunday schools of so broad a field.

At the request of the Superintendent of Elementary Work, the General Sunday School Board created the office of Conference Elementary Superintendent. This officer is some woman whose education and experience have fitted her for a leader of workers with children. She has oversight and supervision of the children's work within the Conference that sees fit to appoint her. Of the thirty-eight Conferences of Southern Methodism, twenty-eight of them now have such an officer. Fourteen of these are employed for full time work and paid a salary by their Conference Boards. The others are serving capably as voluntary workers, giving their spare time to this work.

Each of these Conference Elementary Superintendents has a carefully worked out organization of district and sub-district elementary superintendents, who in turn reach the local school through wisely chosen key women. The key women, of whom there are now some 1,500, serve as a direct medium of communication, with the elementary workers of the school. They have no official authority, but serve as messengers through which the sub-district superintendents reach the local workers.

This entire organization is devoting its time just now to the placing of the Program of Work in the Cradle Roll, Beginners, Primary and Junior Departments of the Sunday schools. When placed, they are properly explained and adopted as a working goal by the department.

Since these Programs of Work cover every phase of the elementary work, they furnish an excellent basis whereby a school may compare itself with the standards its leaders think it can and should attain. A department may thus check up on its strong points and its weak points, and thereby know where to place its emphasis, that it may be well rounded in its work.

Every department superintendent or teacher of children under twelve years of age should be in direct touch with this organization, that they may profit by the assistance being offered them. Those who are not in touch with it in their own district are asked to inquire about it through the Department of Elementary Work, 810 Broadway, Nashville, Tenn.

## HIS LOGIC.

The sea, says "Whiting" in the Boston Herald, breeds philosophy and logic and an agreeable way of viewing many things. Take for example this case of a handy man on Cape Cod.

"How much do I owe you, Obed, for fixing the screen?" a cottager asked him.

"Wal, be ye goin' to pay cash or charge it?"

"Oh, whichever you prefer."

"Wal, ef it's cash, it's two dollars and sixty cents for the job; but ef you're goin' to charge it, it'll be two dollars."

"Why Obed, that's queer! Usually it's less when it's cash."

"Yes; but ye see so many summer folks go 'way an' forgit to pay their bills, I lose more where it's charged, an' so I'd rather keep them charge accounts as small as I kin."—Exchange.

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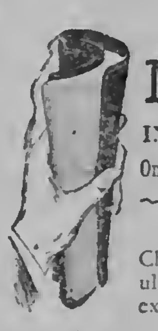

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# Sunday School

## MISSISSIPPI CONFERENCE NOTES

The following is the plan of work for the coming year. We desire that all Sunday school workers read it and help us put it over. We are going to promote the following STANDARD for circuits:

1. Open all the year. 2. Representation in a Standard Training School or holding a circuit-wide Training School. 3. Sunday School Day observed by each school. 4. One person from each school enrolled in the Leadership Training Course. 5. Clean-up-Fix-up Day at each school. 6. Circuit organization meeting at least twice a year. 7. Each school supporting Orphans' Home. 8. Each school making an offering for missions. 9. Bible reading encouraged and pupils taught to pray. 10. Evangelism, at least decision day. 11. Tithing and Sabbath observance emphasized. Seven out of these eleven points makes a Standard Circuit. Point one is not optional.

Forty-two sub-district meetings. Fifteen county organizations. Seven Standard Training Schools. Fourteen non-Standard Training Schools.

A Program of Work placed in each school.

Thirty-five new standard elementary departments checked and reported.

Promote better equipment. Promote clean-up-fix-up day. Promote organized Bible classes.

Hold a meeting of the district officers early in the year and plan the work for the year.

Push Children's Week definitely and positively.

Press the membership and evangelism campaigns.

Strive for 25 four-times-a-year-circuit-wide-institutes running by next Conference.

Two hundred and seventy-four Sunday schools reported $2,118.51 this year. The Brookhaven District reported each school sending in an offering.

Pray for the work and the workers.

JOHN C. CHAMBERS,
Conference Superintendent.

DON'T DELAY A DAY LONGER
Now is the Time to Use
DICK'S ANT TRAPS
to best advantage, as the ants are gathering supplies of winter food.

King's Early Improved. Large Boll
Big turnout. Weevil beater. Wonderful opportunity for cotton farmers. Write for facts. KING COTTON SEED COMPANY, Lavonia, Georgia.

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E. A. K HACKETT, Fort Wayne, Ind

BOHNE & WILT, Booksellers, and Stationers, 1828 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

## NOTES FROM NORTH MISSISSIPPI CONFERENCE

Rev. E. H. E. Gladney, Sardis, Miss.

When we enroll one hundred preachers and two hundred superintendents in the study of one of the books in the course in Leadership Training we shall go forward in the one task of the church.

It is not too early to draw a red ring around Jan. 26, 1924. This has been set apart as Conference Leadership Training Day. On that day the pastor and superintendent can say, "We have enrolled for definite study and prayer." We want every teacher and every substitute teacher in our school to study or read one of the books of our training course. Another proper thing to do, read out the names of the teachers who have one or more credits. Enroll all who desire to attend one or more of the training schools to be held during the year. Ask for a liberal offering from each class and explain to the school that this offering was ordered by the Annual Conference and is to be used to help support the training work in your own district. The check for the amount contributed should be sent to Rev. J. E. Stephens, Grenada, Miss.

Steps have been taken for Leadership Training Schools in the Aberdeen District (Tupelo); Greenville District (place to be named); Corinth District (Booneville); Conference school (Grenada). The Greenville and Corinth Districts are going to make it possible for 100 per cent of the preachers in these districts to take one of the courses. It is all right to raise 100 per cent of the money asked for, but it is a more worthy ambition to train 100 per cent of the leaders; for trained leaders will get the money and something more that is of infinite worth. Let us put the emphasis where it belongs.

We welcome most heartily the new preachers and the new superintendents who take charge of the religious education of the little children, the boys and girls, the young people, and adults under their care. The position of superintendent has always been important, but this office has been magnified and the duties have been increased until it requires a big man to fill it, and that man should be consecrated to God. His consecration implies that he will do some definite study of his Bible and of the organization of the school he supervises. The book that gives this information is "Organization and Administration of the Sunday School." Another practical help is the program of work. This shows the aim of the school and outlines the things that a superintendent is expected to do to make his school a success. After studying the needs of his school the superintendent is very apt to feel that the first thing the school needs is a thoroughly equipped superintendent. The school gives him the opportunity to do this. He will also discover that most of his teachers are anxious to fit themselves for more effective teaching. He should be able to tell them the books they need to study. A trained preacher, a trained superintendent, and trained teachers are qualified to deal with souls more intelligently and effectively than those who are untrained. It is not easy to study, but if we take our task seriously we shall be willing to pay the price in study, prayer and work that must be paid to establish the kingdom of God more perfectly. Call upon me if you need me.

## ABOUT THANKSGIVING DAY.

Thanksgiving as we all know came to us from New England, but the New England Thanksgiving wasn't much like ours. The first one lasted a week instead of a single day. It was just a year after the Pilgrims landed. They had suffered dreadfully during the first winter, and had lost about half their numbers, but they had had a good harvest, and after it had been gathered in they made merry for a whole week in the lovely autumn weather. The governor sent four men to shoot wild birds for the feast and we may be sure that they brought back plenty of turkeys, because the Pilgrim records tell us that at that time there was a "great store of wild turkeys" in the forest. The Indians, with their king, Massasoit, joined the feast and added five deer to the larder. There may have been pumpkin pies, too, for the pumpkin is a native of America and probably twined around the first Pilgrim cornstalks.

For the next two years the Pilgrims didn't have much cause for rejoicing. New immigrants arrived without supplies. Promised supplies failed to arrive, and finally a drought came and threatened to destroy their harvest. When at last rain came they had their second Thanksgiving. It was not in November, but in July—probably about July 30, 1623—and so they continued to have Thanksgiving Day whenever there seemed to be a good reason for them—when ships arrived with food, when friends arrived from England, when they had made peace with the Indians, when Margaret Winthrop, wife of Governor Winthrop, arrived, and, in fact, when anything unusually pleasant happened.

President Washington proclaimed the first national Thanksgiving Day after the Government was established. The day he named was Nov. 26, 1789. A few years later, in 1795, he recommended Feb. 19 as a Thanksgiving Day, and then we didn't have another Thanksgiving Day until the time of James Madison. But many of the States kept up the custom.

We had two Thanksgivings in the year 1863, and one of them was in August. It was during the Civil War, and for a couple of years people had not felt much like keeping holidays, but in the summer of 1863 came the victory of Gettysburg, and President Lincoln appointed Aug. 6 as a Thanksgiving Day. On Nov. 26 he appointed another Thanksgiving Day, and since then they have come on the last Thursday of each November. The President issues the Thanksgiving proclamation first, and the governors of the States usually follow with other proclamations.—New York Tribune.

## THE UNNECESSARY QUESTION.

"Well, son, is the boss in?" asked the visitor.

The office boy, says the Los Angeles Times, with his chair tilted back and his legs stretched out on his desk, looked at the caller but made no reply.

PROGRESSIVE FURNITURE STORE
Substantial Furniture, Linoleums, Carpets, Rugs, for the home, office, and church. Convenient terms. Country trade taken care of. Prompt delivery. Service.
5515 MAGAZINE STREET.

"I asked if the boss is in," said the visitor.

The office boy glanced at him but remained silent.

"Didn't you hear me?" the visitor demanded sharply.

"Of course I heard you," answered the boy.

"Then why don't you answer my question? Is the boss in or not?"

"Now I ask you," retorted the boy as he crossed his legs on the desk, "does it look like it?"—Exchange.

Every year $100,000 is received in letters at the Dead Letter Office of the Postoffice Department in Washington. Nearly all of this mail containing money fails in delivery because of improper address.—Exchange.

Wanted! Ambitious Men and Women

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions, positions that give every opportunity for advancement; positions of high salaries, positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months' time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B5, Georgia-Alabama Business College, Macon, Ga., or Dept. B5, Georgia-Alabama Business College, Atlanta, Ga.

## "THE PRESENT-DAY NEEDS OF THE CHURCH."

Dr. A. H. Strong once, expressed himself in this way: "The present-day needs of the church are not the vagueness and freedom of rationalism, but the self-limitation of a Scripture faith. Not the methods of the politician or the worldling, but Christ's ways of renegeration and faith and prayer. An authoritative Bible, an evangelical theology, a spiritual church—these are our instruments for winning men. They are God's appointed means; and I'd rather send out from this Seminary (Rochester) ten consecrated preachers and missionaries than a hundred brilliant scholars and critics. Our first need is to be great believers."—Watchman Examiner.

## QUARTERLY CONFERENCES.

### MISSISSIPPI CONFERENCE.

### Jackson Dist.—First Round.

Terry, at Terry, Dec. 2, 11 a.m.
Rankin Street, at Rankin Street, Dec. 2, 7:30 p.m.
Bolton, Dec. 9, 11 a.m.
Edwards, Dec. 9, 7 p.m.
Fannin, at Goshen, Dec. 15, 16, 11 a.m.
Florence, at Florence, Dec. 16, 7:30 p.m.; Dec. 17, 10 a.m.
Flora, Dec. 30, 11 a.m. and 2 p.m.
Madison, Dec. 30, 7:30 p.m.; Dec. 31, 10 a.m.
Satartia, Jan. 5, 6, 11 a.m.
Bentonia, at Bentonia, Jan. 6, 3 p.m.
Harrisville, at Harrisville, Jan. 12, 13, 11 a.m.
Mendenhall, at D'Lo, Jan. 13, 7 p.m.; Jan. 14, 9 a.m.
Camden, Jan. 19, 20, 11 a.m.
Sharon, Jan. 20, 3 p.m.
Millsaps Memorial, Jan. 20, 7:30 p.m.
Eden, Jan. 26, 27, 11 a.m.
Yazoo City, Jan. 27, 3 p.m., 7:30 p.m.
Benton, Feb. 2, 3, 11 a.m.
Vaughn, at Vaughn, Feb. 3, 3 p.m. and 7 p.m.
Galloway Memorial, Feb. 10, 11 a.m.
Capital Street, Feb. 10, 7:30 p.m.
Canton, Feb. 13, 7:30 p.m.
Brandon ct., at Mount Carmel, Feb. 16, 17, 11 a.m.
Brandon, at Pelahatchie, Feb. 17, 3 p.m. and 7:30 p.m.

The district stewards and charge lay leaders are called to meet at Galloway Memorial on Dec. 12, at 9 a.m.

M. L. BURTON, P. E.

### Meridian Dist.—First Round.

Meridian, Seventh Avenue, 11 a.m., Nov. 25.
Meridian, Poplar Springs, 7 p.m., Nov. 25.
Meridian, Hawkins Memorial, 11 a.m., Dec. 2.
Meridian, East End, 7 p.m., Dec. 2.
Meridian, Central, 11 a.m., Dec. 9.
Meridian, Fifth Street, 7 p.m., Dec. 9.
Scooba, Dec. 16.
Lauderdale and Electric Mills, at Electric Mills, Dec. 23.
Daleville, at Bethel, Dec. 29, 30.
Porterville, at Chapel Hill, Jan. 5, 6.
Seventh Avenue, Q. C., 3 p.m., Jan. 6.
De Kalb, at Pleasant Ridge, Jan. 12, 13.
Cleveland, at Clarks Chapel, Jan. 13, 14.
Matherville, at Poplar Springs, Jan. 18.
De Soto, at Andrew's Chapel, Jan. 19, 20.
Quitman, 7 p.m., Jan. 20.
Vimville, at Pleasant Hill, Jan. 23.
Shubuta, Jan. 27.
Bucatunna, at State Line, Jan. 27, 28.
Waynesboro ct., at Fedora, Feb. 2, 3.
Waynesboro, 7 p.m., Feb. 3.
Enterprise Feb. 10.
Pachuta, Feb. 10, 11.

The district stewards will meet at Central Church, Meridian, at 10 a. m., Dec. 11. The pastors and charge lay leaders are invited to be present.

PAUL D. HARDIN, P. E.

### Seashore Dist.—First Round.

Pascagoula, preaching, 11 a.m., Dec. 2.
Escatawpa, preaching, 3 p.m., Dec. 2.
Moss Point, preaching, 7:30 p.m., Dec. 2.
Long Beach, preaching, 11 a.m., Dec. 9.
Wesley Memorial, preaching, 7:30 p.m., Dec. 9.
Gulfport, preaching, 11 a.m., Dec. 16.
Biloxi, preaching, 7:30 p.m., Dec. 16.
Americus, preaching, 11 a.m.; Q. C., Tuesday, Dec. 18.
Brooklyn, Q. C., Saturday, Dec. 22; preaching, 11 a.m., Dec. 23.
Saucier, Q. C., Monday night, Dec. 22; preaching 7:30 p.m., Dec. 23.
Logtown, Q. C., Saturday, Dec. 29; preaching, 11 a.m., Dec. 30.
Bay St. Louis, Q. C., Monday night, Dec. 31; preaching 7:30 p.m., Dec. 30.
Poplarville, Q. C., Saturday, Jan. 5; preaching 11 a.m., Jan. 6.
Lumberton, Q. C., Monday night, Jan. 7; preaching, 7:30 p.m., Jan. 6.
Columbia, Q. C., Monday night, Jan. 14; preaching, 11 a.m., Jan. 30.
Columbia Mission, Q. C., Saturday, Jan. 12; preaching, 3 p.m., Jan. 30.
Biloxi, Q. C., Tuesday, 7:30 p.m., Jan. 15.
Gulfport, Q. C., Wednesday, 7:30 p.m., Jan. 16.
Long Beach, Q. C., Thursday, 7:30 p.m., Jan. 17.
Picayune, Q. C., 7:30 p.m., Jan. 21; preaching, 11 a.m., Jan. 20.
Carriere, Q. C., Saturday, Jan. 19; preaching, 7:30 p.m., Jan. 20.
Mentorum, Q. C., Saturday, Jan. 26; preaching, 11 a.m., Jan. 27.
Wiggins, Q. C., Monday night, Jan. 28; preaching, 7:30 p.m., Jan. 27.
Vancleave, Q. C. and preaching, 11 a.m., Thursday, Jan. 31.
Coalville, Q. C., Saturday, Feb. 2; preaching, 11 a.m., Feb. 3.
Ocean Springs, Q. C., Monday night, Feb. 4; preaching, 7:30 p.m., Feb. 3.
Stillmore, Q. C., Saturday, Feb. 9; preaching, 11 a.m., Feb. 10.

The district stewards will please meet me at the Methodist Church, Gulfport, Thursday, Dec. 20, at 3 p.m.

I shall expect the district stewards to do all their work without the assistance of any one. So please come with some plan outlined by which you may expedite the work. While there was a decrease in some of the assessments for this year there was a total increase on the Seashore District to the amount of $327, made necessary on account of our Home Mission work being carried on in our own district.

I wish all the preachers to meet me at the Methodist Church, Gulfport, for a conference to be held at 7:30 p. m., Dec. 20. As many as can do so, I shall be glad for you to meet with us at the church at 3 p. m., as we will have some time while the stewards are at their work.

L. L. ROBERTS, P. E.

### Vicksburg Dist.—First Round.

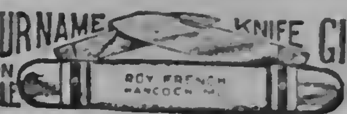
Rocky Springs, at Willow, 11 a.m., Dec. 2.
Port Gibson, 7 p.m., Dec. 2.
Harriston, at Mizpah, 11 a.m., Dec. 9.
Fayette, 7 p.m., Dec. 9.
Washington, 11 a.m., Dec. 16.
Natchez, 7 p.m., Dec. 16.
Nebo, Dec. 23.
Hermanville, 11 a.m., Dec. 30.
Utica, 7 p.m., Dec. 30, Jan. 1.
Centerville, at Stephenson, Jan. 6.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Jan. 11.
Roxie, 11 a.m., Jan. 12.
Gloster and Liberty, at Gloster, 11 a.m., Jan. 13.
Woodville, 7 p.m., Jan. 13, 14.
Mayersville, Jan. 20.
Oak Ridge, at Bovina, 11 a.m., Jan. 27.
Vicksburg, Gibson Memorial, 7 p.m., Jan. 27, 30.
Louise and Holly Bluff, at Holly Bluff, 11 a.m., Feb. 3.
Silver City, 7 p.m., Feb. 3.
Anguilla, at Delta City, 11 a.m., Feb. 10.
Rolling Fork and Cary, at Rolling Fork, 7 p.m., Feb. 10.
Vicksburg, Crawford Street, 11 a.m., Feb. 17, 18.

The district stewards are called to meet in Crawford Street Church, Vicksburg, at 11:30 a. m., on Dec. 12. Please let all the stewards be present that we may attend to the important matters before us, and get a good start in the Lord's business for the Conference year upon which we have come.

The pastors are invited to meet with us.

W. B. JONES, P. E.

YOUR NAME ON HANDLE KNIFE GIVEN



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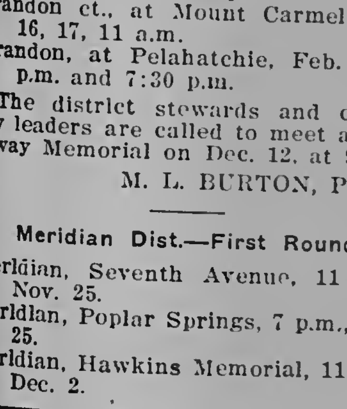

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Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES B. ANGELL,
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

Health and good looks
—the reward of internal cleanliness

HEALTH and good looks go hand in hand. If you do not keep clean internally, your looks and health are undermined together. A clogged intestine breeds poisons that reach every part of the body. These poisons ruin the complexion and undermine health. Constipation brings on such ailments as headaches, bilious attacks, and insomnia—each of which saps your health and vitality. Soon much more serious conditions follow.

In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life

Good Looks Throughout Life If You Keep Clean Internally

*Laxatives Aggravate Constipation*

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

*Physicians Favor Lubrication*

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.

Cleanliness Demands More Than Bathing

*Not a Medicine*

Nujol is not a laxative and cannot gripe. Nujol is used in leading hospitals and is prescribed by physicians throughout the world.

Don't give disease a start. Adopt this habit of internal cleanliness. Nujol is not a medicine. Like pure water it is harmless. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.

Nujol
REG. U.S. PAT. OFF.
For Internal Cleanliness

FREE TRIAL BOTTLE!
Nujol, Room 860J 7 Hanover Sq., New York
For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a trial bottle of Nujol and 16-page booklet, "Faulty Elimination". (For booklet only, check here ☐ and send without money.)
Name.................................... Address..........................................

# *Woman's Missionary Society*

All communications for this Department should be sent to
Mrs. J. G. Snelling, 1116 Louisiana Ave., New Orleans, La.

## MISSISSIPPI CONFERENCE.

### Week of Prayer at Lorman.

Our Society at Lorman held three services during the Week of Prayer period. The closing one was held Sunday morning, Nov. 12, at the regular preaching hour, our pastor being at Conference.

As our Auxiliary had paid its obligations in full for the year, we felt authorized to change the name of the dialogue used, "The Auxiliary That Couldn't Pay Out," to "Numerous Calls of the Auxiliary." The characters in the dialogue were well impersonated by those taking part.

After the grand old hymn, "Tell It Out Among the Nations," an interesting talk was made by Mrs. Ford, who told of the needs of the school called Laura Haygood Normal, which is one of our Week of Prayer specials. This talk was immediately followed by a pageant, "Laura Haygood's Messenger," rendered by the children of the Junior Missionary Society and others. The children appeared in Chinese costumes, which made the scene more realistic.

The "Week of Prayer" offering was about twelve dollars, and the interest in missions is gradually being deepened.

MRS. L. C. FARIS.
Corresponding Secretary.

DEEP-SEATED
FRECKLES
Need attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 15 years, and rid yourself of these homely spots. Ask for
*Othine--Double Strength*
At all Druggists and Department Stores
OTHINE LABORATORIES, BUFFALO, N. Y.

Avoid & Relieve
COLDS
INFLUENZA
MALARIA
BY TAKING
WINTERSMITH'S
CHILL TONIC
*It is a Reliable General Invigorating Tonic*

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

## ARE YOU AGENT FOR THE MISSIONARY VOICE?

**Be Proud of Your Position as Agent for the Voice.** It is an office of dignity and importance. Not even the president of the society has a more responsible position. Show that you realize that the agency for the official missionary organ of the Southern Methodist Church is an honorable position. Make no apologies for soliciting subscribers, but rather assume an attitude of offering an opportunity to a fellow church member to share in the ownership of a high class magazine.

**Inform Yourself About the Missionary Voice.** Be able to assure the person whose subscription you are seeking that the Missionary Voice is at the head of the list of missionary magazines. Tell them how many pages it contains; that it is not only the mouthpiece for Methodist missions, but it seeks to interpret world movements; that it contains articles of literary merit as well as simple, heart-stirring messages from the missionaries on the field. Let them know that the Voice is an all-round family magazine and discusses topics of importance in the secular and religious world which will interest every member of the household. Men and women alike read the Voice with pleasure and profit. Explain that the work of the Woman's Missionary Society receives special attention and that the programs are printed a whole month in advance, so as to be in time for the monthly missionary meeting.

## LIKES LOUISIANA.

Will you please allow me just a tiny bit of space in your good paper to make an announcement and speak a word of appreciation?

I held my first two meetings in Louisiana this year, one at Zachary and one at Hammond.

If all Louisiana is like these two towns I would like not only to work in Louisiana but live among such people.

In all my years of service in the church, I have never been received more cordially and treated more royally. In fact, they petted us as if we belonged to them; and we do, all for the glory of God and our great church.

Mr. Gordon, my singer, had to go to the hospital from Zachary, but he is well now and will be in his place again the first of the year. Mr. Gordon has the best voice and is one of the best choir directors I have ever known.

Should the brethren in this territory need us, you can always reach us at Green Forest, Ark.

Our last meeting is to be in central Illinois.

With a prayer and a bundle of good wishes to the Advocate family,

Successfully yours,
W. HARDY NEAL.
General Evangelist.

For Troubled Nerves,
high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adapted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

## FROM SLIDELL, LA.

As a result of a union revival recently held in our community by Rev. C. P. Roney, Baptist evangelist, and some diligent personal work by the pastor, the Methodist church received 31 members. The remarkable feature about the 24 who were received on profession of faith is that 15 of that number were adults, two of whom were grandfathers.

W. H. GILES, P. C.

## MY TEMPER.

I have a little temper,
'Tis like my pony gray,
Unless I watch it closely
It tries to get away,
And rears and kicks and tramples
On all who near it stand;
And so I try to curb it,
And hold it well in hand.
No use to me a snaffle:
I keep a tight curb rein;
And speak, to it quite gently—
Yet sometimes all in vain.
—Northwestern Christian Advocate.

*The Skin's Best Friend*
Vanishes pimples, heals sores and eczema, stops rash, makes the skin soft, smooth and spotless.
TETTERINE
60c at your druggist's or from the
SHUPTRINE CO. :: :: SAVANNAH, GA.

Neutralizes Uric Acid!
Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

HEALTH FOR
WORKING WOMEN

Let Lydia E. Pinkham's Vegetable Compound Help You to Become Well

Thousands of girls have to work in homes, offices, stores, mills or factories who are physically unfit for work, with often an aged or invalid father or mother dependent upon them for support. Standing all day week in and week out, or sitting in cramped positions a girl often contracts some deranged condition of her organic system which calls a halt to her progress and demands restoration to health before she can be of use to herself or anyone else.

For these distressing weaknesses and derangements these girls have found health to do their work in Lydia E. Pinkham's Vegetable Compound.

Brooklyn, N.Y.—"Like many girls, I had troubles every month," says Carolyne Mangels, "and they interfered with my work as I could never be sure of my time. My mother often suggested that I take Lydia E. Pinkham's Vegetable Compound, but I never did until lately. I have had very good results, and am now a private secretary and do my work without missing a day. I recommend your medicine to every girl who speaks of having troubles like I have had."—CAROLYNE MANGELS, 407 14th St., Brooklyn, N. Y.

Office Worker Helped

Milwaukee, Wis.—"I have taken Lydia E. Pinkham's Vegetable Compound and Lydia E. Pinkham's Blood Medicine for three and a half years, and they have improved my health wonderfully. My mother also has taken the Vegetable Compound and we recommend it to our friends. I am working in an office now and can always do my work as I do not have the troubles I had at first. I read of your Vegetable Compound in the newspaper and you may use my letter in that way if you wish to do so."—ELEANOR SHEBLAK, 537 36th St., Milwaukee, Wis.

Pains and Headache

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## SOME INTERESTING INCIDENTS.

By George F. Erwin.

It has been my privilege to teach a class of fine young Russians Bible and English for the last few months. I have found them to be very apt pupils. Most of them speak English with ease. In this class I have three volunteers for our work. One is a doctor, who has had much experience as an eye specialist. He is a graduate and post-graduate of seven European Universities. He offers to go to China or Europe to work in our hospitals. He will gladly work here if we can give him the opportunity. Also two excellent young men offer their lives to our service to become ministers and forward the cause of Christ here in their homeland. They are well educated and are as intelligent as any pupils I have ever taught. When the first one offered to enter training, he said to me: "I certainly can conscientiously become a Methodist preacher. We only look on our Russian church as a theatre where we can go to see good acting and hear good singing. We do not get any consolation of heart or food for our souls."

Yesterday, Sunday, Mrs. Erwin and I went to visit another one of my class. He is a young man of much ability. When the war broke out in Europe he was a student in a German University. He returned to his home and became an officer in the Czar's army. He was on the Western Front for four years, and was shot four times. He later came here and entered the tax department of the White Government. When that government was overthrown last October, he lost his job. It is very hard for him to live now. He teaches a few private lessons and makes toys in order to exist. He married about one year ago and now they have a six-weeks-old son. His mother-in-law lives with him. Her grandfather was Consul General to the United States. Her mother was reared in San Francisco. His father was a Russian naval officer. Then she was married to a Russian General in the Czar's army. She is very highly educated and speaks four or five languages. When the revolution came they were living near the Volga. Her husband, herself and two daughters ran for their lives. They had to go on horses more than four hundred miles to reach the railroad. Their horses all died on the way. She told us that there was a dead horse almost every ten steps along that road. Almost all the people had tried to escape from that section and would ride their horses to death. Her husband was captured before they got very far and his body torn to pieces. She and the two girls got to Vladivostok with only their lives. The captain of our United States warship here at the time gave them a change of clothes. Soon after I entered the home the young mother asked me if I could baptize the little baby. I explained to them that I could do so according to our church customs and rules. They said that they did not want the Russian priest because he was so rude to them when they were married. He was not kind to them because they were able to pay him only $10. They say that they want their son to be a Methodist. There are plenty of people here who are not satisfied with the Russian Church. I find the intelligent people very interested in what Methodism proposes to do for Russia. Would to God we had the men and money to go forward and possess this land!

We have a Chinese boy to help us in our home. I bought him a Bible in Chinese a few weeks ago. He goes to sleep many nights reading this book. He read about forty chapters in three weeks. Now he calls in his friends and they read together. Chyn is the boy's name. He brought his uncle in to see me to-day and I found this uncle to be a Christian of long standing, fifteen years. He tells me that he has a little class of about a dozen which he teaches, trying to spread his knowledge of the Bible. He brought his Bible and hymn book with him. I invited him to bring his class to my home to-morrow night and hold services. When he was ready to go he fell down on his knees and prayed in Chinese. This man's life confutes the statement that I have oftimes heard made by critics of Missions, "The yellow people are Christians because of the money that is given out among them and other things of the world that they happen to like." There is no Christian church here for the Chinese, and this man has been away from his religious influences perhaps many years, yet he is striving to teach Christ to his people up here in Siberia without any hope of earthly gain. What will Mr. Critic say? There are thirty thousand Chinese here, or have been (many are leaving because of bad conditions), and as far as I know he is doing all that is being done to give them the gospel.

Pray for us that we may face the great task as brave soldiers of the Cross. It looks sometimes like the task is too great to tackle. I look out on a mass of humanity, hungry, cold and discouraged. I almost break down in tears sometimes and say, What can I do? Then I remember that Christ and his Holy Gospel are the only hope. When I encourage some soul and see a smile of appreciation pass over that face, then I feel in my heart encouraged.

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## QUARTERLY CONFERENCES.

### NORTH MISS. CONFERENCE.

**Aberdeen Dist.—First Round.**

Aberdeen, Nov. 25.
Okolona, Dec. 2, 3.
Tupelo, Dec. 10, 11.
Houston, Dec. 16, 17.
Amory, Dec. 22, 23.
Pontotoc, Dec. 20, 21.
Verona, at Verona, Jan. 5, 6, a.m.
Shannon, at Shannon, p.m., Jan. 6, 7.
Bellefontaine, at Walthall, a.m., Jan. 12, 13.
Eupora and Maben, at Eupora, p.m., Jan. 13, 14.
Mathiston, at Mathiston, Jan. 15.
Bellefontaine, at Walthall, a.m., Jan. 19, 20.
Calhoun City, at Calhoun City, p.m., Jan. 20, 21.
Buena Vista, at Buena Vista, Jan. 23.
Greenwood Springs, at Quincy, Jan. 26, 27.
Prairie and Strong, at Strong, Feb. 2, 3.
Woodland, at Woodland, Feb. 5.
Algoma, at Algoma, Feb. 6.
Randolph, at Randolph, Feb. 7.
Toccopola, at Lafayette Springs, Feb. 8.
Salem and Friendship, at Salem, Feb. 9, 10.
Houlka, at Houlka, Feb. 11.
Smithville, at Smithville, Feb. 15.
Tremont at Mount Pleasant, a.m., Feb. 16, 17.
Fulton, at Fulton, p.m., Feb. 17, 18.
Nettleton, at Evergreen, Feb. 19.

The District Stewards will please meet at Tupelo on Monday, Dec. 11, at 2 o'clock p. m.

L. P. WASSON, P. E.

**Columbus Dist.—First Round.**

Columbus, First Church, preaching, Dec. 16; Q. C., Dec. 21.
Mashulaville, at Mashulaville, Dec. 22, 23.
Macon ct., at Salem, Dec. 30
Crawford and Shaeffers, at Crawford, preaching, Dec. 30, p.m.; Q. C., Dec. 31.
Caledonia, preaching at Flint Hill, Dec. 9; Q. C., at New Hope, Jan. 2.
Chester, at Salem, Jan. 5, 6.
Ackerman and Wier, at Wier, preaching, Jan. 6, p.m.; Q. C., Jan. 7.
Cedar Bluff, at Pheba, Jan. 9.
Starkville, Jan. 11.
Sturgis, at Sturgis, Jan. 12, 13.
McCool, at McCool, preaching, Jan. 13, p.m.; Q. C., Jan. 14.
Mayhew and Sessums, at Sessums, preaching, Nov. 26; Q. C., Jan. 16.
Noxapater, at Noxapater, Jan. 18.
High Point, at White Hall, Jan. 19, 20.
Louisville, Jan. 20, p.m.
Macon sta., preaching, Dec. 3, p.m.; Q. C., Jan. 22.
Shuqulak, at Shuqulak, preaching, Dec. 3, p.m.; Q. C., Jan. 23.
Kosciusko ct., at Bethel, Jan. 26, 27.
Kosciusko sta., Jan. 27, p.m.
Ethel, at Ethel, Jan. 28.
Brooksville, Feb. 3, a.m.
Artesia, Feb. 3, p.m.
Columbus Central, Feb. 5.
West Point, Feb. 11, a.m.

The District Stewards will meet at Starkville, Tuesday, Dec. 11.

A. T. McILWAIN, P. E.

**Greenville Dist.—First Round.**

Arcola, at Arcola, Dec. 2, 11 a.m.
Leland, Dec. 2, 7 p.m.
Boyle and Pace, at Boyle, Dec. 3, 1 p.m.
Cleveland, Dec. 3, 7 p.m.
Coahoma and Jonestown, at Coahoma, Dec. 4, 1 p.m.
Duncan and Alligator, at Duncan, Dec. 4, 7 p.m.
Friars Point and Lyon, at Lyon, Dec. 5, 1 p.m.
Clarksdale, Dec. 5, 7 p.m.
Evansville and Dubbs, at Evansville, Dec. 6, 1 p.m.
Glen Allen and Benoit, at Benoit, Dec. 7, 7 p.m.
Lake Cormorant, at Lake Cormorant, Dec. 9, 11 a.m.
Tunica, Dec. 9, 7 p.m.
Gunnison and Sherard, at Gunnison, Dec. 16, 11 a.m.
Rosedale and Hillhouse, at Rosedale, Dec. 16, 7 p.m.
Lula and Dundee, at Lula, Dec. 17, 7 p.m.
Merigold, at Merigold, Dec. 18, 3 p.m.
Shaw and Litton, at Shaw, Dec. 19, 2:30 p.m.
Shelby, Dec. 19, 7 p.m.
Hollandale, Dec. 23, 11 a.m.
Greenville, Dec. 23, 7 p.m.

JAMES H. FELTS, P. E.

## SUNSHINE.

"Some people ought to be carried on the street car by weight," observed the slender old fellow as the 300-pound woman boarded the car and squeezed in next to him.

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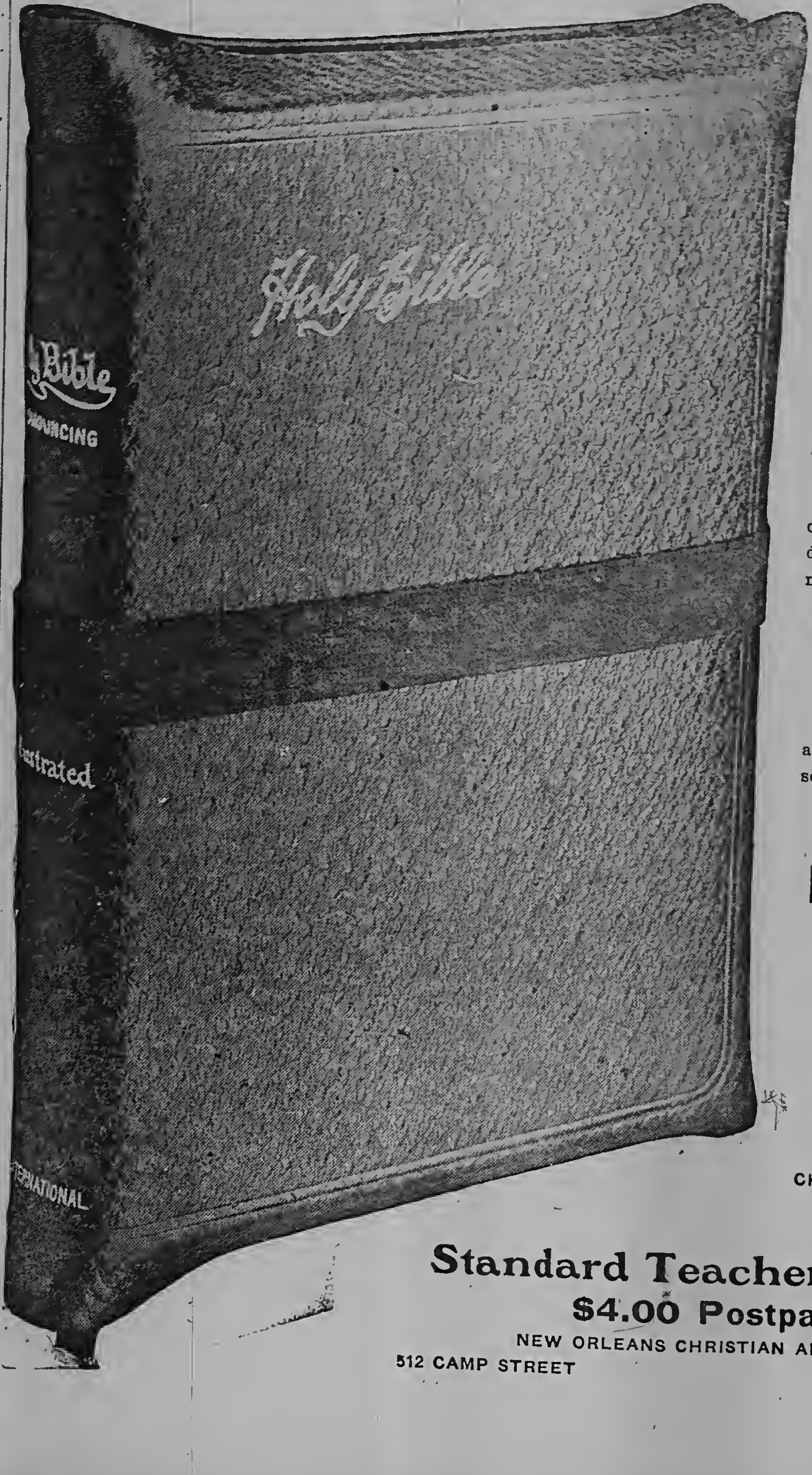

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NEW ORLEANS
# CHRISTIAN ADVOCATE

Vol. 70—No. 49. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3539.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 6, 1923. CHAS. O. CHALMERS, Manager.

## *Editorial.*

### AFTER CONFERENCE—THE YEAR AHEAD.

The three patronizing Conferences of the Advocate—the North Mississippi, the Mississippi, and the Louisiana—have held their sessions for the present year and adjourned sine die. It is fitting that we review somewhat the record that has been made, and glance at the tasks that lie ahead.

### The Record.

First of all, we should characterize the past year's work as successful. In spite of unprecedented financial difficulties in large sections of the territory, the collections for various causes were gratifying. We noted at all the Conferences the reports as to amounts raised for ministerial support and for Conference and General Work, and, without exception, they were such as to convince us that our preachers have been faithful in the performance of their duty and that our people have been loyal and liberal in their contributions to the regular work of the church. There were, of course, cases where the collections were not in full; but, all things taken into consideration, the showing made is really remarkable.

In connection with this remarkable showing, we venture to make the suggestion that the cry of "hard times," so often heard when the financial work of the church is being considered, is largely out of place. It is true that times have been "hard," and that a great many people do begin to economize with the church first; but there are still enough faithful, loyal, liberal Methodists to support the institutions of the church to make it reasonably sure that all financial claims will be fairly well met.

The reports made by the representatives of our special causes—the Centenary and the Christian Education Movement—showed that they, too, have accomplished great things in the face of a most difficult situation. It is only right that due credit should be given these representatives for what they have been able to do—Rev. J. H. Holder and Rev. B. P. Jaco, in the North Mississippi Connference; Rev. J. M. Morse and Mr. W. D. Hawkins, in the Mississippi Conference, and Dr. A. S. Lutz and Mr. Stephen S. Thomas, in the Louisiana Conference. Not all was done, we are sure, that these leaders had hoped would be done in their respective fields; but they wrought well, and their diligent efforts produced creditable results. These great movements have by no means lost their grip upon the hearts of our people.

But the real success of the past year's work is shown by the results of the evangelistic efforts that were made. We believe that the spirit of evangelism was the outstanding feature of the year's activities. In Mississippi, under the inspiring leadership of Bishop W. N. Ainsworth, an evangelistic program was adopted in the beginning of the year that definitely committed the church to revival efforts throughout the year, a program that was carried out in a spirit and with a success that prove that the church has not lost sight of its primary mission. Magnificent church buildings may be erected; all collections may be reported in full; special enterprises may be undertaken and carried to a successful conclusion; but if souls are not born into the Kingdom of God through the preaching of the Word and the labors of devout men and women, under the blessing of the Holy Spirit, all else is of little avail. It is indeed a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners; and it is in the salvation of sinners that the gospel is glorified. In Louisiana, though an evangelical program was not formally adopted, the evangelistic spirit was manifest, and gracious revivals marked the labors of the ministry throughout the Conference. Bishop W. A. Candler, himself aflame with evangelistic zeal, set the pace with written and spoken word, and his brethren followed with joy.. All three of the Conferences reported a gratifying net increase in church membership—an evident mark of the blessing of God. Our greatest rejoicing is over the fact that sinners have been converted and brought into the Kingdom.

The past year has been one of peace within our borders. In the midst of a state of theological unrest that has characterized some sections of the religious world, Mississippi and Louisiana Methodism has held fast to the fundamental doctrines of salvation, and preached the same in demonstration of the Spirit and with power. There is no occasion to fear that the church is departing from the faith. Men will think boldly, independently, fearlessly—as they have a right to do—and differences of opinion will inevitably make themselves manifest; but Methodist preachers will continue to preach the doctrines that have been revealed in the Word of God, certified by the Holy Spirit, and authenticated in personal experience.

### The Year Ahead.

With devout thanksgiving to God for the blessings of the past, we need to look at the tasks that lie ahead for accomplishment. We set some of them down as they occur to us.

**Evangelism.** First of all, and above all, we place the continuance of the evangelistic efforts of the past year as the most important part of the work of the year ahead. By personal work, by the regular services of the sanctuary, by special revival meetings, by all possible organized activities, the evangelistic note should be sounded from all our pulpits, in all our charges, to all the people, so that sinners may be taught the error of their way and turned from Satan unto God. This is a task as glorious as it is great, one that should stir to the depths every heart that has itself experienced the blessings of pardoning grace. No preacher has a greater privilege than that of being an ambassador of Christ to lost men.

**Edification.** We believe the time has come for the ministry to place special emphasis upon the task of building up the people in their most holy faith. Methodism believes in and teaches the doctrine of growth in grace; but growth is conditioned upon nourishment, and spiritual growth is conditioned upon spiritual food. That we may supply this food, we, as preachers, need to feed upon the Bread of Life ourselves; then, and only then, shall we be able to preach unto the edifying of saints. A revival of effective expository preaching will involve much of prayer, study of the Bible, meditation. This kind of preaching may, more than we realize, be the means of bringing in the revival we all long for.

**The Centenary.** The Centenary is an unfinished task, but it should not forever remain unfinished. The problem now is not the securing of new pledges, though new pledges might appropriatly be made, but the collection of unpaid pledges. The "Pay-out" period is at hand, and one of the first tasks of the new year is to clear the records of these amounts that are still not paid. Neither weariness in well-doing nor discouragement over past failures should make us relax in our efforts to complete this great undertaking which has already meant so much to the church, and upon the completion of which so much depends.

**Education.** The fact that many Centenary pledges remain unpaid does not relieve the urgency of our educational needs, nor does it lessen the obligation to pay the pledges that have been made to the Christian Education Movement. A glance at the educational situation in our three Conferences will show how important it is that we give prompt attention to this matter at once.

Millsaps College. In the two Mississippi Conferences the educational work for men is represented in Millsaps College. This institution has a history which reflects great credit upon Mississippi Methodism, and it is to-day doing a work that is invaluable. But it is hampered in its usefulness by the lack of means to enable it to meet the heavy obligations of a new day. The payment of the Christian Education pledges will add largely to its resources, and, therefore, to its ability to do the work it ought to do.

Centenary College. In the Louisiana Conference, Centenary College represents the educational work for men. This historic institution, which will celebrate its one hundredth anniversary in 1925, is in the midst of a phenomenal

(Continued on Eighth Page.)

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## IRA B. ROBERTSON—A MEMOIR.

By Rev. W. H. Huntley, D.D.

Born March 30, 1840. Received his first appointment in 1860. Died June 6, 1923.

The name of Brother Robertson, given as No. 1 on past Journals of the Mississippi Conference, will not be so recorded again. Time's instruments will register his name no more, nor oppose restriction or limitation to the life transferred now by divine appointment to the Church Triumphant. Only the eye of Faith may note the name engrossed upon the Roll of the Kingdom—of Life.

Ira B. Robertson was man-grown before the war between the States. He had answered his call, and was received on trial during the year before that war proclaimed the United States to be on trial. To follow his life along those years; to have his witness to anxious days; to surpassing agitation in the State's defenders; ruptured family accord; heave and stress of breaking hearts; of smoke-screened future—it would be of strange interest, his witness and his impressions. From where we stand the Past seems very far, the morning when our brother applied for Admission on Trial.

As the successive Journals show, Brother Robertson kept step with history, marching with events, a spiritual leader among the people. Multiplying interests compel the formation of two Mississippi Conferences. Our young preacher keeps with the mother Conference, proceeds to invest his life at work in the region south of a line separating the State in halves. He was a preacher during "reconstruction" days, when the church strove and tabernacled verily as upon a bleeding Calvary.

On his march, clearing the way, and eagerly welcoming the reviving spirit of good-will and Godspeed ahead, one cannot fancy Brother Robertson as anything but eager, all along his journey through. Never outgrowing the impulsive, the impetuous, the spring and summer season of his service must have been intense.

He is not seen shouldering for place in the ranks. As a good soldier he stepped in the uniform of the regular, going at command, as holding his assignment from the Council of Heaven; then forward untiring upon the work he held to be the greatest work in a sin-troubled world.

His preaching was strong, his personality marked by clear convictions, always convincingly spoken. He loved to sing. A useful member of our Conference said: "Listening to Brother Robertson sing, one day, I received the deciding influence of my life in my call to the ministry." Only the Spirit of God has the record of the blessings upon many other lives arrested by the cries of the watchman, preaching the Gospel, absorbed in his "loved employ."

Brother Robertson's home life was loyal, devoted. Without children of his own, he gave full affection to the daughter of the widow whom he married. The good wife has been gone for years—she was awaiting him when he went.

The following appointments, as nearly as they can be made, mark Brother Robertson's active ministry: No record obtainable until 1865; 1865, Sunflower; 1866, Indian Bayou; 1867, Boliva; 1868, Covington; 1869, Cayuga; 1870, Cayuga; 1871, Cayuga; 1872, North Warren; 1873, North Warren; 1874, Summit; 1875, Summit; 1876, East Feliciana; 1877, East Feliciana; 1878, East Feliciana; 1880, Clinton, La.; 1881, Amite City; 1883, Spring Ridge; 1884, Brandywine; 1885, Brandywine; 1886, Camden; 1887, Camden; 1888, Camden; 1889, Anguilla; 1890, Anguilla; 1891, South Vicksburg; 1892, South Vicksburg; 1893, Bowerton; 1894, Gallman; 1895, Gallman; 1896, Lake; 1897, Montrose; 1898, Montrose; 1899, Montrose; 1900, Roxie; 1901, Homochitto. From 1902 honored with the relation of superannuate.

Since his superannuation, with unflagging interest, Brother Robertson has been a familiar figure at all Conference sessions. Emotion was characteristic. Humor evoked smiling sympathy from bishops and brethren. Courage was high. He loved his brethren, loved to say so. He loved to live. He will be missed a while—and deserves to be. More than is ordinary, he has proclaimed, "I love to preach."

Surely the high privilege long was his. Can time ever harvest fully the fruits from so long and so loving a seedsman?

From the home church at McNair, simple, but deeply impressive funeral services were held. The pastor, Rev. M. L. McCormick, together with Rev. J. R. Jones, presiding elder, and Rev. W. H. Huntley, pastor at Port Gibson, gave feeling tributes in speech. Many old friends and neighbors gave theirs in tears. Their father in Israel had fallen on sleep. They would not look upon his like again.

As his friend of years, may I offer, to close this simple tribute, a verse from a poet—from a spirit ever wondering, overwhelmed by the saving love of Jesus Christ.

Was Ira B. Robertson attempting, year on year, to teach and preach his experience thus:

> "When men shall say to thee: Lo, Christ is here!
> When men shall say to thee: Lo, Christ is there!
> Believe them; yea, and this—then art thou seer
> When all thy crying clear
> Is but: Lo, here! Lo, there! Ah me, Lo, everywhere!"

He was so attempting—he was so succeeding.

## REV. JOHN MARSHALL BROWN—A MEMOIR.

By Rev. Briscoe Carter, D.D.

John Marshall Brown, son of William Brown and Mary Ann Gibson, was born in Cahawba, Dallas County, Ala., on the 25th of January, 1840, and passed to his reward in Belcher, La., July 16, 1923, at 11:50 p. m., and was buried in Forest Park Cemetery, Shreveport, La., July 18, 1923. He joined the Methodist Episcopal Church, South, in September, 1856. He was educated at Centenary Institute, Summerfield, Ala., was licensed to preach in May, 1860. He was married July 2, 1860, to Miss Carrie L. Pruitt, of Summerfield, Ala. Of this union seven daughters were born, of whom four survive: Mrs. A. G. Wrenn, of Shreveport; Mrs. R. P. Newton, of Doyline; Misses Mattie C. and Carrie M. Brown, of Belcher, La. He was married the second time on Aug. 29, 1882, to Mrs. Virginia Ann Conner, of Webster Parish. Six children were born of this union, two of whom survive: J. M. Brown, Jr., of Belcher, and B. W. Brown, of New York.

Brother Brown joined the Alabama Conference in December, 1860; was ordained deacon in 1865; elder in 1867. He served thirteen years in the Alabama Conference, and was transferred to the Louisiana Conference in 1873.

For fifty years Brother Brown was a member of the Louisiana Conference. Brother Brown, on account of sickness, failed to reach the session of our Conference held in Alexandria in 1921, being the only absence from roll call in his sixty-three years in the ministry. I cannot recall when I did not know Brother Brown, he being a close friend of my father, and from my admission into the Louisiana Conference in January, 1888, to the time of his departure being as intimate with him as was possible between men of such disparity of years. I was his presiding elder twice; and it seemed to me as though the order ought to have been reversed, though I never had shown me such deference as superior in office as was shown by him.

The first appointment served by him in our Conference was Vermillionville, now known as Lafayette. Then, for forty-six consecutive years, he went in and out among us as an itinerant, taking the relation of honor at the session of Conference held by Bishop Kilgo in New Orleans in the latter part of 1918.

It is customary in such sketches to give a list of the appointments served by the subject, but I do not put much emphasis on "place where." It might be interesting to some to run over the list to see how he "stood," as we always say, a poor way to get the measure of a man. I don't think when the Master Workman calls upon us for our report, he will ask "Where did you work?" but I am strongly impressed that he will make a close inspection of how we worked wherever we were. Measured only by "place where," Brother Brown would not rank very high in the estimation of folks in general, for he never held what might be called the "big" appointments. The fact is, he was bigger than any appointment he ever held. This is not true of some of us. There are instances where a man's appointment is the biggest thing about him, which is a great pity, both for the man and the place. But measured by character and real worth, I count Brother Brown as one of the really great men of our Conference, great in his goodness. There seemed to emanate from him an aroma of righteousness, and a man felt he had to be his best in his presence.

Brother Brown was among the last of a fast disappearing type—the genuine Methodist itinerant, the man who still believes that Christ is in the church as its Head and Guide, and that his spirit is still active in its direction, even to the making of appointments! He took his appointment as from God, and consequently never had any complaint as to its character or grade. He once said to me, on hearing some young brother make himself manifest after receiving his appoitment, that he never had one that was too small for him.

In his preaching, he was worthy of imitation by us younger preachers. He was a great believer in the converting power of edifying preaching.

Having none of the gifts of the orator, rather like Paul, with his presence against him, yet he was one among the most helpful preachers I ever heard. To be this required study, and this he never ceased to do; to the last he read the best and latest books and got their content. As a result, his messages were as fresh as the mountain spring. I will never forget the freshness of the message that he brought to the Shreveport District Conference that met in Mooringsport in 1920, when he preached at the morning service of the first day on John 12:31: "Now is the judgment of this world." Every one there was impressed with its force and helpfulness. He had then been superannuated two years. Since his retirement from active service, he did not buy as many books as was his custom, but, for years, I have been sending him every new book I got, if he did not get it before I did, and especially did I do this since his retirement.

His mental activities continued to the last. He loved to preach and was always ready to do so when able. The last time I had the pleasure of hearing him was the second Sunday in June, 1921, when he preached for me both hours that day from Rom. 8:28-29 in the morning and Rom. 12:4-5 at night, both being to the edification of his hearers.

His was a tranquil spirit, serene under all circumstances, and as he lived, he died. There was no suffering or agonizing pain, no sickness—

> "The voice at midnight came;
> He started up to hear;

A mortal arrow pierced his frame;
He fell, but felt no fear.
Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

## THE CONSTITUTIONAL CONVENTION OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF NORTH AMERICA.

By John R. Mott.

The Constitutional Convention held in Cleveland, Oct. 17-23, 1923, was one of the great creactive moments in the life of the Young Men's Christian Association. This representative gathering of 400 leaders of the Brotherhood launched a distinctly American National Association movement. At the same time it insured the strengthening of the historic ties which for three-quarters of a century have bound together the Associations of the United States and Canada because the existence side by side of two independent national bodies, still organically united, makes possible a relationship more logical and more consistent with national dignity and expression and a co-operation mutually more helpful.

By establishing a National Council of some 400 men, elected directly by the Association in relatively small electoral districts and holding an unhurried meeting each year for the purpose of estimating needs, determining policies, authorizing services to be rendered, and providing financial support, we have at last a plan which will enable the Association to make unmistakably clear their wishes to their agents, the General Agencies, and thus making sure that these General Agencies are quickly responsive to the expressed will of the Brotherhood. The pathway is pointed to the solution of the old and baffling problem of the adequate maintenance of the General Agencies in that by the new arrangement the Associations will assume responsibility for the moral and financial support of their General Agencies.

The executive functions of the national body are widely and wisely distributed among several national and international service committees, thus insuring larger initiative and more prompt clearance in a vast and ever-expanding movement; at the same time provision is made for the close co-ordination and vital union of these varied and growing services to the Associations at home and abroad.

In new and effective ways the State Committees are integrated with the national; in fact, an arrangement is entered into by which the two General Agencies—the State and the National—are so integrated that it is hoped the result or outcome "in working, in spirit, in economy, and in fruitfulness will be tantamount to one agency."

Provision is made for a judicial body to render interpretations of the Constitution and to settle promptly disputes or disagreements arising between Associations, or agencies, or their representatives. The Association College and other training agencies are brought under the more immediate control of the Brotherhood.

More important than these and other constructive achievements of the Constitutional Convention was the wonderful, triumphant unity realized and the resultant larger freedom (freedom from distrust, conflicting purposes and uncertainty) of which all are now conscious. In very truth a new atmosphere was generated at Cleveland—an atmosphere in which men came to loathe to differ, to determine, to understand, and then to forget themselves by becoming lost in their great unselfish cause. Abundant proof of this is seen in the fact that groups of strong men who had differed so radically, so strongly, so conscientiously, found it possible to adopt unanimously the new Constitution. This larger synthesis was the work of the omnipotent, creactive Spirit of God, for where the Spirit of the Lord is and where men yield to his sway, there is unity, liberty, vitality, productivity.

The Convention made no change in the basis of membership of the Associations. The entire work of the gathering has served to strengthen the relation of the Association Movement to the churches and their program. The following Preamble of the new Constitution adopted rings true on this point:

"We, the Young Men's Christian Association of the United States and Canada, through our representatives in Constitutional Convention assembled, reverently and joyfully confessing our faith in Jesus Christ our Lord and only Savior, and our unswerving allegiance to his church, recognizing humbly the creative hand of God along the pathway of three-quarters of a century of corporate experience, and dedicating ourselves afresh to our great mission of bringing under the sway of his kingdom the young manhood and boyhood of North America and of the other lands served by our Associations, and with the desire of conserving all the values of our past and likewise of unifying and strengthening our work so as to enable the North American Associations to meet the requirements of the modern age and of the coming day, hereby adopt the following Constitution of the National Council of the Young Men's Christian Asosciations of the United States of America."

## REPORT OF BOARD OF TEMPERANCE AND SOCIAL SERVICE.

To the Bishop and Members of the Louisiana Annual Conference:

Dear Brethren: Your Board has gone carefully into the comprehensive scope of the work of Temperance and Social Service, as contemplated in paragraphs 524 to 533, and we stand with the other evangelical churches of this country in promoting and fostering every agency that contributes to the higher life of our people, physically, morally, and spiritually.

We deplore the extravagance and thoughtlessness that prevail to-day that find expression in such a mad craze for pleasure-seeking. The low grade vaudeville and suggestive and immoral picture shows are a mighty factor in contributing to the juvenile delinquency that has become so grave a question that even grand juries and other court bodies are voicing a solemn protest and a warning to parents and others who are responsible. The foundations of home and family life are being threatened by holding up in caricature by cheap joke and suggestive pictures the sacred and holy relationships upon which the home is builded. We enter our solemn protest against such sinful and vicious practices and urge our people everywhere to awake to the dangerous tendency along these lines. We call to the defense of these sacred interests the power and influence of godly people everywhere. We deplore the widespread divorce evil and urge a uniform divorce law, in keeping with the Scriptural requirements, as a thing vitally needed if we are to preserve the power and influence of this great institution.

The inter-racial problem is one that is deserving of our most careful thought. At Lake Charles, a Colored Community Club has been sponsored by the Woman's Missionary Society and a playground has been purchased. A delegate was sent to the school for colored workers at the Bethlehem House, Nashville, Tenn., which is resulting in much good. We commend the work being done. Our St. Mark's Community Church in New Orleans is one of the most complete plants in the entire country, and is doing a wonderful work for the neglected of that city.

We are pleased to report that progress has been made in the enforcement of the prohibition laws in Louisiana. The conditions are far from ideal, but the courts, with some few exceptions, are responding to public sentiment, and in many parishes in Louisiana the violation of the prohibition law is not more frequent than that of carrying concealed weapons or other misdemeanors.

Be it Resolved: 1. That we go on record as opposing any effort to modify or repeal the Hood Law in Louisiana or the Federal law known as the Volstead Law.

2. Our State Constitution says gambling is a vice and should be suppressed by legislative acts; therefore, we respectfully call on the Legislature to carry out this provision of the Constitution of Louisiana, and we call upon Christian people and others who believe in orderly government to qualify themselves, under the laws of our State and nation, to perform that patriotic and Christian service of casting their ballot for orderly government that comes as a result of placing in office God-fearing men who are to make and administer our laws.

We heartily commend the work of the Louisiana Anti-Saloon League and the splendid work of the W. C. T. U., and we further recommend the appointment of Rev. A. W. Turner as State Superintendent of the Louisiana Anti-Saloon League, and promise co-operation in all efforts to prevent any modification of our Prohibition Laws.

Respectfully submitted.
C. C. MILLER, President.
W. C. CHILDRESS, Secretary.

## ON DOING GOOD WORK.

The ideal thing for every man and woman in the world would be a daily task in which the fullest satisfaction and pleasure could be had because it was a task that had abundant interest and variety and worth-whileness in it. But as a matter of hard fact, that is not the kind of daily labor that many of us have to perform. Some good day in the world's history may come when work for a great many people will lose much of its drudgery and monotony, and when men and women will find it much easier to get the work for which they have qualification and fitness. But it is not likely that the time ever will come when work will lose all its drudgery and monotony, or when most of us will not find it tiring and hard, at least in spots. For many of us the time may never come when our work will be satisfactory and enjoyable because it is easy and congenial at every point. But in most cases is it not possible to put something into work even that is tiring, and has much drudgery and monotony in it, that will give to it a very real pleasure and satisfaction? No matter what a man's work is, there will always be some good reasons for his doing it well, and well-done work, no matter of what kind, always brings its own peculiar enjoyment and satisfaction. In fact, an ambition to do one's work well will usually redeem it from most of its drudgery and monotony. —Christian Guardian.

## TO THE COLLECTORS OF THE MISSISSIPPI CONFERENCE.

My Dear Co-workers: On November 1, our third payment was due on Education. Some have paid the first and second, but some have not paid. Please make special effort to collect all collections that are due, which will include first and second that have not been paid, and third.

If any of you have not your lists, please let me know and I will send this list at once. If at any time you find that a mistake has been made, some credit overlooked, kindly report to me at once and I will do my best to straighten it out.

Please do not fail to see every subscriber who is delinquent and collect as closely as you can. No movement is more vital to the church than that of the Christian Education Movement.

Cordially your brother,
J. M. MORSE,
Secretary-Treasurer.

All government in a Republic rests upon obedience to law. Disregard for law tears down the very basis of free Government. It is gratifying that most citizens, whether they approve of prohibition or not, are observing the prohibition law. Disregard for law is the foundation of Anarchy.—Josephus Daniels.

Respect for the Constitution and obedience to law are required alike by Protestant, Catholic and Jewish churches—then you owe it to your church to obey the Eighteenth Amendment.—Colonel Dan Morgan Smith.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

Nature conceals things of rare beauty and worth in the far-distant places. In dells and glades, hidden in forest depths, serene and quiet in the woodland air, this wonder mother of all weaves her tapestries of grasses and flowers, sets around her shining circles of leafy trees and calls her singing bees and birds to feast of melody. The wealth of the unseen and the unheard, hidden mysteries of earth's vast store, oceans decked with gem-like islands, caves deep hidden, bestrewn with jewels, or lined with laminated rocks, seamed with gold, yea, the deep things the Almighty One placed these while yet the earth was young! Then again the silent forces are the mightiest forces. None may hear the stars in their mighty march across the infinite abysses, nor measure the rhythmical beat of this endless processional—the force that guides and holds them in courses is as silent as a mummy from Egypt's tomb. Men have dreamed in silence within the chambers of the soul, builded vast cathedrals or kingly palaces, planned wonders for ocean, air and land, bound continents with roads of banded steel and arching bridges; yet none heard the coming and going of the thought wraith. Thought moves the world; its waves break on every shore; its argosies sail every sea; its busy engines wheel through all the earth. Yet the eye hath not seen it nor the ear heard its goings. So the best things of life—the thought unexpressed, the tear uncrystalized, the love heart hidden, the hope unfulfilled, the sorrow too deep for utterance—these may never break forth, but live to refine, to chasten, to mold and fashion into a character of lasting worth. We sometimes are aghast at the tragedies of this modern life; its toll is fearful, but there are so many secret passions, living, moving, burning in human hearts, we fail sometimes to note the heroes who march right onward with upward breast and lifted head.

Bread, after all, is only the fuel of life; faith is its essence, and the man who lives only to eat is a lonely, half-starved creature. Israel ate of the desert manna, yet the idolatry they had learned in Goshen so clung to them that a new generation must perforce come forth to eat of the "hidden manna." Mighty indeed are the secret silences in which life and spirit live, move, and have their being. No clarion voice proclaims their presence; the still small voice keeps watch and tryst there, in the dwelling place of God.

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The need of the after years is the fruition of life. He had toiled earnestly, faithfully, this veteran of the Cross. Sometimes he was blunt, plain, possibly a bit uncouth. The finer graces of a circle in which manners were rated above worth looked askance when he ignored some standard of trifling import. The tear on the cheek of a child was of vastly more importance to him than any book of etiquette ever written. He did not always draw a broad line of distinction between sinners and saints in his ministry, and some wondered. Perchance after a dusty drive on some errand of mercy, or to bear the living Word to some neglected spot, his linen may have been soiled or his tie awry; but his soul was clean and his heart set to music. He knew the way that led to the hearts of men, and cared for little else. His pulpit was his throne, and there he was supreme. His conscience was confessed to his Lord, and his messages received and delivered only at his hands. Men and women who had never preached or studied its art, who knew as little about its principles as they did of Einstein's theory of the fourth dimension, would advise him concerning the length, breadth or even depth of his sermons. He would smile and soon forget their sage counsel. Sometimes he wondered himself at his preaching, for wonderful vision of life, truth and beauty would flash through his mind, and these would be portrayed in language so chaste and pure that one thought of pearls strewn on velvet, or flowers on terraced gardens. Faithful and honest with God and man, he cared but little for popular approval. Earnest and true in social and private life, he never took thought for reputation. This he knew full well would care for itself, and, after all, he was in God's keeping. Another has now taken the place he once held, but the memory of the elder one lingers among the people of the village as a heritage of richest worth.

628 Kings Highway, Shreveport, La.

## WITH OUR EXCHANGES.

### A Cause for Gratitude.

Redemption from our folly stands out for gratitude. The cross calls for adoration. The altar of God, the humble and the contrite heart, the miracle of regeneration within the soul, the accompanying wisdom and love and power of Jehovah put us forever in debt to him whose we are and whom we serve. What are bins of coal, or elevators of grain, or the crush of markets compared to the force which adorns the inner man and makes him fit for heaven? Should not the worshiper in deepest gratitude find a better way of expression than by eating at feasts, or visiting friends, or watching sports?

The interest of heaven and the help of heaven go on forever. "Beloved now are we the sons of God, but it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John iii. 2.)—Methodist Advocate.

### Scholarship.

Oh, no! We are not opposed to scholarship, but the so-called scholarship. We are not opposed to scholars, but to some of these self-styled scholars who go about undermining the faith of young men and women by telling them that parts of the Bible are untrue, that parts of it are mere myths, and even going so far as to teach that Jesus is a mere man, and that as man and monkey came from the same tadpole, jelly fish or some other spineless object, so Jesus did, too. It must be wonderfully pleasing and inspiring to have such a scholarship as that!—Alabama Christian Advocate.

### Mob Rule.

The demagogue on the stump, in the press, and sometimes even in the pulpit, finds it easy to win applause by declaring that he will give the people what they want, and then encourages the people to express themselves in terms of selfishness. Thus the mob-spirit is cultivated, and when some deed occurs that stirs the imagination and arouses the primal instincts, the people cry out for blood, and forget their laws and the courts which they have established, to protect the weak and punish the criminals. Being encouraged to believe that their will rather than God's law should prevail, crowds of excited people make unreasonable demands and are ready to enforce them by violence, if obstructed. The mob spirit is really produced by the methods of the demagogue in his appeal for popularity. We need in public office men who have intelligence enough to know what is right and sufficient courage to stand for it even at the cost of popularity. As long as leaders are ready to be led and yield to every passing breeze, we shall have mob rule. —Arkansas Methodist.

### Before and After the Revival.

The preaching of your pastor may not be as thrillingly interesting as the preaching of the evangelist that held the meeting in your church. There may not be so many people present each Sunday morning and evening. These conditions are not expected as the regular order throughout the year. There are converts to be taught and workers to be trained and souls to be nurtured. A high pressure revival and great crowds continuously are not necessarily essential to the highest Christian culture. The revival is the period of action and ingathering. Without the cultural period and seed sowing, there would be no trained workers and no young people prepared for church membership. Only those church members who continue in patient well-doing throughout the year keep the revival power and blessings and are ready in prayer, faith and work when the time comes for the next meeting.—St Louis Christian Advocate.

### Neglecting God's Poor.

"What is the use of living in an empire which boasts that the sun never sets upon it, if you live in a slum like this where the sun never rises?" Such complaint is attributed to a poor woman who lived in a miserable tenant in East London. The query cuts like a sword with two edges and applies more widely than to British rule which in its pride of empire allows squalor and wretchedness within the borders of the capital city.

Here is a lesson for the church of God. In its vision of world conquest and its persistent plea for the nations of the earth there should be no oversight of God's poor which may be at one's door. To have a zeal for missions in Africa and at the same time neglect the negro in one's kitchen or to mistreat the colored laborer who is one's near neighbor, to say the least, is not Christian. To speak the whole truth, such conduct is contemptible and devilish.

The Christian order is first at Jerusalem and then to the uttermost parts of the earth. Let not Jerusalem be forgotten while one fixes his gaze upon the uttermost parts of the earth. Neither let the "regions beyond" be neglected with the spurious plea that the duties at home are so exacting. "The world is my parish," was Wesley's law of services. It should be the rule for all his followers.—North Carolina Christian Advocate.

### A Book a Day.

It is said of Rev. William L. Stidger, the author of "The Place of Books in the Life We Live," that "He reads at least one book a day."

This is a most astonishing statement, and implies a mastery of the art of reading that is, we imagine, without a parallel. When we remember that he is the pastor of a large church, and a prolific writer of books, we wonder how he finds time to read so much.

Too many of us, alas, read books but rarely; and not always the kind of books we should read, at that. It is in the hope that we may encourage our [illegible]—especially our younger ministers—to [illegible] the reading habit, and to learn how to select and read wisely, that we are calling attention to what a prodigious achievement Doctor Stidger finds it possible to attain to as a book reader.

The common plea for not doing more reading is the lack of time. Surely, if so busy a man as this pastor of a great city church can find time to read "at least one a day," there are not many of us who could not manage, with wise use of our time, to read at least one a month. For many that would mean a substantial increase in the number read during the year.

We do not recommend to our readers the hurried manner of reading that Doctor Stidger evidently practices. We rather recommend a patient, thoughtful method of reading, that absorbs, understands and digests the thought of the writer of the book, assimilating its contents almost as thorouhly as our food is assimilated in the process of digestion.

Of all the suggestions for reading profitably that we have seen, none has more impressed us as thoroughly wise and useful than that of Newell Dwight Hillis, who said: "Read a paragraph, or a page, carefully and thoughtfully. Then close your book, and close your eyes, and look, and see what you have read." (We quote from memory.)

This visualization of what you read will make it yours forever; and every book thus read will feed and strengthen your mind, storing it with material for thought and speech through all the years to come.

"But have no taste for reading," says one. Then by all means acquire it, and lose no time in doing so. Why condemn yourself to poverty of mind, when you may easily, with suitable effort, become the possessor of ample resources, that will make for your happiness and wellbeing.—Florida Christian Advocate.

# Paganism is Crumbling

A Methodist Bishop, recently returning from world-wide travels, thus remarks, "In all my travels belting the globe I did not see one new pagan temple, but churches, schools, hospitals rising as Christianity is going forward. How in the face of such achievement can we stop even for a moment?"

Methodism is perhaps the most potent force in this crumbling of paganism, and it is the Centenary which is sending Methodism forward. Without it we would to-day be impotent. It has added five new lands to our world parish and multiplied our work three-fold.

Yet only half of the pledges have been paid! How can we dream of stopping? We cannot! We will not!

**December and January Constitute the Pay-Out Period.**

**Co-operate in the Policy!** **Pay out the Pledges**

### CALENDAR OF OPERATIONS

December-January

CENTENARY PAY-OUT PERIOD

| | |
|---|---|
| Dec. 1-15. | General Set-up Meetings. |
| Dec. 1-30. | Pageant, 'Apostles of Light, in big cities. |
| Dec. 1-30. | Demonstrations in towns and churches. |
| Jan. 1-Feb. 1. | All-day Missionary Programs. |
| Jan. 1-Feb. 1. | Speakers and organizers in every church. |
| Jan. 13-20. | Centenary World Week. |
| Jan. 20-Feb. 1. | Pay-out Period. |

Woman's Missionary Societies will sponsor the Pageant and Demonstrations and will co-operate in the all-day Missionary Programs and World Week.

For copies of Pageant and Demonstrations and other literature, also for full information as to co-operation, address

MISSIONARY CENTENARY,
Lambuth Building,
Nashville, Tenn.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## IS THE CHURCH REALLY SQUARING HERSELF TO PAY AN HONEST DEBT?

Off again! I hear the old boys calling me, and everything I possess responds to the call. My Katy train runs west along the north bank of the Missouri River for two hundred miles to the place of my birth, then turns south for what seems an endless journey. After forty-two hours of travel, I reach a place called Gonzales, Tex. They say it is one of the oldest towns in the State, but it does not look it. There is very interesting history here, but I must forego relating it in order to tell you about something which happened at the Methodist church.

**West Texas Conference.**—My, what a company of **connectionals** had been on the ground, each trying to say his **piece** and get away before the **"forgotten man"** program which was scheduled for Saturday! Bishop McMurry was to be my teammate at Gonzales, but he was prevented from making the trip on account of unexpected business and some physical indisposition. Bishop Dickey had everything in order for the presentation of the plan of special effort for superannuate endowment, and promptly at the hour agreed upon he called for me. It was the **thirteenth** Conference I have visited this fall, and that **hoodoo** number made faces at me. But I think the occasion turned out to be one of the very best. The brethren received the plan with high enthusiasm and gave every assurance that they were ready to do the work.

Bishop Dickey followed me with an earnest exhortation that gripped **the** Conference like magic. That man is a power when he **turns loose**, and he invariably lets himself go when he discusses superannuate endowment. He urged the impelling necessity of providing for the church's worn-out preachers and on the basis of paying an honest debt long past due. He loathed the placing of this obligation on the heart of the church as a charity. If all of us will really consider the subject in this light, we shall be convinced that we cannot shamelessly **hold up our heads** until the account is paid in full.

Rev. Arthur Moore, the wonderfully successful pastor of Travis Park Church, San Antonio, could hardly wait until Bishop Dickey had concluded his address to put his Conference on record. He moved that the West Texas Conference, by standing vote, assure the Board of Finance that they cheerfully accepted their part of the program for superannuate endowment, and would apply themselves diligently to carry it out in the fullest measure. So far as I could see, the vote was absolutely unanimous. This was the first time that any Conference had voted on the subject, but I am confident that every Conference would have voted the same way if the vote had been called for.

Dr. Sam Burgin took me for a walk. I said to him: "Sam, tell me frankly, do you think the special effort for superannuate endowment has a chance for success?" He replied: "Todd, if this thing had come before the other financial campaigns, the church would have raised double the amount you are asking. But even now, and notwithstanding the drives for other causes, she will surely raise that $10,000,000. It will mean hard work, but this is something for which all of us are willing to spend ourselves to the limit."

I met the Bishop and his cabinet for a few minutes. They received me cordially and gave assurance that every request for service concerning the special effort would be responded to with enthusiasm. My old friend, Dr. Casper Wright, of the San Antonio District, sat there **grinning.** He whispered: "Don't you worry, old man, we are going to do it." And Rev. H. E. Draper, of the Beeville District and a member of the Board of Finance, was there. Afterwards he said to me: "Understand, the presiding elders and every preacher in the Beeville District are heartily committed to the plan for raising adequate superannuate endowment, and we will do more than our share." The other presiding elders were just as positive in their words of committal to the task.

I had a delightful stay at Gonzales, and I wish that space would permit dozens of other testimonials favorable to the outlook of the movement to be recorded. As I departed there was something kept saying: "Write, Blessed are the superannuates who put their faith in the West Texas Conference; they shall not be disappointed."

**Upper South Carolina Conference.**—It was held at Newberry, S. C., and the distance from Gonzales, Tex., is a journey of three nights and nearly three days of almost constant travelling. These long hours shut up in a railway train are conducive to the **blues**, for one has so much time to entertain doubts and fears. But the West Texas Conference started me on the long trip with such confidence and high spirits that I landed in Newberry on Tuesday afternoon **happy as a lark** and eager to feel the pulse of the Upper South Carolina brethren concerning the superannuate cause.

After the communion service and the organization of the Conference on Wednesday, I was called upon to explain the plan of the movement in behalf of the superannuates. Rev. W. A. Lambeth, of the Western North Carolina Conference, came next with a stirring inspirational address. Lambeth is a sight. Rarely have I known a speaker of such magnetism. From the first word to the end of his address he had everything **his own way**. We all sat there like children under a **magic spell**, eager not to miss a word of the speaker's lightning speech. He gripped our reasoning faculties, warmed our hearts, and stirred us to attempt to do our best for the sacred cause. Long before he concluded everybody was fully committed to the program. In his final pressure of exhortation, wherein he pleaded with soul aflame that every person would hold fast in loyalty to the great movement, he exclaimed out of his matchless humor: "Stick to this thing, men; stick to it **like a cocklebur to a cow's tail."** That finished us. When the uproar of laughter and good humor had subsided, there was every evidence on the faces of those South Carolinians that they would **stick to it.**

Bishop Denny followed with earnest statements that aroused the Conference all over again. He always says something good when he speaks, but this time he was especially helpful. It is very gratifying to see this good Bishop giving such whole-hearted co-operation to the movement for superannuate endowment. He has not failed once to respond to any request for service at his hands. Furthermore, he **seeks** opportunities to assist the work.

While at Newberry I talked with numerous presiding elders, pastors, lay members, connectional men, an editor, etc., and without exception they expressed the conviction that the special effort for superannuate endowment is sure to win. One brother did express himself as regretting that he had to go through another **financial agony**, but he changed his mind on the subject, thus making the Conference unanimous in its attitude. The doubts of this dear brother could not stand up under one of Lambeth's witticisms—namely: 'If you think this movement puts you in a tight place, there is a way out. Behold a **pig in a pen.** He cannot get out by **squealing;** he has to **root. Root, brother, root!" The Upper** South Carolina boys **will come through.**

**North Alabama Conference.**—This **beautiful** first day of November I am speeding **through** Georgia en route to Ensley, Ala., where **the great** North Alabama Conference is **grinding away.** The swiftly passing fields give evidence of "a good year, Bishop." The chickens, **ducks, and** turkeys hold carnival in yards flitting by; **the** cattle, satisfied, stand here and there **working** their mouths as if chewing gum; and the **negroes,** with broad grins on their faces, contentedly **ride** the laden cotton wagons going to market. **My,** but it's fine to be way down in Dixie **when they** have had a year like this! Really it **seems that** the good Lord is smiling on his people of **Southern** Methodism just now so that they **in turn may** be able to smile upon his aged and **worn-out** preachers.

Friday morning the church was packed **to its** capacity with preachers and others who **were on hand** early to hear Bishop Candler's **devotional** address. It was truly rich in wit and **wisdom.** Promptly at 10:30 a. m. he called **for the** speakers who were to present the plan **for superannuate** endowment. It was my duty **to explain** the details of the movement. The vast **throng** listened with an eagerness to understand **every** step to be taken. I shall never be able to **express** my appreciation of the close and patient **attention** of **all** the Conferences visited to the **plan** **analysis** of the work contemplated.

Bishop Ainsworth followed with a **stirring address** on the debt we owe the grand old **veterans** of our ministry. He was at his best, **which** means that the great cause had a **mighty champion** at court. His wonderful voice rang like the **clear** tones of a bell, and there was not one in the **multitude** of listeners who was unable to hear **every** word he spoke. As I sat there on the **platform** near enough to touch him by extending my **arm** I saw the perspiration rolling from his **face and** could feel within me the vibrations of his **impassioned** soul. How I wished that all the **twenty-three** hundred claimants of the church **could** see this noble Bishop pleading so vehemently **in** their behalf.

Bishop Candler closed the morning's program with an exhortation on the subject. **Just think,** this man had come under an emergency **call** Tuesday night to hold the Conference, **which** began Wednesday morning. On this **Friday** morning he delivered a powerful devotional **address** of forty-five minutes, addressed the **class** for deacon's orders for thirty minutes, and **was** still **as fresh as a daisy** and as wholesome **as ever** when he closed our program with a speech **of** fifteen minutes. He has not failed once **in doing** most efficiently everything requested of him **by** the Board of Finance. The Lord bless him **and** give unto him the abiding consciousness **of a** loving and grateful church.

I was compelled to hurry away to take a **train** that would land me in St. Louis Saturday **morning.** However, the superannuate program **was** announced to continue Friday night. Dr. George R. Stuart was to speak, and after him Senator J. T. Heflin, of Alabama. These two men **are** heralded as the most popular speakers **in that** great State. What a joy it is to know that **they** readily consented to do **their best** for the **cause** of the "forgotten man." Surely after all **that** happened at Ensley there can be no question **of** doubt about the North Alabama Conference **doing**

(Continued on Ninth Page.)

# *The Home Circle*

## BOYHOOD.

O for boyhood's painless play,
Sleep that wakes in laughing day,
Health that mocks the doctor's rules,
Knowledge never learned of schools,
Of the wild bee's morning chase,
Of the wild-flower's time and place,
Flight of fowl and habitude
Of the tenants of the wood;
How the tortoise bears his shell,

How the woodchuck digs his cell,
And the ground-mole sinks his well;
How the robin feeds her young,
How the oriole's nest is hung;
Where the whitest lilies blow,
Where the freshest berries grow,
Where the groundnut trails its vine;
Where the wood-grape's clusters shine;
Of the black wasp's cunning way,

Mason of his walls of clay,
And the architectural plans
Of gray hornet artisans!—
For, eschewing books and tasks,
Nature answers all he asks;
Hand in hand with her he walks,
Face to face with her he talks,
Part and parcel of her joy,
Blessings on the barefoot boy!

—From Whittier's, The Barefoot Boy.

## SHOES FOR UNCLE SAM.

Our great province of Alaska has been very much in the public notice this summer, with President Harding and his party making a tour of it. And we appreciate again what a valuable territory it is, not only in mines but men. A story written by Margaret R. Seebach, for the Woman's Home Missionary Society, shows well the quality of these folk. In part, we shall give it to you.

"That picture of Uncle Sam?" inquired a deep voice, with a tone of anxiety.

The government agent, who was also the storekeeper in the little Alaska town, turned around. He was getting used to the childish ideas of the Eskimos, though at first he had found it hard to understand them.

It was hard work for them to understand, too, that their country had been bought by the United States. They had no idea of a government by President and Congress (though some of them may now better appreciate who the President is, since they have seen him), but when the agent spoke of "Uncle Sam," and showed them the well-known figure, they took for granted that he was the person who had bought Alaska, and who sent supplies which were given out to them at the little store.

"That picture Uncle Sam?" asked the Eskimo again, pointing a stubby finger at the cartoon. It showed a lank figure in a pitiable condition; the long features and straggling beard of Uncle Sam rose above a shabby suit, patched in many places; and at the bottom appeared a pair of bare feet below a pair of trousers that were much too short.

"Oh, yes! that's Uncle Sam," said the agent rather wearily. He got tired of talking to these childish people. "Looks like he's pretty hard up, doesn't it?"

"Uncle Sam got no shoes?" persisted the man.

"Not a sign of 'em!" declared the agent jokingly. "Cold weather to go barefoot, isn't it?"

The Eskimo grunted, wrapped his blanket about him, took a last serious look at the picture, and stalked into the snowy darkness.

There was much excitement in a certain Eskimo hut that night. The fur-clad wife and the plump babies listened with eyes large and round, as the head of the family told what he had seen in the store.

"Uncle Sam sends us flour, sends us bacon, sends us much thing," he told them. "Uncle Sam take care of us, not let anybody hurt us! Mr. Carroll say so, many time. Now, Uncle Sam poor, very poor. Got no fur coat"—all the black eyes rolled in astonishment—"got no cap, only old hat"—still greater surprise—"got no shoes! Feet all bare!"

No words could express the horror of the family at this dreadful state of affairs. The little wife rose from her seat by the fire and began to rummage about the hut.

Presently she came back with a piece of the softest doeskin in her hand. Next she brought out a box of colored glass beads, and a rude painting outfit, also needles and thread and a large knife.

Two days later the agent looked up from his accounts as the door of the store flew open and his Eskimo visitor again appeared. He walked to the counter and laid down a bundle, waiting for Mr. Carroll to open it.

The agent unwrapped it, and there was a beautiful pair of moccasins. The doeskin was soft as velvet, the beading and painting made them a perfect rainbow of the loveliest colors. The agent, who had seen many pairs of moccasins, rubbed his eyes and looked again. He had never seen so fine a pair.

"Uncle Sam got no shoes," explained his caller. "Me and my wife take two days make these for him. Send them to Uncle Sam!"

"Sure, I will!" declared the agent heartily. "It's mighty good of you to make 'em for him. Now just wait a bit."

From the stores on the shelves he quickly chose provisions amounting to at least twice the value of the moccasins, and loaded the generous Eskimo with the packages.

"Well, I'm beat!" said the agent, sitting down to take another long look at the moccasins. "People like these are worth trying to help, after all. I guess they'll make good citizens. Uncle Sam wasn't such a dunce, anyway, when he bought up this country!"—Christian Advocate (New York).

## THE CHEMISTRY OF THE BEE.

In an article describing his experiences with bee-keeping, Dallas Lore Sharp writes in the September Harper's Magazine:

"All flowers do not yield honey, or any flower indeed. Bees only yield honey. Flowers yield sweet water—those that flow for the bees—a sweet water which may be ravishingly perfumed and tinctured with distillations as of attar and frankincense and myrrh, but whose sweet taste is that of cane sugar only. This sweet water the bees suck from the flower tubes and carry home in their abdominal honey sacs, and on the journey in the body of the bee the sweet secretion of the flower, to which has been added a minute drop of acid secretion of the bee, undergoes a chemical change, resulting in a new compound called honey.

"As the drop of nectar is sucked from the flower tubes it receives in passing certain glands at the root of the bee's tongue an infinitely small drop of formic acid, and the change into honey begins. The bee hurries home with her load, but instead of running to the empty cell with her sac of sweets, she is met by a home worker who, mouth to mouth, drinks from her sister's sac, emptying its contents into her own honey sac and adding her own portion of acid, thus doubly charging the nectar, as we charge the fruit juice at the fountain with a dash of phosphate; and the sweet water, which had been sweet with cane sugar, is now, from out of this second bee's abdominal sac, poured into the cell of the comb, real honey, sweet with grape sugar, not cane sugar, a different product, the joint chemical compound of many blossoms and at least of two bees."

## FOOLSCAP.

Every one knows what foolscap paper is, but not every one knows why it is so called. An Exchange ventures to say that not one in a hundred that daily use it can answer the question. The following will tell you how the term originated:

When Oliver Cromwell became Protector, after the execution of Charles I, he caused the stamp of the cap of liberty to be placed upon the paper used by the English government. Soon after the restoration of Charles II, having occasion to use some paper for dispatches, some of this government paper was brought to him.

On looking at it and discovering the stamp, he inquired the meaning of it, and on being told he said: "Take it away. I have nothing to do with a fool's cap."

The term "foolscap" has since been applied to a certain size of glazed writing paper.—Morning Star.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped

STEW PANS, 69c

WITH THREE GUARANTEES CUT FROM THE LABELS ON

LUZIANNE COFFEE

Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

# New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

**Louisiana Conference**—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. C. M. Chapman, D.D.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# Editorial

## AFTER CONFERENCE—THE YEAR AHEAD.

(Continued from First Page.)

development which runs the risk of being arrested for lack of sufficient funds to enable it to meet its urgent needs. Methodism in Louisiana has no greater asset than its college at Shreveport, and to allow that asset to diminish in value at this time would be a tragedy of tragedies.

Grenada and Whitworth. These two colleges for women—the one belonging to the North Mississippi Conference and the other to the Mississippi Conference—are facing crises after notable periods of usefulness. By the requirements of constantly advancing educational standards, the time has come when both of them must have adequate endowments—not merely that they may enlarge their usefulness, but that they may actually continue to exist. The urgency of their needs was presented to their respective Conferences, and by unanimous vote their appeals for endowment were endorsed and commended. These appeals must be met, and they must be met this year, or they will lose their classification as A-grade institutions. Mississippi Methodism will certainly respond to their calls at once.

Mansfield. Louisiana Methodism has only one school for women—Mansfield College—and in that institution it has a right to take pride because of its long and honorable history. But Mansfield, like its sister institutions, must have an adequate endowment. The active campaign for this endowment has already been started, and the city of Mansfield and the Parish of De Soto have responded nobly by pledging more than $50,000. But that is only a beginning—Louisiana Methodism as a whole must do its part.

We have mentioned the foregoing institutions because they are the outstanding Methodist schools of the two States; but there are other educational interests that will suffer greatly if we fail to give attention during this year to the all-important matter of Christian education.

**The Special Effort for Superannuate Endowment.** After a long period of discussion and of more or less desultory effort, the Methodist Episcopal Church, South, has at last determined to raise a fund of $10,000,000 to be used as an endowment for the relief of its superannuated preachers, their widows, and dependent children. The justice of the claims of these worn-out servants of the church is beyond question, and the wonder is that the raising of this sum has been delayed so long. By special action of the General Conference which met at Hot Springs, Ark., in May, 1922, a five-year period, beginning in the spring of 1924, was set apart for the collection of this fund, and every pastoral charge in the church will be asked to raise within that period, as a minimum, an amount equal to that assessed for its pastor's salary for the Conference year 1922-23, plus the amount assessed the same year for the support of its presiding elder.

Our three Conferences have approved, accepted, and adopted the plan to raise this endowment fund, and it is to be put into effect with the beginning of the year, March 16 having been appointed as the day for presenting it to all our people. We do not believe there is a single pastoral charge within the three Conferences that will refuse to accept its quota, or that will fail to pay it according to the plan—at least one-fifth of the amount each year for five years.

### Is It Possible?

There may be some who will say that the tasks ahead are too great for accomplishment; if there are, we venture to suggest that they have not sufficiently estimated the resources of the church. WE ARE ABUNDANTLY ABLE, AND WE BELIEVE WE SHALL ACCOMPLISH THEM.

The chief resources of the church are not material; but its material resources are ample for all the financial demands made upon it. If our people would conscientiously pay but a tithe into the treasury of the Lord, all the Centenary pledges would be paid, all the Christian Education Movement pledges would be paid, all the special needs of our educational institutions would be met, the entire amount for Superannuate Endowment would be paid—AND THERE WOULD BE MILLIONS OF DOLLARS LEFT FOR OTHER USES OF THE KINGDOM OF GOD. Even in the midst of "hard times," there would be no lack.

But our reliance is upon the mighty movings of the Spirit of God to enable us to see our duty and our privilege and to inspire us to do what we ought to do. If we turn to God in earnest prayer, we shall be led to the consecration of ourselves and of what we have to his service; and that consecration will result in a determination that will give us success in all our undertakings. Prayer, consecration, determination—these are the things that will make easy the tasks ahead.

## THE SUGGESTED CHANGES CONCERNING THE ADVOCATE.

At the meeting of the Publishing Committee of the New Orleans Christian Advocate, held on October 18, it was voted to submit the following resolution to the patronizing Conferences at their approaching sessions:

"Resolved, That the approaching sessions of the participating Conferences be asked to act upon the advisability of reorganizing the New Orleans Christian Advocate under the new name of The South Central Christian Advocate.

"Resolved, That they be asked to act further upon the advisability of changing the location of headquarters from New Orleans, La., to Jackson, Miss."

Pursuant to this action, the resolutions were presented to the three Conferences at their recent sessions, with the following result:

The North Mississippi Conference, by a small majority, voted in favor of the proposed changes.

The Mississippi Conference voted against the proposed changes by a very large majority.

The Louisiana Conference unanimously voted against the proposed changes.

With this matter definitely settled and out of the way, we earnestly trust that all the preachers and people of the three Conferences will rally to their official organ, giving it their hearty support and co-operation. A vigorous campaign for subscriptions in the early part of the Conference year will undoubtedly largely increase its circulation and enable it to render a helpful service in promoting all the interests of the church. We are grateful for the fact that already new subscriptions are beginning to come in—let them continue in increasing numbers.

## PERSONAL AND OTHER NOTES.

More than 200 students at Emory University earn all or a large part of their expenses while attending the University.

Mr. J. R. Bingham, of Carrollton, Miss., was the special speaker before the Big Brothers' Class, Greenville, Miss., on Sunday, Nov. 25.

Rev. P. H. Fontaine and Rev. L. E. Crooks, of the Louisiana Conference, were appreciated callers at the Advocate office ono day last week.

Red Cross officials announce that in all probability the enrollment of Red Cross members in the Southern Division will exceed the quota of 250,000.

All applications for charters for Methodist Men's Clubs should be addressed to Rev. J. W. Frazer, General Secretary, 11 North Joachim St., Mobile, Ala.

The biennial convention of the National Anti-Saloon League has been transferred from Birmingham, Ala., to Washington, D. C., the date being Jan. 9-11, 1924.

Rev. W. Hardy Neal, general evangelist, requests us to announce that he has recently changed his home from Fayetteville, Ark., to Green Forest, Ark.

Rev. R. I. Collins requests us to say that he was appointed to Vaiden, Miss., instead of Shannon, Miss., at the recent session of the North Mississippi Conference.

Sister T. S. Randle requests us to say that she is now living in her own home, at 108 Austin St., Yoakum, Texas. Her sisters, Mrs. Hart and Mrs. Newton, will live with her.

We regret to learn that Rev. J. E. J. Ferguson, our pastor at Summit, Miss., has been quite ill, but we are glad to state that he is making satisfactory progress toward recovery.

Rev. R. E. Woodfin, of the Sardis District, North Mississippi Conference, has entered heartily upon his work. He is expecting this to be the best year of his ministry thus far.

Rev. R. M. Evans, of Verona, Miss., secured four subscriptions for the Advocate within two minutes after the sermon on Sunday, Nov. 25. That was fine work, quickly and easily done.

There will be a conference on evangelism at the Lambuth Building, Nashville, Tenn., on Dec. 11-12, under the auspices of the Bureau of Evangelism. An interesting and helpful program will be carried out.

Rev. L. P. Wasson, the new presiding elder of the Aberdeen District, North Mississippi Conference, has been very cordially received by the good people of Aberdeen, where the district parsonage is located.

Rev. P. A. Sowell, an honored member of the Tennessee Conference, who makes his home at the Seashore Camp Ground, was in New Orleans on Friday of last week. We greatly enjoyed his call at the Advocate office.

The debt on tho Y-Hut at Whitworth College has been liquidated, and the beautiful building was formally dedicated on Thanksgiving morning. We congratulate the students of Whitworth upon the realization of their hopes and dreams.

The Mansfield Collegian, issued by the students of Mansfield College, is a highly interesting journal of college affairs. Miss Ladye Nelson Boykin, daughter of Rev. and Mrs. J. M. Boykin, is the efficient editor-in-chief.

During the absence of the pastor, Rev. W. W.

Holmes, at Conference, the 11 o'clock service at the Noel Memorial Methodist Church, Shreveport, La., was conducted by ministerial students of Centenary College, Rev. G. H. Corry doing the preaching.

Rev. W. T. Griffin is the Financial Agent of the Methodist Orphanage for the Mississippi Conferences. Money intended for the new Orphanage building should be sent to him. Correspondents should address him at Summit, Miss.

The sympathy of their Louisiana friends goes out to Rev. and Mrs. J. W. Pearson, Springfield, Mo., in the recent loss of their infant son. Brother Pearson was formerly pastor at Mansfield, La., where another one of his children passed away.

In a communication to this office Rev. O. S. Lewis states that the Biloxi congregation received him gladly. He says: "I see a big opportunity here and business for Methodism is going to pick up." We thank Brother Lewis for an invitation to visit him.

Rev. E. Nash Broyles, our pastor at Greenville, Miss., has very graciously sent out a letter to all those who attended the recent session of the North Mississippi Conference, expressing the pleasure Greenville Methodism felt in entertaining that gathering.

Rev. H. M. Ellis, in sending in the first round of quarterly conference appointments, states that the preachers of the Brookhaven District have about finished moving, and that preachers and people are happy and ready for a great year's work. So mote it be!

Rev. W. L. Doss, Jr., who was assigned by Bishop Candler to serve the Carrollton Avenue Church, New Orleans, arrived in this city last Tuesday evening and has entered auspiciously upon his duties. The Carrollton congregation are greatly pleased with their new pastor.

Rev. D. L. Griffin, Route 1, box 155, Shreveport, La., requests us to say that he will be glad to correspond with brethren who may desire his services in conducting a "Bible-planned" revival. Brother Griffin is approved as an evangelist by the Board of Evangelism of the Louisiana Conference.

Rev. H. G. Davis, recently transferred from the Florida Conference to the North Mississippi Conference and stationed at Aberdeen, Miss., comes from a very successful pastorate at Quincy, Fla. During his stay at Quincy, the membership of the church was largely increased, and a beautiful church building was erected.

In a note to the Advocate from Rev. W. J. Ferguson, in which he asks us to change the address of his paper, he says he received a most cordial welcome at Gulfport. Brother Ferguson regretted very much to leave Yazoo City, and had no idea that he would be moved. "But such is the life of a Methodist itinerant preacher."

Rev. Walt Holcomb, one of our general evangelists, has an article in the December number of Success Magazine, published in New York, concerning the famous evangelist, Sam P. Jones, as a Chautauqua celebrity. He also has an article in the December World's Work on "Something New Not Only Under the Sun, but Under the Earth."

A telegram from Rev. C. D. Atkinson, dated Dec. 3 says: "I was in Homer yesterday. The congregation there unanimously invites the Wesley Bible Class Federation to meet there March 18 to 20, 1924. Their new church, with their noted hospitality, makes Homer an ideal place for the eighth annual meeting of the Wesley Bible Class Federation and Sunday School Conference."

The corner-stone of the new Methodist church at Arcadia, La., will be laid at 2 o'clock p. m., on Monday, Dec. 16. Dr. George S. Sexton, president of Centenary College, will be the principal speaker. The pastor, R[illegible] H. W. Ledbetter, extends a cordial invitation to all former pastors and neighboring pastors to be present on that occasion.

Rev. W. B. Van Valkenburg, pastor of the Methodist Episcopal Church, Westboro, Mass., writes the Advocate, anent a recent note concerning the oldest Methodist church in Louisiana, that he was pastor, during 1911-13, of the Marblehead (Mass.) Methodist Church, founded by Jessee Lee in 1791, and that while there the 120th anniversary of the founding was observed.

We take the following from the Natchitoches (La.) Enterprise of Nov. 29: "The reappointment of Rev. H. W. Rickey as pastor of the Methodist church for another year is a matter of congratulation, not only to his congregation, but our citizenship as a whole, irrespective of creed, as Mr. Rickey takes an active interest in all community affairs, and has the respect and confidence of our people."

The going of Dr. H. F. Brooks from the pastorate of the First Methodist Church, Shreveport, La., was the occasion of much favorable comment in the Shreveport papers concerning his stay there. During his two years' pastorate he received 825 into the membership of the church. The Sunday school had an enrollment of 2464, with an average attendance for the past year of 1260. Dr. Brooks was transferred to the Mississippi Conference and appointed pastor of the Capitol Street Methodist Church, Jackson.

### MEETING OF PRESIDING ELDERS, BOARD OF MISSIONS, REPRESENTATIVES OF W. M. CONFERENCE, AND LAY ACTIVITIES, AT GRENADA, MISS., DEC. 13.

Promptly at 2 p. m., Dec. 13, 1923, at Grenada, Miss., in the Methodist church, will be opened a meeting of these workers to consider and plan to carry out the Centenary Pay-Out program for December-January next. Also, to discuss and arrange matters of special interest pertaining to our Conference missions this year. The meeting will probably continue into the 14th, at least until the work is finished.

BEN. P. JACO,
Missionary Secretary.

### MISSISSIPPI CONFERENCE CENTENARY HONOR ROLL.

The following churches have paid their pledges in full and are entitled to certificates:

Old Crystal Springs, Gallman, Miss., Brookhaven District.

Sandy Hook, Foxworth, Miss., Brookhaven District.

Oakdale, Fannin, Miss., Jackson District.

Andrew's Chapel, Fannin, Miss., Jackson District.

Hiwanee, Waynesboro Circuit, Meridian District.

Wesley Memorial, Wesley Memorial, Seashore District.

Logtown, Logtown, Seashore District.

Carlisle, Hermanville, Vicksburg District.

Oak Ridge, Oak Ridge, Vicksburg District.

Porter's Chapel, Oak Ridge, Vicksburg District.

There are twenty-five churches who are entitled to honorable mention on account of nearly having paid out their five years.

W. D. HAWKINS,
Centenary Field Secretary-Treasurer.

### PASTORS OF NORTH MISSISSIPPI CONFERENCE.

As you know, on Dec. 1 will begin the two-months' effort on behalf of Missions. In every congregation, some time in December, by the assistance of the Woman's Missionary Society, you will have presented a pageant, play, or demonstration, enacting and displaying the work being done, needing to be done, and help needed on all our mission fields. To learn all about your duty and privileges in this matter, you should have three pieces of literature:

1. Plan of Operations, December-January Pay-Out.
2. Explanatory Notes on Co-operative Plan.
3. Demonstrations.

The first one explains the whole program; the second explains fully the work to be done by Woman's Missionary Societies; the third gives a synopsis of each play or demonstration.

These have been sent you. If they are lost, write me a card for more. Study them all closely. Then hurry to the President of your Missionary Society and plan with her for all this work immediately, and later for the All-Day service and Week of Prayer. These plays are made to carry the appeal of Christ's heart to our people, and should be prepared and delivered in awful earnestness, with much prayer, in each church, whether you have a Missionary Society or not.

Do your best, for Christ's sake.

Earnestly,
BEN. P. JACO.

### TO THE DISTRICT STEWARDS AND PASTORS OF THE VICKSBURG DISTRICT.

Owing to the joint meeting of the Centenary Commission and our Conference Board of Missions, to be held at Jackson, Miss., Dec. 12, it is necessary to change the time of meeting of the District Stewards of the Vicksburg District from that date to Tuesday, Dec. 11, at 11:30 a. m., at Crawford Street Church, Vicksburg. It is hoped that as many will be present as possible.

W. B. JONES, Presiding Elder.

### THE CALL OF THE CONFERENCE CLAIMANTS.

(Continued from sixth page.)

her whole duty by the special effort for superannuate endowment.

**A Sleeping Powder.**—And now, speeding homeward for two days' office work, if all you pastors who have had your first quarterly conferences will promise me faithfully to send in the pink leaf report without further delay, I will crawl into my berth and have a good night's rest after a strenuous outing of nearly two weeks. Do it, boys, please.

This I resolved on—to run, when I can; to go when I cannot run; and to creep when I cannot go.—John Bunyan.

### PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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## RESOLUTIONS OF APPRECIATION OF OUR FORMER PASTOR.

Whereas, Brother H. R. McKee has been our faithful and efficient pastor the two preceding years, having been moved by our recent Annual Conference from Prentiss charge to Silver Creek charge, and upon his return from Conference, in full obedience to the mandate of the Bishop, "Get right off, brethren, to your new fields—the Conference year has ended," but few of our members had opportunity to see and thank him for his splendid labors with us during his pastorate, and we, the members of the Prentiss Methodist Episcopal Church, South, and Sunday school, desiring to express our appreciation and esteem of him; resolved:

1. That we are greatly indebted to Brother McKee for his patient and efficient labors with us, for his progressiveness along all lines of church work, for having been the main factor in building a much needed addition to our church building, many necessary improvements at the parsonage, for his very admirable Christian character, his able and trustworthy counsel in our Sunday school work, having raised it to a Standard School, for his strong efforts to impress upon each of us the true Christian spirit of service, the love of church and the Master's Kingdom; for all of this, we shall always hold him in our memories and esteem.

2. That we do most whole-heartedly commend and recommend him to his new congregations, in full confidence that he will be equally as efficient, progressive, helpful, uplifting, inspiring, and just as true to them as he was to us; that he will labor with that same zeal and enthusiasm, giving them the same wise counsel, and that he will prove himself worthy of their confidence and esteem, and above all a profitable servant of the Master.

3. That we shall always remember his wife, Mrs. McKee, and hold her in the highest esteem for her many splendid accomplishments, her thorough training and efficiency in all lines of Christian service, her effectual labors with us in every department of religious worship, especially for her ability as a Sunday school worker, teacher, and leader of the Woman's Missionary Society; therefore, we commend her to her new congregations with that same wholeheartedness and confidence that we do Brother McKee.

4. That a copy of these resolutions be sent to Brother and Mrs. McKee, a copy be given to our town paper, and a copy be sent to the New Orleans Christian Advocate for publication.

Unanimously adopted Nov. 25, 1923.
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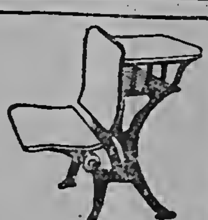

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## KEEP THE RECORD STRAIGHT

By Dr. C. M. Chapman.

I noticed in a recent Commercial Appeal that a member of a State Legislature, in debating a question before the house, made the statement that "More than half of Washington's and Lafayette's army at the birth of the Republic were Roman Catholics." I am surprised that a man who holds so high a position in statecraft could blunder in history so easily. Though a Protestant, the speaker has evidently been misled. I am sure that to claim or disclaim such a thing by positive proof is hardly possible; but a little reasoning and a practicable deduction would settle the matter. Now both Armies were composed of men of the thirteen Colonies and the few soldiers of fortune that came from Europe direct as mercenaries or with Lafayette.

1. Let us note the religious status of the Colonies. New York was Dutch Reform; New Jersey, Presbyterian; Deleware—called "New Sweden"—came over to flee the Catholic intolerance of Europe; Pennsylvania is too well known to discuss—Protestant Quakers whose decendants retained a love of Protestanism too well to have given a majority of Catholics as soldiers to defend its liberty; Maryland, settled by a lord proprietorship given to a Catholic peer, but whose settlers were from the beginning Protestants by majority; North and South Carolina were settled by French Protestants whose fathers paid the price of blood for their faith; Massachusetts was settled by Robinson's Protestant Plymouth colony; Virginia was too well known in religion to discuss it as to its early history as regards Protestantism; Georgia was settled by Moravians and Presbyterians.

2. The other source of soldiers in Washington's army was the 12,000 Hessians. Who were these Hessians? Were they Catholics or Protestants? I don't think anybody knows. But we can give a bit of the history of the principality of Hesse. In 1529, it was one of the first of the German States to protest against Rome by regular authorized legal means—hence we get the title of "Protestants." It protested a German National Church in 1555, and was doubtless the cause of the Reformation's being saved from union of church and State that so tangled other branches of Protestantism later. It was the vanguard of democracy in church or State—and from this country 12,000 lovers of liberty and adventure were hired by its Protestant Government to Washington to fight for the same thing that it had fought for at home—freedom in church or State. Now, is it reasonable to suppose that the "more than half of Washington and Lafayette's armies were Catholics" from either or both sources of supply of soldiers? Did the speaker overspeak himself, or was he just mistaken? There is too much of this taking for granted statements we see in every kind of newspapers and other sources of supply for creating false positions. If most of the soldiers were Catholics, how is it that there is only 14 per cent Catholics in this country now? When did they leave? Perhaps they were so much more daring than Protestants that they all got killed—and were unable to maintain such a high per cent since.

Shelby, Miss.

## IS IT FAIR, IS IT HONEST?

The article of Brother P. O. Lowrey in a recent issue of the Advocate with reference to the preachers' breaking their pledges with reference to the use of tobacco, is very timely, and I think it of enough importance to call down every one who is guilty of thus breaking his pledge. One man told me he made the pledge till he could get in, then expected to go ahead using it. I believe that if one man is required to "toe the mark," let every one be compelled to do so if he has not manhood enough to do so otherwise.

Then I note some awful exaggerations in the reports of meetings. You would think that "the poor thing would have died had they not just arrived in time." One man told me that he had received 32 into the church; he reported in the Advocate 26, and two of his best members told me the number was 17. This is a fair example of some of their reports. Is it honest?

And then some fellows seem to not be able to keep their accounts straight, leaving owing every one, never taking care of these matters, and yet year after year they do something of the same things, and still "nothing against him." When the Methodist Church requires of its ministry to preach Methodist doctrine in all its purity, and requires each one just to be honest or quit, we will move forward with leaps and bounds. God speed the day.

RUSTICUS.

## LIFE'S LESSONS.

I learn, as the years roll onward
And I leave the past behind,
That much I had counted sorrow
But proves that God is kind;
That many a flower that I'd longed for
Had hidden a thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds that cover the sunshine,
They cannot banish the sun,
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the living strength of light.

The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away;
And these who have never known sorrow
Cannot know the infinite peace
That falls on the troubled spirit
When it sees at last release.

We must live through the dreary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine
Comes after the storm and the gloom.

—Selected.

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# *Epworth League Department*

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## REPORT OF THE EPWORTH LEAGUE BOARD TO THE NORTH MISSISSIPPI CONFERENCE.

We rejoice in the continued progress of our young people's work under the direction of the Epworth League. From the showing made by the reports of the pastors, a number of new chapters have been organized and a large number of our choice young people have been added to the membership of the Epworth League.

Our Summer Conference, held at Grenada College, in June of this year, was a source of inspiration, and we urge the pastors and churches to send their young people to these meetings so that still larger work may be done in training leaders, as we aro now arranging to hold a standard assembly where intensive study of mothods will be given and a program of evangelistic inspiration will be carried out.

We ask the several charges and churches to use the President of the Epworth League organization, Rev. Julian S. Duncan, in any way possible which will not conflict with his pastoral duties, as an arrangement has been made for him to visit as many local chapters and communities as he can during the year to promote the cause.

A chain of District Institutes has been held, and another such chain of meetings will be planned for the coming year, in connection with the presiding elders and district secretaries, for promoting the work in the several districts. We ask your hearty co-operation in this undertaking.

Anniversary Day for every League Chapter, and Young People's Day for every charge where there may be no Epworth League, as such, is the rallying ground for the support of the cause. An offering is asked for, and should be sent as soon as secured to the treasurer of the Epworth Leauge Conference, Rev. H. P. Lewis, Belzoni, Miss.

A policy has been adopted by the Board and the Conference organization, and every church and pastor is asked to keep in touch with the district secretaries of their respective districts and report progress, or call on these secretaries for any service that they may be able to render.

The central office of the Epworth League work, at Nashville, Dr. F. S. Parker, General Secretary, deserves our sympathetic and active interest, and we urge close touch with these trained workers in promoting the cause in the districts and charges.

Respectfully submitted,
R. P. NEBLETT,
For the Board.

## THREE GOOD RULES.

The other day we came across some sensible rules which Edward Everett Hale once gave to a high school graduating class, and we thought it might be well to pass them on to our readers, especially our young readers. First of all, Doctor Hale urged that his hearers make it a rule to be out of doors for some definite portion of every twenty-four hours. This is a good rule, and will undoubtedly conduce to good health and mental sanity, as Dr. Hale intended. It may be worth while, however, to say that the fresh air and sunshine are better taken afoot. The automobile covers a lot of ground, but it does not give the rider the exercise that brisk walking, or active participation in some out-door sport would do. And this fresh air exercise should not be a matter of chance, but should be part of the regular daily routine. It is just about as necessary as washing tho face.

Dr. Hale's second rule was, to "rub elbows every day with your fellow-men." The idea that a man can sit in his study and lay wiso plans for public welfare without really coming into actual contact with his fellows, is preposterous. No matter how wise a man, nor how good his intentions, if he intends to do anything to help his fellows, he should first of all find out by actual contact just what his fellows are like. A man may sit in his armchair and guess what other people are thinking about, but his guess will be much nearer the mark if he contrives to get down amongst his fellow-mortals. This applies to business, it applies to politics, it applies to home life, and it applies to the church. Success with men seems absolutely to demand that we mix with men until we get acquainted with them.

Dr. Hale's third rule was "to spend some time every day with some one who knows more than you do;" and it also is a counsel of wisdom. Most of us probably prefer to spend our time with those who know less than we, and who will gladly listen to our wisdom; but increase of knowledge and mental development come rather from listening than from talking, rather from learning than from display of our wisdom. Long ago a Hebrew wise man wrote, probably quoting, "He that walketh with wise men shall be wise," and it holds good to-day. Our companions largely mould our habits and our characters. Well is it for the man who is wise enough to choose companions wiser than himself.

Sometimes our circumstances may severely restrict our choice of companions, but at least we may commune with the wise men of all ages in the pleasant companionship of books. We can talk with Socrates and Plato, we can listen to the music of the poets of the long-buried past, we can live again in books the lives men lived centuries and millenniums ago, and we may to-day keep step with John and Paul, and even our Lord himself.

And this companionship should be made a rule of daily life. It is not enough to shake hands with a wise man, we must actually live part of the day with him. And if we do, there is no question as to the result. Little by little we shall add to our store of wisdom; bit by bit we shall come to see things from the point of view of our companions, and as we mingle with the men who are wiser than we, we also shall become wise.—Christian Guardian.

## "STICK."

To the runner, summoning his every effort for the final dash to the goal, to the swimmer straining to make a record in the plunge, and to the football player smashing his way through the line at a critical moment in the game, comes the call, "Stick," from the side-lines. And to the entering student, playing a game no less worthy, no less interesting, comes the call from those who have been in the game, "Stick!"

Never has there been such a demand or such a need for trained thinkers, for trained workers. There is some truth in the saying that a half-learning is a dangerous thing. Students who stop school when they are only half way through are not a finished product. In the professional field they are handicapped because they have not yet learned to use their heads. In the field of manual labor they feel out of place because they have had a glimpse of the possibilities they are capable of attaining.

The manufacturer who lures pupils from the class rooms with attractive wages is not getting his money's worth. And the student who accepts such an offer as a way of making "easy money" will find in the end that he, too, has been cheated. Stick!—California Christian Advocate.

**Famous Old Recipe for Cough Syrup**

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using the well-known old recipe for making cough syrup at home. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

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Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

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Piedmont Pedigreed CLEVELAND BIG BOLL Cotton Seed—1 to 9 bu., $[illegible] per bu.; 10 to 50 bu., $2.75; 50 or more, $2.50. Makes more to the land and more at the gin. Produced 30 bales on 10 acres in 1919, winning the national prize of $1000 for the largest authentic yield ever produced. Prices on Pedigreed Corn, Wheat, Oats, and Peas quoted on application. PIEDMONT PEDIGREED SEED FARM, 11 Main St., Commerce, Georgia. J. O. M. Smith.

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a handy package of Brown's Bronchial Troches is as necessary as warm clothing. Quickly relieve coughs, sore throat, loss of voice and bronchial troubles. A real REMEDY—not a candy. At druggists.

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Dear Sirs:
I am using Mrs. Winslow's Syrup. It saved my baby from dying of colic, which she had for three months.
Some one advised me to get Mrs. Winslow's Syrup and I did.
Yours truly,
*(Name on request)*

Colic is quickly overcome by this pleasant, satisfactory remedy, which relieves diarrhoea, flatulency and constipation, keeping baby healthy and happy. Non-narcotic, non-alcoholic.

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# *Sunday School*

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Pickens, Goodman, and Richland, the three churches on the Pickens charge, observed Children's Week with good results. Such painstaking and faithful work on the part of the pastor and people shows we are getting out of the ruts and making progress. So far, 21 schools have reported as having observed Children's Week.

June 10-17 is the date set apart for our Conference Standard Training School to be held at Grenada. With the co-operation of 160 preachers and 500 superintendents, we ought to have 250 to attend this school. One of our best preachers said when the stewards met to make and apportion the assessments he would ask that an allowance of at least $50 be put in the budget for teacher-training. Five years ago if a man had proposed such a thing he would have been laughed out of the church.

As soon as possible, let every preacher and superintendent take the Program of Work and check up the Sunday school to see where you are starting and see what you have before you to accomplish. This checking up should be done at least once a quarter. If you need help in attaining any point, let me know, and I will do my best to give the desired information. Only one school, so far as I know, has covered as many as nine points; that school is at Shaw and is supervised by a woman, Mrs. M. E. Dakin.

Up to the present, ten preachers have enrolled in the class 'One Hundred. Let every preacher join and get his superintendent to join, then get one thousand teachers to join, and we shall witness a spiritual upheaval mightier than an earthquake. We had as well face the fact that the leaders must know more than the followers if the leaders ever go forward.

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The Wesley Bible classes that have sent their dues to Nashville have done well. They are helping extend the organized Bible class movement in our Conference as well as in the church at large. We are to receive half the amount we send to Nashville to strengthen and extend the work in our Conference.

I saw a test like this made recently: The pastor stood before the school and said, "Let me see how many under thirteen years of age can repeat the first three of the Ten Commandments." Not one undertook to repeat them. I am sure several junior girls could have repeated all the Commandments, but they did not. This fact shows that the teaching has been defective. The right kind of a test is very helpful. This pastor did a wise thing. He will have better teaching on the part of some of his teachers.

The spirit of missions and evangelism is one spirit, even the Holy Spirit, working in us for others. The Holy Spirit does not work through our ignorance of the Bible truth, but he works through what we know of the truth. The coming of the kingdom is delayed because we do not teach a sufficient amount of the truth concerning the kingdom. We do not give money as God expects us to give it, because we do not know. "My people are destroyed for lack of knowledge," is the cry of the prophet. The world wallowing in sin and groaning in darkness is waiting for a church educated in religion to lift it up to the Savior. Our money gift is a measure of our knowledge of God. There is no money problem in the church; it is a prayer problem, a problem of knowing of God in his fullness and power. There must be a deeper and wider spread of knowledge of God before we shall have any great increase in giving of money. We have more money than religion. Increasing and improving the teaching forces of the church is a slow process of bringing in the kingdom, but it is the fastest yet devised. The church has provided a variety of teaching material. If your school has not received a copy of the "World Map of Missions," write Dr. E. F. Cook, Lambuth Building, Nashville, Tenn.

## LOUISIANA CONFERENC.

### "The Merger Matter"—Report No. 3 of the Sunday School Board.

To the Bishop and Members, Louisiana Annual Conference:

Dear Brethren: Whereas, our great church has put on an adequate program of religious education, and the records and facts show that the past year has been one of the best, if not the best, in our history as a Conference; and, whereas, the Louisiana Sunday School Association has declared in its official organ that the past year has been its best; and, whereas, all our relations to outside agencies are purely voluntary; therefore, your committee, appointed at the last session of Annual Conference on the "Merger Matter," recommends that present relations with said organization remain the same for the coming year, and that the same committee be continued, with J. C. Price in place of Rev. J. W. Pearson.

Respectfully submitted,
W. S. HOLMES, Chairman.
ROBT. M. BROWN, Secretary.

## FROM COURT STREET, HATTIESBURG, MISS.

Dear Dr. Carley: Our people have given us a very cordial reception for our fifth year. Many have pledged a more hearty co-operation in all departments of the church. The board of stewards voted a liberal increase in the pastor's salary.

Our heart is set, and we are determined, by God's grace, to make this the best of the five years we have served these good people.

C. M. CROSSLEY.

## FROM HICKORY FLAT, MISS.

Dear Brother Carley: Let me submit to you and the Advocate these words from the Hickory Flat charge:

Despite the inclement weather, Thanksgiving service was held at the Methodist church, with all denominations co-operating. The little church was beautifully decorated. After singing, the writer read the one hundred and thirty-eighth Psalm, after which three little girls sang a Thanksgiving song, and the writer made a short talk suitable to the occasion. We then had an inspirational talk from the superintendent of our high school, and also from Brother Baker, our Sunday school superintendent.

There was then presented to the pastor and his family many good things to eat and to wear, for which we were very grateful. We pray the blessings of God upon the good people of this charge.

The outlook for this year is good.

May the Lord bless you in your great work.

R. C. NANNEY, P. C.

## THE CENTENARY GIVES NEW LIFE TO HOME MISSIONS.

By Dr. R. L. Russell.

The Centenary has given new life to home missions, notwithstanding the fact that the Home Mission Department was in the askings of the Centenary for only 14% of the entire amount of the Centenary quota.

So rapidly has our program developed that whereas one man before the Centenary did all the work in the Home Mission department, it now requires three men giving their full time to it. Whereas before the Centenary we had not exceeding $150,000 to spend on home mission enterprises, running from Baltimore, Md., to Butte, Montana, and back to Key West, Fla., the Centenary, if paid in full, will bring us in about $800,000 a year for five years, in addition to the regular appropriation. It is not difficult, therefore, to understand how the home mission idea would take form rapidly and new enterprises would be begun in all sections of the church.

Through the Centenary we have been able to aid in building all church and Sunday school buildings, or carrying out an enlarged program in nearly every city all the way across the United States. Besides this, we have given aid and stimulus to many of the failing rural churches, and scores of rural churches that were abandoned have been reopened.

**PROGRESSIVE FURNITURE STORE**
Substantial Furniture, Linoleums, Carpets, Rugs, for the home, office, and church. Convenient terms. Country trade taken care of. Prompt delivery. Service.
5515 MAGAZINE STREET.

"Educators, lawyers, doctors, merchants, bankers, preachers, and engineers are in the habit of consulting daily the journals of their various professions. The church paper ought to enter the home of every member."—Bishop Hoyt M. Dobbs.

"In every local church there ought to be a committee, interested and enthusiastic, soliciting subscriptions to the periodicals. Any well-thought-out, definite plans worked in the local church will get the desired results."—Bishop W. B. Beauchamp.

**Wanted! Ambitious Men and Women**

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions, positions that give every opportunity for advancement; positions of high salaries, positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months' time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B5, Georgia-Alabama Business College, Macon, Ga., or Dept. B5, Georgia-Alabama Business College, Atlanta, Ga.

## QUARTERLY CONFERENCES.

## NORTH MISS. CONFERENCE.

### Aberdeen Dist.—First Round.

Tupelo, Dec. 9, 10.
Houston, Dec. 16, 17.
Amory, Dec. 22, 23.
Pontotoc, Dec. 30, 31.
Verona, at Verona, Jan. 5, 6, a.m.
Shannon, at Shannon, p.m., Jan. 6, 7.
Bellefontain, at Walthall, a.m., Jan. 12, 13.
Eupora and Maben, at Eupora, p.m., Jan. 13, 14.
Mathiston, at Mathiston, Jan. 15.
Bellefontaine, at Walthall, a.m., Jan. 19, 20.
Calhoun City, at Calhoun City, p.m., Jan. 20, 21.
Buena Vista, at Buena Vista, Jan. 23.
Greenwood Springs, at Quincy, Jan. 26, 27.
Prairie and Strong, at Strong, Feb. 2, 3.
Woodland, at Woodland, Feb. 5.
Algoma, at Algoma, Feb. 6.
Randolph, at Randolph, Feb. 7.
Toccopola, at Lafayette Springs, Feb. 8.
Salem and Friendship, at Salem, Feb. 9, 10.
Houlka, at Houlka, Feb. 11.
Smithville, at Smithville, Feb. 15.
Tremont at Mount Pleasant, a.m., Feb. 16, 17.
Fulton, at Fulton, p.m., Feb. 17, 18.
Nettleton, at Evergreen, Feb. 19.

The District Stewards will please meet at Tupelo on Monday, Dec. 10, at 2 o'clock p. m.

L. P. WASSON, P. E.

# Bible Sunday

December 9th

**Theme**

THE BIBLE
REMAKING THE ORIENT

**Purpose**

The earthquake in Japan has made large areas of the Far East practically Bibleless. Thousands of Bible printing plates in 25 languages and dialects used in Yokohama have been totally destroyed. They must be replaced at once or the whole missionary program will be seriously handicapped.

**Need**

The American Bible Society needs immediately $289,000 with which to make good the actual losses, to say nothing of the enlarged opportunities.

**Responsibility**

is definitely upon the Churches of America, whose agency for Bible work in the Far East is the American Bible Society.

**Opportunity**

is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

For programs and information address

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Bible House, New York City

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### Columbus Dist.—First Round.

Columbus, First Church, preaching, Dec. 16; Q. C., Dec. 21.
Mashulaville, at Mashulaville, Dec. 22, 23.
Macon ct., at Salem, Dec. 30
Crawford and Shaeffers, at Crawford, preaching, Dec. 30, p.m.; Q. C., Dec. 31.
Caledonia, preaching at Flint Hill, Dec. 9; Q. C., at New Hope, Jan. 2.
Chester, at Salem, Jan. 5, 6.
Ackerman and Wier, at Wier, preaching, Jan. 6, p.m.; Q. C., Jan. 7.
Cedar Bluff, at Pheba, Jan. 9.
Starkville, Jan. 11.
Sturgis, at Sturgis, Jan. 12, 13.
McCool, at McCool, preaching, Jan. 13, p.m.; Q. C., Jan. 14.
Mayhew and Sessums, at Sessums, preaching, Nov. 25; Q. C., Jan. 16.
Noxapater, at Noxapater, Jan. 18.
High Point, at White Hall, Jan. 19, 20.
Louisville, Jan. 20, p.m.
Macon sta., preaching, Dec. 2, p.m.; Q. C., Jan. 22.
Shuqulak, at Shuqulak, preaching, Dec. 2, p.m.; Q. C., Jan. 23.
Kosciusko ct., at Bethel, Jan. 26, 27.
Kosciusko sta., Jan. 27, p.m.
Ethel, at Ethel, Jan. 28.
Brooksville, Feb. 3, a.m.
Artesia, Feb. 3, p.m.
Columbus, Central, Feb. 5.
West Point, Feb. 10, a.m.

The District Stewards will meet at Starkville, Tuesday, Dec. 11.

A. T. McILWAIN, P. E.

### Corinth Dist.—First Round.

Corinth, First Church, Dec. 2, 11 a.m.; Q. C., Dec. 6, night.
South Side, Corinth, Dec. 2, 7 p.m.; Q. C., Dec. 5, night.
New Albany ct., at Ingomar, Friday, Dec. 7.
Myrtle ct., at Myrtle, Dec. 8 and 9.
New Albany sta., Dec. 9, night; Q. C., Dec. 10, 9 a.m.
Silver Springs ct., at Mt. Carmel, Tuesday, Dec. 11.
Rienzi ct., at Rienzi, Wed., Dec. 12.
Baldwyn, at Baldwyn, Dec. 15, 16.
Guntown, at Guntown, Dec. 16, night; Q. C., Dec. 17, 10 a.m.
Booneville sta., Q. C., Dec. 17, night; preaching, Jan. 27, night.
Belmont, at Golden, Wed., Dec. 19.
Tishomingo, Thursday, Dec. 20.
Corinth ct., at Gaines Chapel, Friday, Dec. 21.
Blue Mountain, at Blue Mountain, Dec. 22, 23.
Burnsville, at Burnsville, Friday, Dec. 28.
Iuka ct., at Evergreen, Dec. 29, 30.
Iuka sta., Dec. 30, night; Q. C., Dec. 31, 9 a.m.
Potts Camp, Friday, Jan. 4, 1924.
Hickory Flat, Jan. 5.
Sherman, at Belden, Friday, Jan. 11.
Kossuth ct., at Pleasant Hill, Jan. 12.
Chalybeate, at Camp Ground, Friday, Jan. 18.
Ripley sta., Q. C., Jan. 17, night; preaching, Jan. 20.
Dumas ct., at New Hope, Jan. 19.
Mooreville, at Allen's Chapel, Tuesday, Jan. 22.
Mantachie, at Shiloh, Wed., Jan. 23.
Marietta ct., at Siloam, Thursday, Jan. 24.
Booneville ct., at Carolina, Friday, Jan. 25.
Wheeler ct., at Wheeler, Jan. 26; preaching at Shady Grove, Jan. 27, 11 a.m.

The district stewards will please meet at First Church, Corinth, Dec. 4, at 11 a.m.

JOSEPH B. RANDOLPH, P. E.

### Greenville Dist.—First Round.

Cleveland, Dec. 3, 7 p.m.
Coahoma and Jonestown, at Coahoma, Dec. 4, 1 p.m.
Duncan and Alligator, at Duncan, Dec. 4, 7 p.m.
Friars Point and Lyon, at Lyon, Dec. 5, 1 p.m.
Clarksdale, Dec. 5, 7 p.m.
Evansville and Dubbs, at Evansville, Dec. 6, 1 p.m.
Glen Allen and Benoit, at Benoit, Dec. 7, 7 p.m.
Lake Cormorant, at Lake Cormorant, Dec. 9, 11 a.m.
Tunica, Dec. 9, 7 p.m.
Gunnison and Sherard, at Gunnison, Dec. 16, 11 a.m.
Rosedale and Hillhouse, at Rosedale, Dec. 16, 7 p.m.
Lula and Dundee, at Lula, Dec. 17, 7 p.m.
Merigold, at Merigold, Dec. 18, 3 p.m.
Shaw and Litton, at Shaw, Dec. 19, 2:30 p.m.
Shelby, Dec. 19, 7 p.m.
Hollandale, Dec. 23, 11 a.m.
Greenville, Dec. 23, 7 p.m.

JAMES H. FELTS, P. E.

### Grenada Dist.—First Round.

Pickens and Goodman, at Goodman, Nov. 25, 26.
Durant, Dec. 2, 3.
Sallis ct., at Sallis, Dec. 2, 3.
Red Banks ct., at Red Banks, Dec. 9, 10.
Holly Springs, Dec. 9, 10.
Winona ct., at Bethlehem, Dec. 15, 16.
Kilmichael ct., at Kilmichael, Dec. 16, 17.
Coffeeville ct., at Coffeeville, Dec. 23, Jan. 2.
Tie Plant ct., at Tie Plant, Dec. 23, 29.
Grenada, Dec. 30, Jan. 8.
Lamar ct., at Lamar, Jan. 4.
Ashland ct., at Ashland, Jan. 5.
Oxford, Jan. 6, 7.
Abbeville ct., at Abbeville, Jan. 6, 7.
Poplar Creek ct., at Shiloh, Jan. 12.
Vaiden and West, at Vaiden, Jan. 13.
Duck Hill ct., at Duck Hill, Jan. 13, 14.
Waterford ct., at Waterford, Jan. 18.
Paris ct., at Pars, Jan. 19.
Water Valley, First Church, Jan. 20, 21.
Water Valley, Main Street, and Taylor, at Main Street, Jan. 20, 21.
Lexington, Jan. 25, 27.
Ebenezer ct., at Hebron, Jan. 26, 27.
Winona sta., Feb. 1, 3.
Holcomb ct., at Holcomb, Feb. 3, 4.

The district stewards will meet at Grenada, Dec. 12, at 2 o'clock.

R. A. TUCKER, P. E.

### Sardis Dist.—First Round.

Coldwater, at C., Dec. 11, 10 a.m.
Hernando, Dec. 11, 7 p.m.
Sardis ct., Dec. 14, 7 p.m.
Byhalia, at Byhalia, Dec. 16, 11 a.m.
Olive Branch, at O. B., Dec. 17, 10 a.m.
Senatobia, Dec. 17, 7 p.m.
Batesville, Dec. 19, 7 p.m.
Shuford, at Eureka, Dec. 29, 11 a.m.
Courtland, at Courtland, Dec. 30, 11 a.m.
Charleston, Jan. 6, 11 a.m.
Oakland, at Oakland, Jan. 7, 11 a.m.
Arkabutla, at Hunter's Chapel, Jan. 8, 11 a.m.
Longtown, at Longtown, Jan. 9, 11 a.m.
Como, Jan. 9, 4 p.m.
Cockrum, at Palestine, Jan. 12, 11 a.m.
Pleasant Hill, at P. H., Jan. 13, 11 a.m.
Horn Lake, at H. L., Jan. 14, 10 a.m.
Mt. Pleasant, at Mt. P., Jan. 15, 11 a.m.
Crenshaw and Sledge, at Sledge, Jan. 20, 11 a.m.
Tyro, at Free Springs, Jan. 23, 11 a.m.
Sardis ct., at Terza, Jan. 25, 11 a.m.
Crowder, at Crowder, Jan 27, 11 a.m.

Please let every official be present, since we have business of great importance to the church to be transacted at this quarterly conference. The church gives us the opportunity to demonstrate our loyalty to God and His great plan of redemption for the human race. Every call of our great church is but the voice of God to His children to bestir themselves in behalf of world redemption, as becomes those who are sons of God. We had a great year together last year, and I am encouraged to believe that the next twelve months will mark yet greater accomplishments for the Kingdom of God in the Sardis District than were done last year. Pray for me and all other Kingdom workers.

J. TILLERY LEWIS, P. E.

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# NEW LAMP HAS NO WICK OR CHIMNEY

**Most Brilliant Home Light Known—Costs One Cent a Night.**

A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W. C. Fowler, 421 Factory building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farm or in small town. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the New Orleans Christian Advocate who writes him. He wants one person to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him to-day.—Advt.

# Life of Thomas Coke

By WARREN AKIN CANDLER, D.D.

Great achievements, whether they be of individuals or of the masses, are usually the result of the uncommon devotion of some great man. The establishment of the Methodist Church and the promulgation of its doctrines during the early years centered upon the lives of a few devout leaders, among whom was Thomas Coke. In the propagation of Methodism he was second only to John Wesley, and in some respects he was superior to that great man.

Layman or preacher will profit by a close study and application of the life of this illustrious character.

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# Woman's Missionary Society

Edited by Mrs. J. G. Snelling.

## LOUISIANA CONFERENCE.

### McDONELL FRENCH MISSION SCHOOL.

Scholarships 1922-23.

Following are the names of students and scholarships of the McDonell Mission School, Honma, La.:

Gertrude Boquet, Spring Hill.

Odette Martin, Noel Memorial, Shreveport.

Georgie Bonvillian, Noel Memorial, Shreveport.

Pearl Neal, Crowley.

Anita Dufrene, Conference laymen.

Nettie Levron, Mrs. C. Keener, New Orleans.

Lucile Boquet, Mrs. T. C. Clanton, Shreveport.

Margaret North, mother.

Leola Marcelle (partial scholarship), Mrs. R. F. Harrell, Tallulah.

Nolia Martin (partial scholarship), parents.

Amelia Brunett, no scholarship.

Hillias Martin (partial scholarship), parents.

Clyas Martin (partial scholarship), parents.

Houma, La., Nov. 25, 1923.

Dear Aunt Anaise: How are you by now? I hope you are well; we are all well. How are the baby over there, I hope he is well. I expect to go home for Christmas I hope you a happy thanksgiving and to Johnor to. Tell Miss Esther that I take music lessons now. Are there any school over there I hope. there are school. I have such a happy home here that I wish Lorena could come too. I am so happy that I am here to learn something about God our Father in heaven. I am lonesome of you that I don't know what to do. I am raising chickens now we have 261 eggs now. I hope you a happy thanksgiving dinner. For thanksgiving we will take a hike on the afternoon. Lorina will come with us. I wish you could come to with us we will have Thanksgiving meeting at the Presbyterian church.

Well I will shut my metter with much love. Eula Savoie Houma, La.

Dear Mrs. Snelling: The above letter was just handed to me by our youngest girl, and I thought it just possible that it might have an interest for the women of the State who have done so much to give this girl a chance for training and happiness, a privilege that is being given to twenty-three young people, boys and girls, at this time.

Sincerely yours,

E. K. HOOPER.

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## MISSIONARY WORK AMONG MEXICANS.

By Dr. R. L. Russell.

Three years ago, the Home Department, enabled by the Centenary, opened up a day school for Mexican children at Hillsboro, Texas. Mrs. O. L. Futch, a woman consecrated to this work, has given her full time to it since that date. Through this day school a Sunday school has been organized, a church has been built and a church organized, and a preacher has been giving part-time service to them. Mrs. Futch and her workers are not satisfied to limit their work to Hillsboro, but have opened new missions on the Sanderson farm near Whitney, Texas. Rev. J. L. Hines, pastor of the church at Hillsboro and Fort Worth, drove out to the farm for the first service. They had intended using a barn, but the barn burned the night before and the service was held under the trees. There were present 49 Mexicans and 9 Americans, who stood during the entire service. At the conclusion of the service many Mexicans said, "We wish you could come back, but we are very poor and cannot pay your expenses." The pastor said, "We will not talk about expenses. We are more interested in seeing you saved than in getting your money." So the men volunteered to build an arbor and the missionaries went back the following Sunday to organize a Sunday school.

## THAT SERIOUS LEAK IN BALTIMORE.

Dear Dr. Carley: The notice you recently published, in regard to pastors and parents notifying the undersigned concerning our people who have moved to Baltimore and our young men and women who are in attendance upon the Johns Hopkins University, other schools, and are in training at hospitals, has been productive of considerable fruit. There have been not a few responses, and young men and women, pursuing their studies in this city, have been located and their moral and religious welfare will be looked after. Families have been found that would have drifted from Southern Methodism but for these replies. Thousands of people from the South who have moved to Baltimore have been lost to our church in the past, because the church here has had no means of locating them.

This leak in our Methodism can be stopped if every pastor and parent who have people or children in Baltimore will write the undersigned at once, and make a practitce of notifying the church when their people move to this city.

CARLTON D. HARRIS,
Pastor Alpheus W. Wilson Memorial Church, 309 E. University Parkway, Baltimore, Md.

## FRIENDS IN NEED.

By Miss Bettie Branton.

"The man who has a thousand friends, has not a friend to spare; but he who has an enemy, will meet him everywhere."

Friendship is a delightful theme. Poets have caught its inspiration, while multitudes have felt its soothing influence. Who, in time of joy, have not taken pleasure in communicating their joyous emotions to a friend? And who, in the hour of sorrow, have not alleviated their grief by telling their feeling of sadness to a friend? Thus friendship increases joy and diminishes sorrow.

Help one another. This should be the golden rule practiced, not only in every household, but throughout the world. By helping one another, we not only remove thorns from the pathway, but we feel a sense of pleasure in our own hearts, knowing we are doing a duty to a fellow creature.

Our kind acts may seem to be in vain; but as the dormant seeds waken in the spring-time, so they shall bud, blossom and bear abundant fruitage in God's own time.

Hathorn, Miss.

## "REFLECTIONS OF A CIRCUIT RIDER"—SUPERANNUATE ENDOWMENT AND A THREE-POINT CIRCUIT.

By Rev. Julian S. Duncan.

The success or failure of the Superannuate Endowment Campaign depends largely upon the circuit pastors of our connection. The station churches will probably bring up their quotas without any great difficulty. If the rural churches get behind it, the effort is an assured success.

Speaking from something over four years' experience as a circuit rider, this writer believes that our country constituency will respond to the call of the "forgotten man." Outside of appeals for orphans' home funds, no cause of the church presents a more appealing call. How can the pastors best put it over?

The budget plan has long ago proved its efficiency. The Presbyterians have wrought wonders with it. Their per capita contributions for all purposes is much ahead of ours. The Southern Baptists are putting a man in thte field whose chief duty is to get the people to budget all their expenditures. Methodism would do well to take a leaf from their experience. Our work would succeed better if we had fewer secretaries representing special causes and more definite effort made to put all of our calls in one budget. If our people were given the training in systematic giving, which the budget system assures, and came really to regard themselves as stewards, then money needed for these special causes, and they are all worthy, would be forthcoming.

It was with this conviction that we began the effort to raise the Superannuate Endowment Fund allotment for the Pickens and Goodman circuit. The cause was first placed before the Woman's Missionary Societies of the charge. Each organization responded with a small subscription. The matter was then presented before an organized Bible class and they agreed to take a small amount. The matter was then presented to the board of stewards of each church, and they were asked to include the remainder in their budget for the coming year. This they agreed to do, and promised to accept whatever apportionment the quarterly conference should make.

Our first quarterly conference was held Nov. 26, 1923. At this conference the vote was unanimous that we accept the allotment of the salary for one year for preacher and presiding elder, to be spread in payment over a period of five years. The apportionment was then made to each one of the three churches which constitute the charge. These amounts have been provided for in the budget with a substantial sum set aside for contingencies. The charge will thus be able to meet its allotment and the people will be trained in systematic giving through their monthly contributions. These budgets provide for pastor and presiding elder, Conference collections, local expenses and Superannuate Endowment. The minimum will be forthcoming with whatever addition the people may be able to make.

The circuit rider can make certain the success of the effort. Dr. Todd has placed on the book which he has distributed to all the pastors of Southern Methodism a picture of a Methodist circuit rider, which he has labeled "Methodism's Coat of Arms." The noble men who have been Methodism's strength in the past and who now constitute the majority of her ministry will not fail in this important and appealing effort. Persistent and systematic work will bring success.

Pickens, Miss.

This act of initiative and daring, this resolute step of entire confidence, is at the same time the most reasonable proceeding that a creature may undertake. Give credit to God; no wisdom, no prudent calculation could be safer.—Charles Wagner.

DOCTORS WANTED TO OPERATE

Mrs. Quillon Tells How Lydia E. Pinkham's Vegetable Compound Saved Her from an Operation

Muskegon, Michigan.—"After doctoring for eight or nine years with different physicians without any relief at all, they said at last that medicine would not reach my case and I should have an operation. I had heard of Lydia E. Pinkham's Vegetable Compound and often saw it advertised in different papers where some women had suffered just as I did and got well and strong again by taking the Vegetable Compound. I decided to see what it would do for me, and before I had finished the fourth bottle I was much better, the weakness stopped and the severe pains in my sides left me. I am now much stronger and do my own work and work in the factory besides. I am still taking the Vegetable Compound and give it all the praise."—Mrs. NELLIE QUILLON, 17 Morris St., Muskegon, Mich.

Women should heed such warning symptoms as bearing-down pains and weakness, for they indicate some female trouble, and a persistent and faithful use of Lydia E. Pinkham's Vegetable Compound will seldom fail to help.

## THE METHODIST MEN'S CLUB.

By Rev. J. W. Frazer, General Secretary.

The Methodist Men's Club is the only organization of its kind that has been officially endorsed by the General Conference. The Federated Club movement is being extended to every part of the connection, and strong local clubs are constantly making application for charters as regularly affiliated members of the general organization.

In organizing a club in the local church, the usual procedure is to secure as large a number of pledged members as possible. Every Methodist man, or man of Methodist inclination, over eighteen years of age, is eligible to membership. When the list of pledged members has been secured, let the organizing committee (usually appointed by the pastor) set a date for the Charter Night. It is suggested that the Charter Night take the form of a banquet or supper, at which time the officers of the local club are elected, namely: president, vice president, secretary, treasurer, and program committee for the year. Speeches, songs, etc., might feature the occasion.

After the election of officers on Charter Night, the president-elect presents to the Club the charter of its connection with the Federated Clubs. This is the official notice of the local club's membership in the general organization of the Methodist Men's Club. After the Club charter has been presented by the president-elect, the secretary of the Club calls each pledged member by name and furnishes him with a Club emblem (a gold button), a membership card, and a Club song book; this being the official recognition of the individual as a member of the Federated Clubs. Thereafter, it is customary for the local clubs to hold monthly meetings, the program for each meeting being arranged by the Program Committee, with the president of the Club presiding.

The question is sometimes asked: "Will an independent club get the same results as one affiliated with the General Organization?" The records show that most of the clubs which started on an independent basis either ceased to function after a few months, or applied for a charter in the Federated Club movement. An independent club is in the same position as an independent Methodist church, or a clandestine lodge of Masons. The regularly affiliated club has the strength and co-operation of the whole organization, and is in communion with the whole body.

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds, coughs, sore throat, and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and colds and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One or two Calotabs at bedtime, with a swallow of water—that's all. No salts, no nausea nor the slightest interferance with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family package; ten cents for the small, vest-pocket size.—Adv.

## QUARTERLY CONFERENCES.

## MISSISSIPPI CONFERENCE.

### Jackson Dist.—First Round.

Terry, at Terry, Dec. 2, 11 a.m.
Rankin Street, at Rankin Street, Dec. 2, 7:30 p.m.
Bolton, Dec. 9, 11 a.m.
Edwards, Dec. 9, 7 p.m.
Fannin, at Goshen, Dec. 15, 16, 11 a.m.
Florence, at Florence, Dec. 16, 7:30 p.m.; Dec. 17, 10 a.m.
Flora, Dec. 30, 11 a.m. and 2 p.m.
Madison, Dec. 30, 7:30 p.m.; Dec. 31, 10 a.m.
Satartia, Jan. 5, 6, 11 a.m.
Bentonia, at Bentonia, Jan. 6, 3 p.m.
Harrisville, at Harrisville, Jan. 12, 13, 11 a.m.
Mendenhall, at D'Lo, Jan. 13, 7 p.m.; Jan. 14, 9 a.m.
Camden, Jan. 19, 20, 11 a.m.
Sharon, Jan. 20, 3 p.m.
Millsaps Memorial, Jan. 20, 7:30 p.m.
Eden, Jan. 26, 27, 11 a.m.
Yazoo City, Jan. 27, 3 p.m., 7:30 p.m.
Benton, Feb. 2, 3, 11 a.m.
Vaughn, at Vaughn, Feb. 3, 3 p.m. and 7 p.m.
Galloway Memorial, Feb. 10, 11 a.m.
Capital Street, Feb. 10, 7:30 p.m.
Canton, Feb. 13, 7:30 p.m.
Brandon ct., at Mount Carmel, Feb. 16, 17, 11 a.m.
Brandon, at Pelahatchie, Feb. 17, 3 p.m. and 7:30 p.m.

The district stewards and charge lay leaders are called to meet at Galloway Memorial on Dec. 12, at 9 a.m.

M. L. BURTON, P. E.

### Meridian Dist.—First Round.

Meridian, Seventh Avenue, 11 a.m., Nov. 25.
Meridian, Poplar Springs, 7 p.m., Nov. 25.
Meridian, Hawkins Memorial, 11 a.m., Dec. 2.
Meridian, East End, 7 p.m., Dec. 2.
Meridian, Central, 11 a.m., Dec. 9.
Meridian, Fifth Street, 7 p.m., Dec. 9.
Scooba, Dec. 16.
Lauderdale and Electric Mills, at Electric Mills, Dec. 23.
Daleville, at Bethel, Dec. 29, 30.
Porterville, at Chapel Hill, Jan. 5, 6.
Seventh Avenue, Q. C., 3 p.m., Jan. 6.
De Kalb, at Pleasant Ridge, Jan. 12, 13.
Cleveland, at Clarks Chapel, Jan. 13, 14.
Matherville, at Poplar Springs, Jan. 18.
De Soto, at Andrew's Chapel, Jan. 19, 20.
Quitman, 7 p.m., Jan. 20.
Vimville, at Pleasant Hill, Jan. 23.
Shubuta, Jan. 27.
Bucatunna, at State Line, Jan. 27, 28.
Waynesboro ct., at Fedora, Feb. 2, 3.
Waynesboro, 7 p.m., Feb. 3.
Enterprise Feb. 10.
Pachuta, Feb. 10, 11.

The district stewards will meet at Central Church, Meridian, at 10 a. m., Dec. 11. The pastors and charge lay leaders are invited to be present.

PAUL D. HARDIN, P. E.

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### Seashore Dist.—First Round.

Pascagoula, preaching, 11 a.m., Dec. 2.
Escatawpa, preaching, 3 p.m., Dec. 2.
Moss Point, preaching, 7:30 p.m., Dec. 2.
Long Beach, preaching, 11 a.m., Dec. 9.
Wesley Memorial, preaching, 7:30 p.m., Dec. 9.
Gulfport, preaching, 11 a.m., Dec. 16.
Biloxi, preaching, 7:30 p.m., Dec. 16.
Americus, preaching, 11 a.m.; Q. C., Tuesday, Dec. 18.
Brooklyn, Q. C., Saturday, Dec. 22; preaching, 11 a.m., Dec. 23.
Saucier, Q. C., Monday night, Dec. 22; preaching 7:30 p.m., Dec. 23.
Logtown, Q. C., Saturday, Dec. 29; preaching, 11 a.m., Dec. 30.
Bay St. Louis, Q. C., Monday night, Dec. 31; preaching 7:30 p.m., Dec. 30.
Poplarville, Q. C., Saturday, Jan. 5; preaching 11 a.m., Jan. 6.
Lumberton, Q. C., Monday night, Jan. 7; preaching, 7:30 p.m., Jan. 6.
Columbia, Q. C., Monday night, Jan. 14; preaching, 11 a.m., Jan. 30.
Columbia Mission, Q. C., Saturday, Jan. 12; preaching, 3 p.m., Jan. 30.
Biloxi, Q. C., Tuesday, 7:30 p.m., Jan. 15.
Gulfport, Q. C., Wednesday, 7:30 p.m., Jan. 16.
Long Beach, Q. C., Thursday, 7:30 p.m., Jan. 17.
Picayune, Q. C., 7:30 p.m., Jan. 21; preaching, 11 a.m., Jan. 20.
Carriere, Q. C., Saturday, Jan. 19; preaching, 7:30 p.m., Jan. 20.
Mentorum, Q. C., Saturday, Jan. 26; preaching, 11 a.m., Jan. 27.
Wiggins, Q. C., Monday night, Jan. 28; preaching, 7:30 p.m., Jan. 27.
Vancleave, Q. C. and preaching, 11 a.m., Thursday, Jan. 31.
Coalville, Q. C., Saturday, Feb. 2; preaching, 11 a.m., Feb. 3.
Ocean Springs, Q. C., Monday night, Feb. 4; preaching, 7:30 p.m., Feb. 3.
Stillmore, Q. C., Saturday, Feb. 9; preaching, 11 a.m., Feb. 10.
Wesley Memorial, Q. C., Mon. night, Feb. 11.
Pascagoula, Q. C., Tues. night, Feb. 12.
Escatawpa, Q. C., Wed. afternoon, Feb. 13.
Moss Point, Q. C., Wed. night, Feb. 13.

The district stewards will please meet me at the Methodist church, Gulfport, Thursday, Dec. 20, at 3 p.m.

I shall expect the district stewards to do all their work without the assistance of any one. So please come with some plan outlined by which you may expedite the work. While there was a decrease in some of the assessments for this year there was a total increase on the Seashore District to the amount of $327, made necessary on account of our Home Mission work being carried on in our own district.

I wish all the preachers to meet me at the Methodist church, Gulfport, for a conference to be held at 7:30 p. m., Dec. 20. As many as can do so, I shall be glad for you to meet with us at the church at 3 p. m., as we will have some time while the stewards are at their work.

L. L. ROBERTS, P. E.

### Vicksburg Dist.—First Round.

Rocky Springs, at Willow, 11 a.m., Dec. 2.
Port Gibson, 7 p.m., Dec. 2.
Harriston, at Mizpah, 11 a.m., Dec. 9.
Fayette, 7 p.m., Dec. 9.
Washington, 11 a.m., Dec. 16.
Natchez, 7 p.m., Dec. 16.
Nebo, Dec. 23.
Hermanville, 11 a.m., Dec. 30.
Utica, 7 p.m., Dec. 30, Jan. 1.
Centerville, at Stephenson, Jan. 6.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Jan. 11.
Roxie, 11 a.m., Jan. 12.
Gloster and Liberty, at Gloster, 11 a.m., Jan. 13.
Woodville, 7 p.m., Jan. 13, 14.
Mayersville, Jan. 20.
Oak Ridge, at Bovina, 11 a.m., Jan. 27.
Vicksburg, Gibson Memorial, 7 p.m., Jan. 27, 30.
Louise and Holly Bluff, at Holly Bluff, 11 a.m., Feb. 3.
Silver City, 7 p.m., Feb. 3.
Anguilla, at Delta City, 11 a.m., Feb. 10.
Rolling Fork and Cary, at Rolling Fork, 7 p.m., Feb. 10.
Vicksburg, Crawford Street, 11 a.m., Feb. 17, 18.

The district stewards are called to meet in Crawford Street Church, Vicksburg, at 11:30 a. m., on Dec. 12. Please let all the stewards be present that we may attend to the important matters before us, and get a good start in the Lord's business for the Conference year upon which we have come.

The pastors are invited to meet with us.

W. B. JONES, P. E.

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| Buick 4...30 mi. | Chalm's...23 mi. | Max'l (25) 30 mi. |
| Buick 6...24 mi. | Olds. 6...23 mi. | Nash 6...23 mi. |
| Hudson...30 mi. | Paige 6...20 mi. | Lincoln 8..17 mi. |
| Hupp......25 mi. | Oakl'nd 6..24 mi. | Stdb'kr. 16 23 mi. |
| Dodge....28 mi. | Overl'd 4..32 mi. | Cole 8.....17 mi. |

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## LOUISIANA CONFERENCE.

### Alexandria District—First Round.

(In part.)

Colfax, Dec. 9, 11 a.m.
Boyce, Dec. 9, p.m.
Campti, Dec. 16, 11 a.m.
Goushatta, Dec. 16, p.m.
Oakdale, Dec. 23, 11 a.m.
Elizabeth, Dec. 23, p.m.
Opelousas, Dec. 30.

C. C. WIER, P. E.

## MISSISSIPPI CONFERENCE.

### Newton Dist.—First Round.

Decatur and Hickory, Dec. 9, 10.
Forest and Morton, Dec. 16, 17.
Homewood, at Homewood, Dec. 22, 23.
North Neshoba, at Henry's Chapel, Dec. 28, 11 a.m.
Neshoba, at Sandtown, Dec. 29, 30, 11 a.m.
Philadelphia, Dec. 30, 7 p.m.; Dec. 31, 8 a.m.
Rose Hill, at Homewood, Friday, Jan. 4.
Bay Springs, at Dushan, Jan. 5, 6, 11 a.m.
Montrose, at Montrose, Jan. 7, 11 a.m.
Chunkey, at Chunkey, Jan. 12, 13, 11 a.m.
Newton, 7 p.m., Jan. 15.
Harperville and Lena, at Harperville, Jan. 19, 20, 11 a.m.
Lake, at Lawrence, Jan. 23, 10 a.m.
Trenton, at Independence, Jan. 26, 27, 11 a.m.
Raleigh, at Raleigh, Jan. 27, 7 p.m.; Jan. 28.
Shiloh, at Shiloh, Feb. 2, 3, 11 a.m.
Union, at Union, Wednesday, Feb. 6, 10 a.m.
Laurel, First Church, Feb. 10, 11 a.m.; Feb. 11, 7 p.m.
Laurel, West End, Feb. 10, 3 p.m.
Laurel, Kingston, Feb. 10, 7 p.m.
Carthage, at Goshen, Feb. 16, 17, 11 a.m.
Walnut Grove, at Walnut Grove, Tuesday, Feb. 19.

The district stewards are called to meet at 10:30 a.m., Dec. 20, at Newton. The pastors of the district are invited to meet at this time also.

In the afternoon of that day we wish to have a conference that will help us in our work for the year.

L. E. ALFORD, P. E.

### Brookhaven Dist.—First Round.

Brookhaven, Dec. 9.
Fernwood, Dec. 9, 7 p.m.; Q. C., Dec. 10, 10:15 a.m.
Barlow, at Rehobath, Dec. 15, 16.
Crystal Springs, Dec. 16, 7 p.m.; Q. C., Dec. 17, 7 p.m.
Gallman, at Gallman, Dec. 20, 23, 7 p.m.
Adams, at Adams, Dec. 22, 23.
McComb, Centenary, Dec. 26, 7 p.m.
Wesson, Dec. 30, 11 a.m.; Q. C., Dec. 31, 7 p.m.
Georgetown, Dec. 30, 7 p.m.; Q. C., 2:30 p.m.
Pleasant Grove, at Pleasant Grove, Jan. 5, 6.
Monticello, at Monticello, Jan. 6, 7 p.m.; Q. C., Jan. 7, 11 a.m.
Bayou Pierre, at Center Point, Jan. 12, 13.
Hazlehurst, Jan. 13, 7 p.m.; Q. C., Jan. 14, 7 p.m.
Meadville and Bude, at Bude, Jan. 19, 20.
Summit and Topisaw, at Summit, Jan. 20, 7 p.m.; Q. C., Jan. 21, 2:30 p.m.
Foxworth, at Foxworth, Jan. 26, 27.
Tylertown, Jan. 27, 7 p.m.; Q. C., Jan. 28, 7 p.m.
Scotland, at Gallatia, Feb. 2, 3.
McComb, La Branch Street, Feb. 3, 7 p.m.; Q. C., Feb. 4, 7 p.m.
Bogue Chitto and Norfield, at Norfield, Feb. 17, 11 a.m.; Q. C., 2 p.m.
McComb, Pearl River Avenue, Feb. 17, 7 p.m.; Q. C., Feb. 18, 7 p.m.
Osyka, at Osyka, Feb. 23, 24.
Magnolia, Feb. 24, 7 p.m.; Q. C., Feb. 25, 7 p.m.

The district stewards will please meet in the Methodist church in Brookhaven at 1:30 p.m., Tuesday, Dec. 11. All pastors are also invited to be present

H. M. ELLIS, P. E.

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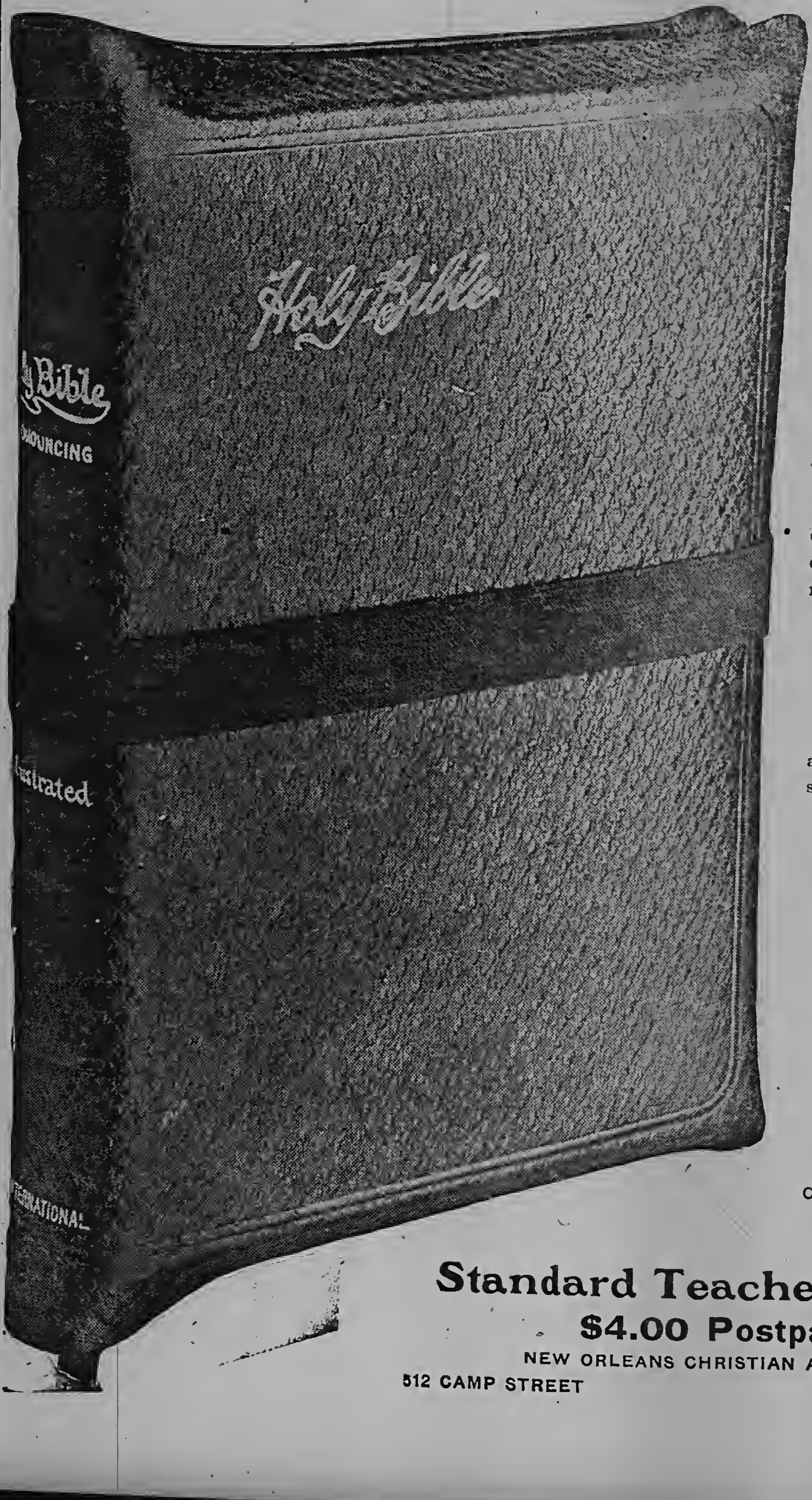

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# NEW ORLEANS
# CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 13, 1923. CHAS. O. CHALMERS, Manager.

## *Editorial.*

### THE DEATH OF BISHOP JAMES ATKINS.

The church is called upon again to mourn the loss of one of its distinguished leaders. Bishop James Atkins died at the home of Rev. James Thomas, in Little Rock, Ark., on Wednesday evening, Dec. 5, after an illness of several days. He had been holding the Little Rock Annual Conference and was stricken during its sessions, but had recovered sufficiently to preside at the last session and read the appointments on Sunday night. He had planned to remain in Little Rock several days to recuperate, but on Monday night his condition suddenly became serious, and he never rallied.

Bishop Atkins was born in Knoxville, Tenn., on April 18, 1850, the son of Rev. and Mrs. James Atkins. He was educated at Emory and Henry College, receiving the degree of Mster of Arts in 1872. He was ordained to the ministry in the same year and served in the pastorate until 1879, when he became President of Asheville Famale College, remaining in this position till he was called to the presidency of Emory and Henry, where he remained four years. He then returned to Asheville Female College as President again, where he remained until 1896, when he was elected to the position of Sunday School Editor. For ten years he served the church effectively in this position, and in 1906 he was elevated to the epsicopacy.

Bishop Atkins gave to the church a constructive leadership throughout his administration. In the Sunday school work, in the Centenary, and in the Christian Education Movement he expended his strength to the utmost, inspiring the church by his own devotion to these great causes and contributing largely to their success by his constant efforts in their behalf. He will be greatly missed in the councils of the church.

Interment took place at Waynesville, N. C., his former home, on last Saturday, the funeral services being held in the Baptist Church, the Methodists being without a church pending the erection of a new building. Bishop Atkins is survived by three children of his first marriage and by his widow, to whom the sympathy of the whole church is extended.

### THE FIRST MORTGAGE ON THE CHRISTMAS PURSE.

By Dr. W. G. Cram, Directing Secretary, Centenary Movement.

Christmas! A season of gladness to all Christian people! The birthday of joy! The hour of fullest life!

The sorrowful world needs a genuine Christmas this year! Not a Christmas that burns shavings to make a light, nor a festival that burns powder to make a noise; not a Saint Nicholas who loads the few with gifts and forgets the many; not a Christmas that festoons with gorgeous colored crepe the chancel and the altar, and strews the house of God and the waiting people with confetti—all paper, mere paper, that flutters a moment then falls to the ground. A symbol of nothing; a blessing to nobody! The world needs a Christmas that expresses the love and life of Christ.

The world is all athirst for a true Christmas this year, a Christmas that expresses the love of God, the grace and peace of Christ. The giving of gifts is a beautiful custom. Christ started it. He gave himself. He gave life. Ever since Christ gave himself to the world we have been giving gifts one to another, gifts to our children, gifts to our loved ones, gifts to our friends, gifts to our neighbors. Have we included Christ in this riot of giving? Do we share with him our Christmas gifts? Is he on our list? Somebody has truly said, "Christ is the only one who on his birthday beholds others receiving the birthday gifts." Of course, the love and joy and holy sentiments in the hearts of his people are gifts of worship. We must not minimize that. Christ does not always want silver and gold. But he needs it this year. Devastated Europe, pagan China, helpless Korea, stricken Japan, priest-ridden Mexico and South America, and these great United States—our native land—are pathetically in need of the love and help of God.

Christ has committed the task of expressing his love to his church. Let us include him in our gifts this year. He included us in his gift. He will take these gifts and commend the church. The church will commend her ministers, her teachers and her missionaries. These agents of Christ will proclaim the message of life and love, and the people everywhere will enjoy real Christmas cheer.

America can give the world a real Christmas this year if she will. Out of every dollar earned in the United States, twenty cents goes for luxuries, and the expenditure totals nearly ten billion dollars. This is ten times as much as we spend for education. Our church giving is far below such a figure. That twenty cents should be reduced. Much of it can well be spared to redeem unpaid vows and pledges.

The Methodist church of our Southland can make this Christmas of greater cheer to the Orient, to South America and Europe, and here in these United States. On the great Centenary pedge of $35,000,000 made five years ago we still owe very large sums. Let every individual pledger who owes a balance include that unpaid balance in the Christmas budget. Let it be the "first mortgage" on the Christmas purse. Pay it out and thrill the heart of Christ and warm and cheer the shrunken, hungry souls of all our fellowmen everywhere.

### CIRCUIT RIDING SIXTY-FOUR YEARS AGO.

By Rev. Jno. W. Boswell, D.D.

This is the 30th of November, 1923. This day sixty-four years ago I started to my first circuit. I have been in the work, without a break, ever since. It goes without saying that in these years I have had many and varied experiences. Some of these experiences were very happy ones. I recall them with the greatest pleasure. A few were not "joyous but grievous." These I would forget if I could. But as I cannot put them out of mind, I freely forgive any one who in anywise sinned against me. One or two laymen treated me badly. One presiding elder afflicted me; and one brother pastor, needlessly and without provocation, insulted me, but nobody save the bishop who was holding the Conference and I ever knew it. On the whole, I have led a charmed life, and if I had to begin again I would not shirk a single appointment, not even the Searcy District in Arkansas—the hardest work I ever had, not because the people were poor, for they were not—just an average country people, many of them well-to-do, and as clever and good as could be found anywhere in the world. It was hard because the district was large, and the roads were rough. One-half the territory was in the Black and White River swamps, and the other half in the hills. In the winter and spring the swamps were sometimes impassable. At all seasons of the year the roads through the hills were rocky and rough. More than once in going from Searcy to Augusta, a distance of twenty-five miles, I would have to go by way of Jacksonport, which required seventy-five miles of travel, and then you were never on high ground. The only modes of travel were horseback and buggy. Only about fifty miles of railroad were available. Henry Ford was a small boy at that time and never dreamed of an automobile.

Only a few days since I saw something in regard to the privations and hardships of preachers about the time I started. I do not doubt what the writer said so far as some sections of the country are concerned. But I never happened to visit such places. I have been in the homes of the poorest people of the land, but ever found them as generous, as hospitable, and full of the milk of human kindness as I ever experienced in the homes of the rich. The rich excelled them only in better homes and more conveniences. If anything, the poor exceeded the rich in the experience of grace. This calls to mind a bright and shining light:

There lived a man east of Oxford, Miss., whose

(Continued on Fourth Page.)

New Orleans Christian Advocate

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## SENSELESS AND SINFUL SENSATIONALISM.

By Bishop Warren A. Candler.

A news dispatch from New York, which appeared recently, read as follows:

"Tom-toms thundered and great howls of incense sent a gray film of smoke through the rainbow-tinted church, while the rector, Rev. Norman Guthrie, invoked the gods of the Indians. Weird Indian music was played and cabalistic accompaniments were used to interpret Indian dances. The church was St. Mark's in the Bouwerie. The service was started by the invocation of the holy visions from Hako. Then came a responsive reading from an Omaha ritual, followed by a choir anthem from the Pawnee ceremony, in which the thin wail of an Indian chant conjured up campfire rites."

When the church in which this profane performance was exhibited was dedicated a prayer was made in which this pious petition was made: "Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary and common uses, and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for all other holy offices."

The pagan spectacle described in the press dispatch quoted was the nullification of this prayer of consecration and the negation of every part of the ritual of the Episcopal Church for the dedication of chapels and churches. It was a perverse and impious use of the building in which it was produced, and it was utterly foreign and antagonistic to the holy uses to which the house had been solemnly set apart. Sensible and devout people everywhere who read the account of the performance will deplore and condemn it as a gross profanation of a place of worship.

Unfortunately, it does not stand alone, although it is a peculiar type of the profanation of churches which, in various forms, is all too prevalent in our day. Many others do what is essentially the same thing, although they do it in different ways.

There has entered the minds of many, including not a few ministers, a false conception of the nature of the church and, by consequence, they hold erroneous notions concerning the methods which are fitting for promoting its success. The idea common to many such persons is that the church does not differ much from a commercial enterprise, or a fraternal order.

Hence, there is mania for drawing crowds into the house of God by any and all methods, both proper and improper. A demand is widespread for "preachers who can draw" and for "attractive programmes," sensational sermonizing and forms of unworshipful music are employed to collect crowds, special appeals being made to catch the ears of whimsical and worldly "young people." Shows are offered to substitute as nearly as possible on Sundays the scenes enacted in theatres and playhouses on weekdays. The churches and preachers who adopt these meretricious methods are in the market-place, piping for dancers and lamenting for mourners—doing anything, in fact, to get gaping crowds to patronize them. Worshiping congregations are thereby displaced to make way for aggregations of wonder-mongers and seekers of sensationalism.

But pray tell us what is the use of drawing people into the churches if what is said and done before them in the churches defeats the only object for which the churches exist? Is it possible that the desire to secure money to maintain the profaned establishments and to pay the salaries of the pulpit talkers (miscalled preachers) who serve them is the motive from which these evil proceedings arise? If so, what shall be said of reducing a church of God, founded for seeking and saving the lost, to the role of a caterer, or an entertainer, seeking profitable customers? Does the Lord Jesus Christ, who drove the traders and money-changers from the Temple at Jerusalem, look with less indignation upon such things in places of worship to-day?

Let us recall the significant record of that instructive incident: "And the Jews' passover was at hand, and Jesus went up to Jerusalem and found in the Temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the Temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them who sold doves, Take these things hence; make not my Father's house an house of merchandise" (John ii, 13.) Conscience-smitten, the traders fled before the denunciation of one who seemed to them no more than a presumptuous young man having no authority over the holy place. Their consciousness of profane covetousness made them cowards before Him. But while the Temple was cleansed, it was not so with the foul brood who had been nesting it. The traders were cowed, but not cured.

A little later the Master found them there again, filled with a more grasping greed than ever. In his second cleansing of the Temple his burning words of rebuke bespoke the deeper depths of degradation to which the traffickers in God's house had descended: "And he said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. xxi, 13, and Mark xi, 17.) From robbing God of His honor, these greedy traders had come to practicing thievishness towards their fellowmen. They began to be profiteers in the matter of offerings for sacrifice. Doubtless, when at first they began their profane traffic, they defended it with many plausible pretexts and specious arguments. Already the dispersion of the Jews had begun, and many of them were as far away from Jerusalem as the city of Rome, and in all lands lying around the Mediterranean sea and neighboring regions, there were thousands of devout proselytes to the Jewish faith. All these, coming from their distant homes to observe the Passover, needed to purchase at Jerusalem for their sacrifices the oxen and sheep and doves which could not be brought with them from afar. And their foreign moneys had to be changed for their uses in the Holy Land. How easy it was for the traders and money changers to extenuate their crime by pleading that their nefarious traffic was a religious necessity, and that they were serving both God and men by their sales in the courts of the Temple. Certainly there was better reason for what they did than there is for the profanation of the Christian churches to-day by purveyors of pagan spectacles and cheap sensationalism in our houses of worship.

But it is the property of sin, especially greed and profanity, to run rapidly to the grossest and most repulsive excesses. And so the traders in the Temple came at last to take advantage of the necessities of worshipers from remote points by charging exorbitant prices for sacrificial beasts and birds, and by making excessive discounts for changing foreign money into current coin. Thus their covetousness bred thievishness, and their profanity produced swindling.

Is the final outcome on the characters of the profaners of our churches of a very different nature?

Do not sensationalists in the pulpit, trying by unseemly methods to get gaping crowds to fill their churches, swindle their hearers? To hungry hearts, needing the bread of life, they give the hard stones of buffoonery and hysterical declamation. Does that not amount to selling unclean beasts in the Temple?

And what of the shoddy shows which are often staged in some churches? Where can anything be found that is so little worth the price paid for it? No show is so sorry as a church show. That Indian performance in the New York church was probably one of this shoddy sort. The Indians whom it proposed to represent would have derided it, and resented it, if it had been their misfortune to witness it.

Our churches are erected and dedicated to "the service of God, for the reading and expounding of His holy word, the administration of his ordinances and for all other acts of religious worship." The bringing into them of aught else perverts and profanes them.

Strolling singers of cheap opera have no place in them.

Peripatetic lecturers, setting forth unsound systems of psychology, many of whom are now roving over the land, can not turn a house of God to the purposes of a second-rate lyceum without committing a grave offense to God and man. They who permit them to do so are like unto them and deserve to share with them well-merited condemnation.

To profane temples pollutes worship, and to pollute worship is to commit a high crime against both religion and civilization.

And let it be remembered always that profanity under the constitution of the Kingdom of heaven is a capital offense. For that gross sin Nadab and Abihu, Hophni and Phinehaz, and Belshazzar were slain. Against that sin Jesus showed forth a blazing indignation.

Ananias and Sapphira were brought to death, not for bare lying, but for an attempt at profane lying after retaining deceitfully in their own possession land which they had professed to have dedicated to God.

Let the present-day profaners of sacred places and holy things beware of like fate. God will not be mocked.

## BLOCKING OUT A PLAN FOR THE YEAR.

The preacher is a builder. Some preachers are better builders than others. Here is one preacher who never gets beyond digging the hole for the foundation. A review of that preacher's labor shows nothing but a few unsightly, half-finished foundations. If that preacher were to write a volume of reminiscences—and who would read it if he did?—it would contain the tragic story of work begun but never finished, of energy expended without results, of a life lived with no reward to sweeten the aftermath of the years. Here is another preacher who starts fewer foundations but who always finishes the superstructure with grace and charm. Building is a thrilling business, providing you finish the job.

### The Need of System.

What a contrast in preacher builders! Here is one whose life represents a series of shallow diggings. Here is another whose tireless labor has fashioned a shrine of imperishable beauty, at whose altars the multitudes kneel for rest and pardon. The one preacher's life is a blank. Yes, it is worse than that. It is a blot. The other preacher's life is a written page, a page of divine poetry that sweeps through the soul of the reader with majestic rhythm. Why the difference in preachers? It isn't a difference in character. It isn't a difference, very often, in ability. It is a difference in the practical art of application to the everyday tasks of the preacher's life. Some preachers plan their work and succeed. Other preachers, equal in character and ability, do not plan their work, and fail.

The preacher as a builder needs a plan. If he doesn't see the necessity of a plan, or seeing the necessity is not willing to submit to the rigorous requirements of a plan-conducted ministry, then he will be numbered among the transgressors who buried their talents and went down in defeat. That may not have been true yesterday. But it is drastically true today. The preacher who succeeds in this present hour must enter the lists with a whole host of others of all professions and labor, who plan their work to the last possible detail, and who have neither the time nor the patience to waste with any person who does not know what he wants to do or how he proposes to do it. Slip-shodness in the ministry, as in every other human activity, can no longer be tolerated, at least by those who aspire and achieve. That is why magazines stressing "system" have such a wide reading.

No attempt is here being made to deny that the minister's life and labor reaches backward and forward into an element of unseen reality and hidden power without which no amount of planning can possibly succeed. But that unseen reality and that hidden power must be harnessed to the present-day method of getting things done. That method is one of system. The preacher must block out a plan for each year of his ministry and for his life as a whole. Such a preacher's life gathers momentum as it moves along and develops a current that rushes swiftly to the sea of larger usefulness and wider influence.

### No Thought for the Morrow?

You are a preacher, let us say. What are you going to do during the fall and winter months that will soon rush upon you? You say you are going to preach. But what are you going to preach about? Why, about the gospel, of course. But the gospel is a big theme and can be handled only by big men. One of the first essentials of a successful ministry is in knowing far in advance what is going to be said from the pulpit on any given Sunday. Too many ministers take too literally the admonition of Christ, "Take no thought for the morrow." As a consequence, the days of the week fly past on the wings of time, and the minister wakes up on Sunday morning with a haunting dread of the day that is before him and with the unexpressed wish that it were Monday rather than Sunday. It is so much easier to help with the week's washing than it is to preach a sermon with power. On that Sunday morning the minister's mind is a vacuum, his soul is heavy, and the bell of the church instead of bringing sweet music to his ears sounds like the solemn dirge of the funeral hour. If the preacher feels that way before he begins his sermon, how must the congregation feel after he has finished it?

These preachers without a preaching plan go into their pulpits expecting God to fill their mouths, and while they are waiting for the Holy Spirit to ventriloquize, the congregation multitudes are leaving the church, never to return. If the preacher faces a long stretch of empty pews on a Sunday morning it is largely his own fault. You simply can't blame people for not coming to church when all they hear on their arrival is a hodgepodge of meaningless abstractions, repeated in the same way, over and over again. The "zero hour" in a man's ministry comes when the congregation knows in advance what he is going to say. A man is willing to eat a stewed dinner of leftovers when his wife has been busy all day over the ironing-board, but he quickly and rightly rebels when a stewed dinner is served up to him every day as a regular diet. So it is with a man when he goes to church. He quickly tires of stewed sermons made up of left-overs from a former, unsuccessful pastorate.

The clairvoyant capacity of the average congregation immediately to divine whether or not their preacher has studiously prepared his sermon is simply amazing. There is too much poor preaching these days. The cause of poor preaching is the lack of preparation. The result is a disgusted congregation and a dead church. Now is the time, if it has not already been done, to outline and diligently prepare a course of sermons reaching through the Easter season. That will take work, of course, but drones have no business in the ministry.

### Working with an Objective.

Preaching must be done not only according to a plan but with a purpose. It is the grasshopper preacher who fails, the preacher who hops around in his pulpit work all the year, not knowing whence he came nor whither he is going. It is often said that people generally do not have a sufficiently large grasp on the essentials of Christian conduct. That again is the preacher's fault. The preacher is a teacher. Let that never be forgotten. His congregation comes to church not to be entertained but to be taught. They want to be taught the essentials of character. They want to be instructed in the things of eternity. They are a bit tired of theology and doctrine, but they are eager to be shown the way that leads to righteousness. That can only be done by the preaching that is born of purpose. Let the preacher not only plan his sermons but let him plan them with a purpose, a purpose that provides for the continued enlightenment of the mind and enrichment of the soul of those who come to listen.

### Extemporaneous Preaching.

The sermons of Jesus are often referred to by the lazy preacher as an illustration of the effectiveness of extemporaneous preaching. Such subterfuge rests upon two false premises. In the first place, Jesus never preached without preparation. His sermons give every evidence of spontaneity, but that spontaneity is an indubitable evidence of a long and careful preparation. In the second place, these intellectually lazy preachers are not Jesus of Nazareth. The Son of Man did many things and said many things that the lazy preacher will never be able to do or say. The preacher who builds wisely will know in September what he is going to preach about the following April, and he will adhere to that plan with a definiteness of purpose and a well-conceived objective which will make his life a joy and his ministry a blessing.

### The Importance of Reading.

The pastor's reading will be determined largely by his preaching objective. The pastor who does not read incessantly will soon be a mental suicide and his congregation a valley of dead bones. People everywhere are reading. All this throws a tremendous responsibility upon the preacher. He too must read. He must read something new every day. He must read not only the Bible, the classics, church history and theology, but books on sociology, industrial ethics, religious psychology, and well-chosen fiction. The clergy at one time were the sole possessors of knowledge. That day was a part of what we now call ancient history. The pity of it is that many preachers do not know this. The only way in which the modern preacher is able to retain and command the respect of his congregation is in being always in advance of them in matters of general knowledge. How is a preacher going to buy these books? By spending more money in the bookstores and less money in buying worthless stocks, and by taking the money now given promiscuously in mistaken charity to tramps who are able to work, and spending that money for opportunities in reading. Then it always happens that there are a few good books in every public library which the minister may read without expense to himself. The fact that the average preacher does not do enough reading of the right kind cannot be charged against lack of funds but against lack of mental initiative.

### A Program of Ceaseless Toil.

Pastoral work must be undertaken according to a plan. Pastors are human and they love friends, but no pastor has the right to indulge the friendship of a few choice spirits to the utter neglect of the rest of the congregation. A pastoral ministry that is built upon a plan of periodic calls within a given area will be saved from the menace of partiality. To map out pastoral work in advance saves time, energy, and shoe leather. While the shiftless pastor is leaning up against a telegraph post wondering whom he shall see next, the enterprising pastor will be making a dozen calls, and his church will be filled with worshipping souls while the church of his careless contemporary will be empty. A well-filled church does not happen by chance. It is the result of careful planning and tireless application.

Then, too, the minister of to-day must be a student of the religious educational movement. One of the outstanding developments in the educational policy of the church through all the centuries is now in progress, and many preachers are but dimly conscious of this period of transition and pursue the old, outworn methods with diminishing returns. A careful reading of the numerous books on this general subject, together with a genuine consecration to the task of conserving the child life of the community, will make of the average preacher a bigger asset to God and His church.

The preacher's task is a difficult one. It cannot be handled in a careless manner. It requires mental blue-prints and the skill of a constructive engineer. The first duty of every minister is to maintain an unbroken comradeship with the Good Shepherd. His next duty is so to plan the work God has given him to do that not one soul entrusted to his pastoral keeping shall be lost. —Zion's Herald.

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## "SUNSET AND EVENING STAR."

An interesting incident in connection with "Sunset and Evening Star" is given by Mr. H. P. Ford: "Some years ago, on a beautiful afternoon in the early autumn, I went for the first time along the famous Cliff Walk of Newport, Rhode Island. To a lover of art and nature the scene was one of rare beauty. On my right were the palatial homes of wealthy men, while far away to the left was the great pulsing Atlantic, making its ceaseless plaint to the lofty cliffs. As I neared the end of the walk, the ocean was beginning to reflect the crimson of the setting sun. Soon the great orb sank beneath the waters, leaving on the surface a pathway of burnished gold and a sky aglow with color. Nearby yachts, belated by the calm, caught the freshening evening breeze and sped away for the harbor, while faraway ships gave an added touch to the picturesqueness of the well-nigh perfect scene.

"As I looked out over the limpid waters, and then up to the magnificent afterglow in the Western sky, my eye caught, in the cloudless atmosphere, the gleam of a star, resplendent in its beauty. Instantly there flashed upon my mind the words:

"'Sunset and evening star,
And one clear call for me.'

"I was younger then; and to me the 'one clear call' was not to face death, but life; to take my Pilot on board for time as well as for eternity; to feel the need of him as much on the open main as when making for the harbor.

'The 'one clear call' should be a trumpet sound to present duty, and a splendid stimulus to all to 'follow the Gleam,' as did Merlin. I have always been grateful for the sunset and evening star at Newport and to Tennyson for helping me, by his tender lines, to make the experience an incentive to noble endeavor."

As Tennyson's nurse was sitting one day at his bedside, sharing to a degree the general anxiety about the patient, she said to him suddenly: "You have written a great many poems, sir; but I have never heard anybody say that there is a hymn among them all. I wish, sir, you would write a hymn while you are lying on your sick-bed. It might help and comfort many a poor sufferer." The next morning, when the nurse had taken her quiet place at the bedside, the poet handed her a scrap of paper, saying, "Here is the hymn you wished me to write." She took it from his hands. It proved to be "Crossing the Bar," and was sung later in Westminster Abbey at Tennyson's funeral.—The Expositor.

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No one who buys "bootleg" whisky can complain of Gun-men and Hoodlumism.—Herbert Hoover.

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The liquor problem is the church's problem, and the world expects the church to solve it. Her failure would disappoint both friends and enemies. —Dr. P. A. Baker, General Superintendent A. S. L. of America.

## CIRCUIT RIDING SIXTY-FOUR YEARS AGO.

(Continued from First Page.)

name was Jim Hyde. He was a poor man who made his living as a blacksmith and wagonmaker. I knew him at the beginning of the war. He was not a "slacker," but conscientously opposed to fighting. Towards the close of the conflict, when all able-bodied men were compelled to join the army, he reluctantly complied, but notified the authorities that he would not fight. He was detailed to work in an army shop. In a little while he was taken sick and died. While passing away he lifted up his arms, and looking at his big, brawny hands, first at one and the other, he said: "Thank God, these hands have never shed my brother's blood." And then God took him. A better man never went to heaven from old Midway Church.

My first circuit was the Holly Springs, with Rev. T. J. Gooch, the senior preacher, and Uncle Joe Brooks, the presiding elder. He was the father of my friend, J. J. Brooks, of the North Mississippi Conference, who was then a little boy, less than ten years old. Uncle Joe was the first preacher of whom I have any recollection. He was the station preacher in Grenada when my father went there as presiding elder in 1845. His home was my first stopping place after leaving my father's home that bright November day in 1859. The next year I spent on the Oxford circuit, and was busy all the time, preaching at twenty-four different places every month—eighteen regular appointments and six wayside ones. Some of these were filled at night. Oxford circuit was the poorest circuit I ever traveled, but the people were kind and good, and we had some glorious times—great revivals, and a large ingathering of souls. I had one of the saintliest men on earth as a colleague, the Rev. James Perry. On this circuit lived Uncle Tommy Lamar, famous as a man of prayer. Bishop Paine was the only man I ever heard that was more gifted, and he could not get any nearer the throne of grace on a cold day in a pine-pole meeting house than could Uncle Tommy. On great occasions, when there was much religious interest, nothing stirred the people more than Uncle Tommy's prayers. On one occasion, when interest was at its height, Uncle Tommy was called on to pray. Not often in a lifetime are people privileged to hear such a prayer. He had a daughter about 16 years of age kneeling close to him. When the prayer closed this daughter rose up, and gently slapping him on the shoulder, said: "Thank God for such a father."

From Oxford circuit I went to the Sardis. At that time we had nothing in the little village. Our preaching was done in the Presbyterian church. But in the surrounding country we had fine churches and flourishing congregations. It was at that day the richest circuit in the Memphis Conference, and the people generally the most refined and intelligent in the church and out to be found in any section of the country. Negroes abounded and I suppose I preached to nearly a thousand on every round. Time would fail me, if I undertook to relate my experiences among the good people on the Sardis circuit. From Sardis I went to Hickory Flat, another poor circuit. As long as I remained in the Memphis Conference it was my fortune to have alternately the best and the poorest—a streak of fat and a streak of lean.

In 1872 Bishop Wightman transferred me to the White River Conference, and appointed me to Jacksonport station—a waning town and a waning church. The Iron Mountain Railroad had just been completed to Newport, four miles distant, and was attracting the people. Jacksonport resisted with all its might, as long as resistance was possible, but it had to yield at last. Before I reached the town four of our best members moved away—not to Newport, but to open farms in the country. Those who remained were as true and loyal to the church as ever lived; and but for sickness I would have spent a pleasant and profitable year. The people without exception were kind and good to me. I formed friendships that have lasted to this good day.

Half of my life as a preacher, or a litte less, has been spent in the pastorate, the other part in editorial work; more than eight years I was with the Advocate, part of the time with Bishop Fitzgerald and part of it with Bishop Hoss, and for nearly twelve years I have been with Dr. Chappell as an assistant in the Sunday school department. Besides this, I was for nine years editor of the New Orleans Christian Advocate, and at various times connected with other religious papers.

But my active days are over. During the last ten months the infirmities of age have crept upon me. My mental faculties are in no wise impaired except a slight failure of memory, and I feel as young inside as ever, but age tells on me whenever I try to act like a young man. I can't walk as fast as I once did, nor play with the children. There is no telling how soon "the silver cord may be loosed."

## AN ASSET OR A LIABILITY?

By W. S. Holmes, Chairman, Louisiana Conference Sunday School Board.

The membership of the Louisiana Conference in 1914 was 36,382. In 1922 the membership was 49,670, a gain of 13.288. During the same period the number of Sunday school pupils reported as having joined the church was 13,130, almost exactly the same as the gain in church membership. The Journals of those nine years show that many charges did not report the number of pupils joining the church. Perhaps if all had reported, the number would have been larger.

In the same nine years (eight years in the case of the Orphanage, this item not reported in 1919) $37,876 were raised for Missions, and $72.469.23 for the Orphanage, while in the same period $83,895.86 were contributed by the church and by individuals for the maintenance fund of the Orphanage. The Sunday schools are rapidly gaining on the church and individuals, and the latter will have to look to their laurels if they expect to retain their place of leadership.

During the same period the Sunday schools raised $385,945 for their own supplies and for other objects, though it is possible that in the latter the amount for the Orphanage should be included.

None of this money was used for extending Sunday school work in Louisiana, the Conference Board having to depend for that purpose upon the amounts raised on Sunday School Day and what was received from the Conference budget, the latter of which was begun in 1919. The amount raised through Sunday School Day offerings in this period was $10,691. one-fourth of which was remitted, according to law, to the General Sunday School Board, and in the four years, 1919-1922, the amount received by the Conference Treasurer was $12,011.27. So that the whole sum received by the Conference Sunday School Board for the Sunday school work in Louisiana was $20.029.52, except that contributed by individuals. The latter amount was very small, except that one prominent layman contributed $2,000 one year and a smaller sum the next toward the salary and expenses of the elementary superintendent.

Make this comparison: During the nine years, 1914-1922 (only eight years included in the Orphanage fund, as no report was made of this item in 1919), the Sunday schools of our Conference gave to benevolent causes as follows:

| | |
|---|---|
| For Missions | $ 38,876.00 |
| For Orphanage | 72,469.23 |
| Total | 110,345.23 |

while they received from the Conference $12,011.27. Besides this, the Sunday schools raised $385,945 for their own local expenses and for "other objects" not specified. Thus the Sunday schools have paid their own way and have contributed liberally to benevolent causes. Only those engaged in Sunday school work know the many calls upon the schools for outside causes too numerous to mention.

In the nature of the case, the Sunday schools cannot furnish funds enough to propagate the work throughout the Conference, and our Conference work has been nearly starved to death. The Board had high hopes of employing a rural worker for the country circuits this year, but at the last Annual Conference was forced to change its plans for Sunday School Day, and we fear those offerings will be greatly reduced, and it may be impossible to employ this worker.

The foregoing shows that the Sunday school is a great asset to the church, both spiritually and materially, and it would seem to be plain common sense to nourish it as a valuable plant only at the beginning of its career of usefulness rather than as an institution from which to get every possible dollar while returning as few cents as possible. A fountain cannot rise higher than its source.

Our church as a whole is the worst offender at this point, as shown by the amount of money per thousand of their Sunday school enrollment gives by the several denominations to their General Sunday School Boards as follows:

| | |
|---|---|
| Northern Baptist | $598 |
| Southern Presbyterian | 296 |
| Northern Presbyterian | 270 |
| Episcopal | 233 |
| Congregational | 215 |
| Northern Methodist | 85 |
| Southern Baptist | 64 |
| Southern Methodist | 45 |

Brethren, is it not time for us to wake up and nourish the children who are the seed of the church? How long, O Lord, how long?

## OUR EDUCATIONAL SITUATION.

### A Few Plain Facts.

Three years ago the Methodists of North Mississippi pledged $406,000 for Christian Education. On this we are now due to have paid more than $240,000. We have paid only $90,000, leaving an unpaid balance of $150.000.

As a result, Millsaps College is about to lose a gift of $100,000 offered by the General Board of Education on condition that these pledges be paid. We have only a short time to make good this promise and secure this gift. Shall we lose this gift? The answer is with the individual subscriber.

The result at Grenada College is even worse. Educational standards now forbid unendowed colleges conferring degrees. Though meeting all other requirements, Grenada College must cease to exist as a Four-Year College unless our pledges are paid. Shall we lose the efforts of years, and sacrifice the only school for girls in our Conference, or pay our pledges and put Grenada College in the front rank?

Finally, there is a moral result. Do our people keep or repudiate their pledges? Possibly some cannot pay just now, but surely each one will cheerfully make any necessary sacrifice to save our schools in a time of real crisis and of opportunity such as has not come to us in the past.

May our Heavenly Father give us grace to make any sacrifice necessary to meet this pressing need.

J. H. HOLDER,
Conference Secretary-Treasurer.
New Albany, Miss., Dec. 10, 1923.

## ANTI-PRO RALLY FOR DISCUSSION OF LEGAL DROUGHT.

By W. H. Patton.

Called to convene in Washington Jan. 21, under the auspices of the Association against the Prohibition Amendment. They claim to expect the presence of quite a number of prominent Americans, among them Marshall Field, Seth Low, and Kermit Roosevelt. They have named the meeting a "Face-the-facts conference." The aim of the conference will be to modify the Volstead Act now, and return the police power to the States. It looks unreasonable to think that the persons they have named as expecting to be there would be part of such a conference, this one composed of thirty-eight liquor organizations.

The Eighteenth Amendment to the Constitution is a law and the Volstead Act is to enforce the law. Every citizen of such prominence should first of all be a law-abiding citizen, not only observing the law himself, but joining with every agency that is set for the prevention of crime and the enforcement of law. Every officer of the law needs the moral support and backing of such citizens.

Prohibition is God's way of dealing with evil; "Thou shalt not murder," is his great commandment, yet, the liquor traffic killed more than all the wars, crippled the earning capacity of thousands of our brightest minds, our laboring men and professional men; caused the committing of more crime and did more to add to the population of hell than all the other evils combined.

The "Jewish World," a paper published in the Yiddish language at Cleveland, Ohio, in a recent editorial called upon Jews in America to obey the prohibition law, declaring that "the law of our Government is the same as the word of God and is to be obeyed." I will add also "to be enforced by State and Federal Government."

Esthonia is sadly regretting the repeal of its prohibition law, according to reports from Helungfors to the Christian Science Monitor. Drunkenness has increased ten times; criminality has increased 60%, and suicides and accidents in proportion.

The following is an extract from a speech made on the floor of the annual convention of the liquor league at Columbus, Ohio, in the days of the open saloon: "It would appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor will, like others, die; and if there is no new appetite created, our counters will be empty as well as our coffers. Our children will go hungry, or we must change our business to something more remunerative. The open field for creation of this appetite is among the boys. After men have grown up and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, that nickels expended in treats to boys now will return in dollars to your tills after the appetite has been formed. Above all things, create appetite."

The traffic is now outlawed, the temptation removed, by the ratification of forty-six of the forty-eight States; and while many liquor men have gone into honorable business, others continue to create appetite and kill illegally. The situation with regard to prohibition challenges the serious consideration of every good citizen. It is never wise to overestimate one's strength, nor is it safe to underestimate a foe. Any one able to appreciate accurately conditions is forced to admit that the organized anti-prohibition forces have been able to stage a come-back in some sections of the country, which they then claim to be an indication of a gained reaction against the prohibition policy, and which, if not promptly and vigorously checked, might lead to more serious set-backs. That their heavily financed intensive and nation-wide propaganda has tended to create and increase prejudice against the law and its enforcement, seems to be beyond question, if it is true that such citizens as those mentioned from their list will lend their presence and influence to such conferences.

The drunkards are not all dead, and I will tell you the reason why; young ones are made as fast as the old ones die.

## TO PASTORS AND PARENTS OF COLLEGE GIRLS.

Our Central Methodist Church in Columbus, Miss., is located just across the street from the great Mississippi State College for Women, where several hundred Methodist girls are students. Parents and pastors of students are requested to write me the names of young ladies they are interested in, and I will give them pastoral oversight and see that they get special attention from the organizations of our church. Our parsonage is just opposite the college entrance, and we are endeavoring to serve the girls in every way possible. Suppose you also write the girls a line telling them they are welcome at Central Church and parsonage, and send me any special request concerning the girls, and I will see that it is attended to.

DEL LONGCREAR, Pastor,
1123 Second Avenue, South,
Columbus, Miss.

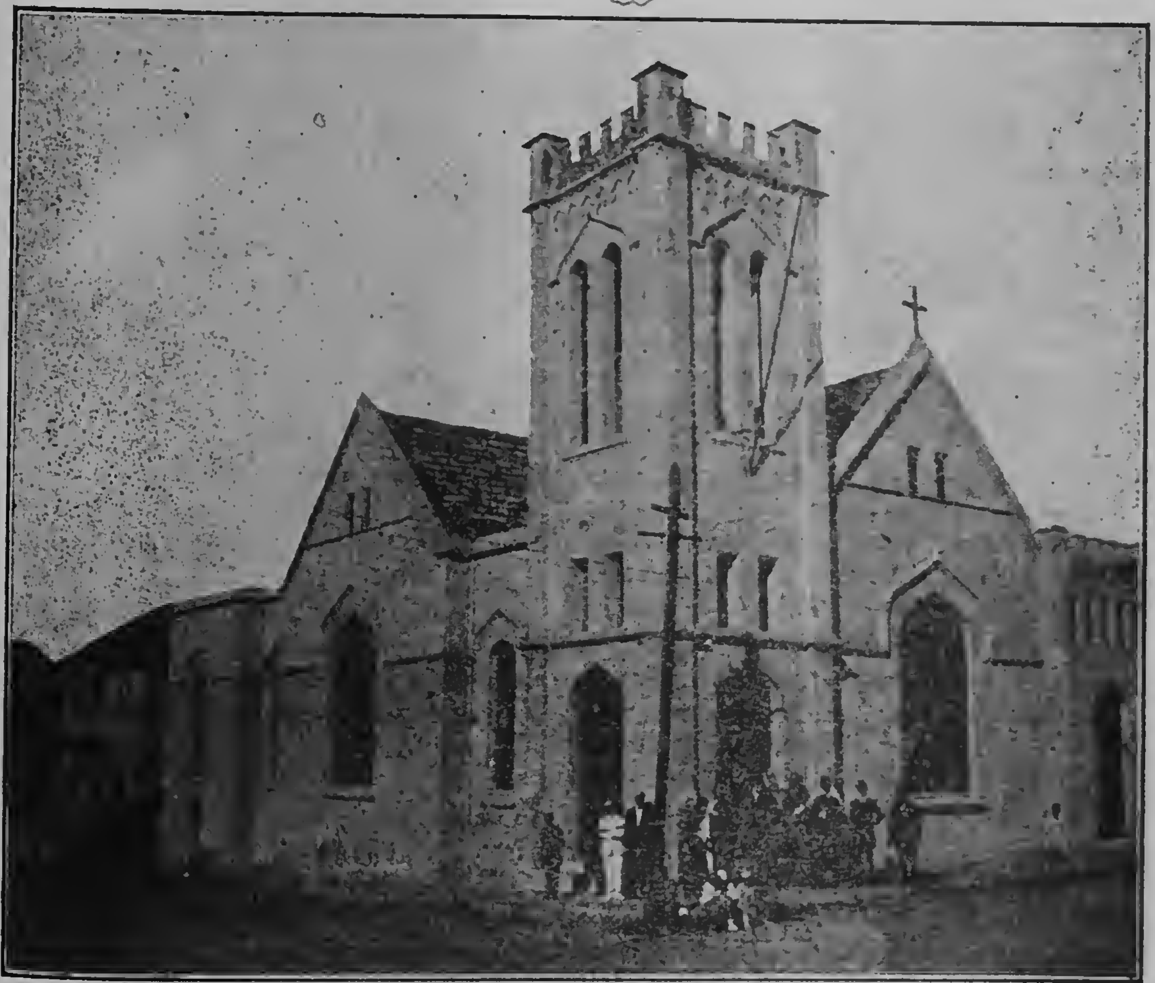
## EVERY CHRISTIAN AN EVANGELIST.

We are slowly getting away from the idea that preachers and missionaries alone are included in our Lord's command to go forth and disciple. It is at last dawning upon the consciousness of some that every Christian is a potential missionary and evangelist, whether specially commissioned or not. Christian fathers and mothers who hold themselves responsible for the religious nurture and training of their children are such, whether conscious of it or not. All Sunday school teachers who lay to heart their task of seeking to influence and win their scholars for Christ are such. But how about men and women in their business and social relations? To what extent do they as Christians recognize their obligation to influence religiously those with whom they come in contact?

Recently a Christian philanthropist, for many years at the head of a large industry, passed away mourned by a large circle of employees whose lives had been made richer because he was deeply interested in their spiritual welfare. He had been to them a constant and living sermon. Another employer, for years a foremost member in the church, had seldom approached his daily associates on the subject of religion. It happened that one of his most trusted employees suddenly took sick, and he hastened to his bedside. Almost the first words that greeted him from the man who knew he was about to die were: "O, why is it that you, a Christian, never spoke to me about the needs of my soul? I am near death's door and am not prepared to meet my God." The employer was struck with a deep sense of remorse which clung to him throughout life. Even his later endeavors to atone for his past sins of omission could not wipe out that sense of remorse. How little do we as Christians think of witnessing for Christ in our daily contacts with men!—Lutheran.

## YOUR PASTOR.

**No, your pastor does not expect or desire the scale of compensation demanded and received in the industrial and professional worlds; all he hopes for is a living wage while active, with something to care for himself and his family when old age and infirmity overtake them, and this he has a right to expect. He is not going to strike under any circumstances. You will get the best of his thought and energy, raise or no raise. He has been sent to you by the Conference and cannot lay down terms. He makes no demands on you and murmurs no threat. He is with you to serve to the uttermost, and this very spirit of sacrifice makes a strong appeal to you to give him a square deal.—Southern Christian Advocate.**



CHURCH IN SANTA MARIA, BRAZIL.

Rev. G. D. Parker, Pastor.

Santa Maria, Rio Grande do Sul, Brazil, is a city of 25,000 to 30,000 inhabitants—geographical center of State of Rio Grande do Sul, larger than Texas, most important railway junction in South Brazil; gateway to Montevideo, Uruguay and Buenos Aires, Argentina, from Brazil only two days by rail from either of these cities; Episcopal see of Roman Catholic Church, and center of their educational system, secular and theological, in South Brazil.

It is the center of a rich and an extensive cattle-raising section; occupied by our misson about twenty years ago, but abandoned for more promising fields. Entered and re-entered and deserted several times; no property acquired, a few converts made, but no progress for lack of property. The small congregation met in private homes and small rented halls until the Centenary placed them last September in this splendid building, which seats about six hundred, and has accommodations for a modern, graded Sunday school and other features of work. The Sunday school has gone from twenty-five two years ago to one hundred and ninety-six at present, and has nearly all requirements for one hundred per cent efficiency.

The church is sometimes filled to capacity. It is only three short squares from our new Centenary College for girls. C. L. Smith, our Mission Treasurer, is the architect of this beautiful **building.**

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## THE FIRST REAL TEST OF LOYALTY TO THE SPECIAL EFFORT.

When you read these lines, all of the fall Annual Conferences will have been held. You have been reading on this page many encouraging reports telling about the favorable and enthusiastic receptions by these Conferences of the plan of special effort for superannuate endowment. At this writing, November 17, I have personally visited twenty of them and will visit seven more before these lines are printed. Never in my life have I been associated with any movement that had such unanimous approval as this. Hundreds of preachers have expressed to me their determination to do their part for the success of the effort, and I have not met a preacher or layman who doubts its complete triumph. But now we are in the midst of days which will test the loyalty of those who have so vehemently expressed their purpose to co-operate. I refer to certain matters of the plan which call for action at the first Quarterly Conference.

### Have You Done These Things?

The first Quarterly Conference is expected to approve the charge's quota, decide upon the plan to raise the quota, appoint the charge special effort committee as required in the 1922 Discipline, and report the action on these matters to the Board of Finance, St. Louis, Mo. "The Workers' Guide," which has been placed in the hands of all the preachers, gives directions in full detail concerning the doing of these things. If the instructions of said booklet touching the duties of the first Quarterly Conference are studied with care, it will be impossible to mistake their meaning. Have you examined the booklet carefully on this subject? Did your first Quarterly Conference act as directed? Have you sent the **pink leaf report** to the Board of Finance? Or, if your first Quarterly Conference has not been held, are you preparing to give attention to these matters when it is held? Are you loyal to the program to date?

### A Telegram That Made Me Happy.

While attending the Memphis Conference this week I received a wire from the office in St. Louis which read as follows: "It is **storming pinks** now." The message had reference to the number of **pink leaf** reports being received daily at the office from the first Quarterly Conferences. **Storming pinks!** Let us get the full meaning of the figure. Have you witnessed a snowstorm in winter? Do you remember how the flakes fluttered down from every direction? That is the picture the office was transmitting to me in that wire, except, of course, the snowflakes were in this case **pink leaf reports.** As I thought about it I could see those **pinks** coming in from every section of our great church and falling into the arms of my assistants in the office. It thrilled me with joy and gratitude. About two months ago a preacher expressed himself on this subject as follows: "The Board of Finance is giving the church a wonderful plan for the special effort, but Todd will find that the first Quarterly Conferences will not send in those **pink leaf reports.**" Well, notwithstanding the brother's doubts, the **pinks** are coming. And if the preachers really mean to carry on in behalf of the "forgotten man," the **pinks** will keep on coming until every charge in the entire Church has reported.

### The Lift of a Little Thing.

I can hear an occasional preacher say: "This **pink leaf report** from the first Quarterly Conference is a small matter, and I shall not get excited about it." Say, brother, do you recall a journey you had through the night on a railway train? All the hours you were sleeping without anxiety there was nothing but a little **flange** on the car wheels between you and death. Small matter, yes, but what a **job** it was doing. Why, brother, your head rests on a pivot the size of a pinhead. Don't turn away from something as unimportant because it is little. Remember this **pink leaf report** matter is the **flange on the wheels** of the "forgotten man" **special.** If you do not give it your serious attention, you are likely to ditch the special in the bounds of your charge. The Church has placed upon the Board of Finance the responsibility of leadership in the special effort for superannuate endowment; the Board in its detailed plan for the movement has called for a **pink leaf report** from every first Quarterly Conference, and the books of the Board touching this special effort as it concerns your charge cannot be prepared until you send in the **pink leaf report.** What is your answer? Will you trust the judgment of the leaders? If you will, send in your report.

### The Men Who Go Around.

The church has about three hundred presiding elders. There was a time when some unthinking ones called them the **fifth wheel,** meaning to express the idea of their unimportance. But we now know that such an expression concerning them is as wrong as holding lightly the work of a company's captain in an army of soldiers. **The men who go around** the districts of the Methodist Episcopal Church, South, should rather in these days be looked upon more as the stabilizers of aeroplanes. It is by their efficient service that our great **machine** for doing things finds her balance. Men of the **merry-go-round,** I am for you. Having been one of you, I know how full your hands are of the church's business. In this special effort for the old preachers we will not be able to do more than cripple along in disorganized fashion without you. The first Quarterly Conference of this year calls loudly to your hand of direction. If you faithfully meet the requirements of the special effort program in that meeting, all will be lovely for the beginning of our work. But if you fail to do your duty there, all that comes after will suffer from your neglect of important things at the start. Therefore I beseech you in the name of our aged and worn-out heroes to give attention to those matters requiring action at the first Quarterly Conference as printed in "The Workers' Guide." Let not a single charge in any district fail the **method of procedure** at this point. And by all means see to it that every charge promptly sends the **pink leaf report** to the Board of Finance. I am not trying to dictate your movements, but I am pleading for your co-operation at a crucial juncture of our special effort program.

### A Change in the Music.

For some weeks I have been giving on this page an account of the **pulse beat** of various Annual Conferences visited by me concerning their attitude toward the special effort for superannuate endowment. If it were possible, such publicity would be continued until every Annual Conference of the church could be reported. But other matters of the great movement now press for attention. We have been listening to the music of mobilization until now the brave boys are all **mobilized.** We must now change to the **tunes adapted** for the work of preparation in the **cantonments.** If we have quickened our steps under the thrilling melodies of "We're going over! We're going over! And we won't come back till it's over over there!" let us now add to our determination fully to prepare ourselves to finish the job while the band is playing "It's a long, long way to Tipperary." Watch this page, boys. Every time the step changes the band will play a different piece. And finally, when we have finished the work and all of us lay down our arms, we will dispense with the band and all of us join in singing "Praise God, from Whom All Blessings Flow."

### The Call of the "Forgotten Man."

My, what an urge is going through the church just now in the interest of an old-age support for our worn-out servants of the ministry! It presses its claim upon us with an emphasis that cannot be ignored—that is, if we are still to be Christians. It is a Red Cross summons to a battle field where lie the age-stricken and disease-wounded forms of valiant soldiers are calling for a drink of cold water. Shall we turn a deaf ear to such a cry? God forbid! Come, you preacher sons and grandsons of these veterans of the cross, and let us moisten those parched lips so plaintively calling to us. Aye, let us tenderly speak to these suffering fathers in our Israel, give them sufficient bread to eat, clothe the nakedness of their battle-scarred bodies, and let them rest their dear old gray-crowned heads in our affectionate arms and know before they die that they are not forgotten!

### One Word More, Please.

Send the pink leaf report to the Board of Finance immediately following the first quarterly conference.

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When the liquor men are allowed to do as they wish, they are sure to debauch not only the body social but the body politic also.—Theodore Roosevelt.

# *The Home Circle*

## A RIDDLE.

I have a head, a little head,
  That you can scarcely see;
But I have a mouth much bigger
  Than my head could ever be.

That seems impossible, you say.
  You think 'twould be a bother?
Why, no! My head is at one end;
  My mouth's way at the other.

I have no feet, yet I can run,
  And pretty fast, 'tis said;
The funny thing about me is
  I run when I'm in bed.

I've not a cent in all the world;
  I seek no fortune's ranks;
And yet it's true that, though so poor,
  I own two splendid banks.
I've lots of "sand," yet run away;
  I'm weak, yet furnish power;
No hands or arms, yet my embrace
  Would kill in half an hour.

You think I am some fearful thing.
  Ah! you begin to shiver.
Pray don't, for after all, you know,
  I'm only just a river.

—St. Nicholas.

## A LAUGH IN THE RIGHT PLACE.

By Alice Norris-Lewis.

Two little figures looked over the garden gate—Ruth and Jean Mitchell in their neat brown play-suits.

"I wish," said Jean, wistfully, "I wish mother would let us have a barn party and invite the little girl who lives in the new house on the hill. I think she looks lonesome, playing all alone. She hasn't any brothers and sisters—mother said so."

"She's got a doll, though, the biggest one I ever saw. It looks like a real baby. Perhaps mother will let us have a party. We haven't had one for a long time. Let's ask her." Ruth was half-way up the path before she finished speaking.

"Let's!" echoed Jean, running after her.

Mother, sweeping off the piazza, stopped her work to listen. "Of course you may have a party," she told them. "I think Betty Lane would like it in the barn, too. I doubt if she ever went to a barn party before. Do you want me to call her mother on the telephone and invite her, or will you ask her yourself when you go by the house on your way to the post-office?"

"We thought—that is, I thought—it would be nice if we wrote a really, truly invitation on—on your lovely pink note-paper," replied Ruth.

"Why"— Mother hesitated a moment. "Do you think that would be just the thing? The party won't match the paper?" Then, as Ruth looked so disappointed, she added: "But I don't mind. I will write the invitation for you first and you may copy it. I don't believe you know just how to word it."

After writing and rewriting the note two or three times Ruth was satisfied that she could copy it neatly on the pretty pink paper. When it was finished Jean declared it looked like a grown-up person's writing and Ruth herself was not ashamed of it.

"It is really nice enough for a parlor party," she exclaimed, delightedly.

At two o'clock everything was ready. The big, cool barn had been swept. The table had been spread. The children knew the lunch would be a success, for they had sampled everything from the gingerbread horses mother had made to the apples, pears, and grapes they had picked themselves in the orchard. Dressed in pink gingham bloomer suits, they swung on the gate watching the road down which their little guest would come.

"I'm glad her name is Betty. I love that name," said Jean.

"Here she comes! Oh, goody! she's bringing her big doll," cried Ruth, dancing with delight as a little blue figure came in sight over the brow of the hill.

They watched her come nearer and nearer, Jean intent on the big doll and Ruth equally interested in the bigger doll-carriage.

All at once Jean saw something else.

"Oh!" she gasped. "Oh! What are we going to do?"

"What do you mean?" asked Ruth, and then she, too, began to cry, "Oh! oh! oh!"

The children looked at each other in dismay. They felt like running and hiding, and yet they knew that they couldn't. Already Betty was near enough for them to see more plainly this embarrassing thing that they must face.

Betty Lane was all in blue, ruffly, fluffy blue! She wore white socks and white slippers. A blue hair-ribbon, perkier and wider than any the children had ever seen before, was tied to a golden curl on top of her head. And in all this finery she was coming to slide down the haymow, jump in and out of the hay-rack, pat the horse, feed the cow, and hunt for eggs in the grain-bins!

"Oh," almost sobbed Ruth, "it was the pink note-paper that did it! She thought it was going to be a parlor party. Mother said the party didn't match the paper. What are we going to do?"

"We can't do a thing but stay right here and act as if we didn't notice anything wrong," returned Jean, miserably. "But it just seems as if I couldn't look at her at all."

Meanwhile the little guest had come very near. She waved her hand gaily. "Here I am," she announced, "and I've brought Isabella. She just loves parties. 'Specially the ice cream. Don't you, Isabella?"

"Come right in," said Jean, clearing her throat. Ice cream! This was worse than the blue ruffly dress!

Betty looked at the sisters a bit anxiously as they all went up the path. She felt that something was wrong. As for Ruth and Jean, it seemed as if they just couldn't take her into that barn!

Of course, they had to. "We're going to have our party here," explained Ruth, huskily. "It's a barn party, you see."

For a moment after that all three children stared at one another in silence—a silence that seemed to hurt. Jean's eyes were full of tears and Ruth's lips were quivering. As for Betty Lane, there was the queerest expression on her face. Was she going to cry, or fly into a temper and go home? For just a moment the three stood there, and then—then Betty began to laugh!

"Oh, what fun!" she cried. "I never went to a barn party before. Won't it be fun? Don't you think so, Isabella?"

After that nobody thought of anything else but fun. When the gingerbread horses and the fresh milk and fruit appeared, Ruth remembered with a little pang of regret that Betty had expected ice cream. Mother had thought of ice cream, too, and had remembered that no party, whether in a parlor or a barn is quite a truly party without it; so, without a word to the girls, she came in with a half-dozen cones piled high with it—pink, cool, and delicious. And, coming as a surprise, how much better it tasted!

"It is just the loveliest party I ever went to," declared Betty as she trundled Isabella down the path toward home. "I hope you'll ask me again sometime. Say good-by to the ladies, Isabella."

She made the big doll wave a china arm at her hostesses in farewell.

"We play in the barn every day," Jean told her, "although we don't have a party every day. We wish you would come and play tomorrow."

"If my mother says I may, I'll come early tomorrow morning," promised Betty, promptly.

When she was out of hearing Jean turned to Ruth. "I think she's just lovely," she said, "but for a minute, when we took her into the barn, I didn't know—I thought, perhaps—she looked so"—

"I know," Ruth nodded. "I thought she was going to cry. But she laughed! When she did that, I knew she wasn't cross or anything but just dear. The next time I don't know what to do, I'm going to do that too—laugh."

Jean understood her.—Zion's Herald.

The idea that a Mayor or Chief of Police is at liberty to permit any law or ordinance to be violated is monstrous.—Benjamin Harrison.

As a citizen cannot choose what laws he will obey, so likewise those charged with law enforcement cannot choose what laws they will enforce. Those charged with law enforcement must enforce all laws and all good citizens must obey all laws. Neither can exercise any right of choice in this matter without placing themselves above the law.—Attorney General Daugherty.

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# New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# Editorial

## PERSONAL AND OTHER NOTES.

Rev. Percy Vaughan, of Madison, Miss., writes that the new Conference year starts off well.

Rev. J. W. Booth has been kindly received by the people of Ponchatoula, La., and pastor and people are looking forward to a good year.

Rev. R. V. Fulton was given a cordial reception upon arrival at his new work, Hall Summit, La., a committee of ladies welcoming their new pastor.

Rev. Claude P. Jones has been very kindly received by the good people of Magnolia, Miss., for another year, and he is looking forward to a fine work.

Rev. G. L. McNeece was received by the good people of the Oloh, Miss., charge with an "old-time" pounding. The outlook for the year is encouraging.

Rev. J. L. Smith has received a most cordial welcome from the good people of Fayette, Miss., to which place he was appointed at the recent session of the Mississippi Conference.

Rev. H. W. Rickey was given a most hearty welcome by his congregation at Natchitoches, La., upon the announcement of his appointment to that important charge for another year.

Rev. Del Longgrear is entering upon what promises to be a great year at the Central Methodist Church, Columbus, Miss. Brother Longgrear is a most diligent and efficient pastor.

Rev. C. C. Evans begins his third year as pastor at Natchez, Miss., under the happiest auspices, many expressions of appreciation at his return being made by members of his congregation.

Rev. W. W. Graves, presiding elder of the Hattiesburg District, Mississippi Conference, writes that all the preachers of the district are in their places, praying and planning for a great year's work.

We are glad to learn that Rev. O. W. Bradley, pastor of the First Methodist Church at Alexandria, La., who was forced to leave the recent session of the Louisiana Conference on account of illness and who has been confined to his bed practically ever since, is now on the road to recovery.

Rev. H. N. Brown, the newly appointed presiding elder of the Baton Rouge District, Louisiana Conference, is now at home in the district parsonage at Baton Rouge, where he has been most cordially received.

The Wesley Club at Yale University is composed of students in the Graduate School of Religion and the Divinity School, and of the Methodist pastors of New Haven. It has a membership of more than sixty.

Mr. Chas. H. McEuen, song director, soloist, and young people's worker, has changed his address from Lawrenceburg, Tenn., to 841 East St., Baton Rouge, La. Those desiring his assistance may address him as above.

The illness of the editor of the Advocate this week not only curtailed his editorial activities, but also prevented his attending the annual meeting of the Southern Methodist Press Association at Washington, D. C.

Mrs. M. A. Cunningham, of Aberdeen, Miss., has been a reader of the Advocate for fifty years. She is one of the choice spirits of Methodism. Her son, Mr. D. S. Cunningham, is treasurer of the official board at Okolona, Miss.

Rev. J. H. Foreman, in asking that his Advocate be sent to him at Mt. Olive Miss., intead of Flora, Miss., states that he has been a continuous reader of the paper for forty-four years. A pretty good record for a young man!

Rev. J. B. Randolph, presiding elder of the Corinth District, North Mississippi Conference, requests us to call attention to the change of date for the first quarterly conference of the Sherman charge—from Friday, Jan. 11, to Thursday, Jan. 3.

The board of stewards of the Noel Memorial Methodist Church, Shreveport, La., has unanimously and enthusiastically increased the pastor's salary to $5000 for the new Conference year. Rev. W. W. Holmes is the pastor of this progressive church.

Rev. and Mrs. William Schuhle, of the Louisiana Conference, were visitors to New Orleans last week, coming to the city to have the tonsils of their young son removed. The operation was successfully performed and recovery is rapidly progressing.

Rev. Earl B. Moll, recently admitted on trial into the Mississippi Conference, is engaged in an evangelistic campaign in Hedgesville, W. Va. Upon the completion of that campaign, he will return to Mississippi to take up his work as Conference evangelist.

Rev. M. M. Black and family were given a very cordial welcome by the good people of Richton, Miss., on their arrival in this new field of labor, a substantial "pounding" being one of the evidences of appreciation. The new Conference year has begun auspiciously.

Rev. H. C. Castles has had an auspicious beginning of his work at Seventh Avenue Methodist Church, Meridian, Miss. On his first Sunday, he held two services and officiated at a wedding. The people have shown their appreciation by supplying the parsonage with a fine assortment of groceries.

Rev. J. A. Smith, recently transferred to the Louisiana Conference from the Pacific Conference and appointed pastor at Picayune, Miss., paid the Advocate office an appreciated call last Saturday, en route to his new work. His wife is in a hospital in Baltimore, where she recently underwent a serious operation, but she is rapidly improving and will be able to come to her new home within a short time. Brother Smith is not a stranger in the Mississippi Conference, and his many friends have given him a cordial welcome home.

Rev. C. C. Wier, recently appointed presiding elder of the Alexandria District, Louisiana Conference, has reached his new field, and is actively at work. His successor at Algiers, Rev. J. Cude Rousseaux, has been very cordially received, a splendid reception being tendered him and his family upon their arrival.

The first football game between Yale and Princeton was played fifty years ago this fall. A fact of great interest to Methodist students of these institutions is that Bishop Denny was a member of the Princeton team at that time. The Bishop was evidently a good player, since Princeton won by a score of 3 to 0.

Prof. C. A. Bowen, of the Department of Religious Education, Millsaps College, is attending this week the Sunday School Council in Nashville, Tenn., where he will read a paper on "Foundation Courses in Religious Education." Professor Bowen is one of our most efficient men in the field to which he has devoted his life.

The National Aeronautic Association will celebrate, on Dec. 17, the twentieth anniversary of the first successful aeroplane, at which time special honor will be paid Wilbur Wright, now deceased, and his brother, Orville. The first successful flight of a heavier-than-air flying machine was made by these brothers at Kitty Hawk, N. C., just twenty years ago.

The General Secretary of the Methodist Men's Club, Rev. J. W. Frazer, requests all clubs to send the names of their presidents and secretaries, also the names of the pastors, to him at 15 North Joachim Street, Mobile, Ala., as soon as practicable. This is very important, as the office of the General Secretary desires a complete roster of all officers.

We learn with sorrow of the death of the mother of Rev. W. M. Sullivan, presiding elder of the Seashore District, on Thursday of last week. She was nearly eighty-one years of age, and had been a member of the Methodist Church for more than fifty years. She went away in peace. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

In the annual election of Rhodes scholars to the University of Oxford, held last Saturday, Mr. M. B. Swearingen, of Millsaps College, won the distinguished honor from Mississippi. If we mistake not, Mr. Swearingen is a son of Dr. G. C. Swearingen, formerly a professor in Millsaps, now a prominent business man of Jackson. We extend hearty congratulations to Mr. Swearingen and to Millsaps College.

During the four years' pastorate of Rev. M. B. Sharbrough at Biloxi, Miss., more than two hundred people were added to the church on profession of faith, making a net gain of fifty per cent in the membership. The Sunday school was more than doubled, and the number of subscribers to the Advocate was increased threefold. Brother Sharbrough is a notably successful pastor, and we predict for him a great year at Wiggins, Miss., his new appointment.

Mr. L. F. Soxman, of Kansas City, converted in our Institutional Church there, a graduate of the University of Kansas, and a man of experience as well as a fine Christian character, is now one of the workers at St. Mark's, this city. He is organizing the young men and boys for religious, social and recreational activities, studying Italian under a very capable private teacher, with the purpose of taking charge of all the Italian work in St. Mark's. His experience and training in Kansas City have fitted him for highly useful service in this difficult field.

We take the following interesting item from a recent issue of the Leland (Miss.) Enterprise: "Last Sunday afternoon a most impressive service was held at the laying of the corner stone of the new Methodist church. Dr. G. L. Bitzer, pastor of the Presbyterian church, led in prayer, after which Presiding Elder Felts read the prayer of the church. A letter from Rev. Mr. Cunningham, the first pastor, was read. Then Rev. J. L. McKeown, pastor of the Methodist church at Hollandale, a former pastor of the Leland church, made a short talk, giving some of the incidents of the early church. He had held a meeting here when there were only four members of the church. After this, Dr. J. R. Countiss, president of Grenada College, made a short but inspiring talk. Then the articles were placed in the box by Mr. J. T. Mathis, he telling the congregation what went into the box. Rev. W. H. Morgan, pastor of the Baptist church, pronounced the benediction. Of the four charter members, only one is now living, Mrs. J. E. Rather, who was present at this service."

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. M. Evans, Verona. Miss., 11; Rev. W. H. Giles, Slidell, La., 2: Mrs. T. J. Matthews, Extension, La., 2; Mrs. J. A. Gaar, Jonesboro, La., 2; Rev. T. B. Cottrell, Vicksburg, Miss., 2; Rev. C. P. Jones, Magnolia, Miss., 2; Rev. W. M. Young Batesville, Miss., 2; Rev. C. C. Evans, Natchez, Miss., 2.

## TO THE PREACHERS OF THE SEASHORE DISTRICT.

Since Bishop Ainsworth has called a meeting of the presiding elders for Jan. 10 and expresses a wish that the District Institutes follow soon after, I am deferring the meeting of the preachers from Dec. 20, 1923, to Jan. 17, 1924.

Please meet me at the Methodist church, Gulfport, at 2:30 p.m., and stay for a second session at 7 p. m., Jan. 17. Entertainment will be provided for you over night. Of course, the district stewards will hold their meeting Thursday, Dec. 20, as announced, only I wish they might meet at 2:30 instead of 3 p. m.

L. L. ROBERTS, P. E.

## AMERICA THE IDEAL OF THE ORIENT.

By H. W. Jenkins.

(Prof. H. W. Jenkins is in charge of the work of the Methodist Institute in Harbin, China, one of the most promising Centenary ventures in Oriental fields. This institution is not yet a year old, but its present enrollment numbers over four hundred paid students. With an adequate building, Prof. Jenkins says he could easily increase this number to 750.—Editor's note.)

One afternoon some one knocked at my door, and, to my pleasant surprise, it was my Korean friend, Fritz Bien. I made his acquaintance during one month's study of the Korean language, and have not seen him since. He is about 25 years of age, well educated, speaks fluently, besides his own language, Chinese, English, German, and Russian. For some time he has been employed by the Chines-American Banking Corporation. The manager of this bank told me that on account of his unusual ambition and energy he was destined to have a great future.

After we were seated, Fritz enthusiatically began to talk. "O, I'm so happy because it is Christmas! We had a bank holiday to-day, so I wanted to come over and see you. Just to think what Christmas means to the world since Christ, and very few have come so humbly or so poor as Christ; but their birthdays are known only to their families, while Christ's is a world event. He came to save the world. The poorest people as well as the rich can rejoice, feel glad, and celebrate Christmas. The very thought of Christmas makes me feel happy and glad."

We talked about our cosmopolitan city. All the important languages of the world are spoken here in banks, business houses, churches and on the streets.

He told me of the exercises they had in the church the night before. In the play the four races of mankind—the white, the yellow, the black, and the red—were represented. The red race was almost extinct and had no record of performing any great work because they had not been Christians. To their descendants they would leave no great Christian heritage. What a shame! The white race's great world progress was represented as due to their acceptance of Christ and the Christian religion. The yellow and black races, still for the most part heathen, had come to the parting of the ways. They had the option to choose the course of the red race—a useless life and finally extinction—or the course of the white race—world progress or everlasting life.

They, of course, could speak only for the yellow race. The old man representing the yellow race, dressed in his Oriental costume, stood and listened to the Christian doctrine. He was told how the Christian religion stood for the brotherhood of mankind on earth and immortal life after this existence. The only requirement was to accept Jesus Christ as Saviour and abstain from evil-doing, then they could become Christians. Finally the yellow man began to take off the outer garment and stood before the audience dressed as the white man and said: "The yellow race accepts Christ as its personal Saviour and will henceforth be fellow-workers with the white race in bringing in His Kingdom."

Of course a representation of this kind cannot be absolutely true to facts, as there cannot be a racial Christian and non-Christian line of demarcation drawn, as this represents, but it brings out the fact that the only satisfactory life here and hereafter is the Christian life.

This method of appealing to their countrymen is representative of the spirit of the yellow people—Chinese, Koreans, and Japanese. When they are converted to the Christian faith, they become enthusiastic and energetic workers for the evangelization of their race. Although this young man is very busily engaged in his profession and could selfishly use his time and talent in other directions, he prefers to teach his people at night in their adult schools.

America to-day is heralded abroad as a great Christian nation. She is the ideal which the Oriental nations hope to attain. The American people enjoy the privilege of Christian homes, communities, and a Christian government. The responsibility of carrying the gospel to the heathen nations is very great and grave. Let us pray that the Christian people of America will not be recreant to their sacred trust.

## GREAT HYMNS AND THEIR WRITERS.

By Hugh Frazer.

### Am I a Soldier of the Cross?

When the Pilgrim Fathers came to this continent on the Mayflower in 1624 they brought with them a little volume of psalms with the title, "The Booke of Psalms, Englished Both in Prose and Metre." This collection of psalms had first been published in Amsterdam in 1612 by Henry Ainsworth, an English clergyman, who had separated from the Church of England and who had, for a number of years, been living in exile. This book was greatly treasured by the Pilgrims and was in almost constant use. Later as emigrants came, other collections of psalms were brought and grew in favor. Both in England and America very scant encouragement was given to the writing of hymns. The psalms were looked upon as being ample for divine worship, and hymns of "human composure" were regarded with disfavor.

It was not until 1707 that a collection of hymns of any importance was published. This was "Hymns and Spiritual Songs," by Isaac Watts. The author was a very delicate little man, who, all his life, had shown great interest in music. His father, who was not a member of the State church, had been twice thrown into jail for opposing it. Isaac Watts was a baby when his mother had often carried him to the prison to see his father. As a boy he showed remarkable intelligence and learned quickly in spite of his extremely delicate health. It is said that in his fifth year he was learning Latin, and in his ninth year studying Greek. He took up French at 11 and Hebrew at 13.

Although not of a fault-finding disposition, he became much distressed over the untuneful hymns and psalms sung at the Nonconformist meetings, where he worshiped with his father. It is said that his father, who was a deacon in the congregation, did not like the criticism of Isaac, and said with gentle sarcasm: "Make some new hymns, yourself, then."

Isaac was just in the mood to take his father at his word, and he retired and wrote a hymn at once. This hymn was the one beginning with the line: "Behold the glories of the Lamb." It greatly pleased the worshipers, and being so encouraged, Isaac Watts began his career as a hymn writer.

Some years after this he became a minister in London in 1702, but he was so weak physically that he had to retire and devote himself to the writing of hymns. This he did with such success that he became undoubtedly one of the greatest hymn writers of all time. He wrote hundreds of fine hymns. Among some of the best known are: "When I Survey the Wondrous Cross," "Jesus Shall Reign Where'er the Sun," "From All That Dwell Beneath the Skies," "Come, Holy Spirit, Heavenly Dove," "Alas, and Did My Saviour Bleed," "Sweet Fields Beyond the Swelling Flood," and last, but not least, "Am I a Soldier of the Cross?"

The last named hymn was written in 1709, and specially composed to follow a sermon on the text: "Watch ye, stand fast in the faith, quit you like men, be strong."—I Cor. 16:13. Every stanza in the hymn contains a reference to that spiritual fight in which all Christians are engaged. It has always been a great favorite, and its ringing call to courage and devotion to God has been heard and responded to by thousands.

Isaac Watts was a man of singularly beautiful character. He was only five feet tall and more or less a sufferer all his life, but he was greatly beloved by all who knew him. He was never married, but was extremely fond of children. One day when he was very sick he was invited to stay at the beautiful home of Sir Thomas Abney for a week. He went and became so endeared to the household that he stayed, not for a week, but for the remainder of his life, a period of thirty-six years.—Central Christian Advocate.

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# *Obituaries*

**Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.**

WILLIAM PINKNEY HUBBS was born Nov. 13, 1857, and departed this life July 19, 1923. Brother Hubbs joined the Methodist Episcopal Church, South, at the age of 14 years, at Rose Hill Camp Ground. When 19 years of age, he came to Montrose, Miss., and on Jan. 14, 1886, he was married to Miss Fannie Elizabeth Bayless, to which happy union there were born ten children, two of whom preceded him to the great waiting room. Brother Hubbs was one of the most optimistic men that I have ever seen; he was always looking on the bright side, and the best was just ahead, and he was expecting to enjoy it. But he, like so many others, gave too much thought to the material side of life and too little to the spiritual till near the close of his earthly pilgrimage. He saw his mistake, repented, sought and found pardon and peace, and then labored with his loved ones and friends to get them to prepare for the heavenly home. With radiant face he told me that each member of his family had made him the desired promise. Weep not, dear ones, but prepare for the happy meeting in the city of God.

M. R. JONES.

## FROM AMORY, MISS.

Dear Brother Carley: The North Mississippi Conference was kind to me in that it appointed me to serve the Methodist church in the flourishing little city of Amory. Amory is a town of approximately four thousand people in population, with a large per cent of white people in the incorporation and the surrounding territory. It is a railroad center as well as having large lumber interests. Methodism is in the lead numerically, we having a little more than six hundred members. This church, only two years ago, was the seat of our Annual Conference. It has not forgotten that blessing. They still remember with appreciation the privilege of having the preachers in their homes. That Conference was a blessing because it opened their eyes to the great possibilities in the church.

We are living in a splendid parsonage, built a number of years ago while Brother Woollard was pastor, and remodeled during Brother E. R. Smoot's pastorate. These people have had some splendid men for their pastors in the past, men who have left the imprint of their lives: W. S. Shipman, R. O. Brown, J. E. Thomas, W. M. Young. During the pastorate of Brother Young the new church was built. All the interests of the church are alive; three hundred and forty were present at Sunday school last Sunday. Brother J. T. McCafferty left the church in splendid shape. His memory will be precious to many people in this town.

We hope to do something for the Advocate before long. I have a firm conviction that a church cannot be as stable as it should be unless a majority of its members read the church paper.

W. R. LOTT.

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## REASON FOR THANKSGIVING.

Another Thanksgiving Day has come and gone. We, as a people, are so ungrateful regarding the hand of Providence. This day, sitting by the fireside, I took an inventory of my life and environments. When I consider that I first saw light in a small log cabin, in Winn Parish, sixty-five years ago; was reared up through hardships, occasionally an opportunity for the development of mind; at the age of sixteen, went off into a far country where I found sin abounding in full force; naturally contracted the awful disease of dissipation of every conceivable nature. In 1877 my dear father was taken from us, leaving my precious mother, four sisters and one brother in poverty, excepting having our home—and a wayward boy who was depended on for bread. I fought the battle as bravely as a young man could, knowing nothing about Divine Providence, for eight years, with a misspent life, regarding neither the law of God nor of our land. Fortunately God blessed me with a godly companion, who was instrumental in transforming my life, erecting a family altar, which is still existing in my home to-day, and returning unto my Lord the tithes that belong to him. When I consider how the hand of Providence has been over me, caring for me under all circumstances, I should by all means love and adore him all the time. So to-day I can sing in the spirit of my Lord, "Praise God, from Whom All Blessings Flow," and know it is true.

God moves in mysterious ways. If it was not for Divine help to assist us in carrying burdens of disappointments and trials of every character of life, we would be complete failures. From appearances, God only helps those who try to help themselves; to have peace with God and man is the greatest blessing man ever had. The spirit of unrest and strife which is penetrating the minds of the people of our State to-day is caused by their unfaithfulness and ingratitude to their God. I have never accomplished anything of value without the Divine agency. Father, mother and wife, the best friends I ever had, have gone to reap their reward. Some day not far off there will be a meeting never to end.

Our Father surely needs
  All his dear ones near him still;
Are we not at home with him,
  In the house or on the hill?
So I fill my empty heart
  With the thought that far above,
Over them as over me,
  Spreads one roof of Heavenly love.

JAMES H. WALKER.

Pollock, La.

## FROM WESSON, MISS.

On the evening of Thanksgiving Day, Nov. 29, the parsonage home of Rev. and Mrs. J. S. Purcell was made glad by a warm welcome service in honor of their return to Wesson charge for another year. All had been planned unknown to the pastor's family. At 7:30 o'clock the martial strains of "Onward, Christian Soldiers," were heard in the distance, coming nearer, gradually. Presently the front door was opened, and such a literal shower of good things was brought in by loving hands until the dining-room table was groaning under its burden. The church at Beauregard had joined in this celebration; groceries of all kinds were brought, and many beautiful personal gifts of table linen, hand-embroidered articles, etc. After the gifts had been stored away, all filed into the sitting-room, where Mrs. S. G. Armstrong, in most fitting words, told of the pleasure in having a new preacher in the old one. Then prayers of thanksgiving were offered by S. G. Armstrong and Mrs. Breland, after which Virginia Youngblood brought love and greetings from the Junior League; Ford Westbrook expressed love and good wishes from the Senior League; Rachel Breland recited an appropriate Thanksgiving poem, and Garland Perritt sang a cunning original song. Mr. V. D. Youngblood, the splendid superintendent of the Sunday school, told of his appreciation of Brother Purcell and family, followed by Mrs. Lillie Boyd, of the Missionary Society, who expressed in beautiful words the tribute from the Missionary Society. Mrs. McGinley, of Beauregard, in a humorous way, told of the pleasure of the Beauregard church in having the same shepherd for that flock. Mrs. W. L. Little then, in original rhyme, expressed the love of the whole congregation.

Mr. and Mrs. Purcell were deeply touched by this tribute from their people, and responded in fitting words, expressing the hope and belief of a wonderful new Conference year on the Wesson charge. All joined in singing, "Blest Be the Tie That Binds," which expressed the spirit of all present.

MRS. J. S. PURCELL.

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## FROM DE SOTO, MISS.

Dear Brother Carley: Just a little space in your paper.

First, may I say it was three profitable years, in every respect, that we spent at Raleigh. Debt paid off church; 135 additions to church on profession, certificate and otherwise; twenty subscriptions added to the New Orleans Christian Advocate; parsonage remodeled, added to and furnished, making it comfortable and neat; Raleigh church put on one-half time; one of as good prayer meetings organized as I ever attended in same sized place; payment on Conference claims increased from $130 year preceding our assignment to charge to $375 last Conference year. Journal shows $845 paid pastor year preceding our assignment; the new journal will show $1200 paid for year 1923, and an appropriation of $200 for year 1923 also. We praise the Lord for it all.

We arrived at De Soto on Friday, Nov. 23, and found the parsonage with supper on the table, awaiting our arrival. A number of ladies were at the parsonage. One of them said some surprises would develop later, and after the close of the day's work a large number came in with groceries that will last for several weeks.

We have been cordially received, and have had two good Sundays. Some work on house has already been done. Plans have been put on foot that insure it to be comfortably furnished at an early date. We are happy, taking our appointment from the Lord. Brethren, pray for us.

R. H. CLEGG, P. C.

De Soto, Miss.

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## LET'S FINISH THE JOB.

By Garfield Evans.

When quitting time camo on the farm at the end of a busy day, it often happened that there would be several rows unplowed. We always tried to finish these extra rows, oven though it required some over-time work, because on the next day we would have to harness up and make a special trip just to finish the little uncompleted work of the previous day.

During the Centenary we heard a lot about our world obligations, until no Methodist can say that he does not know what his responsibility is. It now remains for us to reach down in our pockets and **finish the job.**

Hundreds, yea thousands, of young men and women have responded, saying that they are willing to go to the uttermost parts of the earth as the messengers of the Cross, and to go as our representatives. But many of them who have prepared are unable to be sent out, waiting for us to pay our subscriptions and **finish the job.**

Church buildings, hospitals, and schools have been erected in our various fields that are the pride of every Methodist. Yet the completion of many others or their equipment—in some cases the materials are still lying on the ground—waits and is dependent upon us to **finish the job.**

Never before have the native Christians been so heartened. Never before has there been such an increase in membership. Never before have so many missions—and some whole Mission Conferences—planned to become self-supporting. But all of these plans halt on the very threshold of success, with only fifty per cent collection of our pledges—halting for us to **finish the job.**

Some are seeking to ease their consciences by beating the air and crying frantically about heresy. Some are sidetracking on unification. Some are becoming ecstatic over some theory of a millennium, oblivious of a much shorter period of their responsibility. While we are contending about little matters and finespun theological controversies and non-essentials, our missionaries are bleeding for us on the frontiers, unable alone to **finish the job.**

Epworth Leaguers have taken a definite task, setting our specific goal to end with this fiscal year. An increase in gifts is needed to reach this goal in our allotted time. **Let's finish the job.**

In the American Expeditionary Force 80,000 boys in khaki laid down their lives, of whom 40,000 still lie sleeping on Flanders fields, for the freedom of the world. **Let's finish the job!**

## LOVING THE BRETHREN.

"All ye are brethren," said Jesus. "We love the brethren," said John, the disciple who perhaps caught most of the spirit of his Lord. The Christian church is founded upon love—the love of God manifested redemptively in Christ, and the love of sanctified souls one for another. Love is the living mortar that holds otherwise diverse units or items together. Without it, humanity would be atomistic, theology too individualistic, and no church community could be held together. The centrifugal tendencies even in Christendom are, as a matter of fact, altogether too rife. We are constantly noting splits off, of individuals, from established groups, while even the sacerdotal churches, which make so much of their assumed unity, often maintain an outward tranquillity only by use—or threat—of the ecclesiastical club.

The real hope for the church is found, not in formal order, mechanical constraints, or ostentatious consolidations of institutions, but in the thorough charging of all branches of the one body with the spirit of Jesus Christ, which is the spirit of love. Brotherhood, even while there are many "brotherhoods" in existence, is really a thing of the heart. Men begin to be at one within. Where love rules, harmony prevails. Love is tenacious of its own principles, but tolerant of those of others; it believes, and lets others believe; testifies on occasion to its convictions, but hears what other apostles have to say; lives near to God, but despises no man because he has not yet attained to sainthood.

This love for the brethren is a positive principle, not just a negative hiatus. In the contest of the passage previously quoted, John the Beloved is disclaiming against hate, while he is urging practical philanthropy. The animus of the world as world is hate, but we know that we have passed from the death of hate to the life of faith because we love the brethren—and if we can succeed in loving them, with all their crotchets and faults, it is safe to surmise that we can love almost everybody else. This love, however, is not to remain a shadowy sentiment; it must be evaluated in terms of daily sacrifice and practical help. The index of the love may often be a gift, perhaps literally of money, or a meal-ticket, or a room overnight, or a book. In any case, a real Christian will live himself over again in the lives of others. He will find his brethren in all who are in moral sympathy with him, and for the rest will do what he can to bring them to a better mind. This is the way of Christ, and it must be our way, too.—Zion's Herald.

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# *Sunday School*

## NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

A high aim is worth something; a program of work marked out to reach that aim is worth careful study. An aim for each department in the school and for the entire school will be furnished when request is made. The schools using the different programs of work are far ahead of those going along in a haphazard way.

Be wise and plan to use Jan. 20, 1924, to the best advantage. Organize one or more training classes. Take the offering on that day and send it to Rev. J. E. Stephens, Grenada, Miss., said offering to be used in financing training schools in the district from which the offering comes.

Look after your Centenary pledge and pay it out. If you do not know how much your school owes, send me a card and I can tell you. Several schools have paid in full, and too many have paid little or nothing. It is not a lack of money, but a lack of leadership on one hand and a lack of religion on the other hand.

Where is the Wesley Bible Class that will take stock in the endowment of Grenada College? We should have classes that would take one hundred, some five hundred, and others one thousand. Every member of the church making an investment in the young women of our church is better than a few putting up the money. We must endow Grenada College.

Have you ordered your literature for 1924? Did you know that 17,000 orders sent to the Publishing House the last week in this month cannot be filled? It will pay you to order a supply of "Boys and Girls," for children under 10 years; "The Haversack," for boys from 10 to 17; "The Torch-bearer," for girls from 10 to 17; "Our Young People," for young people and adults. If you do not use the Home Quarterly, send for a sample copy and use all diligence to put it in every home.

The church at Sherard is simply wonderful. They have recently built a room to accommodate the beginners and primaries. They have a piano, chairs (not red); a sand table, and properly divided with screens. The pastor, superintendent, and every teacher ordered books to study. Besides this, Mrs. John Sherard will organize her young people and teach "Life and Letters of Paul," one of the books in the training course. They ordered cradle and home department supplies and a sufficient number of papers to supply every family with the best reading matter the church puts out. Sherard is on the road to become a standard school of the "C" type. Keep your eye on the Sunday school at Sherard.

The date of the Aberdeen District Training School is May 25-30; the place, Tupelo. The Corinth District school will be held at Booneville June 2-7. The people in this live church say they are going to have a larger attendance than we have ever had at Grenada. The school for the Greenville District will be held in May.

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## LOUISIANA CONFERENCE.

### Missionary Specials in Louisiana.

It is an interesting fact that Missionary Specials are carried in all of the seven districts of our Conference. Altogether, there are 82 separate specials, carried by ten churches, $16,937.50; 55 Sunday schools, classes and departments, $4,791; 1 Epworth League Chapter, $20; 1 Epworth League Conference, $1,500; 7 individuals, $690; 1 Woman's Missionary Society, $125; totaling $24,063.50 per year. Another interesting fact—the Louisiana has specials in all the mission fields in which Southern Methodism is at work, divided as follows: China, 19; Japan, 20; Korea, 14; Cuba, 2; Mexico, 7; Brazil, 4; Congo, 5; Siberia, 1; Europe, 2; Home, 13.

(Continued on next page.)

## LOUISIANA CONFERENCE.

### Baton Rouge Dist.—First Round.

(In Part.)

Plaquemine and Donaldsonville, at Plaquemine, Dec. 9, a.m.
Keener Memorial, Dec. 9, p.m.
Livonia, Wed., Dec. 12.
Hammond, Dec. 14, 15.
Kentwood, Dec. 15, 16.
Olive Branch, at Clear Creek, Dec. 21, 22.
Clinton, at Clinton, Dec. 22, 23.
Gonzales, at Meadows, Dec. 28, 29.
Istrouma, Dec. 29, 30.
Springfield, at Springfield, Jan. 4, 5.
Ponchatoula, Jan. 5, 6.
Baton Rouge, First Church, Jan. 12, 13.
Zachary, at Zachary, Jan. 13, 14.

H. N. BROWN, P. E.

### Ruston Dist.—First Round.

Dubach, at Dubach, Dec. 9; preaching, 11 a.m.
Haughton, at Doyline, Dec. 23; preaching 11 a.m.
Bernice, at Bernice, Dec. 30; preaching 11 a.m.
Gibsland, at Gibsland, Jan. 6; preaching, 11 a.m.
Springhill, Jan. 8, 7:30 p.m.
Cotton Valley, at C. V., Jan. 9, 2 p.m.
Bienville, at Bienville, Jan. 13; preaching, 11 a.m.
Minden, Jan. 17, 7:30 p.m.
Winnfield, Jan. 20; preaching, 11 a.m.
Winnfield ct., at Joice, Jan. 20, 3 p.m.
Homer, Jan. 23, 7:30 p.m.
Haynesville, Jan. 24, 2:30 p.m.
Jonesboro, at Jonesboro, Jan. 26, 2 p.m.
Farmerville, Jan. 27; preaching, 11 a.m.
Marion, at Marion, Jan. 27; preaching, 7:30 p.m.; Q. C., Jan. 21, 2 p.m.
Clay, at Wesley, Jan. 30, 3 p.m.
Athens, at Athens, Feb. 3; preaching, 11 a.m.
Arcadia, Feb. 5, 3 p.m.
Simsboro, at Simsboro, Feb. 7, 2 p.m.
Sibley, at Sibley, Feb. 10; preaching, 11 a.m.
Castor, at Castor, Feb. 12, 2 p.m.
Ringgold, at Ringgold, Feb. 13, 2 p.m.
Wesley cir., at Hall Summit, Feb. 17; preaching, 11 a.m.
Chestnut, at Ashland, Feb. 18, 2 p.m.
Ruston, Feb. 24; preaching, 11 a.m.

The preachers' institute will meet at Minden Jan. 17 and 18, opening Jan. 17, at 7:30 p.m. District stewards will meet at Minden, Jan. 18, at 2 p.m.

K. W. DODSON, P. E.

### Lake Charles Dist.—First Round.

Many ct., at Many, Dec. 23, a.m.
Zwolle ct., at Zwolle, Dec. 23, p.m.
Kurthwood ct., at Kurthwood, Dec. 30, a.m.
Barham ct., at Barham, Jan. 6, a.m.
Neame ct., at Neame, Jan 6, p.m.
Indian Bayou, at Indian Bayou, Jan. 13, a.m.
Rayne, at Rayne, Jan. 13, p.m.
Leesville, at Leesville, Wednesday, Jan. 16, p.m.
Crowley, at Crowley, Jan. 20, a.m.
Eunice ct., at Eunice, Jan. 20, p.m.
Abbeville ct., at Abbeville, Jan. 27, a.m.
Gueydan ct., at Gueydan, Jan. 27, p.m.
Sulphur ct., at Sulphur, Feb. 3, a.m.
Lake Arthur, at Lake Arthur, Feb. 3, p.m.
Merryville, at Merryville, Feb. 10, a.m.
De Ridder, at De Ridder, Feb. 10, p.m.
Lake Charles, at Lake Charles, Feb. 12, p.m.
Lafayette, at Lafayette, Feb. 17, a.m.
New Iberia, at New Iberia, Feb. 17, p.m.

J. B. WILLIAMS, P. E.

### Shreveport Dist.—First Round.

Bayou La Chute, at Elm Grove, preaching, 11 a.m., Sunday, Dec. 23.
Grand Cane, at Stonewall, preaching, 11 a.m.; conference, 2:30 p.m., Sunday, Dec. 30.
Bossier City, preaching, 7:30 p.m., Sunday, Dec. 30; conference, 7:30 p.m., Wednesday, Jan. 2.
Mooringsport, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 6.
Oil City, preaching and conference, 7:30 p.m., Sunday, Jan. 6.
Mangum Memorial, conference, 7:30 p.m., Monday, Jan. 7.
Cedar Grove, conference, 7:30 p.m., Wednesday, Jan. 9.
Greenwood, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 13.
Claiborne, preaching and conference, 7:30 p.m., Sunday, Jan. 13.
Belcher, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 20;
Texas Avenue, preaching, 7:30 p.m., Sunday, Jan. 20.
Noel Memorial, conference, 7:30 p.m., Monday, Jan. 21.
Naborton, preaching, 7:30 p. m., Thursday, Jan. 24.
Pleasant Hill, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 27.
Longstreet, conference, 11 a.m., Monday, Jan. 28.
First Church, conference, 7:30 p.m., Wednesday, Jan. 30.
Logansport, preaching, 11 a.m.; conference, 2 p.m., Sunday, Feb. 3.
Mansfield, conference, 7:30 p.m., Monday, Feb. 4.
Ida, at Hosston, preaching and conference, 11 a.m., Sunday, Feb. 10.
Vivian, preaching and conference, 7:30 p.m., Sunday, Feb. 10.
Bayou La Chute, conference, 3 p.m., Tuesday, Feb. 12, in Shreveport.
Pelican, conference, 11 a.m., Saturday, Feb. 16; preaching, Sunday, Feb. 17, 11 a.m.
Plain Dealing, conference, 11 a.m., Saturday, Feb. 23; preaching, 11 a.m., Sunday, Feb. 24.
Powhatan, preaching and conference, 7:30 p.m., Sunday, Feb. 24.

The district stewards will meet at First Church, Shreveport, Wednesday, Jan. 9, 2 p.m.

R. H. WYNN, P. E.

**PROGRESSIVE FURNITURE STORE**
Substantial Furniture, Linoleums, Carpets, Rugs, for the home, office, and church. Convenient terms. Country trade taken care of. Prompt delivery. Service.
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Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.

## Every Good Methodist

is interested in the successful completion of the Centenary and Educational Campaigns. What cause could be nearer our hearts than that of the Forgotten Man? But to get the full sympathy and co-operation of our Methodist people in these worthy movements, we must present the cause not only from the pulpit, but through the church press as well. In fact, one of the most efficient helpers the pastor has is the church paper. Its readers have a more sympathetic understanding and interest in the work of the church, which he as pastor is directing.

Increase the efficiency of your people by placing the NEW ORLEANS CHRISTIAN ADVOCATE and (NASHVILLE) CHRISTIAN ADVOCATE in their homes on **GOOD LITERATURE SUNDAY.**

# Woman's Missionary Society

Edited by Mrs. J. G. Snelling.

## SAVE AMERICA.

Do you believe that America needs to be saved? Are her enemies who threaten her ruin outside, or are there traitors in her camp? Can America count on the loyalty of her people and depend upon them to render "allegiance to her Constitution, observance of her laws?" Can the loyalty of the women of Southern Methodism be counted on in this hour of crisis? It is a time of crisis, for there is grave danger that the prohibition law may be repealed. The President of the United States has called a meeting of all the governors for the purpose of seeing that the prohibition law is enforced. We are in peril from willfully selfish citizens of our own United States who have done nothing, and who expect to do nothing, to stem the tide of lawlessness, but rather have encouraged it by their attitude and words. There is danger, too, from the unthinking, unintelligent group who echo the cry of individual liberty, little realizing the menace to family and State by this theory.

The women of America are summoned to a mighty task; they must mobilize immediately: (1) For education which shall show them that this is no imaginary situation, but can be proved by facts and figures; (2) that this knowledge may be used in the widest possible way.

Because of widespread ignorance, the National Committee for Law Enforcement issues this intensely interesting and illuminating booklet, "Save America," with suggestions for using this material among individuals, in the public press, through affiliated organizations, clubs, church societies, and in our public schools and colleges. Buy the book now, see that others buy it, and read it carefully and give as much publicity as possible to the propaganda to see that the law is enforced.

"Save America" is replete with illuminating facts and presents methods for using the book, gives a series of splendid programs, including debates, and a pageant which can be used in any church organization, club, or other group.

The Woman's Missionary Council is represented on the National Committee for Law Enforcement by Mrs. F. F. Stephens, Mrs. Luke G. Johnson, and Mrs. J. W. Perry (alternate). We who are alive to the danger that threatens our country must be alert to work on the side of righteousness and to do it through our church organizations.

Order "Save America" at once from Literature Headquarters, Lambuth Building, Nashville, Tenn. Price 25 cents.

**Wanted! Ambitious Men and Women**

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions, positions that give every opportunity for advancement; positions of high salaries, positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months' time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B5, Georgia-Alabama Business College, Macon, Ga., or Dept. B5, Georgia-Alabama Business College, Atlanta, Ga.

## SUNDAY SCHOOL.

(Continued from page 12.)

Our records show that our Conference stands twenty-ninth from the head on assigned Missionary-Centenary Specials, with a total of $80,527 for the Centenary period.

The records further show that out of 154 charges, 31 have Missionary Specials and 123 have none. These 123, far more than half, present a large and immediate field for new Specials. We believe it is a most promising one. We ask your active cooperation in developing and making concrete their interest.

C. D. ATKINSON,
Conference Superintendent.

## MISSISSIPPI CONFERENCE NOTES

The last Sunday in November was spent on the Harrisville circuit. We had the pleasure of being with the workers from four of the Sunday schools. We placed the Standard Seal upon the Program of Work at the Harrisville Sunday school and checked the Poplar Springs Sunday school. They lacked just a fraction of a point of being 100%. They will get a progressive Seal. Rexford promised to move up and get a seal, and so did Sardis. The people have received Brother Sells graciously, and it looks like a mighty big year for them.

I surely enjoyed the visit, and I trust that the year's work will bo the best yet.

The Satartia Sunday school was checked and showed 60%, or an Advanced Sunday school. Their seal was sent to them. The Phoenix school lacked part of one point of being an Advanced school.

The Prentiss Sunday school was checked 100%, and a Standard Seal was sent to them.

The first Sunday in December was spent with the Scooba folks. I did enjoy the visit so much. They have arranged for a Non-Standard school in January. Their school is in fine shape, and they are planning to build to the church in order to care for it. Brother Ulmer started the year fine—received Brother Hatchett upon profession of faith and two hy certificate. If he keeps this up, he will do a great big year's work.

Pray for the work and workers.

Brother Hull reports a fine month's work. Pray for him.

Yours in Him,
JOHN C. CHAMBERS,
Conference Superintendent.

## CIRCUIT-STANDARD SUNDAY SCHOOLS, 1924.

Ten points make 100%.

Seven points make a Standard Circuit.

Point one not optional.

1. Each school on circuit open all the year.
2. Proper type Program of Work displayed.
3. Sunday School Day observed by each Sunday school.
4. Clean-Up-Fix-Up-Day observed by each school.
5. Circuit-wide organization, meeting at least twice a year.
6. A contribution from each school for (a) Orphans' Home, (b) for missions.
7. Sabbath Observance and Tithing emphasized.
8. Representation in a Standard Training School, or a circuit-wide non-Standard Training School.
9. (a) At least one person from each school enrolled for credit in the Standard Training Course. (b) a shelf of books for workers in the Sunday school.
10. (a) Bible reading encouraged. (b) Pupils taught to pray. (c) Evangelism, at least Decision Day.

Awards will be made at the anniversary of the Sunday School Board at the Annual Conference.

A book for the Shelf of Books will be given each school contributing as much as $10 on Sunday School Day.

Sunday School Day programs furnished free.

Write to us for information. Let us help you with your work

Pray for revivals. Pray for us.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL BOARD,
211 1-2 W. Capitol Street.
Jackson, Miss.

Box Tri [illegible] at 25c per box. Best steel blades [illegible] Big premium list [illegible] Order today. We trust you. MASON CHEMICAL CO., Hancock, Maryland.

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COUGH and WHOOPING
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Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
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JAMES E. ANGELL,
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

He took A LITTLE CHILD
AND
Set him IN THE MIDST

"Suffer the little children . . . to come unto me: for of such is the kingdom of God."

"And whoso shall receive one such little child in my name receiveth me."

SPECIAL SEASON OF EVANGELISM
IN THE SUNDAY SCHOOL
JANUARY FEBRUARY MARCH
Send a post card to the General Sunday School Board, 810 Broadway, Nashville, Tennessee, for materials
FREE

## A JOY TO BE BUSY IN GOD'S WORK.

By J. S. Ryang.

In regard to my work, I am very grateful to say that I have done my very best, and that I have been busier this year than in any of the previous years, since my work has increased to three or fourfold in two years. Likewise I have been happier than any other year. It is a joy to be busy in God's work.

As Conference Missionary Centenary Secretary, I have edited the Centenary Bulletin, our monthly publication, including one issue in English, and several tracts on stewardship. I have especially been busy for the cause of self-support of the Korean church, and up to Aug. 25 I was able to collect from our Korean churches for that purpose, yen, 3,255.02, not including one thousand yen, which sum has been assessed on the churches this year for the purpose of self-support, and which will be paid in full to the Conference Treasurer directly.

When everything is paid in, the total missionary collections for this year may amount to about five thousand yen, which is a magnificent sum for the Korean people to pay, since they are at present having difficult times for enabling themselves to make a mere living. It is gratifying to report that the laymen of Songdo District, under the leadership of the Rev. C. N. Weems, presiding elder, in spite of economic conditions, have decided to undertake to make the district entirely self-supporting after this Conference.

I have administered during the eleven months (October, 1922-August, 1923) yen 17,736.40 to supplement the salaries of the pastors in fifty-two mission charges.

I have translated the 1922 edition of the Discipline of our church, and it has already been published for sale. It was my second experience in translating the Discipline in five years, but I found it no easier the second time. It was a very difficult task, and there may be some mistakes in it, but I did my best for this work.

Since last October I have been appointed to take charge of the North Kando District of the Siberia Mission. We have an interesting work, having been able to organize twenty-nine groups in a little more than a year's time.

I earnestly request all Christians to pray for our preachers and members in Siberia, who are passing through some unspeakable difficulties at present. Judging from the letters we get from our preachers, the conditions are getting better every day, and I trust that in the near future Siberia will be a great field for harvesting.

## SUNDAY SCHOOL.

(Continued from Page 12.)

### LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

### Louisiana Conference Sunday School Day Offerings, 1923.

### Alexandria District.

| | |
|---|---|
| First Church | $107.02 |
| Montgomery | 5.00 |
| Bunkie | 20.35 |
| Boyce | 15.80 |
| Jena | 10.00 |
| Natchitoches | 20.00 |
| Oberlin | 5.00 |
| Pineville | 16.63 |
| Lecompte | 14.80 |
| Opelousas | 15.00 |
| Colfax | 10.00 |
| Davis Springs | 9.35 |
| Glenmora | 10.00 |
| Donaldsonville | 5.00 |
| Oakdale | 10.00 |
| Total | $273.95 |

### New Orleans District.

| | |
|---|---|
| Epworth | $ 10.00 |
| Palmetto | 4.00 |
| Rayne Memorial | 14.47 |
| Carrollton Avenue | 35.00 |
| St. Martinville | 5.00 |
| Franklin | 25.00 |
| Felicity | 15.00 |
| Parker Memorial | 30.00 |
| Second Church | 16.25 |
| Morgan City | 4.75 |
| First Church | 42.80 |
| Algiers | 22.70 |
| McDonoghville | 4.25 |
| Houma | 20.00 |
| Cheneyville | 3.00 |
| Bayou Blue | 2.50 |
| Total | $254.72 |

### Baton Rouge District.

| | |
|---|---|
| First Church | $100.00 |
| Bluff Creek | 1.60 |
| Wesley Chapel (Ponchatoula) | 4.00 |
| Red Oak | 3.00 |
| Angie | 5.00 |
| Tunica | 4.05 |
| Ponchatoula | 12.77 |
| Denham Springs | 3.00 |
| Keener Memorial | 25.00 |
| Jackson | 7.47 |
| Amite | 5.30 |
| Tickfaw | 5.00 |
| Kentwood | 15.00 |
| Holden | 3.00 |
| Bogalusa | 30.00 |
| Pipkins Chapel | 5.00 |
| Pearl River | 5.00 |
| Hammond | 15.00 |
| St. Francisville | 2.00 |
| Slidell | 12.00 |
| Bush | 5.00 |
| Clinton | 10.00 |
| Franklinton | 10.00 |
| Total | $288.19 |

### Ruston District.

| | |
|---|---|
| Ruston | $ 50.00 |
| Cotton Valley | 7.00 |
| Winnfield | 26.00 |
| Homer | 30.00 |
| Farmerville | 10.00 |
| Horton | 5.00 |
| Wesley Chapel (Coushatta) | 2.00 |
| Lisbon | 5.00 |
| Oak Grove | 3.45 |
| Harmony Chapel | 15.00 |
| Dubach | 22.00 |
| Wesley Chapel (Athens) | 10.00 |
| Minden | 50.00 |
| Arcadia | 20.00 |
| Jonesboro | 15.00 |
| Total | $270.45 |

### Monroe District.

| | |
|---|---|
| Clayton | $ 5.00 |
| Monroe | 75.00 |
| Wesley Chapel (Waterproof)) | 5.00 |
| Wisner | 15.00 |
| Oak Grove | 6.14 |
| Tallulah | 25.00 |
| Mer Rouge | 20.00 |
| Bonita | 10.00 |
| Bartholomew | 7.50 |
| Columbia | 20.00 |
| Harrisburg | 2.50 |
| Oak Ridge | 10.00 |
| Kilbourne | 4.45 |
| Gilbert | 15.00 |
| Sicily Island | 10.00 |
| West Monroe | 50.00 |
| Boeuff Prairie | 5.00 |
| Ferriday | 25.00 |
| St. Joseph | 10.00 |
| Midway | 2.50 |
| Floyd | 2.00 |
| Epps | 2.00 |
| Union (Mangham Chapel) | 25.00 |
| Crowville | 3.00 |
| Waterproof | 10.00 |
| Rayville | 20.00 |
| Delhi | 10.00 |
| Crew Lake | 10.00 |
| Total | $410.09 |

### Lake Charles District.

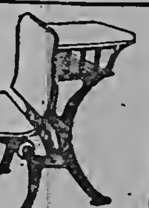
| | |
|---|---|
| Lake Charles | $ 60.00 |
| Lafayette | 25.00 |
| Many | 10.70 |
| New Iberia | 10.00 |
| Lake Arthur | 11.00 |
| De Ridder | 25.00 |
| Vinton | 10.00 |
| Indian Bayou | 2.43 |
| Hebron | 1.50 |
| Rayne | 10.00 |
| Crowley | 60.00 |
| Total | $225.63 |

### Shreveport District.

| | |
|---|---|
| First Church | $ 892.10 |
| Mangum Memorial | 11.39 |
| Mansfield | 50.00 |
| Hosston | 5.00 |
| Grand Cane | 15.00 |
| Greenwood | 10.10 |
| Flournoy | 3.00 |
| Pelican | 15.00 |
| Texas Avenue | 13.81 |
| Mooringsport | 25.00 |
| Cedar Grove | 6.00 |
| Noel Memorial | 50.00 |
| Longstreet | 5.00 |
| Gilliam | 10.00 |
| Belcher | 10.00 |
| Vivian | 25.00 |
| Total | $1,146.40 |

### By Districts.

| | |
|---|---|
| Shreveport | $1,146.40 |
| Monroe | 410.09 |
| Baton Rouge | 288.19 |
| Alexandria | 273.95 |
| Ruston | 270.45 |
| New Orleans | 254.72 |
| Lake Charles | 225.63 |
| Total | $2,869.43 |



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Is an Excellent Tonic for Women and Children. 60c

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

## FROM REV. C. H. ELLIS.

Dear Brother Carley: I know you will agree with me that our session of the Mississippi Conference at Gulfport was one of unusual interest and spiritual uplift. May we not expect the year to follow to be one of great spiritual power, a year of great soul-winning?

Immediately after adjournment of Conference I came on to Floresville, county seat of Wilson County, Tex. Rev. J. W. Chisholm is pastor of our church here. It is a delightful place, and everything points to a good year. Preacher and people seem pleased and have a mind to work.

It gives me pleasure to report the little son of Brother Chisholm, John Wright, on account of whom the change to Texas was made, is apparently, and it is believed, really restored to good health. He is in school and doing fine work. I expect to return soon to Mississippi, and hope to join a goodly number of our pastors in evangelistic work. Hoping to see you in New Orleans on my return, I am yours for service,

C. H. ELLIS.

Floresville, Tex.

## CHRISTMAS IN BETHLEHEM.

By William C. Carl, Mus. Doc., Organist of the First Presbyterian Church of New York.

Bethlehem, with its azure sky, its terraced groves of olive and fig trees, and its sloping hills where shepherds kept watch over their flocks on the Christmas eve centuries ago, is the Mecca of the Christian world at Christmas. The people of Bethlehem look forward to the day with keen delight, and elaborate preparations are made to welcome the Greek Patriarch of Jerusalem, who comes each year to celebrate the feast with them. On the day before Christmas, the Patriarch, accompanied by a large number of his bishops, archimandrites, archdeacons, and priests, leaves Jerusalem about 10 o'clock in the morning, headed by Kawases carrying silver maces. Starting from the Jaffa gate, the procession descends into the valley of Hinnon on the western side of the lower pool of Gihon and on the Plain of Rephaim, known as the place where David overthrew the host of the Philistines at the shaking of the mulberry trees. Midway between Jerusalem and Bethlehem stands the Monastery of Mar Elias, where tradition locates the resting place of the Prophet Elijah on his long journey to Mount Sinai. As soon as the Patriarch and his retinue come within sight of this monastery, the natives of Bethlehem ride out to meet them.

On reaching Rachael's tomb, a large number of Bethlehemites, men, women and children, garbed in oriental dress of the gayest colors, join the procession, singing their sweetest songs until they come into the city. At 10 o'clock in the evening the chiming of the bells announces the hour of prayer. The Patriarch, clothed in his gorgeous robes and mitre, sparkling with gems and diamonds and preceded by the clergy carrying his crook, a banner with a picture of the Nativity and two lights on either side and a golden cross, proceeds to the church, with a choir of boys chanting as they lead the way. The Patriarch is seated on his throne, with his retinue on both sides. At intervals he rises to take part in the service, which is sung antiphonally and in unison without accompaniment. The service is chanted without intermission in Greek and Arabic. The bells chime at intervals, and especially at midnight, when the Patriarch celebrates the service in the Grotto of the Nativity. The church is illuminated by candles and lights of different colors and is crowded by the pilgrims, visitors and natives. At daybreak the service concludes with the Patriarch's benediction. Many return to their homes the same day, while others linger to visit the places made sacred by the Christ-child himself.

The people greet each other in front of the church with the words, "Kull sanah wa anta salim" (best wishes for Christmas), and spend the day in feasting and merriment.

(Note: Dr. Carl has recently returned from Palestine.)

WOMAN SUFFERED THREE MONTHS

Pains in Back and Nervousness. Made Well by Lydia E. Pinkham's Vegetable Compound

Montevideo, Minn.—"I suffered for three months with pain in my back and sides, and was awful nervous so that I was unfit to do my work. After I began taking Lydia E. Pinkham's Vegetable Compound I grew strong, and now I weigh 150 pounds. I keep house and am able to lift and do any kind of work. I have got wonderful results from the Vegetable Compound and recommend it very highly to my friends. I give you permission to publish my testimonial."—Mrs. OLE BERGSTROM, 210 8th St. So., Montevideo, Minnesota.

Another Nervous Woman Finds Relief

Port Huron, Mich.—"I suffered for two years with pains in my side, and if I worked very much I was nervous and just as tired in the morning as when I went to bed. I was sleepy all the day and didn't feel like doing anything, and was so nervous I would bite my finger nails. One of my friends told me about Lydia E. Pinkham's Vegetable Compound, and it helped me so much that I soon felt fine."—Mrs. CHARLES BEELER, 1910 Elk Street, Port Huron, Mich.

## QUARTERLY CONFERENCES.

### MISSISSIPPI CONFERENCE.

### Jackson Dist.—First Round.

Fannin, at Goshen, Dec. 15, 16, 11 a.m.
Florence, at Florence, Dec. 16, 7:30 p.m.; Dec. 17, 10 a.m.
Flora, Dec. 30, 11 a.m. and 2 p.m.
Madison, Dec. 30, 7:30 p.m.; Dec. 31, 10 a.m.
Satartia, Jan. 5, 6, 11 a.m.
Bentonia, at Bentonia, Jan. 6, 3 p.m.
Harrisville, at Harrisville, Jan. 12, 13, 11 a.m.
Mendenhall, at D'Lo, Jan. 13, 7 p.m.; Jan. 14, 9 a.m.
Camden, Jan. 19, 20, 11 a.m.
Sharon, Jan. 20, 3 p.m.
Millsaps Memorial, Jan. 20, 7:30 p.m.
Eden, Jan. 26, 27, 11 a.m.
Yazoo City, Jan. 27, 3 p.m., 7:30 p.m.
Benton, Feb. 2, 3, 11 a.m.
Vaughn, at Vaughn, Feb. 3, 3 p.m. and 7 p.m.
Galloway Memorial, Feb. 10, 11 a.m.
Capital Street, Feb. 10, 7:30 p.m.
Canton, Feb. 13, 7:30 p.m.
Brandon ct., at Mount Carmel, Feb. 16, 17, 11 a.m.
Brandon, at Pelahatchie, Feb. 17, 3 p.m. and 7:30 p.m.

The district stewards and charge lay leaders are called to meet at Galloway Memorial on Dec. 12, at 9 a.m.

M. L. BURTON, P. E.

### Meridian Dist.—First Round.

Scooba, Dec. 16.
Lauderdale and Electric Mills, at Electric Mills, Dec. 23.
Daleville, at Bethel, Dec. 29, 30.
Porterville, at Chapel Hill, Jan. 5, 6.
Seventh Avenue, Q. C., 3 p.m., Jan. 6.
De Kalb, at Pleasant Ridge, Jan. 12, 13.
Cleveland, at Clarks Chapel, Jan. 13, 14.
Matherville, at Poplar Springs, Jan. 18.
De Soto, at Andrew's Chapel, Jan. 19, 20.
Quitman, 7 p.m., Jan. 20.
Vimville, at Pleasant Hill, Jan. 23.
Shubuta, Jan. 27.
Bucatunna, at State Line, Jan. 27, 28.
Waynesboro ct., at Fedora, Feb. 2, 3.
Waynesboro, 7 p.m., Feb. 3.
Enterprise Feb. 10.
Pachuta, Feb. 10, 11.

The district stewards will meet at Central Church, Meridian, at 10 a. m., Dec. 11. The pastors and charge lay leaders are invited to be present.

PAUL D. HARDIN, P. E.

### Seashore Dist.—First Round.

Gulfport, preaching, 11 a.m., Dec. 16.
Biloxi, preaching, 7:30 p.m., Dec. 16.
Americus, preaching, 11 a.m.; Q. C., Tuesday, Dec. 18.
Brooklyn, Q. C., Saturday, Dec. 22; preaching, 11 a.m., Dec. 23.
Saucier, Q. C., Monday night, Dec. 22; preaching 7:30 p.m., Dec. 23.
Logtown, Q. C., Saturday, Dec. 29; preaching, 11 a.m., Dec. 30.
Bay St. Louis, Q. C., Monday night, Dec. 31; preaching 7:30 p.m., Dec. 30.
Poplarville, Q. C., Saturday, Jan. 5; preaching 11 a.m., Jan. 6.
Lumberton, Q. C., Monday night, Jan. 7; preaching, 7:30 p.m., Jan. 6.
Columbia, Q. C., Monday night, Jan. 14; preaching, 11 a.m., Jan. 30.
Columbia Mission, Q. C., Saturday, Jan. 12; preaching, 3 p.m., Jan. 30.
Biloxi, Q. C., Tuesday, 7:30 p.m., Jan. 15.
Gulfport, Q. C., Wednesday, 7:30 p.m., Jan. 16.
Long Beach, Q. C., Thursday, 7:30 p.m., Jan. 17.
Picayune, Q. C., 7:30 p.m., Jan. 21; preaching, 11 a.m., Jan. 20.
Carriere, Q. C., Saturday, Jan. 19; preaching, 7:30 p.m., Jan. 20.
Mentorum, Q. C., Saturday, Jan. 26; preaching, 11 a.m., Jan. 27.
Wiggins, Q. C., Monday night, Jan. 28; preaching, 7:30 p.m., Jan. 27.
Vancleave, Q. C. and preaching, 11 a.m., Thursday, Jan. 31.
Coalville, Q. C., Saturday, Feb. 2; preaching, 11 a.m., Feb. 3.
Ocean Springs, Q. C., Monday night, Feb. 4; preaching, 7:30 p.m., Feb. 3.
Stillmore, Q. C., Saturday, Feb. 9; preaching, 11 a.m., Feb. 10.
**Wesley Memorial, Q. C., Mon. night, Feb. 11.**
**Pascagoula, Q. C., Tues. night, Feb. 12.**
**Escatawpa, Q. C., Wed. afternoon, Feb. 13.**
**Moss Point, Q. C., Wed. night, Feb. 13.**

The district stewards will please meet me at the Methodist church, Gulfport, Thursday, Dec. 20, at 3 p.m.

I shall expect the district stewards to do all their work without the assistance of any one. So please come with some plan outlined by which you may expedite the work. While there was a decrease in some of the assessments for this year there was a total increase on the Seashore District to the amount of $327, made necessary on account of our Home Mission work being carried on in our own district.

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I wish all the preachers to meet me at the Methodist church, Gulfport, for a conference to be held at 7:30 p. m., Dec. 20. As many as can do so, I shall be glad for you to meet with us at the church at 3 p. m., as we will have some time while the stewards are at their work.

L. L. ROBERTS, P. E.

### Vicksburg Dist.—First Round.

Washington, 11 a.m., Dec. 16.
Natchez, 7 p.m., Dec. 16.
Nebo, Dec. 23.
Hermanville, 11 a.m., Dec. 30.
Utica, 7 p.m., Dec. 30, Jan. 1.
Centerville, at Stephenson, Jan. 6.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Jan. 11.
Roxie, 11 a.m., Jan. 12.
Gloster and Liberty, at Gloster, 11 a.m., Jan. 13.
Woodville, 7 p.m., Jan. 13, 14.
Mayersville, Jan. 20.
Oak Ridge, at Bovina, 11 a.m., Jan. 27.
Vicksburg, Gibson Memorial, 7 p.m., Jan. 27, 30.
Louise and Holly Bluff, at Holly Bluff, 11 a.m., Feb. 3.
Silver City, 7 p.m., Feb. 3.
Anguilla, at Delta City, 11 a.m., Feb. 10.
Rolling Fork and Cary, at Rolling Fork, 7 p.m., Feb. 10.
Vicksburg, Crawford Street, 11 a.m., Feb. 17, 18.

The district stewards are called to meet in Crawford Street Church, Vicksburg, at 11:30 a. m., on Dec. 12. Please let all the stewards be present that we may attend to the important matters before us, and get a good start in the Lord's business for the Conference year upon which we have come.

The pastors are invited to meet with us.

W. B. JONES, P. E.

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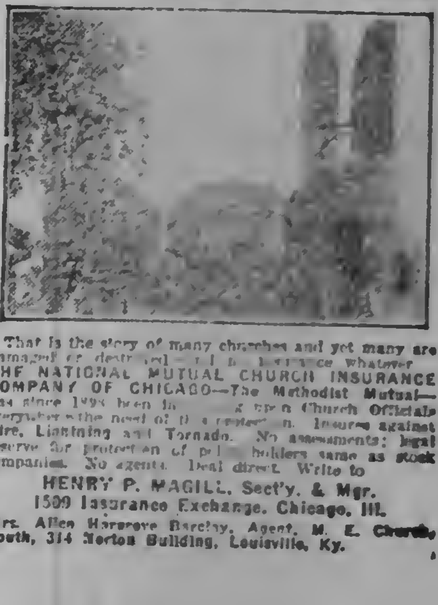

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## LOUISIANA CONFERENCE.

### Alexandria District—First Round.

(In part.)

Campti, Dec. 16, 11 a.m.
Coushatta, Dec. 16, p.m.
Oakdale, Dec. 23, 11 a.m.
Elizabeth, Dec. 23, p.m.
Opelousas, Dec. 30.

C. C. WIER, P. E.

## MISSISSIPPI CONFERENCE.

### Newton Dist.—First Round.

Decatur and Hickory, Dec. 9, 10.
Forest and Morton, Dec. 16, 17.
Homewood, at Homewood, Dec. 22, 23.
North Neshoba, at Henry's Chapel, Dec. 28, 11 a.m.
Neshoba, at Sandtown, Dec. 29, 30, 11 a.m.
Philadelphia, Dec. 30, 7 p.m.; Dec. 31, 8 a.m.
Rose Hill, at Homewood, Friday, Jan. 4.
Bay Springs, at Dushan, Jan. 5, 6, 11 a.m.
Montrose, at Montrose, Jan. 7, 11 a.m.
Chunkey, at Chunkey, Jan. 12, 13, 11 a.m.
Newton, 7 p.m., Jan. 15.
Harperville and Lena, at Harperville, Jan. 19, 20, 11 a.m.
Lake, at Lawrence, Jan. 23, 10 a.m.
Trenton, at Independence, Jan. 26, 27, 11 a.m.
Raleigh, at Raleigh, Jan. 27, 7 p.m.; Jan. 28.
Shiloh, at Shiloh, Feb. 2, 3, 11 a.m.
Union, at Union, Wednesday, Feb. 6, 10 a.m.
Laurel, First Church, Feb. 10, 11 a.m.; Feb. 11, 7 p.m.
Laurel, West End, Feb. 10, 3 p.m.
Laurel, Kingston, Feb. 10, 7 p.m.
Carthage, at Goshen, Feb. 16, 17, 11 a.m.
Walnut Grove, at Walnut Grove, Tuesday, Feb. 19.

The district stewards are called to meet at 10:30 a.m., Dec. 20, at Newton. The pastors of the district are invited to meet at this time also.

In the afternoon of that day we wish to have a conference that will help us in our work for the year.

L. E. ALFORD, P. E.

### Brookhaven Dist.—First Round.

Barlow, at Rehobath, Dec. 15, 16.
Crystal Springs, Dec. 16, 7 p.m.; Q. C., Dec. 17, 7 p.m.
Gallman, at Gallman, Dec. 20, 23, 7 p.m.
Adams, at Adams, Dec. 22, 23.
McComb, Centenary, Dec. 26, 7 p.m.
Wesson, Dec. 30, 11 a.m.; Q. C., Dec. 31, 7 p.m.
Georgetown, Dec. 30, 7 p.m.; Q. C., 2:30 p.m.
Pleasant Grove, at Pleasant Grove, Jan. 5, 6.
Monticello, at Monticello, Jan. 6, 7 p.m.; Q. C., Jan. 7, 11 a.m.
Bayou Pierre, at Center Point, Jan. 12, 13.
Hazlehurst, Jan. 13, 7 p.m.; Q. C., Jan. 14, 7 p.m.
Meadville and Bude, at Bude, Jan. 19, 20.
Summit and Topisaw, at Summit, Jan. 20, 7 p.m.; Q. C., Jan. 21, 2:30 p.m.
Foxworth, at Foxworth, Jan. 26, 27.
Tylertown, Jan. 27, 7 p.m.; Q. C., Jan. 28, 7 p.m.
Scotland, at Gallatia, Feb. 2, 3.
McComb, La Branch Street, Feb. 3, 7 p.m.; Q. C., Feb. 4, 7 p.m.
Bogue Chitto and Norfield, at Norfield, Feb. 17, 11 a.m.; Q. C., 2 p.m.
McComb, Pearl River Avenue, Feb. 17, 7 p.m.; Q. C., Feb. 18, 7 p.m.
Osyka, at Osyka, Feb. 23, 24.
Magnolia, Feb. 24, 7 p.m.; Q. C., Feb. 25, 7 p.m.

The district stewards will please meet in the Methodist church in Brookhaven at 1:30 p.m., Tuesday, Dec. 11. All pastors are also invited to be present

H. M. ELLIS, P. E.

### Hattiesburg Dist.—First Round.

Bonhomie, Dec. 9, 11 a.m.
Hattiesburg, Broad St., Dec. 9, 7:30 p.m.
Williamsburg, Dec. 16, 11 a.m.
Collins, Dec. 16, 2:30 and 7:30 p.m.
Petal, Dec. 23, 11 a.m.
Hattiesburg, Broad St., Dec. 9, 7:30 p.m.
Oloh, at Clyde, Dec. 30, 11 a.m.
Prentiss, Dec. 30, 31, 7:30 p.m. and 9 a.m.
Silver Creek, Jan. 6, 11 a.m.
Heidelberg, at Vossburg, Jan. 12, 2 p.m., 7:30 p.m.
Eucutta, Jan. 13, 11 a.m.
Purvis, Jan. 13, 14, 7:30 p.m., 9 a.m.
New August, Jan. 20, 11 a.m.
Hattiesburg, Main St., Jan. 20, 7:30 p.m.
Sumrall, Jan. 23, 7:30 p.m.
Taylorsville, at Mize, Jan. 27, 11 a.m.
Mt. Olive, Jan. 27, 2:30 and 7:30 p.m.
Magee, Feb. 3, 11 a.m.
Leakesville, at Pinegrove, Feb. 9, 11 a.m.
Lucedale Ct., at Royce, Feb. 10, 11 a.m.
Lucedale sta., Feb. 10, 7:30 p.m.
Ellisville, Feb. 17, 11 a.m.
Richton, at Ovette, Feb. 17, 2:30 and 7:30 p.m.
Avera, at Piave, Feb. 24, 11 a.m.

The district stewards are called to meet at Main Street Church, Hattiesburg, Thursday, Dec. 20, at 1:30 p.m. All the pastors and others interested are cordially invited to meet with them.

W. W. GRAVES, P. E.

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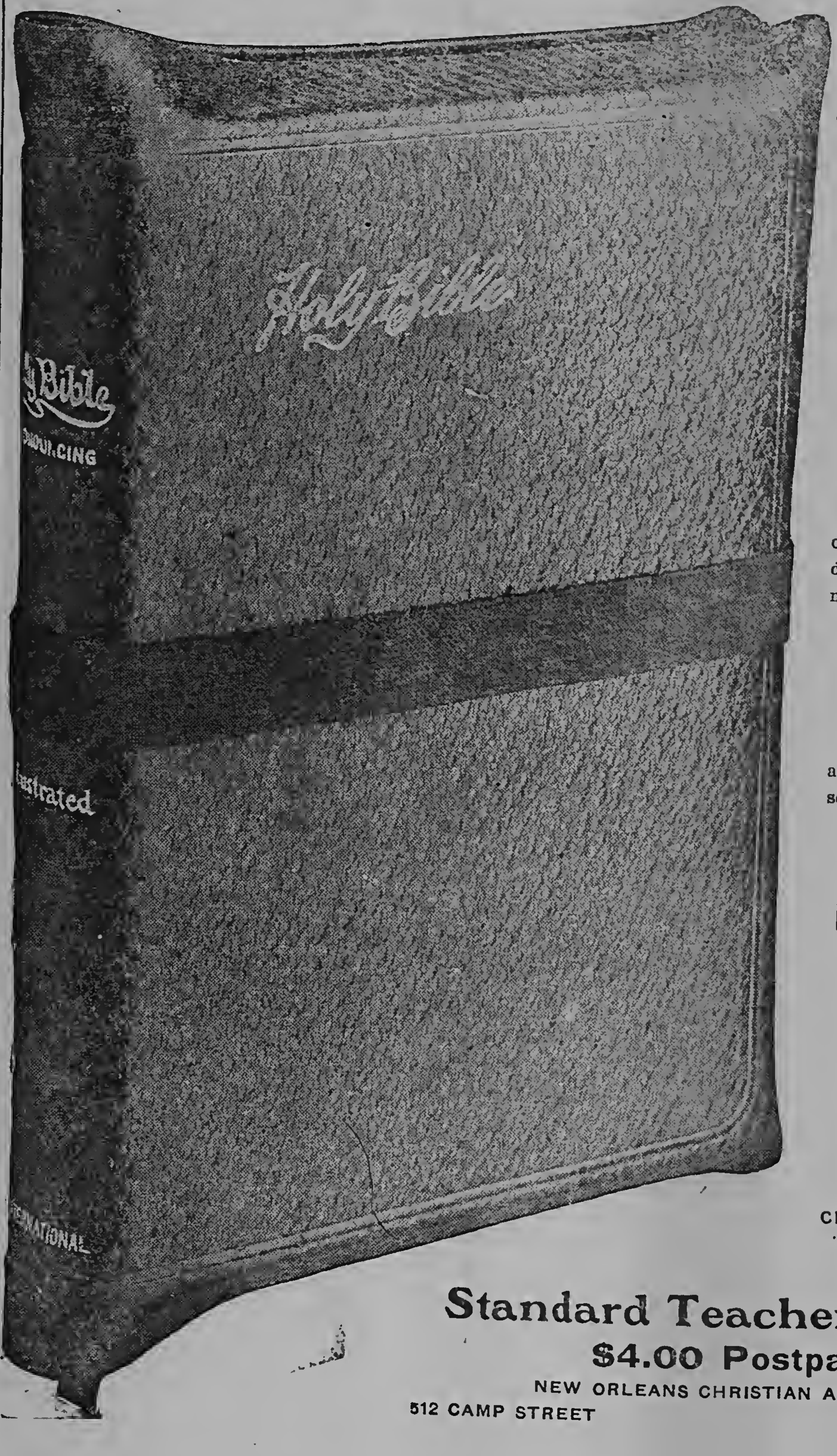

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# NEW ORLEANS
# CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 20, 1923. CHAS. O. CHALMERS, Manager.

## THE REVELATION TO THE SHEPHERDS.

By Bishop Warren A. Candler.

The knowledge of God is not a discovery by human reason, but a revelation by the Holy Spirit. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (I Corinthians ii:9-11.)

And the revelations of God to men are not given to powerful and penetrating intellects, but to devout and docile spirits. "Thus saith the high and holy One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah lvii:15).

In agreement with this lofty teaching of "the evangelical prophet," Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matthew xi:25 and 26).

This principle and method of the divine revelation sets it apart from the complicated and contradictory philosophizings of the learned, and brings it within the range of the humblest and least learned of the children of men. Indeed, the pride of the intellectuals is a prime obstacle in the way of their coming to the knowledge of God; for most of them refuse to come by the only way by which a human soul can find God—the way of humility and docility. 'The world by wisdom," therefore, "hath not known God." Hence "the princes of this world" knew not the wisdom of God revealed in the incarnate Saviour: "for had they known it, they would not have crucified the Lord of glory." In His cradle they ignored Him and on His cross they derided Him; but to lowly men, with pious minds open to the light of heaven, He was revealed as the Saviour of the world, notwithstanding His destitution at his birth and his humiliation at his death. To adoring shepherds and worshipful wise men was his coming announced, when "Jesus was born in Bethlehem of Judea in the days of Herod the king."

The annunciation of His birth was made first of all, not to the cruel and ambitious king in the palace, nor to the pompous high-priest in the temple, nor to the theatric Pharisee in the synagogue, nor to the learned scribe in the retired place of his painful studies, but to the teachable shepherds in the field, keeping watch over their sacrificial flock by night. To them was given the charge of the temple-flock, and their toils in the fulfillment of this sacred vocation suggested daily to them "the Lamb of God which taketh away the sin of the world." "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them" (Luke ii:9).

"The glory of the Lord" which shone round about them was the heavenly effulgence in which Jehovah had been wont to reveal Himself to His saints and seers in former ages, and which had come to be called the Shekinah.

As a flaming sword, glistening with divine brightness, it had been placed to guard the way of the tree of life (Genesis iii:24). To Abraham it appeared in a smoking furnace whereby God's acceptance of his burnt offering was signified and Jehovah's covenant with him was attested (Genesis xv:17). As a lambent flame Moses saw it in the burning bush at Horeb (Exodus iii:2), and again when "the Lord talked face to face" with him at Sinai, and he prayed, "I beseech thee, shew me thy glory" (Exodus xxxiii:1-23). It hung as an awe-inspiring cloud over the Mountain of the Law (Exodus xix:18-20). As a pillar of cloud by day and of fire by night it guided and guarded the hosts of Israel in the wilderness (Exodus xiv:19 and xvi:10). Before "the mercy-seat, from between the Cherubim, it shone forth" (Exodus xxv:17-22 and Psalms lxxx:1). It filled the Temple of Solomon at its dedication with overwhelming radiance, so that the priests could not enter for their sacerdotal ministrations (I Kings viii:10-11). In rapturous vision, Isaiah saw it "in the year that King Uzziah died" (Isaiah vi:1-13).

But when Jesus was born it had long since disappeared from the sight of the chosen people, who had departed from God and from whom Jehovah had departed. Now it reappeared to lead shepherds to Him in whom "dwelleth all the fullness of the God-head bodily" (Colossians ii:9), when "the word was made flesh and pitched his tent among the sons of men." And they "beheld his glory, the glory as of the only begotten of the Father" (John ii:14).

"Never had it served a purpose so august and blissful as on this most memorable of nights, when, after centuries of eclipse, it suddenly reappeared and shone round the astonished shepherds. Well might the effulgent cloud now return, as though in glad homage to the incarnation; for on this night is born he who is to be his own church's true pillar of fire-cloud, to marshall her through sea and wilderness into the true promised land. Oh, since the day was as night when Jesus died, let us be grateful that the night was as day when Jesus Christ was born".—(George Dana Boardman).

The God of heaven and earth is not theatric, but divinely majestic, in his manifestations of Himself. Hence his revelations are not startling spectacles, having no aim or object beyond themselves; but they are sublime disclosures of His fatherly nature, and heavenly expressions of His redeeming purpose concerning mankind. This truth is exemplified in the words of the angel: "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii:10-11).

These glad tidings were a heavenly evangel proclaiming salvation to all people everywhere, and with personal application to the wondering shepherds: "There is born to you a Saviour which is Christ the Lord"—with emphasis on the personal pronoun "you." The redeeming Christ brings redemption to all men because he provides salvation for every man. No soul is lost in the bulk of humanity so as to escape the glances of his

(Continued on Fourth Page.)

## A CHRISTMAS MEDITATION.

The significance of the Christmas season is not in what we give to our loved ones and friends or in what we get from them, but in what we get from God and what we give to Him. The measure of our joy is not the amount of money we spend in the shops, but in the holy emotions that stir in our hearts. We may think to celebrate properly the Advent by the blowing of horns and the ringing of bells and the shouting of merry-makers on the streets, and in places of entertainment; but it was first celebrated in the quiet fields, where humble shepherds fed their flocks, by an angel's message and the shining of the glory of the Lord and a halleluiah chorus by a heavenly host. The first quest of those to whom the announcement came was not for place or power or comforts for themselves, but for Christ himself. They found Him—not a potentate seated upon a throne, not some mighty one dwelling in a palace, but a new-born Babe lying in a manger; yet, having found Him, they returned to their flocks, glorifying and praising God for all the things that they had heard and seen. The world has never been the same—it can never again be the same—since that day when there was born in the City of David a Savior, who is Christ the Lord. Hope found its fruition in Him, and the angels have been singing the song of His presence ever since. This is a holy hour, and humanity's heart is strangely stirred by the story of His appearing. Listen!—the song of the angels is again caroling in the skies and singing itself throughout the world. Look!—Christ is here.

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## THE PATH TO BETHLEHEM.

By Harry Pressfield.

Let us arise and go to Bethlehem!
It may be God has yet for us His star
To lead us to Him though we've wandered far;
Some vision of His face at travel's end.

Let us arise and go to Bethlehem!
Perchance once more we'll hear some angel song—
Those choristers of heaven we've wished for long—
Calling from out our hearts a rapt Amen.

Let us arise and go to Bethlehem!
There it may be we'll find our meed of peace;
There it may be we'll meet some glad release,
Some word celestial with good will for men.

Let us arise and go to Bethlehem!
Find in some manger our Immanuel.
See there some sign God with us dwells;
Let us arise and go and seek Him then.

—Christian Advocate.

## THE TARES AMONG THE WHEAT.

"Didst thou not sow good seed in thy field? Whence then hath it tares?" Matthew 13:27.

Yes, where do the tares come from? Who are the carriers, and who are the sowers of the unwelcome seed? I spend no end of time weeding my garden. I choose favorable seasons when the soil is soft and loose, and I pull up the weeds, "root and all, and all in all." I cleanse the soil, I burn it. I give it pure nourishment. I sow the best seed. But the weeds appear. "Where do they come from?" I ask the gardener. "Well," he says, "for one thing there is a neglected patch less than a mile away, and we are not far from the open country." And what I experience in my garden every farmer experiences in his fields. The ill seed is borne by every wind, and every bird is a minister in its distribution.

Who has not seen tares? They even enter fortunate fields which have the most favored exposure. There are tares in the church of Christ. The good Lord sows good seed, for he has no other, and yet the tares appear. We can see them growing in the church of the earliest days. Cast your eyes over the church in Corinth; what an awful sight for the farmer! Could anybody have imagined that such noxious, poisonous things could so speedily have invaded the field and taken possession? We can see the tares growing in the church of the Middle Ages. We can see rank growths appearing in the church of the Pilgrims. And we should be stone-blind if we did not see them in the church of our own day. The tares are fearfully mixed up with the wheat, and wheat is often strangled and smothered in the wild confusion. **Didst thou not sow good seed in thy field? Whence then hath it tares?**

And who has not seen the tares appear in the fair field of beneficence and philanthropy? Some man makes a clean bequest for clean and honourable issues. Perhaps it it a considerate provision for the poor. And the wheat is very sweet and lovely. But the weeds appear. Sectarian prejudices get into the hospitality, and all sorts of bitter bigotries are mixed with its ministries. The good man sowed good seed; whence hath it tares? Or it may be that some Andrew Carnegie thinks of the field of education and determines to enrich it with his beneficence. He will open wide doors of opportunity for every student. He will make it easier for every one to make his way. Bursaries and scholarships shall abound. The university shall be practically free. What a field of fine wheat! But tares appear—lethargy, enervation, indolence, ease. Yes, indeed, fat tares flourish in the field of beneficence.

And who has not seen the tares in other fields of the soul's inheritance? Perhaps some finer freedom has been sown by noble hands, some splendid franchise, some quick and quickening emancipation. It was fine, clean wheat, and yet the blade had scarcely appeared before the tares appeared also. Every extension of noble liberty has been accompanied by some form of license—darnels which look very much like honest wheat. Freedom of speech is attended by irresponsibility, by blasphemy, by gossip and scandal. Good seed was sown in the field; whence hath it tares?

And who has not seen the tares in the fields of literature and art? Clean, sweet, strong seed is sown in the fields, but the tares are flung into the soil and grow up with the wheat. There are things which are sane and wholesome, and there are things which are neurotic. Some books are pure and healthy as the angels which excel in strength, and there are books with sensual setting and inclination. There are books which are vital and vitalizing, and there are books which are decadent and deadly. It is a rare field, and good seed was sown in it; whence then hath it tares?

And what about the fields of recreation? What fine, healthy, attractive things can be seen in the realm of sport! What clean vigor, what masculine emulation! But the tares appear with the wheat. Gambling is in every field, and in many a field there is jealousy and foul play and strife and ill-contention.

Aye, tares get among the wheat. What then? Let us scatter God's seed with prodigal hands. Let us sow it everywhere. Let us be keen and alert in our sowing. Let us be the first in every field. Let us sow it in private and in public. As far as lies in us, let us give the devil no advantage. Let us watch and pray, and let us be busy in our fields with an unfailing determination that in the day of the harvest home the Lord shall have a heavy reaping for his garner.—Dr. J. H. Jowett, in "The Friend on the Road."

## SAFETY SIGNALS.

By Rev. S. J. Davies.

On my writing desk are two bowls filled with pebbles and water. Standing erect in each, like sentinels on guard with lifted swords, are plants of the iris family. Out of the heart of each springs a triangular stem crowned with star-like blooms of purest white. In the center of each star is a tiny cup, which enfolds calyxes of gold. Beautiful lilies of green, white and gold may bring a lesson to you and me this Christmas time, as we think of life, its mysteries, its meaning, and its ever-renewing power. Mother or daughter of the home, a few brief weeks since, brought the brown bulbs here and placed them in their setting. Thereupon the Hand that made and sustains all living, growing things, took charge; soon the blade, then the frond, then the stem and its coronal or stars. As I write, my mind drifts out beyond the lilies and I think of the many wonderfull forces that God, our Father and Creator of all, has placed at the command of his children, for the purpose of making them creators of things useful and beautiful, using the furnishing and wealth of our Father's storing, that this earthly house of ours may be more comfortable, more beautiful, so that, like the shorn lambs, the harsher winds that sweep through are tempered. My heart is singing a song of grace and gratitude as I think of the untold blessings God is even now giving this land of ours and how earnest, thoughtful men are unfolding for the good and comfort of this people more and more of the hidden things in Nature's great repository. No man can ever discover anything or invent anything of real worth that is not a co-worker with God. He may not honor the superior One in the partnership, but He is ever present, and ever will be.

* * *

This leads further on to Browning's "acknowledgment of God in Christ." He came to bless the world in that elder day, the recurrence of which we now celebrate every year, and he will surely come again. And shall we not rejoice to know that in one sense he is coming now, coming more and more into the ways and hearts of men, coming more into his church as she girds herself for mightier adventures among the lands and people who, in a spiritual sense, are yet undiscovered, and pledges her faith for benefactions unknown in other ages? And just in the measure wherewith he comes, or rather we let him come, does he gladden and enrich life in every way. Through the weary centuries he has been waiting to come in the fullness of his regal power, in the majesty and splendor of his risen glory. As to times and seasons of this great consummation, too well we know, none may know. We do well to mark the wonders of this present age and keep step with all its mighty movements. Of one thing I am sure—he has come, is still coming, for the sound of his footsteps is in the earth to-day.

None who has the fellowship of his presence need be at all disturbed by a further and fuller manifestation of the Risen One. This advent is in the keeping of the Father. Then, there will be a greater Christmas tide of joy and gladness than earth had ever known before, and all the ages will bring their trophies and lay them at the feet of Him who is Prince of men and angels. His hand of power will be laid on the fevered pulse of this old world's fierce wavebeats of sin and sorrow, and peace that knows no break or surcease will come forever.

625 King's Highway, Shreveport, La.

## THE FRAGRANCE OF A CHRISTMAS REMEMBRANCE.

By a Parsonage Dweller.

It was a bright December morning that saw the end of all the packing, and the preacher's family, baggage and all, safely aboard the train for the new appointment. The close of that same beautiful day found all nearing their destination. Presently, all filed down the train aisle to the steps; as the last little pair of feet were guided down the steps, the conductor wanted to know if all were out. The porter, in an effort to jest, replied, "There are still about a dozen to come," as he lifted the fairest-haired one of all the six youngsters to the ground.

Kind and obliging stewards that had been selected by the original method, no doubt (see Acts 6:3), were at the train. The winter twilight had already deepened into the early darkness of a winter night, when all were ushered into the warm, cheerful sitting room of the new parsonage home, where a group of elect women were waiting to greet the newcomers.

The move was not such a long one, but was tedious and painful because of the fact that the wife and mother was not strong; really the move had been postponed a few days on account of this weakness, following severe illness. There is always some inspiration in a change of environment; some stimulus in new surroundings. At least one has a chance for a new beginning. So it was with a glad heart that the belongings had been packed and that pastures new stretched out ahead, though at times, the heart of the parsonage mistress ached with an almost unendurable ache, because she well knew that she could not meet the demands of mother, home-maker, housekeeper, and leader in church activities as she would love to, or as she knew the members would expect her, hindered as she was by lack of strength. But hope had been the beacon light that buoyed up her flagging courage before, and now an unquenchable faith poseessed her, and she knew that somehow, somewhere, there would dawn a brighter day, for even illness and discouragement—twin conditions—cannot last always.

These were busy hours, for Christmas was only four days off. Soon the things were fitted into the latest parsonage home; the books were all put on the proper shelves; father's hymnal, file of sermons, and Bible were placed most conveniently on the desk; the pictures and little personal articles that constitute the lares and penates of the average parsonage home, were all put in place. A "homey" atmosphere was settling down as the day before Christmas drew near its close. The children were making known their final wishes and hopes, and impressing the mother with the fact that they expected the literal fulfillment of each wish and hope. A knock at the back door halted for a moment the happy anticipations. A colored girl, servant of a noble-hearted woman, was at the steps of the back porch, an artistically tied and Christmassy-looking package in her hands. Eagerly the mother took it, and, thanking the girl, hurried back into the sitting room, where eager eyes were watching to learn the source of so early a Christmas package in a strange town, where there were no old friends to remember them in such an intimate way.

Imagine their surprise and pleasure when a shiny, silver molasses pitcher and saucer were brought to light, with a card, bearing a warm greeting befitting the season. The name on the card was that of a well-known family of the town.

Pretty soon there came to call on the new preacher's family a dear woman who must not have been far from the eighties in age, though one could never think of her as being old. How could one be ordinarily old with such a blessed, thoughtful heart? So thanks and pleasure were expressed for the gift and a bit of surprise, too. To this the new-found friend replied: "I always remember my minister's wife at the Christmas season. Two persons I never forget—my husband on his birthday, and my pastor's wife, old or new, at Christmastide."

There were dark days ahead of that parsonage home and family during their residence at that particular town. Sickness and more sickness came. The dreaded influenza was stalking over the land, taking away its hundreds and thousands. Early one morning, as the death angel was calling here and there, he entered this home, and bore away the spirit of the fair, gentle, little 6-year-old girl—the last one the porter helped from the train that December day of the last move. So at this time the kindly ministrations of this unostentatious Christian woman were to the heart-broken mother as the lighthouse is to the storm-tossed vessel on a dark night.

Three Christmas days came and went before this parsonage family were directed to fold their tents and go to a new field of labor, and each Christmas season a beautiful and well-chosen gift found its way to the Methodist parsonage. The last gift was a fur neck-piece, elaborate enough for the banker's wife. The preacher's wife marveled a bit at the extravagance.

She replied: "That is what you need; it is what I want you to have; and you must wear it, and get as much pleasure from its use as I have gotten from giving it to you."

Three more years have passed since the last gift, and in the meanwhile the dear friend has answered the Father's summons to a higher, more abundant life. That she had an abundant entrance is assured, and no doubt she has greeted on the other shore some preacher's wife whose heart she had gladdened on earth, for her Christmas giving had been a custom followed many years.

## TWO BOOKS WHICH DESERVE NEGLECT.

By Bishop Warren A. Candler.

In one way or another the rationalists are now seeking to inject their rationalism into the minds of children as well as into the hearts of adults. They would destroy our innocents with their skepticism as Hérod slew the babes of Bethlehem, hoping to kill the infant Jesus.

Two books have been published recently which parents should not allow to enter homes in which there are children and youth. They well deserve neglect.

The first is "The Story of the Bible," by a man named Van Loon. A worse book could not be easily made with the Bible as its subject. It abounds in statements which are contradicted by history, both sacred and secular. The author writes what he wishes were the truth without regard to its agreement or disagreement with the established facts of history. He is disposed to distort, or falsely color, Scriptural history especially.

Here are the passages concerning historical matters in the Old Testament:

> "The stories of the creation we find in the Old Testament were written more than a thousand years after the death of Moses." (Page 13.)
>
> The story of the ladder that Jacob saw is thus commented upon: "On the ladder were many of the angels of Jehovah. At the top of the ladder stood Jehovah himself, and Jehovah had spoken and had promised that he would be a friend to the fugitive and would keep him during his exile. But whether this story is really true, that I do not know, and I rather believe that Jacob afterwards told the story to ease the knowledge of his own guilt and make people believe that he really was not as bad as they might think, since he had retained the friendship of so powerful a god." (Page 46.)
>
> "You must remember that the Old Testament is really a collection of short and unrelated histories which were put together in one book when the founders of the Jewish nation had been dead for almost a thousand years." (Page 50.)
>
> "The compilers of the Old Testament (as we have repeatedly stated before) were not particular in such matters. They took whatever they liked, wherever they found it and pasted their scrolls together without a vestige of what we modern people called 'editing'." (Page 251.)
>
> "He probably introduced the wholly imaginary episodes of the fiery furnace to tell his contemporaries what faith can do for those who seriously believe that Jehovah is on their side, and he made Nebuchadnezzar die a terrible death because such an unfortunate ending was sure to please his Jewish readers." (Page 261.)

This man's account of the Crucifixion is little short of blasphemous coarseness.

The second book of similar nature which deserves neglect is entitled, "The Children's Bible," and is by Henry A. Sherman and Charles Foster Kent.

Dr. Kent will be remembered as the man who "translated and arranged" what he called "The Shorter Bible" a few years ago. He is a modernist of the modernists and a rationalist of the rationalists, although he is the "Woolsey Professor of Biblical Literature in Yale University," an institution which was established by Orthodox Christians in protest of the liberalism in Harvard College when the latter institution began to depart from the principles of John Harvard and other faithful men by whom it was founded.

The reading of these books will not help, but will tend to impair the faith of the children and youth into whose hands they may fall.

They grossly misrepresent the Bible and merit emphatic condemnation and universal neglect. This brief article is written to put Christian parents on their guard against such publications which are so speciously advertised and industriously circlated.

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## IMPORTANT NOTICE.

The presiding elders of the two Mississippi Conferences are called to meet in Jackson at 3 p. m., on Thursday, Jan. 10. The meeting will adjourn by early afternoon of the next day.

WILLIAM N. AINSWORTH.

## NARROW-MINDED MEN.

Most of us are very much opposed to narrow-mindedness in other people; some of us are not quite so opposed to it when we enjoy it ourselves; and a few of us are so constituted that we cannot abide any one who differs from us in any of our many prepossessions. The Methodist Recorder tells of a Wesleyan minister who was suffering from this affliction. He was sent to London to interview one of the heads of department in his church, and he reported on his return to his colleagues: "I must say," he said, "that I was very disappointed with ———. I could never have imagined that he was so narrow-minded." "Not a bit of it," boldly responded one of his colleagues; "you've got a totally wrong impression of him. I know him very well, and we haven't a more open-minded man in the ministry." "Don't be ridiculous," petulantly replied the superintendent; "why, he actually differed from me twice in the half-hour I was in his office!"

We smiled as we read the story, and we thought we recognized the individual, in fact, some half-dozen of him, and we wondered also if by any chance we ourselves had never been tarred a little with the same stick! It is so pleasant to feel that one is broad-minded and liberal—that most of us conclude that we are built just that way, and the only narrow-minded fellows are the ones who don't agree with us. It seems easy to believe the best of ourselves, in fact, it is so easy that if many of us were only half as good as we believe we are, we should be better than most of the men we know. But while we have heard not a few men confess their sins, we do not recall ever hearing one admit that he was narrow-minded or bigoted, and we cannot recall that we ever heard a narrow-minded brother pray to be delivered from narrow-mindedness.

Yet narrow-mindedness is a mean and ignoble thing, and all of us hate it in other people. To be narrow-minded is to be mentally restricted, so that the mind, instead of ranging over broad pathways, treads a path wide enough for itself alone. We are out of range of other minds, and we narrow our thought-life to a pitiable extent. We profess to be truth-lovers, but we refuse to recognize as truth anything which is outside our narrow path. The difference is not that between liberals and conservatives, for a liberal may be narrow-minded and a conservative may be broad-minded. A man may be bigoted in his radicalism as another is in his conservatism. The real difference between the narrow-minded man and the broad-minded, lies not in any difference between the truth they hold, but rather in their mental attitude towards those with whom they disagree. It is possible to disagree with a man on almost every point and yet at the same time to retain an unshaken belief in his integrity and sincerity. To disagree with us does not mean that our opponent is either less intelligent or less loyal to truth than we are; it means simply that he does not agree with us, and we have no right to read into it either culpable ignorance or willful apostasy.

To be narrow-minded is to judge and condemn all with whom we disagree, more especially if they formerly walked with us; while even our Lord said, "I judge no man." We do not argue that men should hold their beliefs so lightly as not to care what other men believe—this is not belief but indifference; but we do hold that while we have a right to cherish our faith as a possession so precious that we would even die for it, yet, at the same time we should give our fellows credit for the same honesty which we claim for ourselves; and we should accord to them the same liberty of thought which we insist upon.—Christian Guardian.

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This act of initiative and daring, this resolute step of entire confidence, is at the same time the most reasonable proceeding that a creature may undertake. Give credit to God; no wisdom, no prudent calculation could be safer.—Charles Wagner.

## THE REVELATION TO THE SHEPHERDS.

(Continued from First Page.)

loving eye. One sinner who repents "gives joy in the presence of the angels of God."

In celebrating Christmas, many good people contemplate with profound satisfaction the fact that the Christian religion, through the atoning grace of the atoning Saviour, includes all mankind within the compass of his love, but fail to consider their own personal relation to Jesus, and their own eternal interest in His incarnation. Their ears do not catch the joyous words, "to you is born this day in the city of David a Saviour, which is Christ the Lord." No man can adequately measure the meaning of Jesus to all men in general until he takes account of what the Christ means to himself. No human being knows the vast significance of the birth of "the Babe of Bethlehem" to all the world until he himself has been born again. Deeply meaningful are the lines of Johann Scheffler:

"Though Christ a thousand times in Bethlehem
be born,
If He's not born in thee, thy soul is still forlorn."

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another: Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us" (Luke ii:15).

In like mind and promptitude of faith, let us also say, one to another, "Let us go now even unto Bethlehem." Going thither, let each at this glad season of the Nativity find for himself the Saviour:

"Within us, Babe divine,
Be born, and make us thine,
Be born, and make our hearts
Thy cradle and Thy shrine."

If with the shepherds we go on a quest of faith, we shall find for ourselves the Redeemer whom they found in the Manger, and returning with them to the duties of daily life, we shall come "glorifying and praising God for all the glorious things that we have heard and seen."

O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The Everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

O holy child of Bethlehem!
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us to-day.
We hear the Christmas angels
The great, glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel.

## "THE LEAST OF THESE."

By Bishop James Cannon, Jr.

"The least of these"—I have seen them. Not one or five, or a score, or an hundred—but whole companies, regiments, brigades, platoons, an army in number, of unknown, helpless, ragged, sick, hungry human beings—all children! And not only an army of children, but an army of orphan children! And not simply an army of ordinary orphan children, but such orphan children as were never seen before; orphans driven out of their homes and out of their country, unable to return to their native towns, villages, and countryside, because the native land of these orphans is in the power of those who killed their fathers, outraged and then killed their mothers, and carried their older sisters to the slavery of the Turkish harem; orphans in a strange land, without a home, with nothing they can call their own.

Of such as these our Divine Lord and Saviour spoke when he drew the solemn, graphic picture of the Final Judgment. He declared that one of the standards of judgment would be: "Did you feed the hungry, clothe the naked, care for the sick;" not only your blood-kin, your friends, your acquaintances, your fellow-countrymen, but did you minister to the "stranger"? "The Son of Man came to minister and to give his life a ransom for many" because he loved them. "Have you, as my loyal follower, fed, clothed, and cared for your fellow-men for whom I died?" Whatever others may do or say, the genuine discipline of Jesus must have the spirit of their Master, or they are none of his, and if they have that spirit, they will go about "doing good" to "the least of these, my brethren."

### Love Will Find the Way.

But how can we do these things for people, for orphans, thousands of miles away, whom we have never seen and to whom we cannot go? There is nothing too difficult for Love. "Charity never faileth," and Love has found the way to minister to the "least of these of, my brethren,"—these 100,000 homeless, famished Armenian and Greek orphans. Choice men and women (mostly young) have formed the Near East Relief organization and have given themselves to perform this service. These bearers of our love and givers of life have left their families and the comforts of their homes, have journeyed into distant lands and lived among cruel, hostile people, have borne fatigue and privation, have faced pestilence and (sometimes) death, have sought, washed, clothed, fed and nursed these needy, often diseased, friendless, helpless ones, and given them in your name a chance to live. These workers could not have gone to the Near East, and could not continue to save these lives but for the fact that we put in their hands money for food, clothing, shelter and training. And unless we can and will go in person to minister to the Master's "Little Ones," we must and will give what money we can to minister through those who can and will go for us.

People who say that they are tired of giving to the Near East Relief work forget how many years a child must receive care and training before it is able to care for itself. It must not be said of us, "This man began to build and was not able to finish." Let us finish the work which we set out to do.

I had recently a most interesting hour with King George of Greece, and later I received from him a letter, touching in its recognition of the assistance given by our people and of the devotion and self-sacrifice of the Near East Relief workers.

But greatly pleased as we are with such tokens of appreciation, how happy we will be when on that great day, the Master shall say: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry and ye gave me meat, I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. . . . Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me."

### The Letter from the King.

September 28th, 1923.

My Dear Bishop Cannon: I desire to express to you as the representative of the Christian churches of America, my very high personal appreciation of the exceedingly practical sympathy which your people have manifested toward Greece during the past twelve months.

The necessity for caring for the hundreds of thousands of refugees, with so large a proportion of dependent women and children, has taxed the resources of Greece to the very utmost. Indeed, it would have been impossible for Greece to have met the awful conditions which faced her without the aid so generously extended by the people of your country. While the Greek Government has endeavored to secure a loan of sufficient amount to settle and to house the refugee population permanently in various sections of the country, it will not be possible for our people to furnish sufficient food and clothing for the refugees during the coming winter.

Not only personally, therefore, but in the name of my country, may I express the hope that your people will continue to support the splendid work of the Near East Relief, as by so doing they will prevent much suffering. I wish also to express the admiration which I feel for the devoted, self-sacrificing work which the Near East Relief is doing to relieve want and suffering, and especially for the wise and constructive program of that organization for the maintenance and training of the thousands of orphans whom they have actually rescued from the very jaws of death.

May I extend, through you, to the Christian churches of America the sincere thanks of my people for their sympathy and help?

(Signed) GEORGE R.

## CENTENARY PAY-OUT CAMPAIGN CONFERENCE SET-UP MEETING.

The Centenary Pay-Out Campaign Set-Uup Meeting was held in Jackson, Dec. 12. Presiding Elders, Board of Missions, Conference Lay Leader, Presidents of Woman's Missionary Society and Epworth League, and Conference Field Secretary were the personnel of this meeting.

Dr. L. D. Patterson represented the Centenary, and the plan for the Pay-Out Campaign was thoroughly gone into. The feature of the meeting was the great missionary address of Dr. Patterson. The presiding elders also fixed the date and place for their District Set-up Meetings, and it is very important, in fact, necessary that all the pastors of each District, Centenary Treasurers, Superintendents of the Sunday school, Lay Leaders, and Presidents of Woman's Missionary Societies and Epworth Leagues attend these meetings; even at the point of a sacrifice, it should be done. Every presiding elder urgently requests that those mentioned be present at their District Set-Up Meeting, the date of which is given below:

Newton District, Dec. 20, 1:30 p. m., Newton, Miss.

Hattiesburg District, Dec. 21, 10 a. m., Main Street Church, Hattiesurg, Miss.

Brookhaven District, Dec. 27, 1:30 p. m., Brookhaven, Miss.

Vicksburg District, Dec. 27, 1 p. m., Crawford Street Church, Vicksburg, Miss.

Vicksburg District, Dec. 28, 11 a. m., Fayette, Miss.

Jackson District, Jan. 3, 10 a. m., Capitol Street Church, Jakson, Miss.

Seashore District, Dec. 28, 11 a. m., Lumberton, Miss.

Seashore District, Jan. 4, 2:30 p. m., Gulfport, Miss.

Meridian District, Dec. 31, 1:30 p. m., Central Church, Meridian, Miss.

There will be two meetings held in the Seashore and the Vicksburg Districts, with the privilege given to attend the one most convenient, but if at all convenient, it would be well to attend both.

Yours for service,
W. D. HAWKINS,
Conference Field Secretary-Treasurer.

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If the boys and girls of the present day are taught and trained to observe the law, there will be less need for law enforcement a generation hence.—The Lincoln-Lee Legion Slogan.

## TO THE HOLDERS OF SPECIALS IN THE MISSISSIPPI AND THE LOUISIANA CONFERENCES.

Dear Co-operating Fiends: It is an interesting fact that Missionary Specials are carried in all of the seven districts of the Mississippi Conference. Altogether, there are 110 separate Specials, carried by 17 churches, $17,902.07; 62 Sunday schools, classes, and departments, $6,339.06; 23 individuals, $11,530; 1 Epworth League Chapter, $75; 1 Epworth League Conference, $1,430; totaling $37,276.13. Another intresting fact—the Mississippi has Specials in all the mission fields in which Southern Methodism is at work, except Siberia, divided as follows: China, 21; Japan, 29; Korea, 20; Cuba, 2; Brazil, 5; Mexico, 9; Congo, 7; Europe, 7; Home, 10. Our records show that the Mississippi Conference stands twenty-third from the head on assigned Missionary-Centenary Specials, with a total of $155,522 for the Centenary period.

Our records further show that out of 161 charges, 39 have Missinary Specials, and 122 have none. These 122, a startling number, present a large and immediate field for new Specials. We believe it is a most promising one. We ask your co-operation in developing and making concrete their interest. The Mississippi Conference is now directing $37,276.13 per year to specific fields and units of work.

It is an interesting fact that Missionary Specials are carried in all of the seven districts of the Louisiana Conference. Altogether, there are 82 separate Specials, carried by 10 churches, $16,937.50; 55 Sunday schools, classes, and departments, $4,791; 1 Epworth League Chapter, $20; 1 Epworth League Conference, $1,500; 7 individuals, $690; 1 Woman's Missionary Society, $125, totaling $24,063.50 per year. Another interesting fact—the Louisiana Conference has Specials in all the mission fields in which Southern Methodism is at work, divided as follows: China, 19; Japan, 20; Korea, 14; Cuba, 2; Mexico, 7; Brazil, 4; Congo, 5; Siberia, 1; Europe, 2; Home, 13. Our records show that your Conference stands twenty-ninth from the head on assigned Missionary-Centenary Specials, with a total of $8.527 for the Centenary period.

Our records further show that out of 154 charges, 31 have Missionary Specials, and 123 have none. These 123, far more than half, present a large and immediate field for new Specials. We believe it is a most promising one. We ask your active co-operation in developing and making concrete their interest. The Louisiana Conference is directing $24,063.50 per year to specific fields and units of work.

They are ours to Christinanize and support. This great privilege and personal responsibility does not stop when the Centenary closes. Those who carry Missionary Special are now face to face with a divine providence. The appropriation for Foreign Mission, General Work, in 1919, was $563,528; for 1924 it is $1,403,679. For Home Missions, the regular maintenance budget for 1919 was $133,975; for 1924 it is $365,000. Yet. the income from assessments, Home and Foreign, for 1922 was only $578,765, which is $1,189,914 short of the combined budget. This means that the missinary assessment on the church is no longer adequate to meet the world's needs, and that Missionary Specials have, in the providence of God, been given the opportunity to demonstrate that they can "carry on," and through directed, sympathetic, intelligent, prayerful partnership in the world task meet the financial requirements, and make possible long needed extension in unoccupied, unevangelized territory. This is a mighty challenge.

Word comes from Centenary headquarters that the holders of Specials are leading the Centenary forces in the full payment of pledges.—Centenary Bulletin.

## NOTICE, NORTH MISSISSIPPI CONFERENCE!

It was ordered by the North Mississippi Conference that all subscriptions to the .Conference Endowment Fund be returned, by the Board of Finance, to the several charges in which they were secured; and that they be credited on the assessment that has been made, by the General Conference, for the support of superannuated preachers.

No credits can be allowed for cash payments, since they were made and the money used in the North Mississippi Conference only, before the general plan was ordered.

The above statements are made so that the pastors may know what to do with the cards when they receive them.

The brethren will be glad to know that our superannuates have received more than have those of any other Conference in the connection.

J. E. CUNNINGHAM.
President, Board of Finance.

## KICKING BIRD NEEDS A CAP.

The following letter explains itself:

"Dear Sir—Will write you a short letter. I've been from place to place to preach to my tribes, and now it is getting cold and I like to ask you to send me a fur cap. The size is 7½. Will now close.

"Yours truly,
"REV. KICKING BIRD."

Kicking Bird is a Southern Methodist preacher working in Oklahoma among the wild Kiowa and Commanche Indians. Himself a Kiowa, he has devoted many years of service to his people.

What Methodist will respond to Kicking Bird's plea and furnish him a fur cap to protect his aged head from the blasts of winter as he travels among his tribes preaching the Gospel? The cost will be about $5. If more than one check is received, other Indian preachers will be furnished similar caps.

Send your contribution to Rev. R. H. Ruff, Secretary in charge of Indian work, Lambuth Building, Nashlile, Tenn.

Everybody is ready to sustain the law he likes. That is not in the proper sense respect for law and order. The test of respect for Law is where the law is upheld even thought it hurts.—Charles E. Hughes, Secretary of State.

# "What Hath God Wrought"

The Centenary record is one which none need take on faith. Its accomplishments are concrete and all may see them.

Search Methodist history, and you will find nothing comparable to the glorious advance made by the Centenary since 1918.

In 1918 we had 7 foreign mission fields; now we have twelve.

In 1918 we had sent no new recruits for two quadrenniums; since then we have sent 274.

In foreign fields the Centenary has built 250 new churches and residences and purchased nearly 100 sites for other churches.

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The Centenary has won 15,000 converts in those lands where we did not even operate in 1918.

The Centenary has built or enlarged 12 hospitals and 42 schools in foreign lands alone.

And these are but sample achievements of what the Centenary has done, though but half the pledges have been paid.

WE MUST CONTINUE THE TRIUMPH
PAY OUT THE CENTENARY PLEDGE

## Centenary World Week--January 13th-20th.

## Centenary Pay Out Period--January 20th-February 1st.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

## Stop! Look! and Listen!

The work just now of supreme importance to the Special Effort for Superannuate Endowment is that which is listed in the Workers' Guide to receive attention at the First Quarterly Conference of the Conference year 1923-24, as follows:

1. Determine the Charge's quota and apportion same to the Churches of the Charge.
2. Decide upon the Charge's plan for raising its quota.
3. Appoint the Charge's Special Effort Committee. (And immediately following the First Quarterly Conference, call a meeting of this committee for organization as called for in the Workers' Guide.)
4. Fill out the PINK LEAF REPORT appearing in the Workers' Guide on pages 19, 20, and send it under first-class postage to the Board of Finance, Security Building, St. Louis, Mo.

The Board of Finance cannot make the necessary preparations for keeping the accounts with the Charge, or for doing other important things vital to the success of the Effort, until the PINK LEAF REPORT, telling of the actions of the First Quarterly Conference, is received.

Thousands of pastors throughout the Church have solemnly promised, and with unquestioned determination, to co-operate in the plan of the Special Effort with unfailing loyalty. The plan is now calling for the PINK LEAF REPORT to be placed in the hands of the Board of Finance. Come on, men; take steady aim—and RING THE BELL!

Once upon a time a presiding elder was called the FIFTH WHEEL OF THE WAGON, but now we know he is the SPARK-PLUG OF THE AUTOMOBILE. Spark, brothers, spark! Make the GASOLINE do business in the First Quarterly Conferences for the "Forgotten Man"! And see that the PINK LEAF REPORT goes forward. Remember, you promised you would!

## SAY IT WITH PINKS

# *The Home Circle*

## THE CHRISTMAS STORY.

By Lina Cornelia Hall.

God's love freely giving
  His Best to the earth;
God's Son gladly taking
  A peasant child's birth;
God's hosts singing "Glory"
  And "Peace" from on high;
God's star a bright beacon
  In Bethlehem sky.

Earth's King in a manger
  Is cradled to rest;
Earth's wise men come seeking
  A Heavenly Guest;
Earth's shepherds, with haste, bring
  The angels' glad word;
Earth's sin has a Saviour—
  'Tis Jesus, the Lord!

—Christian Advocate.

## A CHRISTMAS ACKNOWLEDGMENT.

By Mary Foot Lord.

Dead Father, we thank thee for thy Christmas gift. If thou hadst asked us what we desired most, we should have answered: "Tinsel toys"—gifts that are broken in a day; playthings of which we soon grow tired. If thou hadst asked us what we needed most, we should have spoken of temporal things—food that must be consumed, lest it perish; raiment that waxes old. We should never have had the unselfishness to ask of thee a brother, lest that mean that we must divide our inheritance with him; we should never have had the will-power to ask of thee a Counselor and Guide, lest he change our habits and take from us the joy of life; we should never have had the wisdom to ask thee to choose our gift for us, lest thou shouldst choose that which suited thee, but found no responsive chord in us.

We thank thee that thou didst not consider our childishness, nor consult our sordidness, nor yield to our unspoken selfishness, but that thou didst indeed prove thyself our Heavenly Father in sending us this Heavenly Gift.

We thank thee that thy wisdom chose for us a Gift which is everlasting. We thank thee that thy unselfishness chose for us a Gift through which we may rise above the hindrances of earth and share thy heavenly estate. We thank thee that thy love chose for us a Gift we could obtain no other way, so that in our thought thou art ever one with thy Gift divine.

O our Father, how can we show our gratitude for thy Christmas Gift, except by receiving Jesus, with inexpressible joy, into our hearts and never letting him depart? This we gladly do, willing that he should show us thy more excellent heavenly way of living; eager that he should guide us into all thy truth; trusting that he will bring us to everlasting life with thee. Amen.—The Christian Advocate.

## THE BIRTHDAY CAKE.

It was baking day. It was also father's birthday, but he had gone to work just as usual.

"Oh, dear!" sighed Ruth. "I think a birthday ought not to be just like a common day."

"How would you like to bake a cake for father's birthday supper?" asked mother. "It will be a surprise for him."

"O mother, may I?" Ruth was so eager that she could hardly wait for mother to get the things she would need. She had made many tiny thimble cakes; but never had she been allowed to make a big cake. Now she broke the eggs into the bowl, took the egg-beater, and began to work.

"Can't I help?" begged Johnny.

"Yes," answered mother, "you may be the flour-sifter." She tied an apron around his neck and gave him flour and sifter, and Johnny was ready to do his part.

"Oh, please, mother, let us do every bit of it," Ruth pleaded. And when mother promised, the children were careful to do just as she said, for they wished the cake to be good. Ruth beat and mixed and measured and chatted briskly. When it came time to put in Johnny's well-sifted flour, she beat the mixture till her little arms ached. Then Johnny took his turn.

At last the cake was ready for the oven, and when it came out, some time later, big and brown and beautiful, the children fairly danced for joy.

At supper that evening it seemed a long while to Ruth and Johnny till dessert was served. And when father tasted a large slice of cake and said, "Well, mother, you certainly made a good cake to-day," they had to cover their mouths with their napkins to keep from laughing aloud.

"Angel cake?" asked father.

"No," laughed Ruth; it's, it's Johnny cake."

"Johnny cake! Well, it must be a new kind."

"It is," answered mother. "It's what we call a Ruth-and-Johnny cake."

"Well! Well!" exclaimed father. "This is a surprise! What is the recipe?"

Ruth named what had gone into the cake.

"Mixed with a great deal of busy work," added mother, "a big dash of fun and laughter, a pinch of patience, and the whole well flavored with love."

"I just prayed that it would be good!!" exclaimed Ruth.

"Part of that is a pretty good recipe for a happy day," said father—"a prayer that it will be a good day, busy work, patience, fun, laughter and love. Did the day turn out well, too?"

"Oh, yes! Yes!" cried Ruth and Johnny.

"Well, mother, I thought that was unusually good cake," said father. "I think I could eat another slice if you have it, and I hope we shall have Ruth-and-Johnny cake soon again."—Christian Observer.

## THE CHRISTMAS PRESENT LIMIT.

By Hilda Richmond.

Maybe it will sound mercenary to some and foolish to others, but the home circles or the groups of friends or the relatives more or less distant will find the Christmas problem largely solved if they adopt the money limit for gifts. Really it is a most delightful game instead of a problem, since you cannot have cold chills contemplating a beautiful and expensive gift after you have sent a fifty-cent cream pitcher. Neither can you have that terrible feeling that takes away all Christmas joy when you contemplate the money you wasted by buying without definite system or forethought.

One family among my friends has placed a fifty-cent limit on the gifts, and it is really wonderful how many things you can contrive that are really useful or ornamental or beautiful with that modest amount, even in these days of frenzied finance. A beautiful handkerchief or two, a book, a dish, a toy, a candlestick, a towel to be embroidered, a small bottle of perfume, a box of pencils for a child, a top, materials for doll clothes, box of home-made candy, small basket of fruit, a kitchen utensil, material for a baby frock, a fancy apron or a homely kitchen one, a box of note-paper—well, the list might be prolonged through many a paragraph.

One of the nicest Christmas gifts I ever had came to me more than twenty years ago and was merely a tinted bottle of good shape filled with camphor. A woman had a mania for practical things, and she handed out bottles of camphor or witch hazel or homely household remedies. Perhaps the druggist gave her the empty bottles, but even if they cost nothing they were beautiful and graceful. I still have the bottle, though the original spirits of camphor went for mosquito bites and small hurts years back. It was a nice gift then and it still reminds me of her thoughtfulness, though many more expensive gifts have gone to the junk pile in that time.

Even a new fifty-cent piece, or a crisp bill, or even a shining quarter, will give more pleasure, particularly to a child, than a gift of which you are not sure. If the child knows the family limit there will be no anxiety or disappointment, and when several members combine with money gifts the pleasure of being able to spend is delightful to little folks. It is a poor way to celebrate the greatest day of the year by being reckless or extravagant, so a wise limit that will impoverish no one but will bring joy and satisfaction to all is well worth considering.—Western Christian Advocate.

No liquor violation can be committed but some citizen has knowledge of it. The day of the bootlegger will be done when every citizen does his full duty in reporting violations of law to the proper officers of County, State or Nation.—L. R. Horton.

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# New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. C. M. Chapman, D.D.

**DIRECTIONS.**

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# Editorial

## CHRISTMAS GREETINGS.

The Advocate extends hearty Christmas greetings to every one of its readers, with the prayer that all the blessings of this joyous season may be abundantly bestowed upon every heart and home.

## PERSONAL AND OTHER NOTES.

Rev. Joseph A. Smith has been received graciously by the good people of Picayune, Miss., and his work has begun auspiciously.

Rev. J. A. Biffle, entering upon his fourth year as pastor at Chester, Miss., does so happily, expecting this to be the best year of the four.

Rev. D. C. Bennett, appointed to the Eros charge at the recent session of the Louisiana Conference, has reached his new field of labor and has been cordially received.

Rev. J. E. Cunningham, the new presiding elder of the Greenwood District, North Mississippi Conference, has been cordially received. He writes that all the preachers are in their places, well, happy, hopeful, and busy.

We have been requested to announce that the address of Rev. S. E. Flurry, pastor of the Cleveland circuit, Meridian District, Mississippi Conference, is DeKalb, Miss., R. F. D. No. 2.

Randolph-Macon Woman's College, Lynchburg, Va., is meeting with encouraging success in its campaign to raise $1,250,000. Already all but about $150,000 is in sight.

Prof. C. A. Bowen, Rev. J. C. Chambers, Mr. O. C. Hull, and Rev. H. R. McKee attended the Sunday School Council in Nashville, Tenn., last week from the Mississippi Conference.

Rev. Elmer C. Gunn, of Bogalusa, La., the hospitable host of the recent session of the Louisiana Annual Conference, paid the Advocate office an appreciated call on Friday of last week.

A committee, known as the American Foundation, has been created to take over the copyright of the American Standard Revision of the Bible, now held by private interests.

Rev. F. R. Power, transferred from Portland, Ark., back to his home Conference and appointed to the DeSaird charge, is living at Fairbanks, La. He is encouraged by the outlook, and says he is glad to be back in Louisiana.

The Methodist church at Bayou Blue, La., in the French Mission section, Rev. George La Grange, pastor, will enjoy a Christmas celebration provided by the First Methodist Church of this city, this church furnishing the tree and all decorations, and gifts for 150 children.

Dr. H. F. Tolle, transferred from the Mississippi Conference to the Florida Conference, was appointed pastor of the First Methodist Church, Tampa, Fla., at the recent session of the Florida Conference. Dr. Tolle wrought a great work at Capitol Street, Jackson, Miss., and we commend him heartily to the Florida brethren.

The Methodist church at Hazlehurst, Miss., made an offering of $233 to the Mississippi Methodist Orphanage on Work Day last fall, in addition to some contributions in boxes for the children. It also made a contribution to the Orphanage on Thanksgiving.

Rev. James L. Sells, the new pastor of the Centenary Methodist Church, McComb, Miss., has been royally received by his congregation and the citizens of the town generally. Mingled with the many expressions of welcome are many words of appreciation of the work of his predecessor, Rev. George H. Thompson.

Dr. A. M. Pierce is the new editor of the Wesleyan Christian Advocate. The name Pierce is one to conjure with in Georgia Methodism, and great things will be expected of the new editor of the Wesleyan. We extend to him a cordial welcome to the editorial fraternity.

✓ Mrs. J. A. Compton, widow of a former member of one of the Texas Conferences, died in this city on Thursday of last week. She was a member of the First Methodist Church, and her pastor, Dr. R. H. Harper, officiated at the funeral on Friday. She was a faithful Christian woman.

A special train will be operated on Jan. 20 to carry students of Randolph-Macon Woman's College to their homes for the Christmas holidays. This is the first time in the history of the college, and probably the first time in the history of any college in this section, that a whole train has been run for the accommondation of its students.

Bishop Warren A. Candler, Bishop Edwin D. Mouzon, and Bishop W. N. Ainsworth spent a few hours in New Orleans on Thursday of last week, being en route for San Antonio, Tex., for the fall meeting of the College of Bishops. They were all in good health and spirits. The editor of the Advocate greatly enjoyed the privilege of spending a short time with them.

Rev. Leland Clegg, recently transferred from the Louisiana Conference to Arkansas and appointed to Mountain Home, Ark., is delighted with his appointment. It is a county site in the Ozarks, a station, with a salary of $1,600. A Baptist school is located there, with an attendance of 250 students.

✓ The sudden death of Mr. W. J. Connerly, Gloster, Miss., on Tuesday of last week, removed one of the most prominent and influential laymen of that section of Mississippi. He had been for many years the chairman of the board of stewards at Gloster, and was active in every good work. He was the son-in-law of Rev. W. W. Simmons, and the father of Mrs. E. C. Gunn, wife of our pastor at Bogalusa, La. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

The pageant, "The Spirit of the Gray Moss," will be given at the First Methodist Church, this city, on Friday evening of this week. This pageant was written by Dr. R. H. Harper, pastor of the First Methodist Church, and was presented at the Sunday School Assembly at Lake Junaluska, N. C., last summer, where it was awarded the highest honor. It is being given here by the Sunday school, under the direction of Mrs. B. Kiern.

Rev. E. S. Lewis, pastor of the First Methodist Church, Columbus, Miss., has recently undergone an operation at the Lucy Brinkley Hospital, Memphis, Tenn., for the removal of a deflected sinew. The operationn was successful, and Brother Lewis will soon be actively at work in his pastorate. Since Conference, several members have been received into the church and more than $500 has been raised to apply on the floor covering of the new church.

✓ The sad news has come to us of the death of Major C. P. Varner, of Senatobia, Miss., at his home in that city, on Monday, Dec. 10. He was 83 years of age, and had been a lifelong Methodist. He was a gallant Confederate soldier, having fought under Lee in Virginia. He was the father of Rev. Carroll Varner, of the North Mississippi Conference, to whom, with other loved ones and friends, we extend sincere sympathy. The funeral service was conducted by Rev. W. S. Shipman.

On Monday, Dec. 3, a surprise farewell party was tendered Rev. and Mrs. J. A. Alford by the members of the Second Methodist Church, this city, which Brother Alford has served as pastor for the past eight years. A delightful program was rendered. Mrs. Alford was presented with a beautiful string of pearls, and Brother Alford with a handsome brief case and also with a bill folder with a $50 bill enclosed. The love and best wishes of the people of Second Church go with Brother and Sister Alford in their new work at St. Mark's.

## THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. C. Driskell, Buena Vista, Miss., 5; Rev. R. M. Evans, Verona, Miss., 5; Rev. F. R. Power, Fairbanks, La., 2; Rev. T. B. Thrower, Shuford, Miss., 2; Rev. H. Mellard, Lucedale, Miss., 4.

## THE FUNERAL OF BISHOP ATKINS.

The party with the body of Bishop Atkins, consisting of Mr. Hilliard Atkins, Dr. and Mrs. John W. Shackford, Mrs. James Atkins, Rev. W. B. Hays and Rev. Clem Baker, came through without any delay and arrived in Waynesville at 5 p. m., Friday. At every stop delegations of prominent preachers and laymen met the train, showing every kindness and rendering every assistance possible. At Knoxville, Tenn., Dr. E. B. Chappell, and Miss Dorothy Beauchamp joined the party. As we approached Junaluska the setting sun broke through the evening clouds and shining through the snow-capped peaks produced such a wonderful sunset as even the oldest people on the train said they had never seen before. It was as if this glorious child of his dreams had put on her most radiant garments to welcome home her glorious father.

We were met at the station in Waynesville by a large concourse of friends and relatives who conveyed the body to the family home, where, amid banks of autumn flowers, it lay in state till 10:30 a. m. Saturday.

The funeral service was conducted at the First Baptist Church (the Methodists being in a new building program) at 11 a. m. Saturday. The crowd that assembled for the last sad rites filled the spacious auditorium, overflowed the Sunday school rooms, and hundreds stood in the streets. In the crowd were scores of Methodist preachers from all over North Carolina and adjoining States, the best citizens of Waynesville, Asheville and nearby towns, plain country folks, and mountaineers who came down from their little homes in the coves to bid farewell to this man whom everybody loved.

The service was conducted by Rev. J. T. Mangum, pastor of the Waynesville Methodist Church, assisted by Rev. R. S. Howie, presiding elder of the Waynesville District; Dr. Ashley Chappell, of Central Church, Asheville; Dr. George R. Stuart, Dr. E. B. Chappell, Mr. John R. Pepper, Rev. W. B. Hays, Rev. Clem Baker, and Bishop Warren A. Candler. The singing was in charge of Mr. and Mrs. Dale Stentz. The songs used were, "Lead, Kindly Light," "Jesus Savior, Pilot Me," and "May There Be No Moaning of the Bar When I Put Out to Sea." Dr. Ashley Chappell read the first Lesson, Dr. Howie read the second Lesson, Mr. Pepper offered the prayer. Clem Baker spoke briefly of the love of Arkansas people for Bishop Atkins and read the resolutions adopted by the Arkansas preachers present at the service held just before we left Little Rock; Rev. W. B. Hays spoke of the contributions Bishop Atkins had made to Arkansas Methodism; Dr. E. B. Chappell spoke tenderly of his close relation with Bishop Atkins for twenty-five years in the work of Religious Education; Dr. Stuart had been closely associated with Bishop Atkins for fifty years, and paid a high tribute to him as a friend; Bishop Candler delivered the principal address, speaking of Bishop Atkins as a Christian man, remarkable for his vision, steadfast immovability, and wonderful works. He also spoke of the high esteem in which Bishop Atkins was held by the members of the College of Bishops.

At noon Saturday we laid the body to rest in the beautiful, evergreen cemetery at Waynesville, near by the blue waters of beautiful Lake Junaluska, in the heart of the "Land of the Sky," where the lofty peaks of the mountains he loved so well will keep watch till the resurrection morn. —Clem Baker, W. B. Hays, in the Arkansas Methodist.

## SOME CENTENARY ACHIEVEMENTS IN THE HOME FIELD.

By Dr. J. W. Perry, Secretary, Home Department.

The Mountain Schools, as they are called, furnish a splendid opportunity for service through the Centenary funds. Each of the school is to receive $50,000. Nearly all of them have erected new buildings with the expectation of receiving Centenary funds to help pay for them. Buildings were very sorely needed because even after the erection of them the schools are all crowded. In them last year were more than seven hundred young people in preparation for the ministry and missionary service of the church.

Among the Negroes there are five schools which are expecting help from Centenary money. Four of them were needing new buildings very sorely. Some of these have started their buildings and others have plans to begin very soon. One, Lane College, is adding the Centenary money to its endowment, a very wise policy. At Paine College, our plans are to make of that a real teachers' college. Already the State of Georgia has recognized the work as that of an "A" Grade College. It is impossible to overestimate the importance of such a school in helping to train the leadership for the colored race. In the development of their schools they must have teachers, trained teachers, and for the most part at the present time they are compelled to go North for any special training. This is hardly wiso for them or good for us. But until we provide a place where they may be trained, it will have to continue so. The material resources of the South cannot be developed until Negro farmers are intelligent—at least have enough intelligenco and training to do something besides grow cotton; and they will not get the training needed until Southern people provide the ways and means.

Some notable things havo been achieved in industrial centers. In one mill town, with the use of about $5,000 of Centenary money, six splendid new churches have been made possible, and five of these have become self-supporting. In another mill center, $500 to the pastor's salary and $1,000 to employ a capable worker, have not only developed a strong church, but have been instrumental in bringing about the expenditure of $250,000 in that community for social benefit, such as school buildings and equipment, playgrounds, health centers, and such other social benefits. One who is not familiar with the growth of industries in the South can scarcely realize how rapid it is. Last year, more than half the textiles manufactured in the United States were made up in Dixie. This is adding much to the opportunities and responsibilities of the church for service.

We have several downtown problems in our larger cities where the well-to-do people have moved out from the old church to the suburbs and left the church surrounded by a growing population of young people, for the most part just in from the country, who earn small salaries and are compelled to live in the cheaper boarding houses of the downtown section. An appropriation for a worker in one of these centers has helped to bring into the membership of the church in this community each year about six hundred of these people, until now the church, inspired by its own opportunities, is erecting a hundred and fifty thousand dollar community house. Another church in a like center has had similar success in the addition of members, and has sent eight fine young men into the ministry and has provided for their education in preparation for the ministry.

There are many cases of this kind. It would be easy to multiply instances that are equally inspiring and encouraging, but this ought to be sufficient to convince any one of the good that is being done by the Centenary money.

## TO THE PASTORS OF THE SEASHORE DISTRICT.

The Centenary set up meetings will be held as follows:

Lumberton—Friday Dec. 28, at 11 a.m., for the north end; including Columbia, Columbia Mission, Picayune, Carriere, Poplarville, Lumberton, Brooklyn, Stillmore, and Wiggins.

Gulfport—Friday Jan. 4, at 2:30 p.m., for the south end; including Americus, Escatawpa, Moss Point, Pascagoula, Vancleave, Ocean Springs, Coalville, Mentorium, Biloxi, Gulfport, Long Beach, Bay St. Louis, Wesley Memorial, Saucier, and Logtown.

If for any cause it is more convenient for any to attend the other one it will be all right, provided you notify the pastor at the place where you expect to attend.

Each pastor is requested to bring with him his Centenary treasurer, Sunday school superintendents, lay leaders, Pres. Woman's Missionary Societies, and Pres. Epworth Leagues, and as many more of his leaders as possible.

Please let each pastor notify the pastor where he is to attend of the number he may expect from each charge. Brethren, this is very necessary.

I trust that each one shall feel the responsibility of this meeting and do the very best possible to make it a success.

L. L. ROBERTS, P. E.

## TO THE PASTORS OF THE NEWTON DISTRICT, MISSISSIPPI CONFERENCE.

On account of the condition of my wife's health, I have been released from the Sharon charge, and have been appointed to do evangelistic work in the Newton District. For the present, and until further notice, my address will be Birmingham, Ala., Box 146 A, Route 8, where those desiring my services may address me.

C. C. GRIFFIN.

## TO THE PREACHERS OF THE HATTIESBURG AND SEASHORE DISTRICTS.

My address for the year 1924 will be Wiggins, Miss. If there is any place that you need my service on your charge, please make the arrangements with your presiding elder, or send the dates to me and I will arrange with him. I would like to have my program arranged so I can hold some meetings early. I cannot do all of the work in the summer.

J. F. CAMPBELL,
Missionary Evangelist.

## HOW "COLLIER OF MANCHESTER" SPENT HIS NIGHTS.

Dr. George Jackson in a recent volume tells the story of the life and work of "Collier of Manchester," a widely known Wesleyan minister. One passage of this appreciative biography shows that Doctor Collier, like John Wesley, required less sleep than most men take. How he spent the hours that are generally devoted to sleep discloses the secret of the fact that while he seemed to give all his time to the great mission he conducted in the heart of Manchester he was nevertheless well read. This is Collier's own account of his nights: "My days are spent largely in the office and in committee, and it must be evident to my brethren that I could not have carried on the spiritual work of my Mission if there had not been another side to my life. God seems to have taken the matter into his own hands, knowing how fully every hour of my time is occupied. The desire and the need for long sleep seem to have been taken away from me. I can not sleep early in the evening, but from twelve to two I generally sleep fairly well, then invariably I wake, and there is no more sleep until six o'clock. At first I used all sorts of means to try to induce sleep but by degrees I accepted the inevitable. I provided myself with a special light and a little table on which I kept a few favorite books, and in that way I get as much quiet reading as many of my brethren. . . At six o'clock I sleep for an hour, and then get up ready for the day's work." —Pittsburgh Christian Advocate.

## THE FIRST SPARK.

When, therefore, the first spark of a desire after God arises in thy soul, cherish it with all thy care, give all thy heart into it; it is nothing less than a touch of the divine loadstone that is to draw thee out of the vanity of time into the riches of eternity. Get up, therefore, and follow it as gladly as the wise men of the East followed the star from heaven that appeared to them. It will do for thee as the star did for them; it will lead thee to the birth of Jesus—not in a stable at Bethlehem in Judea, but to the birth of Jesus in the dark center of thine own soul.—William Law.

The Eighteenth Amendment is the will of America and must be sustained by the Government and public opinion, else contempt for law will undermine our very foundation.—Warren G. Harding.

## PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Oct. 11, 1923, the death angel visited the home of Mrs. Ella Taylor and carried her precious mother, MRS. E. J. FEARS, to the home of the blest. This sainted mother has suffered much, but through it all she was ever patient and resigned to the will of God. Her maiden name was Hendricks. She was born near Oak Ridge, Miss., was married to Mr. Robert C. Fears, Dec. 14, 1858. To them were born two children, Mrs. Ella Taylor and Mr. W. C. Fears, both of whom survive her. Her husband died in 1868. In the year of 1870 she moved to Yazoo County, and united with old Mount Olivet Church. She was a most consistent member; whenever it was possible she was at her place in the church. She will be greatly missed, for she was loved by all who knew her. She had a smile for every one, and seemed to love every one. She was laid to rest in Mount Olivet cemetery by the side of her granddaughter, who died twenty-six years before. Gentle, kind, ever thoughtful of others, she won all hearts. Trusting in God's Holy Word, she never faltered in her duty and devoutness as a Christian. When the Master called she was ready to go. She leaves a daughter, son, ten grandchildren, and several great-grandchildren, and many relatives and friends, who will miss her all along life's weary way. May he who says, "I will not leave you comfortless," help us to bow in meek submission to his divine will in this dark hour!

Farewell, dear friend, thou art resting
In the Shepherd's peaceful fold,
By God's grace we all shall meet you
When we cross death's river cold.

MRS. L. J. ABEL.

Mechanicsburg, Miss.

On July 27, 1850, H. MARION BOWIE was born in Choctaw County, Miss. In early life he was converted during a revival meeting at Salem Church, where he joined the church and was a consistent member and a regular attendant during life. Brother Bowie spent his life in this community and was known throughout the county as a fair, just, and honest man in all his dealings with his fellow-man. Brother Bowie was twice married. In 1873 he was married to Miss Jane Blain. To this union were born fourteen children. In 1899 he married Miss Bettie Bowie. To this union six children were born. Brother Bowie suffered very much during his affliction of several years, but it was without a murmur. On Oct. 1, 1923, he was relieved of his suffering and passed to his reward. He loved his family and provided well for them, and cared for his aged mother for fifteen years, when she passed away at the age of ninety-two. Brother Bowie leaves twelve children and two sisters to mourn his departure, and we pray that the comfort of the Holy Ghost may sustain them.

His pastor,

J. A. BIFFLE.

DR. C. K. CARUTHERS was born Jan. 22, 1837, and died Nov. 15, 1923. Dr. Caruthers was married to Miss Pattie J. Ellis, of Bailey Springs, Ala., in January, 1867, and to this union were born five children, two sons and three daughters, all of whom are living; but his wife preceded him to the haven of rest several years ago. He was educated in the old schools, graduated in medicine at the University of Virginia, taking the two-year course in one year, and he finished his studies at the Medical College of Philadelphia in 1858. Dr. Caruthers, at the outbreak of the war, in 1861, enlisted as a private in Company I, Second Confederate Regiment, under Colonel J. D. Martin, of Memphis, and was soon made a lieutenant. On account of bravery at the battle of Shiloh he was made Captain, and was soon thereafter promoted to the command of the First Mississippi Battalion of Sharp Shooters, and commanded this battalion at the battle of Corinth. It was at the battle of Shiloh that the Doctor's sword and orders from his commanding officer were shot from his hand; though the orders were destroyed before he could read them, he turned to his command and ordered them to advance and charge the enemy. Dr. Caruthers had this sword in his possession when he died. Dr. Caruthers saw duty in the Featherstun's Regiment at Vicksburg, Baker's Creek, Jackson, and Meridian, and he was also chosen by General Forrest as senior surgeon of the First Brigade, serving until paroled at Gainesville, Ala., at the close of the war.

Dr. Caruthers was a tender and affectionate husband and father. A truer man never lived than Dr. C. K. Caruthers. He held his friends by the power of a personal grace and transparency of character which made them confident and sure of him. The purity of his life, the loyalty of his service during the reconstruction years following the Civil War, the sacrifices he suffered without murmur for the cause or call of his profession, set forth the life of Dr. Caruthers as a portrait done in rare and beautiful colors, fadeless and immortal, even as the light which adorns his glorified Lord, whom he loved even unto death, and in whom he abides forever.

From the home, on the morning of Nov. 16, the funeral was held by his pastor, Rev. A. C. McCorkle, with some well-chosen words from his old friend, Mr. Will Roseborough, of Senatobia, after which his body was laid to rest in Friendship Cemetery in the midst of a beautiful floral display.

A. C. McCORKLE.

## GENERAL EVANGELISTS TO MEET IN ANNUAL CONFERENCE.

The Methodist Episcopal Church, South, has an organized form of evangelism. The general evangelists and singers have an annual conference in December. This year this conference meets in Memphis, Tenn., at the Chisca Hotel, Dec. 19 and 20. It is usually a very interesting gathering. The evangelists make their reports and outline their work for another year. It is a time when they exchange ideas and suggest plans and programs for the successful carrying out of the evangelistic movements of the church. The meetings are open to the public, and we should be glad to have any of our pastors living anywehere near Memphis come and enjoy the meetings with us. Some very interesting subjects will be discussed.

The meeting will begin at 9 o'clock the morning of the 19th, and close the night of the 20th. We hope the church will pray that this may be a great occasion when the blessings of God shall be upon these men who are called to be evangelists.

R. L. RUSSELL,
Secretary Bureau of Evangelism.

## WHAT THE CENTENARY OWES THE MOUNTAIN SCHOOLS.

By Dr. J. W. Perry, Secretary, Home Department, Board of Missions.

In the Centenary Survey, at the beginning of that Movement, twelve schools called Mountain Schools, or Mission Schools, besides Sue Bennett Memorial and Brevard, were included in the Askings for $50,000 each. Up to this time a little more than three annual payments have been made, leaving a litle less than two, or nearly $20,000 still due to each one of these schools.

For the most part this money has been used to increase and improve the equipment of buildings of these schools. One has had a severe loss by fire and had to rebuild. Others have needed to make enlargements. Others have needed equipment to enable them to do satisfactory work. All have projected their work with the expectation of receiving the full amount of $50,000, as was natural. Some of them have been very greatly handicapped and very much embarrassed because of the tardy payments on Centenary pledges. The money is very sorely needed.

These schools are rendering a very distinct and great service to the church. Last year there were in the twelve something more than seven hundred students who are preparing for the ministry or for some other form of Life Service. A very large number of the ministers of the church get their start toward equipment for their life work in one of these schools. In addition to that, they are giving to many others, who make leading workers in the church in communities, the only preparation they get and but for some such school, a preparation which they would be deprived of.

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Surely no better investment can be made than an investment in these schools in view of the dividends which they are declaring for the church.

## CONSISTENT WITH GOD.

By Garfield Evans.

There are 17,000,000 automobiles in the world, of which 14,000,000 are in the United States. Last year we spent in purchasing automobiles and their upkeep $8,000,000,000. We have plenty of moey for luxuries. **Am I consistent with God?**

We are the richest people on the face of the earth. Two-thirds of the bullion gold of the world is in the federal vaults of the United States. At the close of the world war we had on deposit (not capital stock) in our banks fifty billion dollars more than we had at the beginning of the war. The way that we are spending money is evidence that we are so rich that we do not know what to do with it. The Kingdom of God waits for us to invest our money in things that are permanent. **Am I consistent with God?**

You think that you do not have much of the wealth of America in your pockets. Yet your necessary clothes would cost twice and three times as much if you lived in many parts of the world. Much of the food you waste could not be bought for two to ten times the price you pay. We are rich and don't know it. **Am I consistent with God?**

The income of Southern Methodists last year was estimated at $1,073,000,000. You have a share of that which is needed for the advancement of God's Kingdom. **Am I consistent with God?**

He gave himself a ransom for the many. What have I given. **Am I consistent with God?**

Happiness is not the end of life; character is.—Beecher.

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### FROM CAPITOL STREET, JACKSON, MISS.

Dear Brother Carley: We are now nicely located in our new home. We have been most graciously received, both by the membership and the people of the city. Our parsonage home has been newly papered throughout, and painted both on the inside and outside, and is being most splendidly furnished throughout. We have never received a more hearty welcome than was given us by the people of the grand old Capitol of Mississippi. We have preached to them now two Sundays. Our audiences have filled the house, even when the skies were letting down heavy rains. We have already received twelve into the membership of the church. We are planning for and expecting a great year. We have found a splendid plant here, well organized, and a most willing people to carry on.

We were strangers here in a social way, but we have already caught the spirit of Mississippi hospitality, and especially of Jackson, and we are confident that our Lord will lead us in a great campaign.

HENRY FELGAR BROOKS, P. C.

### FROM AVERA, MISS.

On the night of Nov. 29, there came a storm in our town of some proportions. It centered on the parsonage, but we thank God there was no damage done. It carried in its trall a variety of groceries, and many of the lovely ladies of the community, with a few of the manly men, yes, and an expression in dollars and cents. After several musical selections, rendered by Misses McMaine and Howse, and a Scripture reading and prayer by the pastor, the ladies and gentlemen returned home, leaving the pastor and family happy with their possessions. A gentle breeze blew until Saturday eve, when there came another storm from Piave as black as a Dodge car. It, too, left many groceries in its trall.

P. H. HOWSE.

**WOMAN SO ILL COULD NOT WORK**

**Gained Strength, Weight and Now Doing Own Work, by Taking Lydia E. Pinkham's Vegetable Compound**

Marion, Ind.—"I was all run-down, nervous and bent over. I could hardly drag around, let alone do my work. I read some letters in the papers telling what Lydia E. Pinkham's Vegetable Compound had done for others and I thought I would try it. Then a man told my husband about his wife and what good it had done her and wanted him to have me try it. I took one bottle and could see what it did for me in a week's time, and when I had taken three bottles I had gained both in strength and weight and was doing my own work. I took it before my last baby was born and it helped me so much. I sure am glad to recommend the Vegetable Compound to any woman who suffers from female ailments, for I know by experience what it can do. I have used Lydia E. Pinkham's Sanative Wash, also the Liver Pills, too, and think them fine."—Mrs. WM. ELDRIDGE, 620 E. Grant Street, Marion, Indiana.

A record of nearly fifty years service should convince you of the merit of Lydia E. Pinkham's Compound.

### FROM MT. OLIVE, MISS.

Dear Dr. Carley: Please allow me a word. Wife and I left Flora, Miss., on the morning of Nov. 30. We arrived in Mt. Olive at 12:30, and found that quite a number of the good Methodist ladies of Mt. Olive had preceded us and had prepared a first-class dinner for us, all hot and on the table, and immediately left us to do as we pleased. My, my! We did justice to it because we were in the right trim for a meal after having driven over 80 miles to get here. About 5 p.m., a big pounding came, with many good things that make a preacher and family happy; and that was not all—they came again the next day, and they continue to come, not only with something to eat, but the ladies brought us three nice rugs, which were very much appreciated and needed.

The lines have fallen to us in pleasant places. We have never been more cordially received than we have been here. May God help us in return to give them the best year's work of our life. We had a good service at Seminary last Sunday at 11 a.m. Pray for us that we may have a great year in the cause of Christ.

Yours in Christ,
J. H. FOREMAN.

## QUARTERLY CONFERENCES.

## NORTH MISS. CONFERENCE.

### Aberdeen Dist.—First Round.

Amory, Dec. 22, 23.
Pontotoc, Dec. 30, 31.
Verona, at Verona, Jan. 5, 6, a.m.
Shannon, at Shannon, p.m., Jan. 6, 7.
Bellefontain, at Walthall, a.m., Jan. 12, 13.
Eupora and Maben, at Eupora, p.m., Jan. 13, 14.
Mathiston, at Mathiston, Jan. 15.
Bellefontaine, at Walthall, a.m., Jan. 19, 20.
Calhoun City, at Calhoun City, p.m., Jan. 20, 21.
Buena Vista, at Buena Vista, Jan. 23.
Greenwood Springs, at Quincy, Jan. 26, 27.
Prairie and Strong, at Strong, Feb. 2, 3.
Woodland, at Woodland, Feb. 5.
Algoma, at Algoma, Feb. 6.
Randolph, at Randolph, Feb. 7.
Toccopola, at Lafayette Springs, Feb. 8.
Salem and Friendship, at Salem, Feb. 9, 10.
Houlka, at Houlka, Feb. 11.
Smithville, at Smithville, Feb. 15.
Tremont at Mount Pleasant, a.m., Feb. 16, 17.
Fulton, at Fulton, p.m., Feb. 17, 18.
Nettleton, at Evergreen, Feb. 19.

The District Stewards will please meet at Tupelo on Monday, Dec. 10. at 2 o'clock p. m.

L. P. WASSON, P. E.

### Columbus Dist.—First Round.

Mashulaville, at Mashulaville, Dec. 22, 23.
Macon ct., at Salem, Dec. 30
Crawford and Shaeffers, at Crawford, preaching, Dec. 30, p.m.; Q. C., Dec. 31.
Caledonia, preaching at Flint Hill, Dec. 9; Q. C., at New Hope, Jan. 2.
Chester, at Salem, Jan. 5, 6.
Ackerman and Wier, at Wier, preaching, Jan. 6, p.m.; Q. C., Jan. 7.
Cedar Bluff, at Pheba, Jan. 9.
Starkville, Jan. 11.
Sturgis, at Sturgis, Jan. 12, 13.
McCool, at McCool, preaching, Jan. 13, p.m.; Q. C., Jan. 14.
Mayhew and Sessums, at Sessums, preaching, Nov. 25; Q. C., Jan. 16.
Noxapater, at Noxapater, Jan. 18.
High Point, at White Hall, Jan. 19, 20.
Louisville, Jan. 20, p.m.
Macon sta., preaching, Dec. 2, p.m.; Q. C., Jan. 22.
Shuqulak, at Shuqulak, preaching, Dec. 2, p.m.; Q. C., Jan. 23.
Kosciusko ct., at Bethel, Jan. 26, 27.
Kosciusko sta., Jan. 27, p.m.
Ethel, at Ethel, Jan. 28.
Brooksville, Feb. 3, a.m.
Artesia, Feb. 3, p.m.
Columbus, Central, Feb. 5.
West Point, Feb. 10, a.m.

The District Stewards will meet at Starkville, Tuesday, Dec. 11.

A. T. McILWAIN, P. E.

### Corinth Dist.—First Round.

Booneville sta., Q. C., Dec. 17, night; preaching, Jan. 27, night.
Belmont, at Golden, Wed., Dec. 19.
Tishomingo, Thursday, Dec. 20.
Corinth ct., at Gaines Chapel, Friday, Dec. 21.
Blue Mountain, at Blue Mountain, Dec. 22, 23.
Burnsville, at Burnsville, Friday, Dec. 28.
Iuka ct., at Evergreen, Dec. 29, 30.
Iuka sta., Dec. 30, night; Q. C., Dec. 31, 9 a.m.
Potts Camp, Friday, Jan. 4, 1924.
Hickory Flat, Jan. 5.
Sherman, at Belden, Thursday, Jan. 3.
Kossuth ct., at Pleasant Hill, Jan. 12.
Chalybeate, at Camp Ground, Friday, Jan. 18.
Ripley sta., Q. C., Jan. 17, night; preaching, Jan. 20.
Dumas ct., at New Hope, Jan. 19.
Mooreville, at Allen's Chapel, Tuesday, Jan. 22.
Mantachie, at Shiloh, Wed., Jan. 23.
Marietta ct., at Siloam, Thursday, Jan. 24.
Booneville ct., at Carolina, Friday, Jan. 25.
Wheeler ct., at Wheeler, Jan. 26; preaching at Shady Grove, Jan. 27, 11 a.m.

The district stewards will please meet at First Church, Corinth, Dec. 4, at 11 a.m.

JOSEPH B. RANDOLPH, P. E.

### Greenville Dist.—First Round.

Hollandale, Dec. 23, 11 a.m.
Greenville, Dec. 23, 7 p.m.

JAMES H. FELTS, P. E.

### Grenada Dist.—First Round.

Coffeeville ct., at Coffeeville, Dec. 23, Jan. 2.
Tie Plant ct., at Tie Plant, Dec. 23, 29.
Grenada, Dec. 30, Jan. 8.
Lamar ct., at Lamar, Jan. 4.
Ashland ct., at Ashland, Jan. 5.
Oxford, Jan. 6, 7.
Abbeville ct., at Abbeville, Jan. 6, 7.
Poplar Creek ct., at Shiloh, Jan. 12.
Vaiden and West, at Vaiden, Jan. 13.
Duck Hill ct., at Duck Hill, Jan. 13, 14.
Waterford ct., at Waterford, Jan. 18.
Paris ct., at Pars, Jan. 19.
Water Valley, First Church, Jan. 20, 21.
Water Valley, Main Street, and Taylor, at Main Street, Jan. 20, 21.
Lexington, Jan. 25, 27.
Ebenezer ct., at Hebron, Jan. 26, 27.
Winona sta., Feb. 1, 3.
Holcomb ct., at Holcomb, Feb. 3, 4.

The district stewards will meet at Grenada, Dec. 12, at 2 o'clock.

R. A. TUCKER, P. E.

### Greenwood Dist.—First Round.

Schlater, Dec. 29, 30.
Ruleville, Dec. 30, 31.
Greenwood, Jan. 3, 7 p.m.
Tchula, Jan. 4, 7 p.m.
Black Hawk, Jan. 5, 6.
Acona, Jan. 6, 7.
Sidon, Jan. 7, 7 p.m.
Moorehead, Jan. 8, 11 a.m.
Belzoni, Jan. 8, 7 p.m.
Carrollton, Jan 13, 14.
Swift Town, Jan. 15, 10:30 a.m.
Itta Bena, Jan. 15, 7 p.m.
Indianola, Jan. 17, 2:30 p.m.
Lambert, Jan. 19, 20.
Tutwiler, Jan. 20, 21.
Minter City, Jan. 26, 27.
Drew, Jan. 27, 28.
Webb, Jan. 30, 10:30 a.m.
Dublin, Jan. 30, 2:30 p.m.
Sunflower, Feb. 2, 3.
Inverness, Feb. 3, 4.

J. E. CUNNINGHAM, P. E.

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### Sardis Dist.—First Round.

Shuford, at Eureka, Dec. 29, 11 a.m.
Courtland, at Courtland, Dec. 30, 11 a.m.
Charleston, Jan. 6, 11 a.m.
Oakland, at Oakland, Jan. 7, 11 a.m.
Arkabutla, at Hunter's Chapel, Jan. 8, 11 a.m.
Longtown, at Longtown, Jan. 9, 11 a.m.
Como, Jan. 9, 4 p.m.
Cockrum, at Palestine, Jan. 12, 11 a.m.
Pleasant Hill, at P. H., Jan. 13, 11 a.m.
Horn Lake, at H. L., Jan. 14, 10 a.m.
Mt. Pleasant, at Mt. P., Jan. 15, 11 a.m.
Crenshaw and Sledge, at Sledge, Jan. 20, 11 a.m.
Tyro, at Free Springs, Jan. 23, 11 a.m.
Sardis ct, at Terza, Jan. 25, 11 a.m.
Crowder, at Crowder, Jan. 27, 11 a.m.

Please let every official be present, since we have business of great importance to the church to be transacted at this quarterly conference. The church gives us the opportunity to demonstrate our loyalty to God and His great plan of redemption for the human race. Every call of our great church is but the voice of God to His children to bestir themselves in behalf of world redemption, as becomes those who are sons of God. We had a great year together last year, and I am encouraged to believe that the next twelve months will mark yet greater accomplishments for the Kingdom of God in the Sardis District than were done last year. Pray for me and all other Kingdom workers.

J. TILLERY LEWIS, P. E.

**Select Notes**

By AMOS R. WELLS, Litt. D., LL.D.

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# *Sunday School*

## PROGRAM OF WORSHIP, BUSINESS MEN'S BIBLE CLASS.

McKendree Methodist Church, Nashville, Tenn., Dec. 9.

Theme—Prophecies Relating to Christ.

**Responsively**

Leader: Watchman, tell us of the night,
What its signs of promise are.
Response: Traveler, o'er yon mountain's height,
See that glory-beaming star.
Leader: Watchman, does its beauteous ray
Aught of hope or joy foretell?
Response: Traveler, yes; it brings the day,
Promised day of Israel. Amen.

**Bible Text—John 5:39.**

**Prayer.**

**Responsive Reading.**

Assembly: His Nativity—Behold, a virgin shall conceive and bear a son and shall call his name Immanuel. Isa. 7-14.

Leader.

Assembly: Genealogy—Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch and a king shall reign and prosper, and shall execute judgment and justice in the earth. Jer. 23:5.

Leader.

Assembly: Adoration—And the gentiles shall come to thy light and kings to the brightness of thy rising. Isa. 60:3.

Leader.

Assembly: Descent into Egypt—When Israel was a child then I loved him and called my son out of Egypt. Hos. 11:1.

Leader.

Assembly: His Persecution—He is despised and rejected of men! a man of sorrows and acquainted with grief. Isa. 53:3.

Leader.

Assembly: His Patience—He was oppressed and he was afflicted, yet he opened not his mouth. Isa. 53:7.

Leader.

Assembly: His Miraculous Power—Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart and the tongue of the dumb sing. Isa. 35:5-6.

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Leader.

Assembly: His Rejection — The kings of the earth set themselves and the rulers take counsel together against the Lord and against the Anointed. Ps. 2:2.

Leader.

Assembly: His Dominion—He shall have dominion from sea to sea and from the river unto the ends of the earth. Ps. 72:8. Hymn No. 631.

Leader.

Assembly: The Betrayal — Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me. Ps. 41:9.

Leader.

Assembly: His Death—And he made his grave with the wicked, and with the rich in his death. Isa. 53:9.

Leader.

Assembly: Vicarious Suffering—He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Isa. 53:5.

Leader.

Assembly: His Resurrection—For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption. Ps. 16:10. Hymn No. 180.

Leader.

Assembly: Thou hast ascended on high, thou hast led captivity captive. Ps. 68:18.

**Apostles' Creed.**

## MISSISSIPPI CONFERENCE NOTES

The Board of Missions has assigned to the Mississippi Conference the following attractive missionary specials for those schools that have no specials and have not paid their Centenary offering:

Miss Elizabeth Dean, missionary to Belgium, salary, 48 shares at $25 a share, $1,200.

Miss Byrd Boehringer, missionary to Belgium, salary, 48 shares at $25 a share, $1,200.

Wonsan Christian Hospital, Wonson, Korea, 80 shares at $25 a share, $2,000.

### Home Field.

Charles Assaf, missionary evangelist, salary, 40 shares at $25 each, $1,000.

This makes a total of $5,400 at $25 each share.

One of the biggest things that could happen to a Sunday school is to take a "MISSIONARY SPECIAL." Please write and take the whole block of shares that have been assigned to our Conference—216 shares at $25 a share. Surely the Mississippi Conference can do this.

Who will be the first one to apply?

Quarterly reports will be sent you from each special selected.

Let us hear from you.

Yours in Him,
JOHN C. CHAMBERS.

## THE DEATH OF J. W. CONNERLY.

Dear Dr. Carley: I was called to Gloster, Miss., on Tuesday of this week to assist in the funeral of Brother J. W. Connerly, of that town. He had passed away after a very short illness, and his sudden going away was such a shock to his friends and family. He was a member of one of the most substantial families in South Mississippi, and was born in 1866 in Tylertown, Miss. He was one of the best known and most popular business men of Southwest Mississippi, as he had been a traveling man for several years. He united with the church in early boyhood and virtually grew into one of the most substantial Christian gentlemen it has been my pleasure to know.

He had been a member of the Gloster Methodist church since the day it was organized, in the latter part of the eighties, and had been a faithful official for many years. In early young manhood he married the accomplished daughter of Rev. W. W. Simmons, of the Mississippi Conference, and to them were given four children, three boys and one daughter. Their married life has been an ideal and happy one, and they made a great contribution to the town of Gloster, where they lived from the earliest days of that town's existence. Their boys are among the substantial young men of that section of the country, and the daughter is the accomplished and helpful wife of Rev. Elmer C. Gunn, pastor of the Methodist church of Bogalusa, La., and one of the strong young men of the Louisiana Conference. He was a brother-in-law of Rev. W. W. Cammack, superannuate member of the Mississippi Conference, and also brother-in-law of Brother Cammack's brother, who is one of the leading laymen of our church.

A son could not have been more to Brother Simmons, who has lived by Brother Connerly since he retired to the superannuate relation; and especially in these years he has been a stay to Brother Simmons and his faithful companion, the father and mother of Sister Connerly.

The writer of this note has known Brother Connerly for over twenty years, and had the honor to be his pastor two years, and between them has existed a growing friendship from the beginning. The old saying, so often repeated, was truly applicable to him—"He was nature's nobleman," reinforced by the graces of a Christian experience which expressed itself, living a faithful servant of his Master and meeting all the demands of all the relationships he sustained.

He was buried from our church at Gloster at 10:30 a. m. Wednesday, the services being conducted by the pastor, Brother E. D. Simpson, Brother J. L. Smith taking a part, and the writer of this note. The Masonic ritual was used at the grave.

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**5515 MAGAZINE STREET.**

Mrs. F. A. McLane, wife of the late F. A. McLane, who was a distinguished member of Congress for several terms from this district, is a sister of Brother Connerly, and, with the immediate members of his family, is left to mourn his untimely going away.

W. H. SAUNDERS.

## LIBRARIES BY MAIL AND AUTOMOBILE.

In the September issue of "Our World," the director of the Public Library in Washington, George E. Bowerman, tells what provision the nation and State have made to facilitate securing books by people living in the country or small towns which have no library.

"The Library of Congress at Washington—the National Library of the United States—stands ready to furnish lists of references on a large number of topics of public interest. Its service does not, however, include the lending of books to individuals or to clubs, except that it does lend to local libraries for use by scholars, rare and unusual books needed for advanced research work.

"Certain of the States, notably California, have adopted the county as the unit for library organization. The system includes a central collection at the county seat, and branches or stations planted in widely scattered villages, to which frequent deliveries are made by automobiles. In Maryland, the Washington County Free Library, with headquarters at Hagerstown, and in Delaware, the State Library Commission make frequent house-to-house delivireies of books."

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John F. Campbell, Wiggins, Miss.

## Indorses Good Literature Sunday

I noticed in a recent Advocate that we are to have a Good Literature Sunday, January 27, 1924. I want to give my unreserved indorsement to the plan. Several years ago I saw the need of such a day and have been observing it now for some time. It has proved to be one of our most beneficial services.

In 1921, prior to the meeting of the editors of Southern Methodism in the city of Columbia, S. C., I brought before our Upper South Carolina Conference a memorial to the General Conference looking toward action by that body to set aside permanently one Sunday in the year to be known as Christian Literature Sunday. The brethren of the Conference, seeing things otherwise, voted not to send the memorial to the General Conference.

It is a great day and can be made a bulwark against the inroads of the cheap, unorthodox literature that is now flooding the country. I am glad it has the indorsement of the editors of Southern Methodism and the bishops. We are planning to make it a great day.

W. Y. COOLEY, Pastor.

Inman, S. C.

## CHRISTMAS AT ST. MARK'S.

Just a word from St. Mark's to let you know our plans for dispensing Christmas cheer.

On Dec. 15, the first party will be held for the sewing school. So far, 125 have been enrolled, but of this number only those who have made a certain attendance record, about 90, will be invited. After a pleasant hour spent playing games, they will be served refreshments, and will also receive a sewing bag, in which will be placed scissors, thread, needles and a thimble. The sewing school has increased at least 50% this year. A competent corps of volunteer teachers come every Saturday afternoon, and but for their services the sewing school would not be possible.

A party of women is scheduled for the afternoon of the 19th. This group meets once a week and is under the auspices of the D. A. R. Some Americanization work is being done, together with sewing and other handwork. Then the social feature enters in, as these mothers seldom get out of the home for any kind of recreation. They enter into games with the zest of children; so, for that reason, plenty of games will be on the program.

One of the oldest groups in this institution is that of the Campfire Girls. They have met regularly for years, and have been faithful to the program as outlined in the national organization, which prepares girls to be good home-makers, clean in mind and strong of body. They propose to give their mothers a banquet which they themselves will prepare, with the help of Miss Young, on the night of the 21st. This brings mother and daughter together in a way that is mutually helpful, as was proven on a similar occasion last year and year before.

Santa Claus is scheduled to appear at a party for the juniors, primaries and beginners of the Sunday school on Saturday afternoon, the 22nd. No pains will be spared to make this a happy occasion for the Sunday school boys and girls below intermediate age. Of course Santa will bring presents for everybody, so 'nuf said.

Every Sunday evening the Epworth League meets for an informal supper, and along with the feed so far have gone pep songs, jokes, funny stories, etc.—plenty of amusement for everybody. Since this program has been followed, the attendance has gone from five or six to twenty-five or thirty. As soon as supper is over, the devotional meeting begins, and this is followed by Mission study, "The Choice of a Career" being the book used. On Sunday night, the 23rd, a better meal will be served, not as pretentious as a banquet, but a "good feed," and, instead of fun, along with it will be Christmas songs, because a group of these young people, together with St. Mark's workers, will start out at 5 o'clock Christmas morning singing carols. This has been done in other years, and the people appreciate it very much. Last year one lady said when she woke up: "I thought it was the angels singing." It is worth while to turn the attention of people heavenward at this glad season. There seems to be no other time to get the group together to practice carols except after the meal Sunday night, but they will not mind after having had a real good supper.

> "The people called Methodists must be educated in the program of the Church until its membership everywhere will have an intelligent interest in the supreme things for which it stands. This cannot be done until we raise up a generation that reads the Advocates of the Church."—Bishop W. N. Ainsworth.
>
> Now is a good time to plan for GOOD LITERATURE SUNDAY. Supplies will be sent you from Lamar & Barton, Agents, Nashville, Tenn.

The best is saved for the last. Many people come to church Christmas time who never darken the door otherwise. They come to be entertained, maybe, but there is an opportunity to give them a real message such as will be presented in the pageant—Bethlehem—on Christmas eve. This is given by the young people, most of whom are Leaguers. Too much cannot be said commending this effort on their part. You are invited to be present on any or all of these occasions. The purpose of all this is to acquaint you with the plans and thus give you an opportunity to come, not wait till afterwards and tell you what a fine time we had. Many of you will be at your own church service perhaps on the night of the 24th, at 8 o'clock; but if for any reason you are not, come to the pageant at St. Mark's. There will not be any presents given at that time to the Sunday school pupils; no, but there will be opportunity for the giving of gifts by every one present. The pageant is calculated to induce reverence and worship, and at the close every one will be expected to bring a gift to the King, whose birthday the world celebrates—not gifts of money alone, but also gifts or pledges of gifts of life and service—in other words, a white gift service. That is why the children will receive their gifts on Saturday afternoon at their party. The distribution of gifts always causes more or less confusion, which destroys the beauty and solemnity of the Christmas worship service. There will be one purpose, and only one, in the pageant Christmas eve—to worship the King. Come and join with us.

One more word (the preachers' "in conclusion"): Extra money is needed here as at other places for Christmas. With all the plans, and they are many because of the large number served here, those of us in charge have tried to keep within reason. We are doing only what absolutely needs to be done, not as much as is usually done in places of this kind. We usually receive free-will offerings from Missionary Societies and individuals at this season, but so far none has come this year. However, judging from the generosity of our friends in the past, we believe necessary funds will come from somewhere. What about it?

BERTA ELLISON.

## A WARNING.

Treasury officials estimate that 5,000 deaths from bad liquor have occurred in the United States since Jan. 1, 1923. The same officials predict that another 1,000 persons will die from the same cause before the end of the holidays.

Some will read this warning as a joke, some will label it "DRY PROPAGANDA," others will heed the warning.

Better a "DRY CHRISTMAS" at home than a "QUIET NEW YEAR IN THE HOSPITAL OR THE CEMETERY."

## LOUISIANA CONFERENCE.

### Alexandria Dist.—First Round.

Oakdale, at Oakdale, Dec. 23, a.m.
Elizabeth, at Elizabeth, Dec. 23, p.m.
Opelousas, at Opelousas, Dec. 30.
Bunkie, at Bunkie, Jan. 6, a.m.
Evangeline ct., Jan. 6, p.m.
Colfax, at Colfax, Jan. 13, p.m.
Boyce, at Boyce, Jan. 13, p.m.
Melville, at Melville, Jan. 20, a.m.
Marksville, Jan. 20, p.m.
Glenmora, at Glenmora, Jan. 27, a.m.
Lecompte, at Woodworth, Jan. 27, p.m.
Rochelle, at Rochelle, Feb. 3.
Good Pine, at Good Pine, Feb. 10, a.m.
Jena, at Jonesville, Feb. 10, p.m.
Natchitoches, Feb. 17.
Melder, at Melder, Feb. 24.

C. C. WIER, P. E.

### Baton Rouge Dist.—First Round.

(In Part.)

Olive Branch, at Clear Creek, Dec. 21, 22.
Clinton, at Clinton, Dec. 22, 23.
Gonzales, at Meadows, Dec. 28, 29.
Istrouma, Dec. 29, 30.
Springfield, at Springfield, Jan. 4, 5.
Ponchatoula, Jan. 5, 6.
Baton Rouge, First Church, Jan. 12, 13.
Zachary, at Zachary, Jan. 13, 14.

H. N. BROWN, P. E.

### Ruston Dist.—First Round.

Haughton, at Doyline, Dec. 23; preaching 11 a.m.
Bernice, at Bernice, Dec. 30; preaching 11 a.m.
Gibsland, at Gibsland, Jan. 6; preaching, 11 a.m.
Springhill, Jan. 8, 7:30 p.m.
Cotton Valley, at C. V., Jan. 9, 2 p.m.
Bienville, at Bienville, Jan. 13; preaching, 11 a.m.
Minden, Jan. 17, 7:30 p.m.
Winnfield, Jan. 20; preaching, 11 a.m.
Winnfield ct., at Joice, Jan. 20, 3 p.m.
Homer, Jan. 23, 7:30 p.m.
Haynesville, Jan. 24, 2:30 p.m.
Jonesboro, at Jonesboro, Jan. 26, 2 p.m.
Farmerville, Jan. 27; preaching, 11 a.m.
Marion, at Marion, Jan. 27; preaching, 7:30 p.m.; Q. C., Jan. 21, 2 p.m.
Clay, at Wesley, Jan. 30, 3 p.m.
Athens, at Athens, Feb. 3; preaching, 11 a.m.
Arcadia, Feb. 5, 3 p.m.
Simsboro, at Simsboro, Feb. 7, 2 p.m.
Sibley, at Sibley, Feb. 10; preaching, 11 a.m.
Castor, at Castor, Feb. 12, 2 p.m.
Ringgold, at Ringgold, Feb. 13, 2 p.m.
Wesley cir., at Hall Summit, Feb. 17; preaching, 11 a.m.
Chestnut, at Ashland, Feb. 18, 2 p.m.
Ruston, Feb. 24; preaching, 11 a.m.

The preachers' institute will meet at Minden Jan. 17 and 18, opening Jan. 17, at 7:30 p.m. District stewards will meet at Minden, Jan. 18, at 2 p.m.

K. W. DODSON, P. E.

### Lake Charles Dist.—First Round.

Many ct., at Many, Dec. 23, a.m.
Zwolle ct., at Zwolle, Dec. 23, p.m.
Kurthwood ct., at Kurthwood, Dec. 30, a.m.
Barham ct., at Barham, Jan. 6, a.m.
Neame ct., at Neame, Jan 6, p.m.
Indian Bayou, at Indian Bayou, Jan. 13, a.m.
Rayne, at Rayne, Jan. 13, p.m.
Leesville, at Leesville, Wednesday, Jan. 16, p.m.
Crowley, at Crowley, Jan. 20, a.m.
Eunice ct., at Eunice, Jan. 20, p.m.
Abbeville ct., at Abbeville, Jan. 27, a.m.
Gueydan ct., at Gueydan, Jan. 27, p.m.
Sulphur ct., at Sulphur, Feb. 3, a.m.
Lake Arthur, at Lake Arthur, Feb. 3, p.m.
Merryville, at Merryville, Feb. 10, a.m.
De Ridder, at De Ridder, Feb. 10, p.m.
Lake Charles, at Lake Charles, Feb. 12, p.m.
Lafayette, at Lafayette, Feb. 17, a.m.
New Iberia, at New Iberia, Feb. 17, p.m.

J. B. WILLIAMS, P. E.

Dix Tri[illegible] at 2[illegible] per box. Best steel blades and [illegible] handle. Big premium list sent with package. Order today. We trust you. **MASON CHEMICAL CO., Hancock, Maryland.**

### Shreveport Dist.—First Round.

Bayou La Chute, at Elm Grove, preaching, 11 a.m., Sunday, Dec. 23.
Grand Cane, at Stonewall, preaching, 11 a.m.; conference, 2:30 p.m., Sunday, Dec. 30.
Bossier City, preaching, 7:30 p.m., Sunday, Dec. 30; conference, 7:30 p.m., Wednesday, Jan. 2.
Mooringsport, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 6.
Oil City, preaching and conference, 7:30 p.m., Sunday, Jan. 6.
Mangum Memorial, conference, 7:30 p.m., Monday, Jan. 7.
Cedar Grove, conference, 7:30 p.m., Wednesday, Jan. 9.
Greenwood, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 13.
Claiborne, preaching and conference, 7:30 p.m., Sunday, Jan. 13.
Belcher, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 20.
Texas Avenue, preaching, 7:30 p.m., Sunday, Jan. 20.
Noel Memorial, conference, 7:30 p.m., Monday, Jan. 21.
Naborton, preaching, 7:30 p. m., Thursday, Jan. 24.
Pleasant Hill, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 27.
Longstreet, conference, 11 a.m., Monday, Jan. 28.
First Church, conference, 7:30 p.m., Wednesday, Jan. 30.
Logansport, preaching, 11 a.m.; conference, 2 p.m., Sunday, Feb. 3.
Mansfield, conference, 7:30 p.m., Monday, Feb. 4.
Ida, at Hosston, preaching and conference, 11 a.m., Sunday, Feb. 10.
Vivian, preaching and conference, 7:30 p.m., Sunday, Feb. 10.
Bayou La Chute, conference, 3 p.m., Tuesday, Feb. 12, in Shreveport.
Pelican, conference, 11 a.m., Saturday, Feb. 16; preaching, Sunday, Feb. 17, 11 a.m.
Plain Dealing, conference, 11 a.m., Saturday, Feb. 23; preaching, 11 a.m., Sunday, Feb. 24.
Powhatan, preaching and conference, 7:30 p.m., Sunday, Feb. 24.

The district stewards will meet at First Church, Shreveport, Wednesday, Jan. 9, 2 p.m.

R. H. WYNN, P. E.

ANGELL'S

COUGH and WHOOPING

Cough Syrup

Easy to Take

No Habit-Forming Drugs. Formula of DR. RICHARD ANGELL

Prepared by
JAMES R. ANGELL,
New Orleans, La.

PRICE 35c AND 65c

AT ALL DRUGGISTS

# *Woman's Missionary Society*

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

### Southern Editors Unite to Secure Co-Operation Between Races.

Editors of leading daily papers in six of the Southern States have united in a signed statement asking for mutual helpfulness and co-operation between the white and Negro races in the South for adequate educational advantages for colored people, for equality before the law, and for the abatement of mob violence. The paper was drafted in a conference of Virginia editors and has since been signed personally by more than fifty other editors of leading dailies in North and South Carolina, Tennessee, Mississippi, and Louisiana. Practically every man to whom it was presented readily attached his name. It is believed, therefore, with few exceptions, it fairly represents the attitude of the Southern people as a whole.

The statement submitted to each editor and signed by each carried the thought that as the Negroes of the South are largely dependent upon the white press for current news of the day, it would be well if even greater effort was made to publish news of a character which is creditable to the Negro, showing his development as a people along desirable lines, thus stimulating him to try to attain a higher standard of living. It is further stated in the article that if the entire mass of people, including both races, were educated, industrial problems would adjust themselves automatically, and the less fit of either race would find the work and place for which he was best equipped.

In the harmonious co-operation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better inter-racial relations.

In view of this attitude taken by the secular press, the following resolution was adopted:

"The Executive Committee of the Woman's Missionary Council in session notes with gratification the statement in the Nashville Tennessean, Sunday morning, Oct. 29, of the stand taken by the editors of the leading dailies of the South on the question of co-operation between the white and Negro races; pledging themselves to stand for adequate educational advantages for colored people, for equality before the law, for the abatement of mob violence; to this end purposing to put forth greater effort to publish news of a creditable character showing development of the Negro race.

"It is our conviction that the power of the press in shaping public opinion is unequaled by any other agency, and that herein lies the greatest hope for the harmonious adjustment of all forces which are tending to a break between the two races; therefore, be it

"Resolved: 1. That we express our appreciation and gratitude for this far-reaching movement, hailing it as a forerunner of a new day for our Southland.

"2. That we pledge ourselves to co-operate in every way, helping to create such public sentiment as will further the accomplishment of the purposes set forth in the resolutions signed by the fifty-six editors of the Southern press."

*Quick Relief to*
**BRONCHIAL SUFFERERS**
Coughs, nasal and bronchial colds are relieved promptly by the vapor of Cresolene--the standard drugless treatment with forty years of successful use its guarantee. The most widely used remedy for whooping cough and spasmodic croup.
*Introduced in 1879*
Vapo-Cresolene
*"Used While You Sleep"*
Send for descriptive booklet 43C. Sold by druggists
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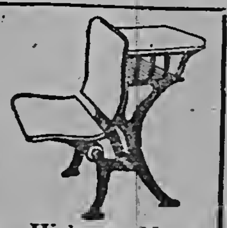
School Desks,
Opera Chairs,
Folding Chairs
Kindergarten Chairs,
Church Pews,
School Supplies,
Blackboards
Southern Desk Co., Hickory, N. C.



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666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

### Harvest Day Is Here.

Do not fail to plan for an ingathering of members and of money on Harvest Day. Order "The Missionary Society Listens In" or "The Missionary Society That Could Not Pay Out," to use in making your program.

One more month of 1923 in which to double. Make Harvest Day count for new members.

### FROM LELAND, MISS.

Dear Dr. Carley: I will say that we now have a roof on our new building, and we hope to be able to worship in it by the early spring of 1924.

The church is modern and meets all the Sunday school requirements for an A-grade school. Every department will have its own assembly. It has a three-story Sunday school department.

We have had 97 accessions to the church this year, and one man and his wife have gone to Africa as missionaries (Dr. W. B. Lewis). All the organizations of the church are at work. We have three Epworth Leagues. The Woman's Missionary Society is fine.

There has been raised on finances for the year $56.38 for every man, woman, and child in the church. God is with the good folk, and we are happy.

T. E. GREGORY, P. C.

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CHALMERS PRINTING HOUSE NEW ORLEANS
*Good Printing*
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Our Mail Order Department insures quick handling of your orders. Goods forwarded not later than five days after receipt of order, if nature of work permits. Samples and prices on printed matter of any description sent on request.
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### FROM POTTS CAMP, MISS.

Our new pastor, Brother McDougal, reached us in due time, and was given a cordial reception.

He has already won his way into the hearts of the people, by his genial smile and affable disposition. He has entered auspiciously upon his duties. He filled his pulpit last Sunday, and brought us a great and inspiring message.

We have an active Missionary Society, and enthusiastic Sunday school, which will co-operate with the pastor in all his work.

We have our hearts set, and we are planning and praying that this may be a great year for this church as well as the whole circuit.

"MEMBER."

### METHODISM IN SHREVEPORT.

Dear Brother Carley: You will be interested to know that Methodism in Shreveport still holds its place in the sun, and the sun is shining. Goodrich has received a royal welcome at First; Holmes at Noel and his people are planning large things for the coming year; Alford and Texas Avenue are already in love; Smith at Queensboro is girding himself for the work before him, and good reports come from this quarter; Henderson, Jr., at Claiborne Avenue, our latest born child, is alert and busy; Roy at Bossier City—who ever heard of Roy failing?

Dr. R. H. Wynn is watchful, busy, and no doubt, as captain of the Lord's hosts in these parts, will aid and abet every good thing. We old fellows—Crews, Sloan, Henderson, and I—are looking on and scotching occasionally. Come up here and celebrate Christmas with us. This is a goodly land and all the giants are in the pulpits.

S. J. DAVIES.

### WHERE I COME IN.

Some church members are prepared and can serve efficiently in almost any official capacity—but not all.

Some church members are gifted with the ability to teach and are wonderfully successful in teaching boys and girls the Word of God—but not all.

Some church members are gifted in public prayer, and on the wings of petition can soar into the very presence of God—but not all.

Phone Jackson 126
THE ORIGINAL DOLL HOSPITAL
2320 MAGAZINE ST.

Some church members are peculiarly adapted to meeting strangers with a Christian cordiality that wins them for Christ—but not all.

There is one thing that every member can do—GIVE, and this is something the church cannot get along without. I may not be able to give as much as some others. I must give not according to what others give, but according to what I have. Everybody can give something. It is as much my duty to pay a tenth of the dime I have as it is the duty of my brother to give a tenth of the million he has. Here is where I come in.—Bulletin, Noel Memorial Methodist Church.

Quit you like men, be strong.—I Cor. xvi. 13.

In becoming Christians let us not cease to be men! Nay, we cannot be Christians unless we are men first.—Theodore Parker.

*Ends Stubborn Coughs in a Hurry*
For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

### A CORRECTION.

I have been informed by Rev. D. W. Babb that it was Rev. D. L. Cogwell who received Dr. J. A. Hall into the Methodist Church, instead of Brother Babb, as was stated in the memoir of Brother Hall.

I make this correction at the request of Brother Babb.

V. C. CURTIS.

Greenwood, Miss.

## QUARTERLY CONFERENCES.

### MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—First Round.

Gallman, at Gallman, Dec. 20, 23, 7 p.m.
Adams, at Adams, Dec. 22, 23.
McComb, Centenary, Dec. 26, 7 p.m.
Wesson, Dec. 30, 11 a.m.; Q. C., Dec. 31, 7 p.m.
Georgetown, Dec. 30, 7 p.m.; Q. C., 2:30 p.m.
Pleasant Grove, at Pleasant Grove, Jan. 5, 6.
Monticello, at Monticello, Jan. 6, 7 p.m.; Q. C., Jan. 7, 11 a.m.
Bayou Pierre, at Center Point, Jan. 12, 13.
Hazlehurst, Jan. 13, 7 p.m.; Q. C., Jan. 14, 7 p.m.
Meadville and Bude, at Bude, Jan. 19, 20.
Summit and Topisaw, at Summit, Jan. 20, 7 p.m.; Q. C., Jan. 21, 2:30 p.m.
Foxworth, at Foxworth, Jan. 26, 27.
Tylertown, Jan. 27, 7 p.m.; Q. C., Jan. 28, 7 p.m.
Scotland, at Gallatia, Feb. 2, 3.
McComb, La Branch Street, Feb. 3, 7 p.m.; Q. C., Feb. 4, 7 p.m.
Bogue Chitto and Norfield, at Norfield, Feb. 17, 11 a.m.; Q. C., 2 p.m.
McComb, Pearl River Avenue, Feb. 17, 7 p.m.; Q. C., Feb. 18, 7 p.m.
Osyka, at Osyka, Feb. 23, 24.
Magnolia, Feb. 24, 7 p.m.; Q. C., Feb. 25, 7 p.m.

The district stewards will please meet in the Methodist church in Brookhaven at 1:30 p.m., Tuesday, Dec. 11. All pastors are also invited to be present

H. M. ELLIS, P. E.

HOW DOCTORS TREAT COLDS AND THE FLU

**First Step in Treatment Is Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.**

Doctors have found by experience that no medicine for colds, coughs, sore throat, and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and colds and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One or two Calotabs at bedtime, with a swallow of water—that's all. No salts, no nausea nor the slightest interferance with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family package; ten cents for the small, vest-pocket size.—Adv.

### Hattiesburg Dist.—First Round.

Petal, Dec. 23, 11 a.m.
Hattiesburg, Broad St., Dec. 9, 7:30 p.m.
Oloh, at Clyde, Dec. 30, 11 a.m.
Prentiss, Dec. 30, 31, 7:30 p.m. and 9 a.m.
Silver Creek, Jan. 6, 11 a.m.
Heidelberg, at Vossburg, Jan. 12, 2 p.m., 7:30 p.m.
Eucutta, Jan. 13, 11 a.m.
Purvis, Jan. 13, 14, 7:30 p.m., 9 a.m.
New August, Jan. 20, 11 a.m.
Hattiesburg, Main St., Jan. 20, 7:30 p.m.
Sumrall, Jan. 23, 7:30 p.m.
Taylorsville, at Mize, Jan. 27, 11 a.m.
Mt. Olive, Jan. 27, 2:30 and 7:30 p.m.
Magee, Feb. 3, 11 a.m.
Leakesville, at Pinegrove, Feb. 9, 11 a.m.
Lucedale Ct., at Royce, Feb. 10, 11 a.m.
Lucedale sta., Feb. 10, 7:30 p.m.
Ellisville, Feb. 17, 11 a.m.
Richton, at Ovette, Feb. 17, 2:30 and 7:30 p.m.
Avera, at Piave, Feb. 24, 11 a.m.

The district stewards are called to meet at Main Street Church, Hattiesburg, Thursday, Dec. 20, at 1:30 p.m. All the pastors and others interested are cordially invited to meet with them.

W. W. GRAVES, P. E.

### Jackson Dist.—First Round.

Flora, Dec. 30, 11 a.m. and 2 p.m.
Madison, Dec. 30, 7:30 p.m.; Dec. 31, 10 a.m.
Satartia, Jan. 5, 6, 11 a.m.
Bentonia, at Bentonia, Jan. 6, 3 p.m.
Harrisville, at Harrisville, Jan. 12, 13, 11 a.m.
Mendenhall, at D'Lo, Jan. 13, 7 p.m.; Jan. 14, 9 a.m.
Camden, Jan. 19, 20, 11 a.m.
Sharon, Jan. 20, 3 p.m.
Millsaps Memorial, Jan. 20, 7:30 p.m.
Eden, Jan. 26, 27, 11 a.m.
Yazoo City, Jan. 27, 3 p.m., 7:30 p.m.
Benton, Feb. 2, 3, 11 a.m.
Vaughn, at Vaughn, Feb. 3, 3 p.m. and 7 p.m.
Galloway Memorial, Feb. 10, 11 a.m.
Capital Street, Feb. 10, 7:30 p.m.
Canton, Feb. 13, 7:30 p.m.
Brandon ct., at Mount Carmel, Feb. 16, 17, 11 a.m.
Brandon, at Pelahatchie, Feb. 17, 3 p.m. and 7:30 p.m.

The district stewards and charge lay leaders are called to meet at Galloway Memorial on Dec. 12, at 9 a.m.

M. L. BURTON, P. E.

### Meridian Dist.—First Round.

Lauderdale and Electric Mills, at Electric Mills, Dec. 23.
Daleville, at Bethel, Dec. 29, 30.
Porterville, at Chapel Hill, Jan. 5, 6.
Seventh Avenue, Q. C., 3 p.m., Jan. 6.
De Kalb, at Pleasant Ridge, Jan. 12, 13.
Cleveland, at Clarks Chapel, Jan. 13, 14.
Matherville, at Poplar Springs, Jan. 18.
De Soto, at Andrew's Chapel, Jan. 19, 20.
Quitman, 7 p.m., Jan. 20.
Vimville, at Pleasant Hill, Jan. 23.
Shubuta, Jan. 27.
Bucatunna, at State Line, Jan. 27, 28.
Waynesboro ct., at Fedora, Feb. 2, 3.
Waynesboro, 7 p.m., Feb. 3.
Enterprise Feb. 10.
Pachuta, Feb. 10, 11.

The district stewards will meet at Central Church, Meridian, at 10 a. m., Dec. 11. The pastors and charge lay leaders are invited to be present.

PAUL D. HARDIN, P. E.

### Newton Dist.—First Round.

Homewood, at Homewood, Dec. 22, 23.
North Neshoba, at Henry's Chapel, Dec. 28, 11 a.m.
Neshoba, at Sandtown, Dec. 29, 30, 11 a.m.
Philadelphia, Dec. 30, 7 p.m.; Dec. 31, 8 a.m.
Rose Hill, at Homewood, Friday, Jan. 4.
Bay Springs, at Dushan, Jan. 5, 6, 11 a.m.
Montrose, at Montrose, Jan. 7, 11 a.m.
Chunkey, at Chunkey, Jan. 12, 13, 11 a.m.
Newton, 7 p.m., Jan. 15.
Harperville and Lena, at Harperville, Jan. 19, 20, 11 a.m.
Lake, at Lawrence, Jan. 23, 10 a.m.
Trenton, at Independence, Jan. 26, 27, 11 a.m.
Raleigh, at Raleigh, Jan. 27, 7 p.m.; Jan. 28.
Shiloh, at Shiloh, Feb. 2, 3, 11 a.m.
Union, at Union, Wednesday, Feb. 6, 10 a.m.
Laurel, First Church, Feb. 10, 11 a.m.; Feb. 11, 7 p.m.
Laurel, West End, Feb. 10, 3 p.m.
Laurel, Kingston, Feb. 10, 7 p.m.
Carthage, at Goshen, Feb. 16, 17, 11 a.m.
Walnut Grove, at Walnut Grove, Tuesday, Feb. 19.

The district stewards are called to meet at 10:30 a.m., Dec. 20, at Newton. The pastors of the district are invited to meet at this time also.

In the afternoon of that day we wish to have a conference that will help us in our work for the year.

L. E. ALFORD, P. E.

### Seashore Dist.—First Round.

Brooklyn, Q. C., Saturday, Dec. 22; preaching, 11 a.m., Dec. 23.
Saucier, Q. C., Monday night, Dec. 22; preaching 7:30 p.m., Dec. 23.
Logtown, Q. C., Saturday, Dec. 29; preaching, 11 a.m., Dec. 30.
Bay St. Louis, Q. C., Monday night, Dec. 31; preaching 7:30 p.m., Dec. 30.
Poplarville, Q. C., Saturday, Jan. 5; preaching 11 a.m., Jan. 6.
Lumberton, Q. C., Monday night, Jan. 7; preaching, 7:30 p.m., Jan. 6.
Columbia, Q. C., Monday night, Jan. 14; preaching, 11 a.m., Jan. 30.
Columbia Mission, Q. C., Saturday, Jan. 12; preaching, 3 p.m., Jan. 30.
Biloxi, Q. C., Tuesday, 7:30 p.m., Jan. 15.
Gulfport. Q. C., Wednesday, 7:30 p.m., Jan. 16.
Long Beach, Q. C., Thursday, 7:30 p.m., Jan. 17.
Picayune, Q. C., 7:30 p.m., Jan. 21; preaching, 11 a.m., Jan. 20.
Carriere, Q. C., Saturday, Jan. 19; preaching, 7:30 p.m., Jan. 20.
Mentorum, Q. C., Saturday, Jan. 26; preaching, 11 a.m., Jan. 27.
Wiggins, Q. C., Monday night, Jan. 28; preaching, 7:30 p.m., Jan. 27.
Vancleave, Q. C. and preaching, 11 a.m., Thursday, Jan. 31.
Coalville, Q. C., Saturday, Feb. 2; preaching, 11 a.m., Feb. 3.
Ocean Springs, Q. C., Monday night, Feb. 4; preaching, 7:30 p.m., Feb. 3.
Stillmore, Q. C., Saturday, Feb. 9; preaching, 11 a.m., Feb. 10.
**Wesley Memorial, Q. C., Mon. night, Feb. 11.**
**Pascagoula, Q. C., Tues. night, Feb. 12.**
**Escatawpa, Q. C., Wed. afternoon, Feb. 13.**
**Moss Point, Q. C., Wed. night, Feb. 13.**

The district stewards will please meet me at the Methodist church, Gulfport, Thursday, Dec. 20, at 3 p.m.

I shall expect the district stewards to do all their work without the assistance of any one. So please come with some plan outlined by which you may expedite the work. While there was a decrease in some of the assessments for this year there was a total increase on the Seashore District to the amount of $327, made necessary on account of our Home Mission work being carried on in our own district.

L. L. ROBERTS, P. E.

### Vicksburg Dist.—First Round.

Neho, Dec. 23.
Hermanville, 11 a.m., Dec. 30.
Utica, 7 p.m., Dec. 30, Jan. 1.
Centerville, at Stephenson, Jan. 6.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Jan. 11.
Roxie, 11 a.m., Jan. 12.
Gloster and Liberty, at Gloster, 11 a.m., Jan. 13.
Woodville, 7 p.m., Jan. 13, 14.
Mayersville, Jan. 20.
Oak Ridge, at Bovina, 11 a.m., Jan. 27.
Vicksburg, Gil[illegible]n Memorial, 7 p.m., Jan. 27, 30.
Louise and Holly Bluff, at Holly Bluff, 11 a.m., Feb. 2.
Silver City, 7 p.m., Feb. 3.
Anguilla, at Delta City, 11 a.m., Feb 10.
Rolling Fork and Cary, at Rolling Fork, 7 p.m., Feb. 10.
Vicksburg, Crawford Street, 11 a.m., Feb. 17, 18.

The district stewards are called to meet in Crawford Street Church, Vicksburg, at 11:30 a. m., on Dec. 12. Please let all the stewards be present that we may attend to the important matters before us, and get a good start in the Lord's business for the Conference year upon which we have come.

The pastors are invited to meet with us.

W. B. JONES, P. E.

Talents are best nurtured in solitude; character is best formed in the stormy billows of the world.—Goethe.

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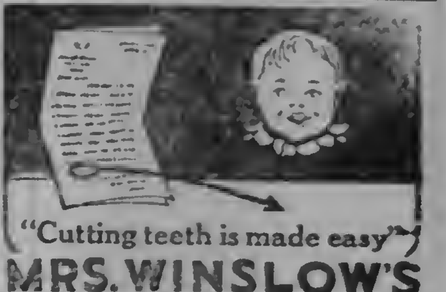

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## EXPRESSION OF SYMPATHY.

The Woman's Missionary Society of Haynesville Methodist Episcopal Church wishes to extend their deepest sympathy and regrets to Mrs. H. B. McEachern and family in their sad affliction owing to the death of their husband and father, Mr. Henry B. McEachern, who departed this life Sunday morning, Dec. 9, 1923.

COMMITTEE, W. M. S.,
Haynesville, La.,
M. E. Church, South.

## WHAT BECOMES OF THE CENTENARY DOLLAR.

By Elmer T. Clark.

Managing a $35,000,000 business on a 8 per cent expense basis is quite a task. Many business houses congratulate themselves and declare an extra dividend when they can keep their operating expenses down to a 20% basis. The fact that the Methodist Missionary Centenary is operating on 8% should be a cause for general rejoicing throughout the church, and considered a monument to the efficiency and economy of the Centenary officials.

In a statement issued by the Centenary Commission, it has been figured to a mathematical certainty that ninety-two cents out of every dollar paid into the Centenary gets into active missionary work.

An equal amount is spent in home and foreign fields—45 cents out of each dollar goes both to foreign and home fields. Every possible phase of missionary work is entered into, settlement work, education, evangelism, and all the rest in eleven foreign countries and in the cities and rural sections of the United States.

The scope of the missionary work and the efficiency of the Methodist church has increased threefold since the advent of the Centenary, records show. This appears truly a remarkable record. since the Methodist church has always been known as the "Missionary Church."

In spite of many handicaps, the work of the church has prospered, and when one stops to think of the increase, and at the same time remembers that though this is the fifth and last year of the Centenary collection, only one-half of the pledges have been met, the results obtained appear phenomenal.

It is to be hoped that in the approaching campaign during December and January for the collection of Centenary pledges, all pledges will be paid up to date, and that every Conference will meet its quota. The time has come when substantial payments must be made, if the work is to go on. Too much has been accomplished, too much money has been invested, to let up until the task has been finished.

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It is when a man has his eye upon the unseen that he has a sense of proportion—knows what things are important and what are trivial. It is when a man has his eye upon the unseen that he can stand square and steady against popular disapproval and also be unaffected by popular approval. It is when a man has his eye on the unseen that his heart is delivered from envies, jealousies, and bitterness about trivialities, and is filled with the love of God.—John Watson.

---

There was no bitterness in her poverty; she met, looked at it, often even laughed at it, for it bound all the family together hand in hand; it taught endurance, self-dependence, and, best of all, lessons, self-renunciation.—Dinah Maria Murlock.

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"Every church member ought to take his church paper and read it with care. Otherwise he will lack the information and instruction required for the highest Christian living and most successful Christian activity."—Bishop Warren A. Candler.

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Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.

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Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

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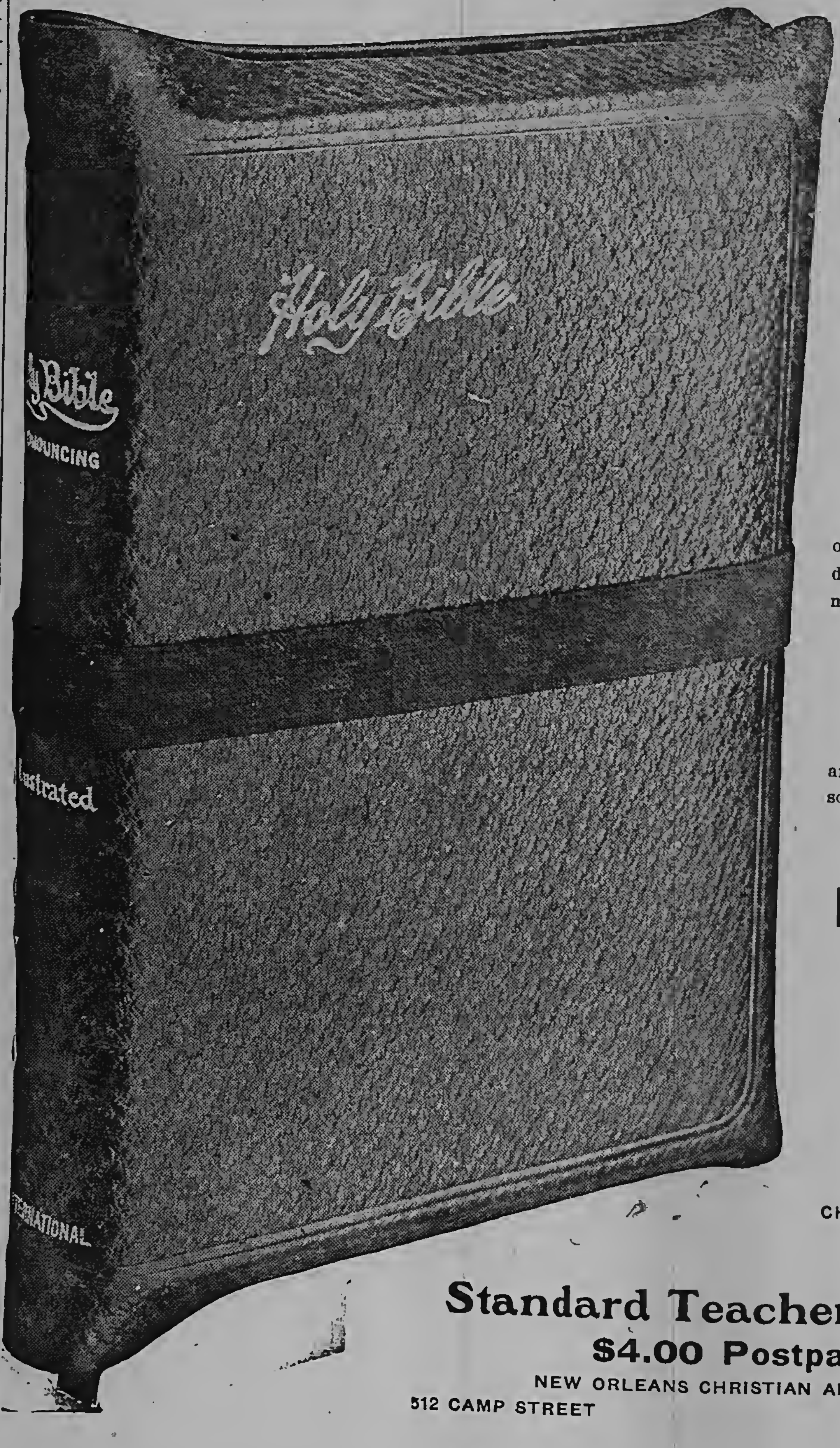

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# NEW ORLEANS
# CHRISTIAN ADVOCATE

Vol. 70—No. 52. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3542.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 27, 1923. CHAS. O. CHALMERS, Manager.

## EDITORIAL COMMENT

### LEADERS MUST BE LIKABLE.

This simple paragraph, fallen upon at random during a day's reading, is worth a moment's thought: "The leaders of to-morrow will have to be likable. Are you trying to qualify?" Large progress of any kind hinges upon leadership—real leadership, not assumed or self-appointed leadership. Real leadership implies, of course, the possession of the ability to lead; but an unpopular man makes a mighty poor leader, no matter what other qualities he possesses. It is a tragedy for any man who lacks the ability to make himself liked to be put in a position of leadership. How much greater is the tragedy when such a man lacks even the disposition to make himself likable! An unpopular leader makes an unpopular cause. Many a good cause has been hindered because its leaders were unacceptable to the people, while, on the other hand, many an unworthy cause has had large success because its leaders studied to make themselves personally popular. No good man will put personal popularity above adherence to principle; but he handicaps himself and his cause tremendously when he forgets that a man may be good and gracious at the same time. "The leaders of to-morrow will have to be likable. Are you trying to qualify?"

### ON KNOWING A MAN.

In his new book, "The Character of Paul," just from the press, Dr. Charles E. Jefferson assumes to speak with full knowledge of his subject. We think he has a right to do so. He says in the introduction: "For over thirty years, Paul has been one of my favorite heroes. Through all that time, I have lived with him almost constantly. For thirteen years of my life, I made it my practice each succeeding year to carry away with me for the summer one of his letters and make it my special study. Through my vacation months he was my daily companion. I read the letter again and again. I read everything of value on the letter which I could find, meditated on its contents, pondered the problems it suggested, communed with the spirit of the man who wrote it, prepared a sermon on it, and finally made out a list of a hundred questions for the assistance of my people in their study of it through the following year. In this way Paul became to me more and more a living man. I feel I know him better than I know any other man who ever lived."

Apart from what is in the rest of the book—and it is immensely well worth reading whether one agrees with the author or not—this Introduction is worth a great deal more than the cost of the volume because it tells us how to know a man. Some men are not worth knowing; others, the better we known them, the better men we are. We come to know men by living with them—not merely forming a casual acquaintance, but by spending days and months and years with them, trying to see things from their point of view, trying to think their thoughts, trying to catch the inspiration that stirred their souls and made them great teachers and leaders in great movements. The Supreme Man is Jesus Christ. We do not know Him as well as we ought to know Him because—is it possible?—we do not live with Him as we ought to live with Him.

### WISHING AND WORKING.

It is one thing to sit down quietly and wish for the realization of hopes and dreams that have to do with the betterment of the world; it is another thing to pull off one's coat and roll up one's sleeves and go to work in dead earnest to bring that realization about. The hoping and the dreaming and the wishing are necessary parts of the accomplishment of any great program, but they are not the only parts. They enter into the planning, but it is work that puts the plan into operation. It is said that Napoleon would sit for hours dreaming of the things he would like to see come to pass; and then, in the most careful and matter-of-fact way, work out in detail the steps it would be necessary for him to take in order to make his dreams come true. Some men are great dreamers—but they are only dreamers; other men are gerat workers—but they are only workers. The highest mark of genius is the ability both to dream and to work. For those who can, the whole matter is summed up in the familiar injunction, "Plan your work, and work your plan."

### IN FAVOR OF THE CHURCH-GOER.

We came across this little quotation the other day from an article in the Hardware Age, written by Saunders Norvell, chairman of the board of McKesson & Robbins, New York City:

"Have you ever noticed how prosperous as a general rule church-going people are? You may think that such people are dull. They may not be entertaining, but it is surprising how the general average of religious people, no matter what denomination, prosper in life. There are reasons for this. Church-going people have formed habits of life that make them very efficient workers, and they do not waste what they accumulate."

This is looking at religion from a pretty low plane—that of material prosperity—but it is worth something. Most city pastors have a good many calls to help people financially—the unfortunate, the down-and-outers, dependents generally; very seldom do such people have a consistent record of church-going. Not all prosperous people are religious, but most genuinely religious people are able to make a living.

### BROADCASTING THE BIBLE.

A group of Christian men in Cincinnati, Ohio, have formed a company for the purpose of giving to the world daily a message from the Word of God by radio broadcasting. This is simply another evidence that Christian people are zealously eager to make use of every possible means for spreading the gospel story. It is estimated that a daily average of 11,160,180 people "listen in" through the radio. Many of them, of course, will not "pick up" the stations from which the Bible messages are being sent out, but many, many thousands of them will, and there is no estimating the good that will result from this form of evangelism. The Radio Bible Service Bureau, as it is known, is not a commercial organization in any sense—it has nothing for sale, it is supported entirely by voluntary contributions, and it is undenominational and non-sectarian. There is something thrilling in the thought that the message of salvation will be always floating through the air, to be heard by those who will, around the world.

### IT CAN'T BE BOUGHT.

Something of a sensation was produced throughout the nation several weeks ago through the revelation of the fact that high school "diplomas" were being sold by unscrupulous persons to prospective students of "medical" colleges, which, upon presentation of these "diplomas, would later sell them "medical diplomas." These fraudulent transactions have, of course, turned loose upon the country some hundreds of people who are utterly unfit, both technically and morally, to occupy any kind of position of responsibility. The fundamental error underlying these fraudulent activities, apart from their moral obloquy, is that knowledge, experience, skill can be bought for so much cash, without any further effort on the part of the purchaser. It is, in effect, the old fallacy that something can be had for nothing. A man who knows nothing of medicine would certainly be a poor specimen of a practicing physician. Likewise a man who knows nothing of experimental religion is a mighty poor specimen of a Christian.

### WICKED WASTE.

A well known industrial engineer has recently said that if the managers of industry would make use of known devices and methods of conserving materials and power and raising production standards, industry could be made so profitable that even the unskilled wage-earner might have an income equivalent to $10,000 a year. If his contention is true, our leaders of industry stand charged with either gross ignorance or gross mismanagement. It is probably true, though, that most of us waste a great deal of time and other valuable commodities that might easily be turned into profit. It is a lesson worth learning that wastefulness is wickedness.

**New Orleans Christian Advocate**

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

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TO CONTRIBUTORS:

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## THE HANDS OF GOD.

By S. H. Shurtleff.

The hands of God are strong, strong hands;
They are strong as the rock-ribbed hills;
They swing out the earth with invisible bands,
And still the storm's wrath as he wills.

The hands of God are skillful hands;
They are skilled as the thought of man;
They mold the frost-flakes in north lands,
Or build worlds to a grand, cosmic plan.

The hands of God are tender hands;
They are tender as lips of love;
They open the buds by the brooklet strands,
And mother the nestling dove.

The hands of God are fierce, fierce hands;
They are fierce as a she-wolf at bay;
They fight to death, if the right demands,
And none are so loyal as they.

They are the hands of Love, are the hands of God;
Their palms are all bleeding and scarred;
They were nailed to the cross, were smote with the rod,
But the Gates of Life they unbarred.

—Selected.

## JOHN WESLEY AS A BOOKMAN.

By Lorne Pierce.

James Beattie once said, "The aim of education should be to teach us rather how to think than what to think—rather to improve our minds so as to enable us to think for ourselves than to load the memory with the thoughts of others." This sounds almost trite and commonplace, and yet it is the very thing that is constantly being lost sight of in these days of compound-complex curricula. One book, lovingly, leisurely and thoughtfully absorbed is worth all the books in the research library. One sunset caught up into the mind, the glory of an autumn day secreted in the heart, the haunting sound of the cataract, and the wild notes of the woods in mating time, throbbing in one's pulse; no art gallery or conservatory can surpass these. And this was the secret of John Wesley's greatness as a bookman.

It is an interesting fact that nearly all great preachers have been great bookmen. Their names come trooping into our minds, Spurgeon, Beecher, Canning, Brooks, Dawson, Hillis, Jowett, Robertson, MacLaren, Roberts and Hutton; while the ministry of Canada has been rich in them and our own church not least. Not only have these men been anxious to share the delight they have discovered in books, but they realized that their greatest work could be accomplished in the atmosphere of a piety graced and enriched by a more widely diffused culture. A Lincoln may perform miracles with only three books at his disposal, the Bible, Shakespeare and Aesop's Fables, but there are few Lincolns among us.

Not only does a knowledge and love of books strengthen piety, but from the days of the Fathers, the Reformation and the Wesleyan Revival, the kindling fires of religious enthusiasm have also signaled the new day of enlightenment, the light that is reflected from the page of a good book. Conspicuous among all these stands out the work of John Wesley. He was born into an atmosphere of good reading. His father's library was well stocked, but it was his mother who knew where the choicest things were to be found and how they could be made most tempting. Oxford could only confirm, strengthen and amplify what had already become a passion, and we shall see how it entered into and determined much of what was greatest in his work.

Not least among the many agencies adopted and instituted by John Wesley for the diffusion of knowledge and the development of a fuller and a richer life was the fostering and extension of wholesome reading. He had to create a taste for reading among those humble folk who formed his first associates and helpers. Developing its own ritual and discipline and composing its own hymns, it was but a step to the founding of its own book room and publishing house. Consequently in the old Foundry in Moorfields a press was set up, a book room opened and a tract society instituted.

"Having a desire," writes Wesley, "to furnish poor people with cheaper, shorter and plainer books than any I have seen, I wrote many small tracts, generally a penny a piece; and afterwards several larger. Some of these had such a sale as I never thought of; and by this means I unaware became rich." His riches, however, went to charity and back into the publishing enterprise again, and in time it has become one of the largest concerns of its kind in the British Empire. In 1789 the Methodist Book Concern was established in Philadelphia with $600 borrowed capital. In 1804 it was removed to New York, and in 1839 a Western Methodist Book Concern was started in Cincinnati, making one of the largest and best book publishing houses in the United States. In 1829 Egerton Ryerson, with $1700 invested by seventeen Methodist preachers started the first book and publishing house in Canada. This was the original and only capital and to-day it is still the oldest and quite the largest publishing house in Canada. These three publishing houses supply the needs of English-speaking Methodism the world over, as well as successfully competing in the general book and publishing business.

In August, 1777, Wesley projected the Arminian Magazine. "It was," says Robert Southey, "one of the first four religious magazines which sprang from the resuscitated religion of the age, and which began this species of periodical publications in the Protestant world." This magazine is still published and is the oldest religious periodical in the world.

"The list of Wesley's own contributions to literature fills forty-four columns in Steven's Life, English Edition. They embraced books and book lists of a great variety of subjects, including a Christian Library of fifty volumes, beginning with the translations of the Apostolic Fathers; text books on English, Latin, Greek, Hebrew and French grammar; compendiums of logic and rhetoric; an English dictionary; short histories of England and Rome; expurgated editions of classic authors; selections from Corderius and Erasmus, and other works." (Withrow.) His tracts and leaflets fell from his pen with such profusion that he likened them to "leaves in autumn." These essays not only kept his preachers informed, but supplied that mental food which his people required as well. They were the forerunners of countless such experiments to reach the people through penny papers, and to supply the people with good reading at insignificant prices.

There is no better way in which one may see John Wesley in the light of a bookman than to read marvelous records of his life in his journals and correspondence. He had said to his preachers with all the earnestness of which he was capable, "Carry them (books) with you through every town. Exert yourselves in this. Be not ashamed; be not weary; leave no stone unturned." Wherever he himself went he left behind him books and more books. Peter Bohler, who it was that convinced Wesley of unbelief, on one occasion said to him, "My brother, my brother, that philosophy of yours must be purged away." And Wesley, bookman and scholar as he was, plainly tells us that he was unable to understand him. Indeed, the founder of the Methodist Societies never tried that impossible feat of attempting to satisfy the spirit while insulting the intellect.

It is significant that Wesley found a place for reading in his rules for the Societies, reading being coupled, as was quite natural, with meditation and with prayer. Of these many rules he charges them to mind every point, great and small, and that to do this successfully "you will need all the sense you have: and to have all your wits about you!" But this admonition was not enough and he drew up a time table for his preachers which is a model of its kind and one that bears studying. He advises them to rise as often as possible at four, but at any rate from six to twelve, allowing an hour for breakfast," to read and pray, "first, the Christian Library, and other books which we have published in prose and verse, and then those which we recommended in our Rules of Kingswood School." And again he raises the point by asking why the people under their care are no better, and one of the main reasons is that they have not been sufficiently diligent. May I quote the whole of this remarkable passage: "But why are we not knowing more? Because we are idle. We forget our very first rule. 'Be diligent.' . . . Which of you spends as many hours a day in God's work, as you did formerly in man's work? We talk, talk, talk. . . . We must absolutely cure this evil, or betray the cause of God. But how? Read the most useful books and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in the four and twenty. 'But I read only the Bible.' Then you ought to teach others to read only the Bible, and by parity of reason, to hear only the Bible; but if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he neither reads the Bible, nor anything else. This is rank enthusiasm. If you need no book but the Bible you are got above St. Paul. He wanted others, too. 'Bring the books,' says he, 'but especially the parchments'; those wrote on parchment. 'But I have no taste for reading.' Contract a taste for it by use, or return to your trade. 'But I have no books.' I will give each of you as fast as you will read them, books to the value of five pounds. . . . The sum is, go into every house in course, and teach every one therein, young and old, if they belong to us, to be Christians, inwardly and outwardly. . . . What patience, what love, what knowledge is requisite for this!"

And the secret of his own breadth and tolerance, his detachment and sympathy was to be found in his love of books. In a letter 1748 he outlines his suggestions for a Christian Library: "I have had some thoughts of printing, on a finer paper, and with a larger letter, not only all that we have published already, but, it may be, all that is most valuable in the English tongue, in threescore or fourscore volumes, in order to provide a complete library for those that fear God." The first volume of this Library was issued in the next year, and the last nine of fifty volumes in 1755. In order that you may see how it was done I take these entries from his Journals.

Monday, Sept. 24, 1750: "I reached Kingswood in the evening; and the next day selected passages of Milton for the eldest children to transcribe and repeat weekly." Wednesday, Oct. 3: "I revised for the use of children, Archbishop Potter's 'Grecian Antiquities.'" Thursday, Oct. 4: "I revised Mr. Lewis' 'Hebrew Antiquities." Saturday, Oct. 6: "I nearly finished the abridgment of Dr. Cave's 'Primitive Christianity'; a book wrote with as much learning and as little judgment as any I remember to have read in my whole life." Thursday, Oct. 11: "I prepared a short 'History of England' for the use of the children; and on Friday and Saturday a short 'Roman History,' as an introduction to the Latin historians." Monday, Oct. 15: "I read over Mr. Holmes' 'Latin Grammar,' and extracted from it what was needful to perfect my own."

These publishing ventures became so vast and demanded so much time that in 1752 Thomas Butts and William Briggs were set apart as the first Book Stewards of Methodism. Even in those days publishers had their difficulties. After the printing was done and the bills paid, little was left. What was to be done—cheaper labor or higher priced books? The last answer has not yet been given. But the thing to remember is that Methodism was founded by a bookman of the very highest type, and that to him piety and culture were one and inseparable. He placed books in the hands of his preachers. He scattered them as seed broadcast wherever he went. And in a foundry where revivals had once been held, he set up his printing presses to multiply books and still more books. We need point the tale with no moral save to remark that he who would be an evangelist and the bearer of good news in Wesley's sense should further enhance his ministry and his message by being also the bearer of books, good books, whole libraries of books, "for those that fear God."—Christian Guardian.

## A NEW YEAR'S MEDITATION: CREED AND CHARACTER.

By Rev. Joseph A. Smith.

Character is the soul's vesture woven on the loom of life; its warp is faith and its woof is works, but the strength of the fabric is purpose.

"Are we no other than a moving row
Of magic shadow-shapes that come and go
Round with the sun-illumined lantern held
In midnight by the Master of the show?"

Fatalism does not fit into modern thought and idealism. It does not satisfy the profound consciousness of personal freedom inherent to the human spirit, and it cannot answer the deep sense of moral obligation felt by every man.

### Man, a Free Thinker.

Man is a free thinker. It is a glorious sovereignty which he shares with God. His thoughts crystalize into convictions; his convictions form his creed; his creed reflects his character. The man that has no creed has no character, for he is without conviction, without any philosophy of conduct, has no sense of ethics—he is either an idiot or a mental and moral anarchist.

Destiny is potential in thought. Wisdom as well as logic supports the oft-repeated sequence, "Sow a thought and reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny."

Believe something and believe it devoutly. Let it be the faith that lies at the base of your life. Find its spirit and its power in the matchless personality of the man of Galilee, who spoke as never man spoke, and lived as never man lived. Make your creed broad, deep and high. Touch not the fringe of human interest but the very heart of life. Make it social as well as spiritual. Enrich it with sentiment, ennoble it with idealism, glorify it with faith and love—but withal insist upon its being rational, practical, and livable.

### A New Year's Creed.

I BELIEVE

in the fatherhood of God and in the brotherhood of man.

I BELIEVE

that the home, the church, and the school are the corner stones in the temple of our national life.

I BELIEVE

in political democracy, social equality, and religious liberty.

I BELIEVE

in the inestimable value of human life, the sacredness of personality, and the essential worth of true manliness.

I BELIEVE

in the rights of property, the freedom of speech, and in the universal application of the Golden Rule.

I BELIEVE

in the dignity of labor, the joy of service, and the beneficent ministries of mercy.

I BELIEVE

in the divine sovereignty of the will and the majesty of self-control.

I BELIEVE

in an open mind, a loving heart, and a helping hand.

I BELIEVE

in the sanity of laughter, the therapeutics of recreation, and the hygiene of sunshine and fresh air.

I BELIEVE

in the rare virtues of modesty, chivalry, consistency, and tact.

I BELIEVE

in the psychology of cheerfulness, the philosophy of the second mile, and the fine art of simplicity.

I BELIEVE

in the voice of conscience, the obligations of altruism, and the mandates of character.

I BELIEVE

in an adventurous faith, a courageous hope, and a dynamic love.

I BELIEVE

in the superiority of gentleness, the moral excellence of sincerity, and the divinity of forgiveness.

I BELIEVE

in the high privilege of reciprocity, the beatitude of friendship, and the spirituality of vicarious sacrifice.

I BELIEVE

in the beauty of holiness and the holiness of beauty, the science of religion and the religion of science, the works of faith and the faith of works.

I BELIEVE

in the deity of Christ: that He is the Revealer of God, the Redeemer of man, the norm of truth, the pattern of life, and the Conqueror of death.

Picayune, Miss.

## THE ICE AGE.

By Rev. H. W. Rickey.

The past grand masters of prevarication swing preposterous time age-clocks. They have no conscience in disagreeing among themselves by fabulous figures. Their age periods rest upon no rock-strata facts.

Moreaux, in 1921, showed their extrordinary estimates contradict fossil facts and that man has been here only a few thousand years. The apostle of materialism, Albert Lange, said: "When the geologist Fraas comes down to periods embraced by six thousand years, we have no facts to oppose him." Sollas insists on not more than 7,000 years. Wright presents strong evidence that five thousand years covers the facts concerning man. DeGeers exhibits nine thousand years as sufficient. Kare Frank confesses very little faith in the methods used to determine the age of the earth-strata. Ranke avowed that "the oldest traces do not reach back prior to the Deluge." Roberts decided that the celebrated Grand Pressigny remains are only the ruins of an eighteenth century musket flint factory. Troyon judges that the Lake dwellers cannot be dated back beyond 1,500 B. C. Boyd Dawkins proved that man lived in caves to a late period, and thousands of Frenchmen, by necessity, are cave dwellers now. Such men as Bey, Branca, Beale, Paulson, Gandry, Evans, and a score of like authorities, apply a recentness to human fossils that is quite upsetting. John Reid found a petrified woman in Nevada that was proved to have been buried six years, yet the petrifaction was perfect. Fossils do not record their age.

Wiser studies of flints, skulls, deep-cut rivers; the radical unlikeness of dry land strata as compared with deep sea beds now forming; continental shore lines; the tremendous beds of all kinds of fossils mixed up together; the upside-down and other amazing contradictions concerning strata and fossil positions; the tragic proofs of instant death overtaking vast numbers of species; the shocking shrinkage in size of species as compared with the giant specimens of their kind in former days; the earth-wide reversal of climate, land and sea, the overwhelming proofs of continental deluges—these and other startling discoveries, put immense shortening in the Man-age estimates.

Winchell taught: "Man has no place till the close of the reign of the ice-cap. It has been imagined that the reign of the ice sheet dates back a hundred thousand years There is no evidence of this. Geologic events which we had formerly supposed to be located far back in the history of things are found to have transpired at our very doors." Gilbert fixes the age of man at ten thousand years. Penck sees only 5,500 years. Woodward's careful corrections fix the retreat of Niagara Falls seven thousand years. Wright places the seven-mile recession of Saint Anthony at seven thousand years.

Haynes, the authority on cave relics, judges that "the evidence for the antiquity of man on the hypothesis of evolution is pure speculation." Reinach canvasses the comical conjectures in his "La Prehistorique" and concludes that "the facts bring us back to historic dates." Glacial authorities, such as Croil, Salisbury, Adhemar Hall, Upham, Andrews, Prestwich, Wright, put the retreat of the all freezing ice-cap at from five to twelve thousand years ago. So sudden was the advent of the ice-age that long-haired mammoths were frozen solid in the act of eating.

Dennert advises us that "no conclusive proof of the descent theory is yet forthcoming." Haberlandt's experiments abolish any mechanical explanation of the matter of plant growth. Fleichmann shattered the Descent system on the anvil of his logic. Steinmann finds "it impossible to bring the Descent system into agree with the realities of plant or animal life." Bateson, as honest as he is clear, decides that "modern research lends not the smallest sanction or encouragement to the view of gradual evolution." Lionel Beale avows: "There is not at this time the shadow of scientific evidence."

The destructive criticism advances from the side of informed investigators. The opposition is not because it does not square with the Holy Bible, but because its deductions and assertions are born of ignorance, fraud, forgery, down-right lying. The critics of evolution are not ignorant fools, who believe that the earth is flat and the sky a dome studded with diamonds; but the most able of scientists.

Lord Kelvin said: "I marvel at the undue haste with which professors in our colleges and preachers in our pulpits restate truth in terms of Evolution, while Evolution itself remains an unproved hypothesis."

Natchitoihes, La.

## SPARKS.

Most bad habits have strong roots.

The more we do, the more we can do; the busier we are, the more leisure we have.

You may depend upon it that he is a good man whose intimate friends are all good.

Our greatest glory is not in never falling, but in rising every time we fall.

Let the young lady who would be "pretty as a picture" beware of an ugly frame of mind.

That was a wise old rural philosopher who called worry "interest on trouble, paid in advance."

No cold cream cosmetic will keep away wrinkles so successfully as the milk of human kindness.

"I can't bribe God's grand jury," said Sam Jones, "nor defy the court that tries me at the last day."

The fewer babies a woman raises, the more interested she is likely to be in making laws for other people.—Exchange.

## MILLSAPS COLLEGE.

By Dr. D. M. Key, Vice President.

Millsaps College is the Conference college of the Mississippi and the North Mississippi Conferences of the Methodist Church. It is the only A-grade college of the Methodist Church in Mississippi; in fact, there is only one other A-grade college for men, except State institutions, in the territory extending from Memphis to the Gulf and from Birmingham on the east to Dallas on the west. In this territory there are several million white people and thousands of accredited high schools. The secondary schools are improving rapidly, and State institutions are utterly inadequate to take care of the graduates who each year are looking forward to a college education. A rapidly increasing number of students wish, preliminary to their professional training, to secure a thorough liberal arts course in an atmosphere of pure scholarship and culture, rather than among the thousands who are seeking industrial and vocational drill. They will not be content to seek this culture in the North and East as the South has done for generations.

With the growth of Jackson and this territory, a great local patronage is assured for Millsaps. More than half of the graduates of the city high school who go to college enroll in Millsaps. Year by year the college is increasing its service to the city as the center of culture, the focus of the intellectual life, and the crown of Jackson's splendid educational system. The organized intellectual life and culture of the college are an essential part of the modern urban community. What Vanderbilt is to Nashville, what Tulane is to New Orleans, and "Tech" to Atlanta, Millsaps is to Jackson.

The faculty of Millsaps are recognized throughout the South for their thorough university training and scholarship. These men are of the new type of scholar, being not only specialists in their own departments, but practical men, prominent in the civic clubs and organizations of the city and in all kinds of public service.

The physical plant of the college is modern and commodious and most advantageously situated among the hills of North Jackson. The Administration building of red and buff brick trimmed in stone, commanding the eminence and looking across the valley to the West Capitol Street heights, is one of the handsomest buildings in the city. In a similar way the new and modern dormitories on the south side overlook the downtown district with the great dome of the new capitol in the foreground. The 100 acres owned by the college afford abundant room and opportunity for expansion and beautification, and constitute a setting for the college activities that will always be beautiful, expansive and restful.

The social and institutional life of the college is on a high plane. Various student organizations give expression to the varied interests of students—the Y. M. and Y. W. C. A., the DeMolays, the Greek letter fraternities, the Galloway and Lamar Literary Societies, as well as the various forms of athletics and the different student publications. The Purple and White and the Bobashela have been the training camp upon which the Jackson dailies have drawn for many Millsaps-trained writers. The Daily News and the Clarion-Ledger are largely manned by Millsaps students and graduates.

The moral and religious influences surrounding the college are fine and almost unique. The faculty is made up of men of scientific training and practical affairs, who are at the same time men of conviction and altruistic purpose. Of the fourteen professors, four are licensed ministers of the Methodist Church, five have official positions in the church, and all are active in some form of church work. The students are drawn from the finest and most purposeful elements of the different communities. About half of them are in one way or another helping to finance themselves through college—an achievement which is made more feasible by the fact that employment is found by many of them in the city of Jackson. A relatively small number, some twenty or thirty, are preparing for the ministry, and another smaller group have chosen Christian service as a life work; but, apart from these, the average student in Millsaps is honest, hard-working, and ambitious, whose acquaintance and friendship are helpful and educative rather than corrupting.

Finally, the moral and religious life of the city of Jackson has been for a number of years—along with its commercial vigor and enterprise—its most notable characteristic. The Associated Bible Class, the Flying Squadron, the Luncheon Clubs with their motto of "Service," all these organizations enforce the character-growing impact upon the student of a great city which is as a whole so fully committed to an aggressive Christian life.

## SAFETY SIGNALS.

By Rev. S. J. Davies.

I have been reading Dr. Frank Parker's book, "What We Believe." It is a luminous exposition of that compendium of faith known as "The Apostles' Creed." The controversial element is markedly absent. There is no special striving after effect, only a clear statement, or rather a series of statements, of the great truths of our common faith, in language well suited to the mind of the ordinary reader. Dr. Parker, together with a class of men who are now counted as fathers in the Louisiana Conference, had the advantage, years ago, of sitting at the feet of men who were great preachers, profound theologians and scholars of no mean ability. I think I can safely make the assertion that nowhere in America could there be heard preaching of higher order, both with reference to its intellectual and spiritual quality, than at the Seashore Camp Ground during the days of his younger ministry in the city of New Orleans. And it was a gospel of power and demonstration of the Spirit. They declared their messages, and declared them with the authority of the Court of Heaven. Added to this there was an emphatic insistence given to the younger ministers of the importance of study on the part of these elder men of that day. Men who studied the doctrines of Methodism as elucidated by such thinkers as Wesley, Watson and Pope, and then passed examinations under men who were familiar with those masters, found the mental labor requisite to this no child's play. They had to draw from deep wells, but the draughts were refreshing when once quaffed.

Having had the pleasure in walking some of this arduous way, and drinking of these wells with our author and teacher, possibly therefrom I may more fully appreciate his contribution to the literature of our church. He brings together, in a succinct form, the important things of our faith, as he states, the results of the riper years of his full life. It is the fruition and crystallization of years of earnest thought and study of these matters.

We thank you, Brother Frank; write again.

* * * *

Brother Shaw told the editor that he was "skating on thin ice" when he defined his position with reference to his relation to certain things in the church. Shaw's expression covers much ground. I do not quote this to criticize either Brother Shaw or the editor, for I know the latter is exercising good judgment and Shaw's words were helpful and apropos. But I think how applicable the expression is to many in the social, intellectual and spiritual spheres of life. "Thin ice" for the woman who fondly hopes to build the best and highest things on the passing show of social distinction. Her star of hope is shining in a very murky sky, and at best its misty glory is but for a few brief days. Very cold and shivery are the cold depths below when the forgotten devotee to fashionable society breaks through. Lots of thin ice cover the black pools of sin and folly, very poor foundation for social skating.

Thin ice in the intellectual world. If man is a thinking animal, as some say, I wonder what kind of creatures are these who fail to think. Some movements that pass for thought are only the effervescence of a perverted imagination—the running over of a too ardent fancy. These folks don't think, they only stew. And much of this kind of stewing obtains among a class of men ordained to the ministry.

Dean Carnegie, of Westminster Abbey, quite recently says some wise and pertinent things concerning these effervescent brethren. I fully agree with him in most that he says on the subject—see newspaper of Dec. 20—only I wish to enter my protest against the rather invidious comparison he makes as to the safe position of the English Church. If I read history aright some of the fiercest ecclesiastical storms of the ages have raged over that devoted little island, and are likely to occur again. I think what most of these noisy brethren need is a good, wholesome case of religion. Spiritual things must be spiritually discerned, and the soul that has felt and realized the touch of the divine fire is not troubled so much with doubt as to the credal statements of our holy faith, as with his own imperfections. If men want a mere human Savior and Lord, it is their own choice and business I presume, but such a one is not the Christ of the New Testament, whom Paul met on the Damascus road and John saw on Patmos. Born of a virgin, conceived by the Holy Ghost, was a fit beginning for this One before whom we bow as Lord and Christ.

## GREAT HYMNS AND THEIR WRITERS.

By Hugh Fraser.

### "O Little Town of Bethlehem."

Phillips Brooks, the writer of this well-known hymn, was a preacher rather than a poet, but all his life he was very much interested in music. When he was a boy his parents had him and his brothers commit great hymns to memory and recite them on Sunday evenings. Phillips had a remarkably good memory, and he astonished the other members of the family by the ease with which he memorized the longest hymns. When he went to college he could recite over two hundred hymns.

He became a minister of the Episcopal Church of the United States and preached first in Philadelphia and later in Boston. He was very fond of children, and, although he was a giant of a man for size, he loved to play and romp with little folks as though he were one of themselves.

In the summer of 1865, while he was rector of Holy Trinity Church, Philadelphia, he went abroad for a year of travel. He pranned to visit Palestine and to spend Christmas at Bethlehem. On Sunday, Dec. 24, he rode on horseback from Jerusalem to Bethlehem, and before dark that evening he went out into the fields where the shepherds were when they saw the glory of the Lord. That evening he attended a service in the ancient Church of the Nativity at Bethlehem, which lasted from ten at night until three next morning. This made a great impression on his mind. He was deeply moved that Christmas morning in Bethlehem, and he never forgot that visit. He wrote a letter to the boys and girls of his Sunday school in Philadelphia, telling them of his wonderful experiences. This is part of the letter: "I do not mind telling you (though of course I should not like to have you speak of it to the older people of the church) that I am much afraid the younger part of my congregation has more than its share of my thoughts and interest. I can not tell you how many Sunday mornings since I left you I have seemed to stand in the midst of our crowded schoolroom again, and look about and know every face and every class just as I used to; nor how many times I have heard one of our hymns ringing very strangely and sweetly through the different music of some far-off country. I remember especially on Christmas Eve, when I was standing in the old church at Bethlehem, close to the spot where Jesus was born, when the whole church was ringing hour after hour with the splendid hymns of praise to God, how again and again it seemed as if I could hear voices that I knew well, telling each other of the 'Wonderful Night' of the Savior's birth, as I had heard them a year before."

No doubt this was when Phillips Brooks got his inspiration to write his famous Christmas hymn, "O Little Town of Bethlehem." He wrote it for the Christmas Sunday school service in 1868. After he had written the beautiful hymn, he asked Mr. Lewis H. Redner to compose suitable music for it. Mr. Redner was the organist of the church and a teacher in the Sunday school. He was, of course, very anxious to give a musical setting to the hymn, but nothing seemed to come. The day of the Christmas service drew near, but still there was no music to go with the words of the hymn. The night before the Christmas service was to take place, Mr. Redner woke with sweet music ringing in his ears. He hastily took some sheets of paper and jotted down the tune. The next morning before he went to church he completed it and handed it to Mr. Brooks.

Neither Phillips Brooks nor Mr. Redner seemed to realize what a great thing they had done, and it was a good many years before the hymn became generally known. Now it has a place in nearly every good collection of hymns, and if a vote were taken as to which is the favorite Christmas hymns, this hymn, no doubt, would stand very high in the list.—The Christian Advocate.

## THE UNMARGINED LIFE.

It is the exceptional that unsettles the spirit; if the exception can be fitted into the order, it does not unsettle one. To most busy people this sounds like a mere counsel of perfection. Days seem to fill themselves up, leaving no margin for changes. But that is only seeming. If it is true that the day fills itself, then it is perfectly possible to accept anything that comes in it as part of its fullness. If these interruptions come in such a day, they come from the same source as all the other events of the day and can be accepted in the same spirit. If one is not regulating the day but merely accepting it, then it is illogical to be vexed by one set of its details because they displace another set of details. But as a matter of fact, days do not often fill themselves. A really busy man lays his plans for the day, knows what he hopes to accomplish during its hours, and sets out to get that done. It is then that interruptions disturb him. . . .

Some men are always in a hurry because they leave no margin. Here is one well-known man who thinks nothing of agreeing to meet three engagements within one hour, knowing perfectly well, if he would stop to think, that he could not do justice to more than one of them. He agrees to "look in" on three luncheons in different places on the same day, to address three meetings on the same evening by leaping into an automobile and dashing from place to place. Generally he thinks this is merely a strain on himself. Actually it is a strain on everybody concerned. It takes away the margin of comfort for all. Besides, such unmargined persons are generally late half the time, delaying programs and otherwise upsetting plans. Fewer promises with more margins would accomplish more results in the long run.

The unmargined life is apt to be resentful at interferences which are excusable. If one has crowded the day with plans which leave no margin, he is liable to become self-important, acting as if others were picking on him when they break in on his program. Men have come away from a busy man's house vowing never again to approach him on any subject because he has acted as if it were an offense to present anything to him which he had not invited. "You would have thought he was the king and I was a serf." said one man who had called on a busy man with an interest which was common to both.

One pastor exulted in the fact that in his conference room there were no chairs; everybody had to present any matter to him briefly if at all, and standing up. He thought this was a shrewd way of handling bores; and so it was, but one wonders how it served the purposes of earnest men who had rights as fellow-workers. How does one man become so important that other men are honored in having a moment of his time? Has he no margin?—The Continent.

## WHAT'S WRONG WITH SERMONS?

By Paul Hutchinson.

Now that the columnist of the New York World has cornered the market on "What the world needs" items, it is necessary for the rest of us uplifters to go back to the "What's wrong" article. There is bound to be a deluge of them. I want to tell Protestant ministers what's wrong with their sermons.

There are two major shortcomings in the average Protestant sermon.

First, it isn't Protestant. The fundamental position of Protestantism is that a man is fit to decide for himself and religious matters. A good many Protestants will kick at that statement, but that is because they have never boiled their Protestantism down to its essentials.

When you apply Protestantism to preaching it means that the preacher is to discover to his listeners, in so far as he is able, the basic principles for righteous living, and that they are to be left to make the application. Jesus was a good Protestant preacher. Most of the present-day crop are not. They spend so much time on detailed, individual applications—whom their hearers should vote for, what movies they should attend, and things like that—that it is easy to suspect that they have never spent much time digging down to life's fundamentals.

Take, as an example, the matter of Sabbath observance. I doubt if there are ten per cent of the Protestant preachers of America who are courageous enough to follow the example of Jesus in talking about the Sabbath. Instead, they pester their hearers with an attempt to distinguish the precise degrees of guilt that attach to automobile riding, baseball playing and ice cream buying.

Second, the average Protestant sermon has no element of surprise. It is all predetermined, foreordained. Perhaps that is why I, as a Methodist, don't like it. Sometimes the minister puts his subject in the form of a question, and it may sound like a real question. But it isn't. You know the minister's answer before he starts to speak. Going to listen to a man take a prearranged trip down a mental highway that comes out in only one place may be a means to edification, but hardly to interest.

Again, this is a pitfall that Jesus escaped. If there is any one thing that the Gospels make clear about his preaching it is that his audiences were never sure, when he started talking about divorce or adultery or taxation or anything else, where he was coming out. They had an honest interest in the conclusion that held them to the last word, and brought them back for more when Jesus returned to the neighborhood.

There, that's part of what's wrong with sermons to-day. Isn't it?—N. Y. Christian Advocate.

## ON LOOKING AFTER OURSELVES.

"If we do not look after ourselves and our own interests, who is going to do it for us?" That was the way the matter was put to me the other day, and I have been wondering about it ever since. And I have about decided that I, at least, do not need very much of that kind of philosophizing. Possibly there are quite a few others like me. That job of looking after ourselves and our own interests is likely to have quite a considerable amount of attention. But even if it didn't, would the result be such a tremendously serious one! Somehow I cannot get away from the thought that many of the people who have done a great deal for this old world of ours didn't take too seriously that task of looking after themselves. The Man of Galilee didn't ask very much from life for himself, but my! He did put a tremendous lot into it, especially for other people. Could you ever think of him as putting himself in the center of things, and insisting that his interests be attended to first? And the way he chose and adhered to so faithfully and heroically all his life through cannot surely be an unsafe or unwise way for me. Isn't that one of the real afflictions of this distracted and troubled world of ours, that there are too many of us so intent upon that job of looking after ourselves? If only we could get hold of his great ideal of putting much into life rather than trying to get much out of it!—The Christian Guardian.

## SPECIAL NOTICE FOR JAN. 10, 1924.

The chairmen of the various Boards and Commissions of the Mississippi Conference interested in the establishment of Methodist headquarters in Jackson, Miss., will please to meet at 10 o'clock, Jan. 10, 1924, at Galloway Memorial Methodist Church.

I would suggest that these chairmen confer with their Boards and Commissions by mail beforehand, and be in position at this meeting to say just what we can do, financially, in maintaining headquarters.

From what I have learned, I judge that we will need at least $750 to $1,000 to defray the expense of this venture.

ROBERT SELBY, Chairman.

Vicksburg, Miss., Dec. 19, 1923.

## TO THE PASTORS OF THE SEASHORE DISTRICT.

Dear Brethren: Please have your Workers' Guide at quarterly conference and be ready to fill out the pink leaf with the allotment for each church and the committee on special effort for "Superannuate Endowment."

L. L. ROBERTS, P. E.

## THOUGHTS.

By Letitia Rutledge.

Thoughts, my constant stay,
  Through darkness and light,
  You must be led aright,
Lest I lose the way.

Strength, not of mine own,
  Comes with the days and years;
  A promise shines through the tears
When we approach His throne.

With thoughts beautiful and good,
  Oh! life is a sweet song,
  Christmas lasts the year long,
Bringing love and brotherhood.

Friend, what thoughts have you?
  Of pleasure, fame, and gold?
  Or, the sweetest story angels ever told,
A Saviour is born unto you?

## UNWISE MINISTERS.

There are good ministers who, in their anxiety to make the church better, dwell so much on its imperfections as to give the impression that it is mostly feeble and wrong. How can such preaching reform the church? These are reformers who speak with the same emphasis on the evils they wish to reform, till reform seems hopeless. Men dwell on faults and imperfections of good men, magnifying and emphasizing them, and obscuring the real virtues.

The better way is to know the evil, but to encourage and develop every power that can overcome it. It is to believe that God is mightier than all the powers of evil, and that if we are on his side, working for his ends, that we shall surely succeed. It is for us to see in the mud and slush and chilly winds of March, the signs of the coming spring. It is for us to see in the disorders, and confusions, and revelations of evil, in the warring of discordant elements, the signs of an awakening conscience and a new life. Let us say with Jesus, after describing the signs of the times, "When these things begin to come to pass, then look up, and lift your heads; for your redemption draweth nigh."—Peloubet.

# The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

The "forgotten man" is calling you—for the **pink leaf report** from the first quarterly conference.

A wire from the offices of the Board of Finance received at the South Georgia Conference on Wednesday, Nov. 30, stated that **pink leaf reports** were pouring in from every section of the church. **Have you sent yours?**

Another wire from the offices received at the South Carolina Conference on Dec. 1 stated that fifty-six **pink leaf reports** had been received the day before. **Was one of them from your charge?**

I am spending this beautiful day, Dec. 2, on the train, hurrying to St. Louis for two days' work in the offices before leaving for the Florida Conference. While I ride I write in behalf of the church's worn-out preachers. And also I am wondering if you have sent in your **pink leaf report.**

Bishop W. F. McMurry was the sole representative of the special effort for superannuate endowment at the Central Texas Conference. But those who heard him tell me that he was a **whole team** in himself. At the close of his address Dr. Alonzo Monk, Jr., pastor of First Church, Corsicana, Tex., voluntarily walked to the front and handed Bishop McMurry a check for $910, saying that it was the full amount due from his charge for the first year in the special effort for superannuate endowment. Bravo, Dr. Monk, you are a worthy son of a noble father! The Board of Finance commends you heartily, and all the claimants of the church acclaim you!

Let me see, I had something very important to put down just here. O yes, I remember now; it was to inquire whether you have sent your **pink leaf report** to the Board of Finance.

Bishop McMurry **scores** again. He represented the Board of Finance at the Texas Conference and did it in a manner pleasing to all. Hardly had he finished speaking when the pastor of Caldwell charge, Texas Conference, whispered to one of his young laymen, J. R. Woodson, as follows: "Jim, how much of the Lord's money have you?" Mr. Woodson replied: "I have enough to pay the whole amount due from our charge on this movement for the first year." And he took his check book from his pocket, wrote a personal check for $555, walked down the aisle, and gave it to Bishop McMurry to send to the Board of Finance. The big Bishop nearly **doubled up**, for he realized suddenly that he had years ago started this same Jim in the Christian life. Ah me, "how beautiful upon the mountains are the feet of him who bringeth good tidings!" What have we here? A **peptimistic** bishop, an **optimistic** pastor, and **Jim.** Come on, bishops, presiding elders, pastors, **Jim** is close by everywhere. By the way, Mr. Woodson, they tell me that a **jimmy** is the best tool on earth when it is used in the right way. Let others in on your secret. Richest blessings be upon you, man! You have started something. And your pastor—well, I wish I had a **lock of his hair.**

The North Georgia Conference was ablaze with interest in the special effort for superannuate endowment. On the very day that the great cause was presented Mr. Lewis H. Beck, a noble and generous layman of Atlanta, gave $10,000 in bonds to superannuate endowment. Mr. Beck is widely heralded as a man of sterling qualities and just dealings. He is a loyal member of our Trinity Church, Atlanta. May his liberal contribution suggest to other laymen of his kind the privilege which is theirs to do something extraordinary for this sacred cause. And while this leaven is working all of us will pray earnestly for Heaven's richest blessings to come upon Brother Beck, the faithful and loving friend of the "forgotten man."

On Nov. 26 Brother Thomas, presiding elder of the Murphysboro District, Illinois Conference, visited the offices of the Board of Finance. He said that every charge except two in his district had sent in the **pink leaf report**, that the two charges which had not reported would do so as soon as the first quarterly conference was held, and that **every charge in his district would show something added to its minimum quota.** Whew, what a presiding elder! Fine, brother! And, mark you, this elder operates in one of the Conferences where the work is exceedingly difficult. Come, everybody, let us give him the grand honors!

Now, that puts something into my head—for which you should be thankful. Some time later I shall publish in one list the names of the presiding elders who succeed in having every charge of their respective districts send in the **pink leaf** report. It will be an **honor roll** worth while. Furthermore, any presiding elder who qualifies for this **honor roll** may have, if he requests it, an 18x22 group picture of our College of Bishops. The picture will be sent postpaid by the Board of Finance and complimentary for the service stated. I sincerely trust that every presiding elder in the church may be able to claim this token.

Immediately following the presentation of the plan of the special effort at the South Georgia Conference Bishop Ainsworth delivered an address on the subject that was truly a **flash from heaven.** If a man was ever inspired, the good Bishop had the enduement on this occasion. He held that great body of men as those under a light from above. He lost himself completely in being a **voice** of the God of the "forgotten man." The Conference trembled with emotion, few eyes were dry, and all of our hearts were thrilled. God bless you, Bishop Ainsworth! I shall never forget that hour.

Bishop W. F. McMurry was with me at the Little Rock Conference, and his work for the cause was magnificent. When Bishop "Mac" really **squares himself** on any subject, there is nothing much left to be said. Well, at Little Rock **he did.** I told him that his address was fully up to anything he ever did in his palmiest days as Secretary of the Board of Church Extension. He **grunted,** smiled, and said: "I am just beginning to get ready to start on this thing." If Little Rock was the place of his **commencing,** he is laying out a program for himself alone that would demand the strength and skill of twenty.

Will the following brethren please give attention: Our bishops, each and every one of them; all of the **team men** who gave service in presenting the special effort to the Annual Conferences; all of the members of the Conference Boards of Finance; each and every presiding elder who was and is; each and every pastor and his lay delegates to the Annual Conference; all of the editors and business managers of the church press; all of the connectional men and women in each and every department of the church's work; all of the men and women connected with schools, hospitals, orphanages, or other special service; and each and every one of **anything else** unintentionally omitted.

ALL OF YOU, listen! I am deeply grateful for the co-operation you have given in the matter of presenting to the Annual Conferences the plan of the special effort for superannuate endowment. God bless you! A good start has been made, and you have helped to make it. If some day the history of this movement should be written by somebody, it will not be complete until all of your names appear within its pages in bold-face type.

And now while we are all together in one group let us join hands and sing something. What shall it be, a war song? All right, all together:

> "We're going over! We're going over!
> And we won't come back until it's over."

Fine! And before we turn to our appointed places let me remind every one of you that the very next step **on the way over** is to see that every charge in the connection sends to the Board of Finance as soon as possible that **pink leaf report.** Amen.

Rev. W. A. Lambeth says: "Stick to this thing, men! Stick to it like a cocklebur to a cow's tail."

# *The Home Circle*

## HERMES UP-TO-DATE.

By Julia M. Colton.

I'm a marvelous radio fay;
In the vast fields of ether I play;
There unseen I can race
Through unlimited space,
Invincible force to obey.

I have wonderful, tireless wings,
And accomplish incredible things;
Just show me a wire,
And, when you desire,
It talks, or it whistles and sings.

You can catch me as onward I fly;
But to hold me your strength I defy!
For I'm driving afar
An electrical car,
And to sing to the stars I shall try!
—St. Nicholas.

## ROSEMARY'S SOCKS.

By Rosalie Elmerson.

It was twenty minutes past eight when Rosemary opened the door of the kitchen where her mother was preparing breakfast. On one of her little feet were a black sock and a patent-leather slipper. Her other foot was bare, and in her hand she held the other slipper.

"Mother," said Rosemary, "I've looked everywhere, and I can't find my other sock."

"Well," answered Mrs. Holden, "I don't know what I am going to do with you. It was only last week you lost one of that new pair of white socks I wanted you to keep for best. Rosemary, you are careless about your things. Try to remember where you put your socks when you took them off last evening. And do hurry or you will be late for school."

Rosemary went back to her room to look again for the missing sock, but she did not have any hope of finding it. "I never can keep anything," said the little girl to herself. "I put the socks together on the chair when I went to bed, and I can't help it if the things don't stay where they're put." It was plain that the lost sock was not on the chair or anywhere in sight. Rosemary searched all the corners in her room where it could possibly be.

"O dear, what can I do?" she cried and winked hard to keep back the tears that were trying to come.

"Have you found it?" Rosemary's mother asked as she appeared in the door holding a sock in her hand. But it was not the lost sock; it was the mate of the one that had been lost the week before. The little girl shook her head slowly.

"Then," said Mrs. Holden, "I am afraid you will have to put on this one. If you wear these two odd socks together, it will really be only one pair lost. I know," she added, noting her little daughter's astonished expression, "that it will look queer to wear a white sock with a black one, but perhaps it will help you to be more careful next time. Now hurry and finish dressing."

Before Rosemary could answer, her mother handed her the sock and went back to her work. The little girl angrily brushed away the tears that were making their way down her cheeks and quickly put on the white sock and the other slipper.

"Every one will laugh when they see that my socks don't match," said poor Rosemary when she kissed her mother good-by.

"I'm sorry," answered Mrs. Holden, but she was firm, for she knew that she must cure Rosemary of her careless ways.

The little girl started for school at last, feeling in spite of herself that she deserved to be punished for her carelessness Although it was nearly nine o'clock, Rosemary decided to walk across the fields to the school house, as she often did in the summer when she had plenty of time. She climbed the fence into the Jones' meadow as usual, but she was so busy thinking of what her schoolmates would say when they saw that her socks did not match that she could not enjoy the walk.

"I almost think I shall not go to school," said Rosemary to herself, but she kept on walking across the field. She had nearly reached the far fence, when the thought of going barefooted occurred to her. The Kelly children always went without shoes in warm weather, and nothing could be so bad as wearing this odd pair of socks.

Feeling a little guilty, Rosemary sat down on a large rock and began to unbutton her slippers. When she had taken them off she pulled off the white sock and then the black one. But to her surprise, she found herself holding in her hand two black socks, one inside the other. Rosemary was much amazed, and it was some time before she realized that she had put both socks on one foot without noticing it.

"No wonder I couldn't find it!" she cried, laughing, and hurriedly put on her black socks and slippers. The white sock she put into her pocket, determined that it should not be lost. "And I don't intend to lose another sock so that there will be an odd one to go with it," she said, and began to run so that she should be on time for school.—The Youth's Companion.

## A HATFUL OF GRAPES.

By Sara Mack.

When you once paused at the shady corner, you were sure to go back again and again. It was such a peaceful place, but on this particular evening there was no one in sight.

Night had fallen and covered everything with a black veil, which was dotted here and there with golden stars—lamps left near windows over which the blinds were seldom entirely lowered. It was a friendly custom in the little unlighted town.

This evening one of the neighbor boys decided to eat grapes from the vines in the corner lot. Not that they would be denied him should he ask, but stolen fruits are sweetest, and a lot more fun sometimes, he thought.

He gathered his hat full of nice bunches, and quietly feeling his way he got clear of the fence. As he was passing the little house, he thought it would be fun to listen to the Jones family singing. Setting his full hat down on the shabby bit of a porch, he stole softly over where he would have a good view.

"O for a thousand tongues to sing
My great Redeemer's praise!"

He watched with great glee the shadow behind "Old Jones'" head—the shadow of his whiskers, his Adam's apple, and, oh joy, look at his thumb keeping time! It was rich!

Turning his eyes a little way, he nearly shouted when he saw little Matt's hair sticking out like two animated pigtails. How the boys would laugh when he should tell them to-morrow!

But now "Old Jones" was beginning his prayer, and the strong voice, raised in earnest supplication, awed him into standing still as no prayer in church ever had: "We thank Thee for Thy loving care over us in the day that is past. Forgive us the sins we have committed, and our sins of omission, may they be blotted out of Thy Book of Remembrance." (At this point the boy stopped eating grapes and started as though to go.) "Bless our neighbors' children, be very near unto them!" (The boy reached over and emptied the hat onto the porch, and slowly put it on his head.) "Dear Father, watch over them and guard them from all evil and danger." (The hat was softly drawn off and held in a shaking, boyish hand until the closing sentence.) "Prepare the dying for death and the living to honor and serve Thy great name. Amen."

Leaving the grapes unheeded, he quietly and thoughtfully walked home.

The town boys never could find out why one of their number saw no fun in stealing grapes from the Jones family, and accused him of being "sweet" on one of the girls.

But in after life that prayer echoed and re-echoed through his busy, prosperous life, saving him from many a dishonest or questionable action.

The heap of grapes on the front porch remained a mystery to the Jones family.—Exchange.

Whosoever is really earnest for divine direction, more anxious to know what the Lord would have him do than to know what is for his own present ease or worldly interest, and who confides the case to Him who giveth wisdom liberally, and upraideth not, may count on it very confidently that the Lord will send forth his light.—James Hamilton.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped
STEW PANS, 69c
WITH THREE GUARANTEES CUT FROM THE LABELS ON
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Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

# New Orleans Christian Advocate

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**CHAS. O. CHALMERS, Manager.**

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**Mississippi Conference**—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
**North Mississippi Conference**—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. C. M. Chapman, D.D.

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

# Editorial

## PERSONAL AND OTHER NOTES.

Dr. J. H. Jowett, noted British preacher, formerly pastor of the Fifth Avenue Presbyterian Church, New York, died in Surrey, England, on Dec. 14.

Rev. J. W. Faulk, of Dubach, La., was recently operated upon for appendicitis at a Shreveport sanitarium. We are glad to learn that he is making satisfactory progress toward recovery.

Rev. J. L. Evans and family, of West Monroe, La., are spending the holidays with relatives in Algiers, this city. Brother Evan's paid the Advocate office an appreciated call one day last week.

The return of Rev. J. B. Cain to the Ellisville charge, Mississippi Conference, for another year, was the occasion of his receiving a heavy "pounding" from two of his churches, Ellisville and Moselle.

The editor and his family have had the great joy of having with them for the holidays Rev. Lyman Carley and Miss Grace Carley, of Ellisville, Miss., and Mr. and Mrs. Stephen S. Thomas, of Alexandria, La.

Dr. Felix R. Hill, Jr., has been transferred from the West Texas Conference to the Florida Conference and appointed pastor of the Hyde Park Church, Tampa, Fla., one of the leading appointments of the Conference.

The Christmas number of the Mansfield Collegian, issued by the students of Mansfield Female College, Mansfield, La., is a fine specimen of college journalism. Congratulations to the editorial staff!

Rev. H. L. Norton, returning to the Fernwood charge, Mississippi Conference, for the third year, has been most cordially received by the good people of the charge, and he begins the year's work under encouraging conditions.

Rev. W. L. Linfield, Rev. J. H. Jolly, and Rev. H. C. Castles, the new pastors in Meridian, Miss., are in their places, and their work has begun under encouraging circumstances, both preachers and people entering upon the new year happily.

Mrs. T. D. Ellis, wife of Dr. T. D. Ellis, General Secretary of the Board of Church Extension, died at her home in Louisville, Ky., on Monday, Dec. 3. Dr. Ellis will have the sympathy of all his brethren throughout the church in this time of sorrow.

"The Methodist Steward," compiled and published by Rev. H. H. Smith, Atlee, Va., is a pamphlet that would add greatly to the efficiency of our stewards if they would read it. The price is 10 cents, and it may be had upon application to the address given above.

The Great Southern Lumber Company, of Bogalusa, La., is arranging for a perpetual supply of lumber, paper, and naval stores through its program of reforestation. The Christmas greeting card of the Great Southern Lumber Company is one of the most beautiful we have seen.

Mr. Charles O. Chalmers, the efficient Business Manager of the Advocate, attended the meeting of the Southern Methodist Press Association in Washington, D. C., recently. He also visited New York while away. He greatly enjoyed the trip—but the weather was a little colder than he likes.

The editor had the plesure of meeting Mr. and Mrs. J. W. Summerlin, of Rayville, La., on Monday of this week. Mrs. Summerlin is the Centenary treasurer of her local church and is foremost in all good works. Mr. Summerlin is a prominent business man of Louisiana, and president of the Tensas Levee Board.

Upon a recent visit to Richmond, Va., in connection with the educational interests of the Louisiana Conference, Dr. W. L. Duren and the editor of the Advocate were the recipients of delightful courtesies at the hands of Dr. J. M. Rowland, editor of the Richmond Christian Advocate, and Dr. J. F. Carey, the Virginia Conference Missionary Secretary.

Rev. R. S. Walton received a very cordial welcome upon his arrival at Rayne, La., his new appointment. Rayne and Branch have been combined into one charge, and these two churches will doubtless make a fine appointment. The Sunday school at Rayne is well organized, with all departments at work, under the efficient superintendency of Mr. R. C. Holt.

The Methodist Ministerial Association of Meridian, Miss., has organized for the current year with the following officers: President, P. D. Hardin, presiding elder; Vice President, J. L. Decell; Secretary, James M. Lewis; Social Service Committee, W. H. Lewis, J. H. Jolly, H. C. Castles; Program Committee, J. L. Decell, W. L. Linfield, James M. Lewis; Publicity, James M. Lewis.

We regret to learn that Rev. Paul D. Hardin, presiding elder of the Meridian District, Mississippi Conference, has been quite ill for the past few weeks; but we are glad to be able to report that he is now on the road to recovery and able to attend to his duties on the district. Brother Hardin is greatly beloved throughout the Meridian District.

In stating last week that the church at Hazlehurst, Miss., gave the Mississippi Methodist Orphanage $233 on Work Day, the figures should have been $2,330. All the more credit belongs to this fine congregation. Rev. W. H. Saunders, the pastor, has been most cordially received for his third year on that charge, and the outlook for the new year is very encouraging.

The people of the Harriston circuit, Mississippi Conference, have been most cordial in their welcome of their pastor, Rev. B. M. Hunt, for the second year. All the churches united in a big "pounding," and the preacher's salary has been increased $150, half of which is taken by Lorman. Mizpah has organized a Woman's Missionary Society, and the laymen seem eager to work for the advancement of the Kingdom. Jefferson County has a "flying squadron," which is composed largely of Harriston men. The year is full of promise.

Rev. P. A. Sowell, a member of the Tennessee Conference, and Rev. W. W. Moore, of the Mississippi Conference, paid the Advocate office appreciated calls on Saturday of last week. Brother Sowell was in the city to spend the holidays with his son-in-law and daughter, Dr. and Mrs. C. S. Williamson, Jr., of Tulane University, and Brother Moore was en route to Shreveport, La., to spend the holidays with his son, Mr. W. W. Moore, Jr.

Rev. J. Loyd Decell begins his fourth Disciplinary year at Central Church, Meridian, Miss., under most promising conditions. A year of aggressive evangelism is planned, and a new pipe organ will be installed. The pastor's salary has been advanced to $4,800, and Mr. Emmett R. Lowry has been employed at a salary of $1,800 to be Financial Secretary of the church and assistant to the pastor.

Rev. John F. Foster is busily engaged in the work of his new pastorate, Lake Providence, La. He has made 130 pastoral calls to date, and the services of the church are being well attended. Brother Foster had the misfortune to lose his valuable library several weeks ago, the building in which they were placed being destroyed by fire. Such a loss is inestimable to a man of such studious habits and scholarly attainments as Brother Foster.

Our church at Lafayette, La., has made a splendid record during the past year. There was raised for all purposes $18,000; over $3,000 was raised for missions; the largest numerical increase in the history of the church was also made, and there has been a fine advance along spiritual lines. Within the past two years the contributions to the Conference benevolences have been doubled. Rev. Leon I. McCain is the faithful and diligent pastor.

We are greatly indebted to Dr. R. H. Harper, Secretary of the Louisiana Annual Conference, for a copy of the Journal of the recent session of the Conference, which was laid on our desk on Saturday of last week. It is a splendidly arranged and well printed volume, and Dr. Harper is to be congratulated upon the early appearance of the Journal. So far as we recall, this is the earliest the Journal has ever appeared after the adjournment of Conference.

The National Convention of the Anti-Saloon League will be held in Washington, D. C., Jan. 12-17, preceded by the conference of all League workers in the United States, Jan. 9-11. Great subjects, such as law observance, respect for the Constitution, the campaign of 1924, world prohibition, etc., will be discussed. Railroads have granted a rate of one and one-half fare for the round trip. This would be a fine opportunity for churches to give their pastors a trip to the National Capital.

The West Monroe Methodist Church, of the Louisiana Conference, has made remarkable progress within the past three years. The pastor's salary has gone from $1,700 to $3,000, a fine building has been erected, the benevolent assesments are paid in full, and all other financial obligations are met as they become due. This record is all the more remarkable in view of the fact that the church reports only 353 members. Rev. J. L. Evans is the efficient leader of this progressive church.

Rev. J. M. Alford writes that he has been cordially received by the good people of the Texas Avenue Methodist Church, Shreveport, La., and that he is comfortably domiciled in one of the best parsonages of the State. The pastor's salary has been advanced $600 over that of last year. The congregations are good, and there have alraady been several additions to the church. Texas Avenue was Brother Alford's first charge when he was admitted on trial into the Louisiana Conference, twenty-seven years ago.

## ON STEALING FURROWS.

By F. C. Hoggarth.

Many generations ago agriculture was organized in England very differently from the methods of to-day. Then the common field system was in vogue. Out of that common land was allotted to each man his share. There were no walls or hedges of partition. Your furrow ran alongside your neighbor's furrow, each part of the common field. The system, like any other system, had its abuses. It was no uncommon thing for men to rise to plow at night, in which plowing they would furtively steal a furrow or two of their neighbor's plot. That naturally led to reprisals. The common field, with rows of disputed furrows, was almost richer in disputes than in crops. For when tillers quarrel the tilling suffers. It was in part because of these bickerings and the injury done by them to agriculture, that the common field system was abolished. For under it the best land was only too often most wretchedly cultivated.

The religious field has suffered in similar ways. On every hand now men are feeling that our divisions, these almost endless denominations and sects, are doing the cause of religion no little harm. In the past there has been no little furrow stealing. In one little town I know well the Baptists not so many years ago built a new church, and took away half the members of the local Congregational church. The new church flourished, while the Congregationalists drew what satisfaction they could from the fact that their situation could hardly be worse. Certainly it was a heart-breaking situation for minister and people. In that same place there were five or six other denominations represented by churches—any one of which would almost have held the whole church-going community. Nor are the Baptists worse than the Congregationalists or the Methodists. Often while we fraternized, called one another "brethren," there has been furrow-taking. It is almost inevitable when denomations are so thick on the ground.

The newcomers are the worst culprits. Christian Scientists and others live by furrow-stealing. One of the most significant and sinister things about them is that for the most part they grow at the expense of other churches. A minister friend of mine recently visited a Christian Science church. After listening to their testimonies, he exclaimed, "Why, nearly all these people are Methodists." He recognized their tone.

Is it not time that such plowing up of cultivated ground ceased and that churches give themselves to the reclamation of the waste, which after all is the main purpose of the church—to go, as Wesley said, not to those who need us, but to those who need us most? There is quite a wide scope for Christian Scientists among the outcasts of India and the Coolies of China and the natives of Africa, as well as among the waste products of modern civilization. Yet we hear not a word about home or foreign missions among them—so busy are they plowing up other churches' furrows over night!—New York Christian Advocate.

## TO MINISTERS AND OTHERS.

### A Page from the "Commonplace Book."

"Many a man aims at nothing, and hits it with remarkable precision."

"Ask yourself, Am I about to preach because I want to say something, or because I have something to say?"

"When Cicero had finished a speech the people said, 'What a great orator!' When Demosthenes finished they said, 'Let us fight Philip!'"

"There must be pains in the pulpit, otherwise there will be pains in the news."

"One minister here and there may fail because he is not sufficiently divine, but the great mass of them fail because they are not sufficiently human."

"If the minister's salary is sometimes slightly less than he might wish, let him consider what an amount of criticism he receives for nothing."

"In the Roman Catholic Church the communicant confesses his own shortcomings, but in the Protestant Church he confesses those of his minister."

"To equal your predecessor you must have double his worth."

'The greatest compliment you can pay a sermon is to bring a friend to hear the next."—Methodist Recorder.

## A VISIT TO A LARGE SILK FILATURE IN OITA.

By Miss Mabel K. Howell.

The Woman's Social-Evangelistic Plant in Oita, built by the Centenary, is doing a very great deal of good work that is counting in the evangelization of Oita. I was greatly interested in the work that they are doing in a great silk factory. This factory is one of a series of forty under the same management in different parts of Japan. This factory is one of the most progressive in all Japan, and so represents conditions at their best in this land. There were fifteen hundred employees, and eleven hundred of these were little girls and young women. This factory buys up the cocoons and carries them through the various processes till the product is finished in the form of raw silk thread, which is shipped directly to America. The work of the little girls is to dip their fingers in boiling hot water and separate the delicate threads from the cocoons and fasten them to the great machine for reeling the silk. Their fingers are almost parboiled from the constant dipping in the boiling water.

You will be interested in the life of the girls. The factory management contracts for them with their parents for a period of five years at the price of eighty sen, or forty cents, a day. This is very good wages for factory girls in Japan. The girls are virtually slaves to the factory for five years. They live in dormitories provided on the factory premises by the management, and their hours of work are from 7:30 to 7:30 each day. The factory provides the meals on the premises, and also provides bathing and laundry facilities. The girls work seven days a week and have two holidays a month, on the first and the fifteenth. The methods of punishing the girls for mishehavior and disobedience are hitting on the head and pinching. Do not forget that this is one of the most progressive factories in Japan. It is now building an assembly hall on the premises in which to hold entertainments for the girls. The head of the establishment is not a Christian, and yet he allows our workers to do all they can for the girls. They are allowed to hold an evangelistic meeting for the girls in the factory one night each week, and are also allowed to come to the factory on the two rest days and play games with the girls. The girls respond to this feature in a splendid way. The factory also has a hospital. On the day that we were there we saw thirty girls in the hospital.

## WAITING FOR A CHAPEL AT CALABAZAR, CUBA.

The pressing need for Centenary funds in Cuba is aptly illustrated by the following story from Rev. S. A. Neblett:

"Not long ago, at the request of the pastor, I went to Calabazar and preached. This is a thriving place near Santiago de las Vegas, and the work has been enterprised by the stewards of the Santiago de las Vegas church, the pastor of course co-operating. I was met at the train by a group of the workers, who had just arrived a few minutes before, and by them conducted to the chapel, the sala, or large front room of a private home. Our services were well attended, although a counter attraction claimed some who otherwise would have been with us.

"I had noticed a moving van in front of the chapel as we came up, but thought nothing of it. As soon as the service closed and the people were leaving, several young men began folding up the chairs and the portable organ, and loading them on the van. 'We have no furnishings for this chapel and have to bring them from Santiago de las Vegas,' one of the ladies explained to me. The chairs were from the homes of several members, and part of them from a furniture store owned by the father of one of the workers. Every week, until these faithful people can secure funds to furnish the chapel, they have to haul chairs back and forth, a distance of several miles. But they are happy in the Master's service, and doing good."

The announcement that Mr. S. P. Fenn, Vice President of the Sherwin-Williams Paint Company, of Cleveland, Ohio, has given $500,000 to the Young Men's Christian Association reminds us of a story about Mr. Fenn, as follows: Mr. Fenn started as a clerk in a Cleveland railroad office. The other clerks made it a practice to work Sunday mornings to make up for Saturday afternoons off for baseball. Young Fenn remained at work Saturdays in order to go to church Sunday; and when asked to conform to the routine set by the ball-playing majority, he refused and tendered his resignation, although he had no other job in sight. As a member of the Y. M. C. A., he not long afterwards fell in with another Association man, both on the way to a Y. M. C. A. convention. To him he told his plight. When the other delegate had heard the story through, he said: "I'd like to have you work for me. Come to see me when you get back to Cleveland." The train companion proved to be the late Henry A. Sherwin, then President of the Sherwin-Williams Company. Mr. Fenn took the offer and joined the corporation, rising to his present post. He was long associated with Mr. Sherwin in Association projects, and crowns his record for service with this splendid gift.—Nashville Christian Advocate.

"Was it long ago, or was it but yesterday, that we prayed for strength to perform a certain duty, to bear a certain burden, to overcome a certain temptation, and received it? Do we dream that the divine force was exhausted in answering that one prayer? No more than the great river is exhausted by turning the wheels of one mill. Put it to the proof again with to-day's temptation. Thrust yourself further and deeper into the stream of God's power, and feel it again, as you have felt it before, able to do exceeding abundantly. Remember and trust."—Henry Van Dyke, D.D.

Obedience to law is liberty—lawlessness is license, not liberty.—Selected.

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# *Obituaries*

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

SAMUEL DORSEN COBB, the subject of this sketch, was born near Natchez, Miss., in 1855, the son of Jessie and Mary Cobb. He was happily married to Miss Ella D. Lazarus, in February, 1887, who survives to mourn his absence. To this union were born two children; the oldest died in infancy; the other is now Mrs. Hardy Wilkinson, of Vicksburg, the mother of two children, whose hearts are saddened by the going away of "papa" and "grandpapa." Brother Cobb was converted and joined the Methodist Church at Lenwood, Jefferson County, in 1894, in a revival meeting held by Rev. J. D. Crymes, under the pastorate of Rev. John D. Ellis. From the date of his conversion to the time of his death, his devotion to his church was manifested in faithful service; often in an official capacity, as steward and trustee. Most of his religious activities was with the "Old Washington circuit," where the pastor always found in his hospitable home a hearty welcome. This writer was privileged to have him as a member of the Gibson Memorial Church the last two years of his life, and always found him ready to assist in carrying on the work of the church; and, unless providentially hindered, he was found regularly in his place at the worship of the sanctuary. At the time of his death, he was engaged in the mercantile business at Newelton, La., and the outlook for a splendid success was very flattering. But he who doeth all things well saw best to call him from things temporal and earthly to the spiritual and eternal. Brother Cobb was a "manly man," a splendid Christian character, with many friends; and, as has been said, those who knew him best, admired and loved him most. The end came calmly and peacefully after a few weeks' illness, caused by mitral insufficiency, in his home at Newelton, La., Nov. 1, 1923, surrounded by loved ones and friends, who bear testimony that there were no bands in his death, but it was as though he had fallen asleep. May the God of all grace comfort and sustain the sorrowing wife, daughter, and other loved ones; and may they look forward to that reunion where parting words are unknown.

"Judge not the Lord by feeble sense,
  But trust him for his grace,
Behind a frowning providence,
  He hides a smiling face."

T. B. COTTRELL.

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## CHRISTMAS AT MOORE MEMORIAL.

Christmas at Moore Memorial in Shanghai is very much like Christmas in the churches at home. Last year they celebrated with a community Christmas tree. Instead of the evergreen of northern climes, the big magnolia tree which stands on the lawn was decorated with electric lights, and all who would were invited to come. Under the glow of the symbolic star, Chinse men and women worked out living pictures of the birth of the young Christ Child. The tree was beautiful, the scene was beautiful, and the spirit of Christmas entered the hearts of all.

The crowning event of the Christmas service came next morning, when the children were brought forward for baptism. Mothers and fathers gathered around the pulpit with babes in their arms until there were twenty-three young lives to be consecrated. Among them was the little son of Dr. Sidney R. Anderson, the pastor of Moore Memorial, and grandson of Mrs. B. W. Lipscomb, one of the Home Cultivation Secretaries of the Woman's Department who is now visiting her loved ones in Shanghai. As Dr. A. P. Parker baptized each little one, the audience was impressed and inspired with the spiritual fervor of this veteran, who is rounding out fifty years of missionary service in China.

The Centenary is planning a great future for Moore Memorial. When the new Institutional Church, which has been included in the Centenary Askings, shall rise on the present site, a better, larger work will be possible than ever before.—Centenary News.

Reputation is what men and women think of us; character is what God and angels know of us.—Thomas Paine.

## QUARTERLY CONFERENCES.

## NORTH MISS. CONFERENCE.

### Aberdeen Dist.—First Round.

Pontotoc, Dec. 30, 31.
Verona, at Verona, Jan. 5, 6. a.m.
Shannon, at Shannon, p.m., Jan. 6, 7.
Bellefontain, at Walthall, a.m., Jan. 12, 13.
Eupora and Maben, at Eupora, p.m., Jan. 13, 14.
Mathiston, at Mathiston, Jan. 15.
Bellefontaine, at Walthall, a.m., Jan. 19, 20.
Calhoun City, at Calhoun City, p.m., Jan. 20, 21.
Buena Vista, at Buena Vista, Jan. 23.
Greenwood Springs, at Quincy, Jan. 26, 27.
Prairie and Strong, at Strong, Feb. 2, 3.
Woodland, at Woodland, Feb. 5.
Algoma, at Algoma, Feb. 6.
Randolph, at Randolph, Feb. 7.
Toccopola, at Lafayette Springs, Feb. 8.
Salem and Friendship, at Salem, Feb. 9, 10.
Houlka, at Houlka, Feb. 11.
Smithville, at Smithville, Feb. 15.
Tremont at Mount Pleasant, a.m., Feb. 16, 17.
Fulton, at Fulton, p.m., Feb. 17, 18.
Nettleton, at Evergreen, Feb. 19.

The District Stewards will please meet at Tupelo on Monday, Dec. 10. at 2 o'clock p. m.

L. P. WASSON, P. E.

### Columbus Dist.—First Round.

Macon ct., at Salem, Dec. 30
Crawford and Shaeffers, at Crawford, preaching, Dec. 30, p.m.; Q. C., Dec. 31.
Caledonia, preaching at Flint Hill, Dec. 9; Q. C., at New Hope, Jan. 2.
Chester, at Salem, Jan. 5, 6.
Ackerman and Wier, at Wier, preaching, Jan. 6, p.m.; Q. C., Jan. 7.
Cedar Bluff, at Pheba, Jan. 9.
Starkville, Jan. 11.
Sturgis, at Sturgis, Jan. 12, 13.
McCool, at McCool, preaching, Jan. 13, p.m.; Q. C., Jan. 14.
Mayhew and Sessums, at Sessums, preaching, Nov. 25; Q. C., Jan. 16.
Noxapater, at Noxapater, Jan. 18.
High Point, at White Hall, Jan. 19, 20.
Louisville, Jan. 20, p.m.
Macon sta., preaching, Dec. 2, p.m.; Q. C., Jan. 22.
Shuqulak, at Shuqulak, preaching, Dec. 2, p.m.; Q. C., Jan. 23.
Kosciusko ct., at Bethel, Jan. 26, 27.
Kosciusko sta., Jan. 27, p.m.
Ethel, at Ethel, Jan. 28.
Brooksville, Feb. 3, a.m.
Artesia, Feb. 3, p.m.
Columbus, Central, Feb. 5.
West Point, Feb. 10, a.m.

The District Stewards will meet at Starkville, Tuesday, Dec. 11.

A. T. McILWAIN, P. E.

### Corinth Dist.—First Round.

Burnsville, at Burnsville, Friday, Dec. 28.
Iuka ct., at Evergreen, Dec. 29, 30.
Iuka sta., Dec. 30, night; Q. C., Dec. 31, 9 a.m.
Potts Camp, Friday, Jan. 4, 1924.
Hickory Flat, Jan. 5.
Sherman, at Belden, Thursday, Jan. 3.
Kossuth ct., at Pleasant Hill, Jan. 12.
Chalybeate, at Camp Ground, Friday, Jan. 18.
Ripley sta., Q. C., Jan. 17, night; preaching, Jan. 20.
Dumas ct., at New Hope, Jan. 19.
Mooreville, at Allen's Chapel, Tuesday, Jan. 22.
Mantachie, at Shiloh, Wed., Jan. 23.
Marietta ct., at Siloam, Thursday, Jan. 24.
Booneville ct., at Carolina, Friday, Jan. 25.
Wheeler ct., at Wheeler, Jan. 26; preaching at Shady Grove, Jan. 27, 11 a.m.

The district stewards will please meet at First Church, Corinth, Dec. 4, at 11 a.m.

JOSEPH B. RANDOLPH, P. E.

### Grenada Dist.—First Round.

Coffeeville ct., at Coffeeville, Dec. 23, Jan. 2.
Tie Plant ct., at Tie Plant, Dec. 23, 29.
Grenada, Dec. 30, Jan. 8.
Lamar ct., at Lamar, Jan. 4.
Ashland ct., at Ashland, Jan. 5.
Oxford, Jan. 6, 7.
Abbeville ct., at Abbeville, Jan. 6, 7.
Poplar Creek ct., at Shiloh, Jan. 12.
Vaiden and West, at Vaiden, Jan. 13.
Duck Hill ct., at Duck Hill, Jan. 13, 14.
Waterford ct., at Waterford, Jan. 18.
Paris ct., at Pars, Jan. 19.
Water Valley, First Church, Jan. 20, 21.
Water Valley, Main Street, and Taylor, at Main Street, Jan. 20, 21.
Lexington, Jan. 25; 27.
Ebenezer ct., at Hebron, Jan. 26, 27.
Winona sta., Feb. 1, 3.
Holcomb ct., at Holcomb, Feb. 3, 4.

The district stewards will meet at Grenada, Dec. 12, at 2 o'clock.

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### Greenwood Dist.—First Round.

Schlater, Dec. 29, 30.
Ruleville, Dec. 30, 31.
Greenwood, Jan. 3, 7 p.m.
Tchula, Jan. 4, 7 p.m.
Black Hawk, Jan. 5, 6.
Acona, Jan. 6, 7.
Sidon, Jan. 7, 7 p.m.
Moorehead, Jan. 8, 11 a.m.
Belzoni, Jan. 8, 7 p.m.
Carrollton, Jan. 13, 14.
Swift Town, Jan. 15, 10:30 a.m.
Itta Bena, Jan. 15, 7 p.m.
Indianola, Jan. 17, 2:30 p.m.
Lambert, Jan. 19, 20.
Tutwiler, Jan. 20, 21.
Minter City, Jan. 26, 27.
Drew, Jan. 27, 28.
Webb, Jan. 30, 10:30 a.m.
Dublin, Jan. 30, 2:30 p.m.
Sunflower, Feb. 2. 3.
Inverness, Feb. 3, 4.

J. E. GUNNINGHAM, P. E.

### Sardis Dist.—First Round.

Shuford, at Eureka, Dec. 29, 11 a.m.
Courtland, at Courtland, Dec. 30, 11 a.m.
Charleston, Jan. 6, 11 a.m.
Oakland, at Oakland, Jan. 7, 11 a.m.
Arkabutla, at Hunter's Chapel, Jan. 8, 11 a.m.
Longtown, at Longtown, Jan. 9, 11 a.m.
Como, Jan. 9, 4 p.m.
Cockrum, at Palestine, Jan. 12, 11 a.m.
Pleasant Hill, at P. H., Jan. 13, 11 a.m.
Horn Lake, at H. L., Jan. 14, 10 a.m.
Mt. Pleasant, at Mt. P., Jan. 15, 11 a.m.
Crenshaw and Sledge, at Sledge, Jan. 20, 11 a.m.
Tyro, at Free Springs, Jan. 23, 11 a.m.
Sardis ct., at Terza, Jan. 25, 11 a.m.
Crowder, at Crowder, Jan. 27, 11 a.m.

Please let every official be present, since we have business of great importance to the church to be transacted at this quarterly conference. The church gives us the opportunity to demonstrate our loyalty to God and His great plan of redemption for the human race. Every call of our great church is but the voice of God to His children to bestir themselves in behalf of world redemption, as becomes those who are sons of God. We had a great year together last year, and I am encouraged to believe that the next twelve months will mark yet greater accomplishments for the Kingdom of God in the Sardis District than were done last year. Pray for me and all other Kingdom workers.

J. TILLERY LEWIS, P. E.

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# Epworth League Department

Editor, North Mississippi Conference........Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

## MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

On Sunday, Dec. 16, Mr. Truman Lewis, Mr. W. R. Meador, Miss Matalea Davis, Miss Grace Lewis, and the writer, went to New Augusta, Miss., on instructions from our District Secretary to orgaize a League Chapter for Brother Westbrook at that point. Brother Westbrook had been in correspondence with Mr. Harrell and Mr. Hawkins for some time regarding an organization at his church, and felt that this was the opportune time and called for Mr. Harrell, who was unable to go himself on account of sickness in his family. So on his request Broad Street Chapter sent out a part of their "Flying Squadron," who reached New Augusta in time to enjoy a nice supper with Sister Westbrook before the service.

The writer had charge of the service; after explaining briefly the work of each of the four departments of the Epworth League, Mr. Lewis talked for several minutes on the administration work of the Chapter and explained the benefits of an Epworth League in the church. On Brother Ellis' motion to proceed with the organization work, we proceeded to perfect the organization. Miss Jewel Ikard was elected president; Miss McKinzie, vice president; Mr. Russell McSwain, recording and corresponding secretary, and Miss Grace McCoy, treasurer.

Brother Westbrook certainly has a fine band of young people, twenty-seven of whom joined the League as charter members. There were several honorary members, too, who, we feel, will be an inspiration to the young folks in their new endeavor. They certainly have bright prospects for a live, wide-awake Chapter, and we predict for Brother Westbrook, in the near future, a band of young folks who will be real helpers in his church. Those elected to office, as well as many of the others, seemed to be enthusiastic and wide-awake, and it seemed we could read "determination to win" on the faces of the leaders, and we expect to hear from New Augusta at our next Assembly.

### The Next Assembly.

We give you below a copy of the suggested program for our Assembly:

Theme—"The Christian Use of Money."

Slogan—"Money Talks—What Does Yours Say?"

First Day—Keynote Banquet: The Spiritual Keynote, the Social Keynote, the Class Room Keynote, the Theme Keynote, Harmony.

Daily Schedule—7 a. m., morning prayer; 8:30 to 8:45, devotions; 8:45 to 9:30, Bible study—One class in a study of "Christ's Teaching Concerning the Use of Money." (Syllabus to be prepared by central office.) Other textbooks: "What We Believe" and "Methodist Armor." 9:35 to 10, Mission study classes: 1. Current mission study book; 2. One book on stewardship. 10:25 to 10:55, directed games; 11 to 12, methods (by groups); 12 to 12:30, business session; 1:30 to 2, committee meetings; 2 to 3, quiet hour for rest and study; 3:30 to 5, mass games and competitive athletics; 7:30, vespers; 8 to 9, song service and address. (Stunts one evening.) 9, sing or campfire. Address themes: "Money and Character," "The Sin of Waste," "What Shall I Give?" "The Rich Young Ruler." (Truman Lewis wants to know right now, "When do we eat." I am willing to leave that to Mr. Hawkins—he will certainly not overlook such an important item.)

### Some Appointments.

Our President announces the appointment of Mr. M. L. White as District Secretary for the Meridian District. Mr. White's address is 2607 Seventh Street, Meridian, Miss. Miss Lurline Faucette, 1817 Tenth Street, Meridian, has been appointed Assistant Secretary in this district. Mr. Hawkins also announces the appointment of Mr. S. Truman Lewis, 200 Mabel Street, Hattiesburg, as Commissioner of Missions, whose special duty is to look after the African Special.

Our League year is now half-gone; I wonder if we are half finished with our Chapter work for the year. One District Secretary said a few weeks ago that only one Chapter in his district had reported on their African Special. What about your Chapter? Find out NOW how you stand on your African Special. Check up on your plan of work and see what is lacking. Remember, the other fellow's colors will be flying high at the Assembly. Will you permit yours to drag in the dust? We want to ask for the name of the first Chapter who pays their African Special pledge in full.

## AMERICA'S RESPONSIBILITY FOR EUROPE'S CRISIS.

Dr. William Orr, formerly Deputy Commissioner of Education for Massachusetts, writes in the September Our World on "Europe's State of Mind." Dr. Orr's impressions were gathered during his post-war educational service in Europe. As a result of the long series of brutal, despotic wars from the beginnings of Occidental civilization to the present day, all Europe is filled with inherited hatred and distrust.

"Deplorable as were the effects of these wars in the destruction of life and property and in many cases in the checks placed on the advance of civilization, the greatest injury suffered by Europe was the accumulation of traditions of injustice, of grievances, of memories of wrongs and the settled hates these peoples hold to each other. Europe became committed to war and strife, that with the advance of resources gained larger and larger dimensions until they bade fair to absorb all the energies of the continent.

"Are there any signs of promise in a sky so dark? Or are we, as some pessimists predict, at the beginning of a backward movement of humanity? There will be no sure basis for enduring prosperity until these peoples learn to work together and to put aside plans for war. And this means spiritual reconstruction and regeneration.

"Europe, to-day, does not need so much material help, with the exception of certain areas, but she does need, as never before in her history, the impelling, directing force and power of intellectual, moral and spiritual ideas that shall drive out the evil obsessions, prejudices and passions of the past. America, better than any other land, can furnish such leadership. England is ready to lend her support, but England alone cannot act effectively.

"Of two things I am firmly convinced: First, that a policy of isolation is impossible. The interests of Europe and America are so intertwined that neither can do without the other.

"Secondly, the new ideas America has brought to this old continent of freedom and of friendly relations between States place her under moral and spiritual obligation to keep in helpful and sympathetic touch with all those who are striving against tremendous odds to build a new Europe on foundations of mutual good will and helpfulness. Should America fail to respond to this call she will surely in the end suffer in her own life the inevitable penalty of those who betray great and solemn trusts."

Unto one he gave five talents, to another two, and to another one; so every man according to his several ability.—Matt. xxv. 15.

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Letters like this bring out the merit of Lydia E. Pinkham's Vegetable Compound. They tell of the relief from such pains and ailments after taking Lydia E Pinkham's Vegetable Compound.

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## A GREAT START.

Pearl River Avenue Church, McComb, has "started" in several things in the last two years, and it has done well in all of them. Especially did it do well in a real, sure-enough pounding recently. It is very common for us itinerants to speak of the "great reception" we received, the "hot supper," the "pounding," etc. Well, this being the first real effort this church has made alone, it was a fine affair. The president of the board of stewards, H. A. Hayman, made the speech in behalf of the large crowd assembled at the parsonage. It was certainly an appropriate speech for such an occasion; and his speech and the speeches of others were certainly an encouragement to this chap. It was "beyond me" really to answer the good talks by the flock. And while the spirit of the occasion was the main thing, the pounding was no small affair. It is pretty much like going into a small grocery store now when we run out in the pantry. Now, isn't that fine? I should say it is! Well, Pearl River Avenue is really overloaded financially, considering their number, paying for their parsonage and furnishing it, with Conference assessments increasing and the superannuate fund coming; but we are making a drive now for every member to become a tither (those who are not already tithing), and we are not going to miss it far, if at all, and then we can only do what we can financially, and if it doesn't reach "clear round," we'll feel perfectly clear, for there are very few churches in our connection with a larger per cent of tithers than we have already. We intend to make this "Parsoage year." The payment of the parsonage comes first, but I am feeling the tithing campaign will enable all the other claims to be met.

Now, after you have read this, you needn't go back over it! Just thought I'd mention mine, too? "Much obliged" for printing it, Brother Henry.

Saved up to date,

J. A. WELLS.

## "I WILL GUIDE THEE WITH MINE EYE."

By Rev. E. N. Evans.

That force of will power, to dare, to live and to do, in the Christian warfare, is not inconsistent with a deep sense of loneliness and utter helplessness that comes in some degree and in some form at some period to every true and normal life. In a very broad and vital sense, the Christian life is indeed "a life apart."

Cardinal Newman's great hymn, "Lead, Kindly Light," touches the universal heart because of a kindred experience in all those normal lives which are individually worth while. Like a tree transplanted from the nursery into the open field, this is the beginning of this individual life apart with God. Like the student from a large class in a college of thousands of fellow-students he steps forth from commencement into the life individual. Will he lose or find himself in the multitudes? (How many are lost, and how few find themselves!) Much, if not all, depends upon the amount and character of meditation.

The boy or girl comes from the nursery of the home or the church to a time when his or her training, restraints and discipline are to be tried out in actual life. The mother's apron string- are now too short to cable all their paths. Parental authority, admonitions and counsel count only for what they have produced in the way of character in the individual personality. Maybe fortunately these things come gradually or in single instances, but sooner or later such an one must come to the lonely hour, day, or year of self-determination. "Hast thou faith, have it to thyself." Who and what are you? Is there no guide who knows all this dark and rugged way, which can unfold to me only day by day?

From a religious home of prayer, from the church, with all its sacred teachings, hymns of inspiration and religious customs, these can mean no more than the strength of character formed. Their strictest observance and a devotion to all church provincialisms, have missed their objectives unless I may stand or walk without these stays and props. I need and must have a living guide who knows all the way, and will lead me there. So Mr. Newman, the youthful and convalescent poet, saw and wrote, "LEAD, KINDLY LIGHT."

Faith is half dare and half common sense. My own personality may not be submerged. Self-reliance is not an infallible strength on which to rely. Try it out if we may. Books from the wisests of all those who have gone before are good only as they give us counsel and strength. I must venture and trust my guide Divine. I must be "in the world, but not of the world." I must be in the multitude, but not lost in it. A lost personality is a lost soul. Jesus alone "came to seek and to save the lost." Happy that soul which, having come to this lonely hour, finds him who said, "I will guide thee with mine eye." Have you found yourself? Have you found the Guide?

## THE FAITH OF A SIMPLE CHINESE BOY.

By Rev. George F. Erwin.

(Mr. Erwin is in charge of the evangelistic work of the Siberia Mission. Besides teaching in the Methodist Institute, he is pastor of Central Church in the city of Harbin, one of the most important cities of the Orient. Brother Erwin is a member of the South Georgia Conference, and his support is carried by the churches at Shellmon and Byromville. The Sunday school of Ferguson, Mo., also shares in this missionary enterprise.—Editor's note.)

About one month after we arrived in Vladivostok, Mrs. Erwin found that she needed help with the housework, and the wife of the American Consul recommended to us a Chinese boy who had worked for her. His name is Chyn, and he is very simple looking. He did not know how to do much work, but, like Barkis, "he was willing." We soon discovered that he was very intelligent.

We could exchange but a few words when he first came to us, but after we learned that he wanted to speak English, Mrs. Erwin began to teach him. She gave him an English lesson each evening after supper. I have never seen any one study harder or learn faster. Mrs. Erwin said one day that if he had only had a chance, Chyn could have been a college president.

Not only did he show himself to be a student, but he was very industrious. He soon learned how to cook, and to do it well. He was a good trader at the bazaar, and we are sure he saved us as much by his trading as we paid him. He was trustworthy; in making out itemized statements at the end of each week, he never made mistakes.

As soon as I could talk to him, I found that he did not know anything about the Bible, nor had he ever heard of Christ. I showed him a picture of George Washington and one of Jesus. He recognized Washington's at once, but he did not know Christ's; I bought him a New Testament in Chinese, which he devoured. Many nights we noticed that his light was burning late, and when we investigated we found that he had gone to sleep with the Bible in his hand. Ofttimes he would call his Chinese friends in to read with him. After he read in Chinese he would explain it to them in English.

Chyn was taken sick before we were forced to leave Vladivostok. We had some of the best doctors in the city trying to locate his trouble. All failed, and his left hand and arm were partly paralyzed. He was very sad because we had to move to Harbin and leave him in a hospital. Once he said that if he died it would be all right for us to leave him there, but he did not want us to leave him there sick.

When I last saw him, I asked him If he loved Jesus, and he said, "Yes." Then I asked Chyn if Jesus loved him. Again he replied, "Yes." Thus I parted with my faithful Chinese boy.

"The people called Methodists must be educated in the program of the church until its membership everywhere will have an intelligent interest in the supreme things for which it stands. This cannot be done until we raise up a generation that reads the Advocates of the church."—Bishop W. N. Ainsworth.

## Reading Makes A Full Man

In this age it is impossible for a man to keep fully abreast with the procession unless he reads. Not only must he read those books and papers dealing with his daily occupation, but he must read literature on the devotional life, to be a "full man." What better reading for developing the spiritual side of man than the Church paper? It holds his interest in the things for which the Church stands. By reading it he is a more intelligent and enthusiastic worker in his church—a better citizen—a better Christian.

Keep this in mind and do your full part in putting the right sort of reading matter into the hands of your membership.

January 27 has been designated as Good Literature Day by the Methodist Press Association, and it has received the endorsement of the College of Bishops.

We suggest the New Orleans Christian Advocate and the (Nashville) Christian Advocate.

GOOD LITERATURE SUNDAY

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John F. Campbell, Wiggins, Miss.

### FROM WASHINGTON, MISS.

At the last session of our Conference at Gulfport I was appointed to the Washington charge for 1924. I soon found that I not only had a new charge, but a new presiding elder also.

I went home, packed, and was soon on the way to the new field of labor for the next Conference year. About dark one cold evening we drove our faithful Ford into light coming out through the doors and windows of the parsonage (for it was not only lighted up, but heated up, thanks to the good and thoughtful women) and we found when we entered, that the parsonage was not only lighted and heated for our comfort, but it was inhabited.

So the two good Sisters Starnes and Hoff very graciously received and welcomed us, and Sister Starnes soon invited us into the dining-room, to a nice, warm supper, prepared with her own hands, and—well, we proved to her in a more substantial way than mere words that we really appreciated this thoughtful act of kindness. Then quite a goodly number of ladies came in, and after some time spent very pleasantly, they went away, and we began to look around, and found many good things to eat laid up in store for us for many days; all of which, together with the things which have come from day to day since, have made us glad, and especially so, as we know these are only some tokens of their love for Him in whose name we come, and for Him and not for us only.

Well, our first Sunday here in Washington was rainy and unpleasant, but we had two services, with fair-sized congregations, and received nine members. Then, on the 16th, we had our new presiding elder with us to hold our first quarterly conference. He preached a great sermon at 11 a. m., and held our conference immediately afterward. He is not new as a presiding elder, so everything was looked after in careful and business-like manner. Well, I'll say this right now—if he keeps on preaching as he did here for me, we preachers will have to stir some to beat him. Well, it's mighty good to get to hear a real good sermon occasionally. I like it—would like it better two or three times occasionally.

We are thanking God and taking courage for all the good things that have come our way, and we are praying and hoping and working for a great revival all over the charge, the district, the Conference, the whole church and the whole world. Let's go, let's go!

Brethren and sisters, pray much for us.

Yours in His love,

M. J. MILLER.

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### MARRIED.

On Nov. 26, 1923, at the home of the bride's parents, MISS LULA V. LEWIS and MR. ROBERT L. CORBAN, of Fayette, Miss., Rev. Jasper L. Smith officiating.

### LOUISIANA CONFERENCE.

#### Alexandria Dist.—First Round.

Opelousas, at Opelousas, Dec. 30.
Bunkie, at Bunkie, Jan. 6, a.m.
Evangeline ct., Jan. 6, p.m.
Colfax, at Colfax, Jan. 13, p.m.
Boyce, at Boyce, Jan. 13, p.m.
Melville, at Melville, Jan. 20, a.m.
Marksville, Jan. 20, p.m.
Glenmora, at Glenmora, Jan. 27, a.m.
Lecompte, at Woodworth, Jan. 27, p.m.
Rochelle, at Rochelle, Feb. 3.
Good Pine, at Good Pine, Feb. 10, a.m.
Jena, at Jonesville, Feb. 10, p.m.
Natchitoches, Feb. 17.
Melder, at Forest Hill, Feb. 24.

C. C. WIER, P. E.

#### Baton Rouge Dist.—First Round.

Plaquemine and Donaldsonville, Dec. 9.
Keener Memorial, Dec. 9.
Livonia, Dec. 12.
Hammond, Dec. 15, 16.
Kentwood, Dec. 16, 17.
Olive Branch, Dec. 22, 23.
Clinton, Dec. 23, 24.
Gonzales Dec. 29. 30.
Istrouma, Dec. 30, 31.
Springfield, Jan. 5. 6.
Ponchatoula, Jan. 6, 7.
Baton Rouge, First Church, Jan. 12, 13.
Zachary, Jan. 13, 14.
St. Frnacisville, Jan. 19, 20.
Jackson, Jan. 20, 21.
Pearl River, Jan. 26, 27.
Bogalusa, Jan. 27, 28.
Denham Springs, Feb. 2, 3.
Baker, Feb. 3, 4.
Franklinton, Feb. 9, 10.
Amite, Feb. 16, 17.
Natalbany, Feb. 17, 18.
Pine Grove, Feb. 23, 24.
Greensburg, Feb. 24, 25.

H. N. BROWN, P. E.

#### Lake Charles Dist.—First Round.

30, a.m.
Barham ct., at Barham, Jan. 6, a.m.
Neame ct., at Neame, Jan 6, p.m.
Indian Bayou, at Indian Bayou, Jan. 13, a.m.
Rayne, at Rayne, Jan. 13, p.m.
Leesville, at Leesville, Wednesday, Jan. 16, p.m.
Crowley, at Crowley, Jan. 20, a.m.
Eunice ct., at Eunice, Jan. 20, p.m.
Abbeville ct., at Abbevillo, Jan. 27, a.m.
Gueydan ct., at Gueydan, Jan. 27, p.m.
Sulphur ct., at Sulphur, Feb. 3, a.m.
Lake Arthur, at Lake Arthnr, Feb. 3, p.m.
Merryville, at Merryville, Feb. 10, a.m.
De Ridder, at De Ridder, Feb. 10, p.m.
Lake Charles, at Lake Charles, Feb. 12, p.m.
Lafayette, at Lafayette, Feb. 17, a.m.
New Iberia, at New Iberia, Feb. 17, p.m.

J. B. WILLIAMS, P. E.

#### Monroe Dist.—First Round.

Bonita, at Bonita, Dec. 30, 11 a.m.
Mer Rouge, at Mer Rouge, Dec. 30, 7 p.m.
Chatham, at Chatham, Jan. 6, 11 a.m.
Eros at Eros, Jan. 6, 7 p.m.
Mangham, at Mangham, Jan. 9, 2 p.m.
Winnsboro, at Winnsboro, Jan. 9, 7 p.m.
Tallulah, Jan. 13, 11 a.m.
Lake Providence, Jan. 13, 7 p.m.
Calhoun, at Calhoun, Jan. 20.
Bastrop, Jan. 23, 7 p.m.
Crew Lake, at Crew Lake, Jan. 27, 11 a.m.
Rayville, Jan. 27, 7 p.m.
Monroe, Jan. 30, 7:30 p.m.
Gilbert, at Gilbert, Feb. 3, 11 a.m.
Sicily Island, at Sicily Island, Feb. 3, 7 p.m.
Waterproof, at Waterproof, Feb. 10, 11 a.m.
Ferriday, at Ferriday, Feb. 10, 7 p.m.
West Monroe, Feb. 13, 7:30 p.m.
Oak Grove, at Oak Grove, Feb. 17, 11 a.m.
Epps, at Epps, Feb. 17, 7 p.m.
Oak Ridge, at Oak Ridge, Feb. 20, 3 p.m.
Columbia, at Columbia, Feb. 24, 11 a.m.
De Siard, at Fairbanks, Feb. 24, 7 p.m.

District stewards will meet at Rayville, La., Tuesday, Jan. 8, at 11 a. m.

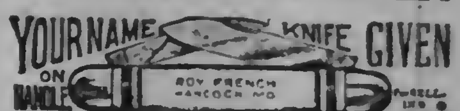
W. D. KLEINSCHMIDT, P. E.

#### Ruston Dist.—First Round.

Bernice, at Bernice, Dec. 30; preaching 11 a.m.
Gibsland, at Gibsland, Jan. 6; preaching, 11 a.m.
Springhill, Jan. 8, 7:30 p.m.
Cotton Valley, at C. V., Jan. 9, 2 p.m.
Bienville, at Bienville, Jan. 13; preaching, 11 a.m.
Minden, Jan. 17, 7:30 p.m.
Winnfield, Jan. 20; preaching, 11 a.m.
Winnfield ct., at Joice, Jan. 20, 3 p.m.
Homer, Jan. 23, 7:30 p.m.
Haynesville, Jan. 24, 2:30 p.m.
Jonesboro, at Jonesboro, Jan. 26, 2 p.m.
Farmerville, Jan. 27; preaching, 11 a.m.
Marion, at Marion, Jan. 27; preaching, 7:30 p.m.; Q. C., Jan. 21, 2 p.m.
Clay, at Wesley, Jan. 30, 3 p.m.
Athens, at Athens, Feb. 3; preaching, 11 a.m.
Arcadia, Feb. 5, 3 p.m.
Simsboro, at Simsboro, Feb. 7, 2 p.m.
Sibley, at Sibley, Feb. 10; preaching, 11 a.m.
Castor, at Castor, Feb. 12, 2 p.m.
Ringgold, at Ringgold, Feb. 13, 2 p.m.
Wesley cir., at Hall Summit, Feb. 17; preaching, 11 a.m.
Chestnut, at Ashland, Feb. 18, 2 p.m.
Ruston, Feb. 24; preaching, 11 a.m.

The preachers' institute will meet at Minden Jan. 17 and 18, opening Jan. 17, at 7:30 p.m. District stewards will meet at Minden, Jan. 18, at 2 p.m.

K. W. DODSON, P. E.



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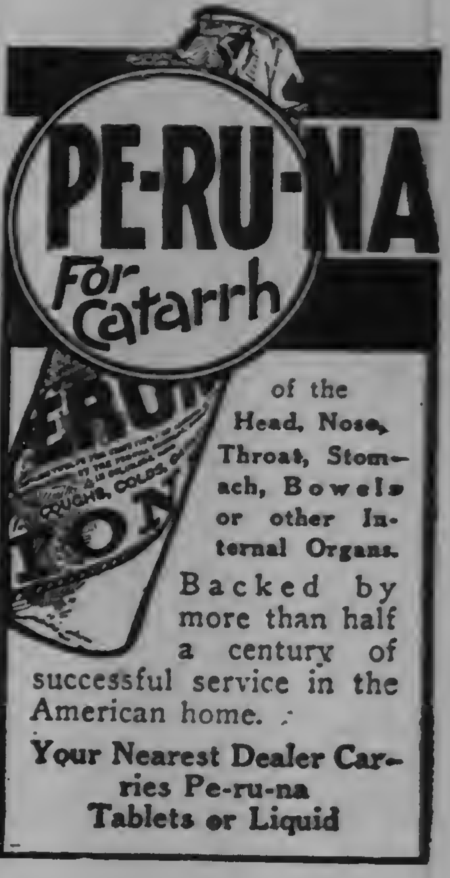
#### Shreveport Dist.—First Round.

Grand Cane, at Stonewall, preaching, 11 a.m.; conference, 2:30 p.m., Sunday, Dec. 30.
Bossier City, preaching, 7:30 p.m., Sunday, Dec. 30; conference, 7:30 p.m., Wednesday, Jan. 2.
Mooringsport, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 6.
Oil City, preaching and conference, 7:30 p.m., Sunday, Jan. 6.
Mangum Memorial, conference, 7:30 p.m., Monday, Jan. 7.
Cedar Grove, conference, 7:30 p.m., Wednesday, Jan. 9.
Greenwood, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 13.
Claiborne, preaching and conference, 7:30 p.m., Sunday, Jan. 13.
Belcher, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 20.
Texas Avenue, preaching, 7:30 p.m., Sunday, Jan. 20.
Noel Memorial, conference, 7:30 p.m., Monday, Jan. 21.
Naborton, preaching, 7:30 p. m., Thursday, Jan. 24.
Pleasant Hill, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 27.
Longstreet, conference, 11 a.m., Monday, Jan. 28.
First Church, conference, 7:30 p.m., Wednesday, Jan. 30.
Logansport, preaching, 11 a.m.; conference, 2 p.m., Sunday, Feb. 3.
Mansfield, conference, 7:30 p.m., Monday, Feb. 4.
Ida, at Hosston, preaching and conference, 11 a.m., Sunday, Feb. 10.
Vivian, preaching and conference, 7:30 p.m., Sunday, Feb. 10.
Bayou La Chute, conference, 3 p.m., Tuesday, Feb. 12, in Shreveport.
Pelican, conference, 11 a.m., Saturday, Feb. 16; preaching, Snnday, Feb. 17, 11 a.m.
Plain Dealing, conference, 11 a.m., Saturday, Feb. 23; preaching, 11 a.m., Sunday, Feb. 24.
Powhatan, preaching and conference, 7:30 p.m., Sunday, Feb. 24.

The district stewards will meet at First Church, Shreveport, Wednesday, Jan. 9, 2 p.m.

R. H. WYNN, P. E.



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# Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

## LETTERS FROM CHINA.

128 Telinskaya Street,
Harbin, China, Oct. 22, 1923.

Dear Miss Howell: Here we are actually in Harbin, somewhat settled, and ready to begin language study to-morrow.

It was a most inauspicious entrance we had into the city. There was a pouring rain, mud everywhere, more baggage than we could manage, and no one to meet us. It was fun, however to find a drosky for ourselves, try to give a Russian sound to the address, get in the little carriage that was about as wet inside as it was on the outside, and drive to the mission house to take them all by surprise there. You see, our telegram didn't get there until after we did.

Harbin is an interesting city. Mr. Jenkins took us for a sight-seeing drive the other afternoon. Over in this part of the city nearly everything is Russian; here the men wear big, thick coats with tight leather belts, baggy trousers and black leather knee boots, and long, curled mustaches; over in Fuchiatien, all is Chinese. I still ache when I see the women's tiny feet.

At first we thought it was a joke about the cold weather here, for though the rain was disagreeable and the mud inches deep, yet it was not cold, and in the house even too warm; but to-night the wind is howling and the snow is falling.

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Lillian and I are to have a language teacher, a very fine one, together for an hour each day, and another alone for two hours for practice, but though we can't afford more time than this with teachers, supplementing it with two hours of study alone will be about as much as I can absorb a day anyhow, I think. Lillian got way ahead of me while in Seoul.

It hasn't been definitely decided yet what we are to do to help in the Institute and Gymnasium, but there will probably be two hours a day of teaching for each of us, besides work in the Epworth League to be organized, and the Methodist Instruction Class. There is no limit to the opportunities that we might take advantage of.

We have spent most of the time since we have been here apartment hunting. We have decided on one now that we think will be very satisfactory. It is two blocks from the mission house and five from the school. It has five rooms besides the kitchen. We thought at first it would be too large, but decided that we would need that much room if we carry out our purpose of making it a social center. It is unfurnished; we found only one furnished, and that one impossible. The rent is $75 a month, which is reasonable for Harbin and this particular apartment. With the rest of the rent fund and some that was given to Lillian and to me by missionary societies at home, we will be able to have the furniture made for it. If the same amount is sent for rent the second six months as was sent this time, we think we can furnish it completely. It is bright and sunny and modern in its conveniences. In the meantime, we are living with Mr. and Mrs. Jenkins. It is very homelike here, with three babies on both sides of the house.

It is marvelous to me the amount of work that has already been started. Opportunities are plentiful. The problem is which ones to select. In the face of them all, it will be hard to stick to language study, but to do this we are determined.

We will let you hear from us often, for the work here is to be most interesting, we have already found.

Lovingly,

---

58 Bolshoi Prospect,
Harbin, Manchuria, China,
November 9, 1923.

My Dear Miss Howell: Foreign mail came to-day, and with it your letter! The coming of the mail makes quite an event, and how we do appreciate every piece of it.

By this time you have gotten my letter and know that Lillian waited for me in Seoul, and that we came on the rest of the way together.

We have been living in our apartment a week, to-day, and feel very much at home. Though we are just camping in our bedrooms while the furniture is drying, the rest of the rooms are about complete. We have wicker furniture in the living room, and bought a second-hand dining-room suit, which is very pretty, though of heavy Russian style. Our dining-room is the most cheerful spot in the place. It is bright and sunny, for windows are all across the east side; there is a fireplace, too, and we have fallen in the habit of sitting in here most of the time, and studying around the table.

Chew is our cook and right-hand man. He takes great pride in trying to please, washes the floors of the whole apartment every morning, and respectfully listens to my pidgin Russian and interprets it enough to give us plenty to eat. It has been my turn to keep house this week. Since we have been in our own home we have been obliged of necessity to speak Russian, whether correctly or not, for besides Chew we have a Russian girl with us. She is an orphan, that is, her father is not living, and her mother cannot take care of her. There is no work for her to do in Harbin, nor any place for her to go. She is twenty-one, I think. There are many in her predicament in Harbin, they say. She helps us with our Russian, cleans, and is ready to do anything we ask her. She doesn't know any English, and oh, the brave efforts we make with our little Russian and many signs to draw her into the conversation. She is extremely conscientious in trying to teach us. If we don't learn, it won't be her fault. We have a lot of fun with it; sometimes it takes the combined efforts of all four of us to express one thought. For our morning prayers we use two English Bibles, a Russian, and a Chinese.

We started Monday of this week to teach in the English school. We teach two hours a day, and once a week each of us leads in the chapel exercises, which come between the two classes, so that the time we spend at the school each day is two and a half hours, that is from 3:30 to 6. We feel that more than this would be too much, so have decided not to start anything else until the first of the year, when we have suggested that we give up one of the English classes and have instead Sunday school classes and an Epworth League. There are opportunities to do many things, and we could do them through interpreters now, and I think those already here would be glad if we could do more, for, as I said, the opportunities are many, but we want to be sensible. What do you think? Are we doing too much, or not enough?

We had a wedding in our church Sunday night after services, the first of all Methodist weddings in the city of Harbin. The groom was one of our ministers-in-training. They knew nothing of any wedding ceremony except the Catholic, so it took hours of practice and interpretation. Lillian and I had charge of the decorations. We made a white crepe paper bell, which, though very curiously and wondrously constructed, looked very pretty hung over the pulpit arch of the little church room, with crepe paper streamers looped away on each side. The bride was a little bobbed-haired girl, but looked beautiful in her white dress and veil, an absolute necessity in all Russian weddings. That same evening, before the wedding, six new members were taken into the church—three men and three women. The place was filled to its utmost capacity so that not another one could squeeze in the door, and many were turned away. Some one said fifteen hundred tried to get in.

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DR. CANNADAY, 1900 Park Square,
SEDALIA, MO.

We have made several pastoral calls with Mr. Erwin. In each place we were there only a few minutes before tea and cakes were served. It is the customary and polite thing to do to serve something to eat to every visitor.

We have not found it colder here than we have been used to so far, but every one tells us in a chill-inspiring voice that it is going to be. There is a beautiful five-inch snow on the ground now, and they tell us that it will be here the rest of the winter. The heat is turned on in our apartment during the night and off during a part of the day—a plan just as sensible as ours, for the windows are not supposed to be opened at all. However, we are going to see the landlord to-morrow and ask him to reverse his order. The windows are tightly sealed, and doubled, and padded at the bottom between the two with cotton and sawdust. We can open the forduska, however, the little door in the windows. I am entirely too hot at night.

I don't know much yet about the inner thoughts of the Russian people, nor of their religious needs, but many have expressed to me their intense hatred of Bolshevism, and their great desire to go to America. About half of those in my classes are studying English because they want to go to America.

It is past bed-time, so,

Goodnight,

CONSTANCE RUMBOUGH.

P. S.—Of course I am delighted about Scarritt. We no longer have a post office box in Harbin, so the street address will be better.

## LOUISIANA CONFERENCE.

### Shreveport District.

Shreveport District will put the pageant on in January. Our community director says it is the finest thing he ever read. He will look after the staging and lighting. Our people in general are interested.

With good wishes,

MIRA F. COLLINS,
Christmas Publicity.

---

The great difference between men, the feeble, and the powerful, . . . is energy and invincible determination, a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities will make a two-legged creature a man without it.—Sir T. Fowell Buxton

## A SHOWER AT SUNFLOWER, MISS.

One of the most pleasant affairs of the season was spent in the lovely home of Mrs. J. T. Lancaster on last Tuesday, when the Methodist ladies met to show our great love and esteem for our beloved and esteemed pastor and wife, Rev. and Mrs. F. H. McGee, who have been returned to us by Conference for another year, which is a great delight to our church and meets the approval of every one.

It was a complete surprise to them, and came as a benediction at the end of a very busy and fruitful year under his able leadership; and the new year bids fair to be a birght and prosperous one. Much time was spent in looking over the bountiful supplies brought in by the ladies as a love token and in prayer for what God has done for us during the year. The work of the year was reviewed and gratitude expressed that so much had been done the past year by the pastor and his willing and efficient board and the Woman's Missionary Society, backed by the membership of the church. A new church has been built during the year, to the furnishing of which the ladies have contributed over $1,400.

A dainty salad course was enjoyed, after which we said good-by, feeling it was a blessing to all to have shown our love in such a substantial way.

A MEMBER.

## QUARTERLY CONFERENCES.

### MISSISSIPPI CONFERENCE.

### Brookhaven Dist.—First Round.

Gallman, at Gallman, Dec. 20, 23, 7 p.m.
Adams, at Adams, Dec. 22, 23.
McComb, Centenary, Dec. 26, 7 p.m.
Wesson, Dec. 30, 11 a.m.; Q. C., Dec. 31, 7 p.m.
Georgetown, Dec. 30, 7 p.m.; Q. C., 2:30 p.m.
Pleasant Grove, at Pleasant Grove, Jan. 5, 6.
Monticello, at Monticello, Jan. 6, 7 p.m.; Q. C., Jan. 7, 11 a.m.
Bayou Pierre, at Center Point, Jan. 12, 13.
Hazlehurst, Jan. 13, 7 p.m.; Q. C., Jan. 14, 7 p.m.
Meadville and Bude, at Bude, Jan. 19, 20.
Summit and Topisaw, at Summit, Jan. 20, 7 p.m.; Q. C., Jan. 21, 2:30 p.m.
Foxworth, at Foxworth, Jan. 26, 27.
Tylertown, Jan. 27, 7 p.m.; Q. C., Jan. 28, 7 p.m.
Scotland, at Gallatia, Feb. 2, 3.
McComb, La Branch Street, Feb. 3, 7 p.m.; Q. C., Feb. 4, 7 p.m.
Bogue Chitto and Norfield, at Norfield, Feb. 17, 11 a.m.; Q. C., 2 p.m.
McComb, Pearl River Avenue, Feb. 17, 7 p.m.; Q. C., Feb. 18, 7 p.m.
Osyka, at Osyka, Feb. 23, 24.
Magnolia, Feb. 24, 7 p.m.; Q. C., Feb. 25, 7 p.m.

The district stewards will please meet in the Methodist church in Brookhaven at 1:30 p.m., Tuesday, Dec. 11. All pastors are also invited to be present

H. M. ELLIS, P. E.

OUSTS RHEUMATISM.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write **Warner Drug Company, Nashville, Tenn.**—Adv.

### Hattiesburg Dist.—First Round.

Petal, Dec. 23, 11 a.m.
Hattiesburg, Broad St., Dec. 9, 7:30 p.m.
Oloh, at Clyde, Dec. 30, 11 a.m.
Prentiss, Dec. 30, 31, 7:30 p.m. and 9 a.m.
Silver Creek, Jan. 6, 11 a.m.
Heidelberg, at Vossburg, Jan. 12, 2 p.m., 7:30 p.m.
Eucutta, Jan. 13, 11 a.m.
Purvis, Jan. 13, 14, 7:30 p.m., 9 a.m.
New August, Jan. 20, 11 a.m.
Hattiesburg, Main St., Jan. 20, 7:30 p.m.
Sumrall, Jan. 23, 7:30 p.m.
Taylorsville, at Mize, Jan. 27, 11 a.m.
Mt. Olive, Jan. 27, 2:30 and 7:30 p.m.
Magee, Feb. 3, 11 a.m.
Leakesville, at Pinegrove, Feb. 9, 11 a.m.
Lucedale Ct., at Royce, Feb. 10, 11 a.m.
Lucedale sta., Feb. 10, 7:30 p.m.
Ellisville, Feb. 17, 11 a.m.
Richton, at Ovette, Feb. 17, 2:30 and 7:30 p.m.
Avera, at Piave, Feb. 24, 11 a.m.

The district stewards are called to meet at Main Street Church, Hattiesburg, Thursday, Dec. 20, at 1:30 p.m. All the pastors and others interested are cordially invited to meet with them.

W. W. GRAVES, P. E.

### Jackson Dist.—First Round.

Flora, Dec. 30, 11 a.m. and 2 p.m.
Madison, Dec. 30, 7:30 p.m.; Dec. 31, 10 a.m.
Satartia, Jan. 5, 6, 11 a.m.
Bentonia, at Bentonia, Jan. 6, 3 p.m.
Harrisville, at Harrisville, Jan. 12, 13, 11 a.m.
Mendenhall, at D'Lo, Jan. 13, 7 p.m.; Jan. 14, 9 a.m.
Camden, Jan. 19, 20, 11 a.m.
Sharon, Jan. 20, 3 p.m.
Milisaps Memorial, Jan. 20, 7:30 p.m.
Eden, Jan. 26, 27, 11 a.m.
Yazoo City, Jan. 27, 3 p.m., 7:30 p.m.
Benton, Feb. 2, 3, 11 a.m.
Vaughn, at Vaughn, Feb. 3, 3 p.m. and 7 p.m.
Galloway Memorial, Feb. 10, 11 a.m.
Capital Street, Feb. 10, 7:30 p.m.
Canton, Feb. 13, 7:30 p.m.
Brandon ct., at Mount Carmel, Feb. 16, 17, 11 a.m.
Brandon, at Pelahatchie, Feb. 17, 3 p.m. and 7:30 p.m.

The district stewards and charge lay leaders are called to meet at Galloway Memorial on Dec. 12, at 9 a.m.

M. L. BURTON, P. E.

### Meridian Dist.—First Round.

Lauderdale and Electric Mills, at Electric Mills, Dec. 23.
Daleville, at Bethel, Dec. 29, 30.
Porterville, at Chapel Hill, Jan. 5, 6.
Seventh Avenue, Q. C., 3 p.m., Jan. 6.
De Kalb, at Pleasant Ridge, Jan. 12, 13.
Cleveland, at Clarks Chapel, Jan. 13, 14.
Matherville, at Poplar Springs, Jan. 18.
De Soto, at Andrew's Chapel, Jan. 19, 20.
Quitman, 7 p.m., Jan. 20.
Vimville, at Pleasant Hill, Jan. 23.
Shubuta, Jan. 27.
Bucatunna, at State Line, Jan. 27, 28.
Waynesboro ct., at Fedora, Feb. 2, 3.
Waynesboro, 7 p.m., Feb. 3.
Enterprise Feb. 10.
Pachuta, Feb. 10, 11.

The district stewards will meet at Central Church, Meridian, at 10 a. m., Dec. 11. The pastors and charge lay leaders are invited to be present.

PAUL D. HARDIN, P. E.

### Newton Dist.—First Round.

Homewood, at Homewood, Dec. 22, 23.
North Neshoba, at Henry's Chapel, Dec. 28, 11 a.m.
Neshoba, at Sandtown, Dec. 29, 30, 11 a.m.
Philadelphia, Dec. 30, 7 p.m.; Dec. 31, 8 a.m.
Rose Hill, at Homewood, Friday, Jan. 4.
Bay Springs, at Dushan, Jan. 5, 6, 11 a.m.
Montrose, at Montrose, Jan. 7, 11 a.m.
Chunkey, at Chunkey, Jan. 12, 13, 11 a.m.
Newton, 7 p.m., Jan. 15.
Harperville and Lena, at Harperville, Jan. 19, 20, 11 a.m.
Lake, at Lawrence, Jan. 23, 10 a.m.
Trenton, at Independence, Jan. 26, 27, 11 a.m.
Raleigh, at Raleigh, Jan, 27, 7 p.m.; Jan. 28.
Shiloh, at Shiloh, Feb. 2, 3, 11 a.m.
Union, at Union, Wednesday, Feb. 6, 10 a.m.
Laurel, First Church, Feb. 10, 11 a.m.; Feb. 11, 7 p.m.
Laurel, West End, Feb. 10, 3 p.m.
Laurel, Kingston, Feb. 10, 7 p.m.
Carthage, at Goshen, Feb. 16, 17, 11 a.m.
Walnut Grove, at Walnut Grove, Tuesday, Feb. 19.

The district stewards are called to meet at 10:30 a.m., Dec. 20, at Newton. The pastors of the district are invited to meet at this time also.

In the afternoon of that day we wish to have a conference that will help us in our work for the year.

L. E. ALFORD, P. E.

### Seashore Dist.—First Round.

Brooklyn, Q. C., Saturday, Dec. 22; preaching, 11 a.m., Dec. 23.
Saucier, Q. C., Monday night, Dec. 22; preaching 7:30 p.m., Dec. 23.
Logtown, Q. C., Saturday, Dec. 29; preaching, 11 a.m., Dec. 30.
Bay St. Louis, Q. C., Monday night, Dec. 31; preaching 7:30 p.m., Dec. 30.
Poplarville, Q. C., Saturday, Jan. 5; preaching 11 a.m., Jan. 6.
Lumberton, Q. C., Monday night, Jan. 7; preaching, 7:30 p.m., Jan. 6.
Columbia, Q. C., Monday night, Jan. 14; preaching, 11 a.m., Jan. 30.
Columbia Mission, Q. C., Saturday, Jan. 12; preaching, 3 p.m., Jan. 30.
Biloxi, Q. C., Tuesday, 7:30 p.m., Jan. 15.
Gulfport, Q. C., Wednesday, 7:30 p.m., Jan. 16.
Long Beach, Q. C., Thursday, 7:30 p.m., Jan. 17.
Picayune, Q. C., 7:30 p.m., Jan. 21; preaching, 11 a.m., Jan. 20.
Carriere, Q. C., Saturday, Jan. 19; preaching, 7:30 p.m., Jan. 20.
Mentorum, Q. C., Saturday, Jan. 26; preaching, 11 a.m., Jan. 27.
Wiggins, Q. C., Monday night, Jan. 28; preaching, 7:30 p.m., Jan. 27.
Vancleave, Q. C. and preaching, 11 a.m., Thursday, Jan. 31.
Coalville, Q. C., Saturday, Feb. 2; preaching, 11 a.m., Feb. 3.
Ocean Springs, Q. C., Monday night, Feb. 4; preaching, 7:30 p.m., Feb. 3.
Stillmore, Q. C., Saturday, Feb. 9; preaching, 11 a.m., Feb. 10.
Wesley Memorial, **Q. C., Mon. night,** Feb. 11.
Pascagoula, **Q. C., Tues. night, Feb.** 12.
Escatawpa, **Q. C., Wed. afternoon,** Feb. 13.
Moss Point, **Q. C., Wed. night, Feb.** 12.

The district stewards will please meet me at the Methodist church, Gulfport, Thursday, Dec. 20, at 3 p.m.

I shall expect the district stewards to do all their work without the assistance of any one. So please come with some plan outlined by which you may expedite the work. While there was a decrease in some of the assessments for this year there was a total increase on the Seashore District to the amount of $327, made necessary on account of our Home Mission work being carried on in our own district.

L. L. ROBERTS, P. E.

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### Vicksburg Dist.—First Round.

Nebo, Dec. 23.
Hermanville, 11 a.m., Dec. 30.
Utica, 7 p.m., Dec. 30, Jan. 1.
Centerville, at Stephenson, Jan. 6.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Jan. 11.
Roxie, 11 a.m., Jan. 12.
Gloster and Liberty, at Gloster, 11 a.m., Jan. 13.
Woodville, 7 p.m., Jan. 13, 14.
Mayersville, Jan. 20.
Oak Ridge, at Bovina, 11 a.m., Jan. 27.
Vicksburg, Gibson Memorial, 7 p.m., Jan. 27, 30.
Louise and Holly Bluff, at Holly Bluff, 11 a.m., Feb. 3.
Silver City, 7 p.m., Feb. 3.
Anguilla, at Delta City, 11 a.m., Feb. 10.
Rolling Fork and Cary, at Rolling Fork, 7 p.m., Feb. 10.
Vicksburg, Crawford Street, 11 a.m., Feb. 17, 18.

The district stewards are called to meet in Crawford Street Church, Vicksburg, at 11:30 a. m., on Dec. 12. Please let all the stewards be present that we may attend to the important matters before us, and get a good start in the Lord's business for the Conference year upon which we have come.

The pastors are invited to meet with us.

W. B. JONES, P. E.

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## CORNER STONE LAID AT ARCADIA, LA.

Dear Mr. Editor: Sunday, Dec. 16, was red-letter day in Arcadia, La. The corner stone of the Methodist Episcopal Church, South, was laid. At the 11 a. m. service, Rev. A. S. Lutz, D.D., preached a well accepted sermon, and the service for corner stone laying was held at 2 p. m. The principal addresses were delivered by Rev. K. W. Dodson and Rev. A. S. Lutz. The pastor said a few words commending the contractor, Mr. McClannahan, and the builder, Mr. Zacks, and called out the articles placed in the box. By appointment of the pastor, Rev. K. W. Dodson placed his hand upon the stone and repeated the formula.

The congregation are highly pleased with their structure, and they are looking forward to being housed in it within the next few weeks. The pastor hopes to secure Bishop Dobbs for the opening day service.

H. W. LEDBETTER.

## IMPORTANCE OF GETTING A GOOD CHURCH PLAN.

The last annual meeting of the Board of Church Extension adopted the following:

"The Secretary shall require the plans of all churches, to which grants of either donations or loans are made, to be submitted to the Department of Architecture of the Board of Church Extension for approval. Should the plans be unsatisfactory it is made his duty to suspend payment of the grant until the plans are changed to conform to the suggestions of the Department of Architecture. A reasonable charge shall be deducted from the grant for this service rendered by the Department of Architecture."

In passing upon plans the Secretary of this department must be governed by certain definite requirements for church activities, and especially the work of the Sunday school. He must also insist upon a decent regard for good architecture. These requirements are not the arbitrary expression of individual whim or notion. They represent the reasoned conclusions of many experienced leaders in our own and other denominations. A Joint Committee on Church and Sunday School Architecture, composed of equal numbers from the General Sunday School Board, and the Board of Church Extension, was created by the last General Conference, and no requirement is made which has not been most carefully considered by this Joint Committee. Full information concerning these requirements will be supplied on request, and this department can supply a service which will prevent serious mistakes in regard to plans.

The importance of seeking this assistance before employing an architect, or deciding on plans, cannot be too strongly urged. The time for consultation is in the beginning before plans are made. After an architect has prepared a set of plans extensive changes cannot be made except at a great expense and considerable delay. Avoid this by finding out in advance what kind of plans will be approved by the Board.

Correspondence and many church plans sent to the office indicate that there is in some quarters much confusion of thought as to what constitutes a good church plan. When the requirements of a given situation are stated in terms of a given number of "class rooms" it usually means that the Departmental Sunday school has not been heard of. Reference to the increased seating capacity to be secured by "throwing open the Sunday school room" usually indicates a plan of the Akron type, as does the "corner pulpit." Both the Akron plan and the corner pulpit are entirely out of date. Some architects indicate the seating capacity of a primary or beginners' room in figures which would require the children to be wedged in like sardines.

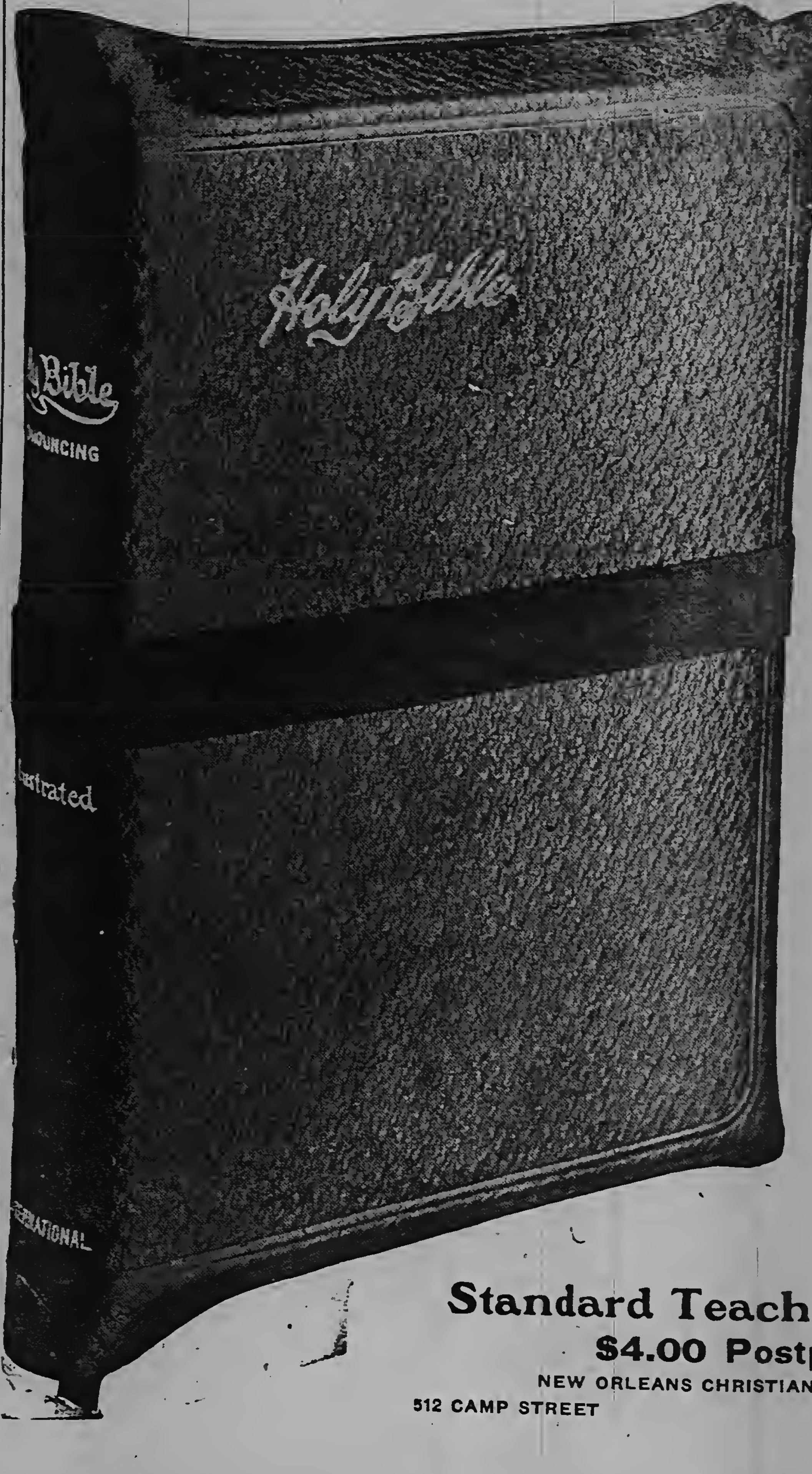
Building a church is an important undertaking. The people are entitled to the best building possible for the money to be invested. A new era in church building is upon us, and all the churches are taking steps to secure a decided improvement over the past. The church building required for the most efficient work to-day is in many respects quite different from the church building of yesterday. Take time to get all the light possible, and especially from the headquarters of your own church. There is an old proverb, "Haste makes waste," and this office has often seen its truth demonstrated.

Address all comunications to Rev. J. A. Baylor, Architectural Secretary, Board of Church Extension, 1115 Fourth Avenue, Louisville, Ky.

## "PIRATES!" ROARED THE COLONEL.

### "As You Please," Responded Peter Blood, Captain of the Arabella. He Gave an Order. A Plank was Run Out Over the Vessel's Side, and—

Washington, D. C.—(Special.)—The adventures of this gallant soldier-of-fortune constitute one of the finest romances ever written—equal to Stevenson's "Treasure Island." It is by Sabatini, a writer whose fame is world-wide, and the name of it is "Captain Blood." It is one of the current best-selling books, which retails at $2, but those who read this notice can get it for 15 cents. The publishers of the Pathfinder, in order to acquaint new readers with their fast-growing national news weekly, which already has over half a million subscribers, will send their magazine 13 weeks, including this splendid serial, for only 15 cents. Besides giving the best of fiction the Pathfinder keeps its readers informed on domestic and world affairs. It is a veritable mine of information on all subjects. There is no other magazine like it. Send your 15 cents without delay. This exciting story will begin in the Jan. 5 issue. Address The Pathfinder, 143 Langdon Station, Washington, D. C.—Adv.



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